

ADVANCING THE DIACONATE

is a groundbreaking collaborative effort by the Association for Episcopal Deacons and The Fund for the Diaconate.



Photos are pre-Covid

The Fund and AED support and improve the lives of deacons throughout their ministry – from discernment and postulancy, through ordination, all the way through retirement – the entire lifespan of a deacon. We hope you will join us in this work by joining AED, making an annual gift to AED, and including the Fund as a beneficiary of your retirement account, will or trust.

Working together, we hope to *SUSTAIN, EMPOWER AND TRANSFORM* our diaconate by:

- expanding resources and opportunities for all deacons, active and retired;
- acknowledging the unique needs of a new generation of deacons; and by
- creating a strong financial foundation for each organization.

What will your membership and contributions support?

- **Emergency help and basic income for deacons without adequate resources.** The 30-something deacon with a baby, cut off from medical insurance during the pandemic. The 50-something deacon, struggling to pay for her mortgage and her husband’s cancer treatment. The 90-something deacon, living on minimal Social Security, laid off from his chaplaincy at an Episcopal nursing home because of COVID.
- **Resources and community for Spanish-language deacon formation.** The expanding work of our Recursos Españoles Committee. Professional translation of seminal diaconal texts. Spanish interpretation at all AED events, in-person and online.
- **Enriching the Diaconal Competencies and increasing archdeacon expertise.** On-going development of best practices and resources for deacon formation. Our *Archdeacon 101* seminar for those newly entrusted with deacon formation and supervision. An expanding list of online offerings including *Mentoring New Deacons*. Honoraria, travel, lodging, and technical support for deacon conferences.
- **Resourcing diaconal formation within and beyond The Episcopal Church.** Translations of our Competencies and technical assistance in developing formation programs. Translations immediately needed include French, Haitian Creole, Kirundi (for Buye, Burundi), and Dinka (for TEC’s Sudanese community).
- **Diaconal well-being and accessible life-long learning.** Scholarships as needed, so all deacons can participate in our gatherings. Resources for lifelong learning and the continuing education canonically required. Regional diaconal preaching conferences (in English and Spanish) with The Episcopal Preaching Foundation. Increased and regular online programming for all deacons.
- **Development of critical infrastructure to support the next generation.** Programs for the 191 young deacons and discerners who frequent our Young Episcopal Deacons Facebook page. Development of best practices of support for those living into a diaconate that may last 30, 40 or even 50 years.

In gratitude for all you do, please support this important work.

The Rev. W. Keith McCoy, President
The Fund for the Diaconate of the Episcopal Church

The Rev. Tracie Middleton, President
Association for Episcopal Deacons

**IMAGINE YOUR
IMPACT!**

See page 7 for ideas.



ASSOCIATION FOR EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

AED is a membership association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada whose mission is to increase participation and involvement of all baptized persons in Christ's diaconal ministry, especially by promoting and supporting the diaconate.

As a member of AED you'll:

- Receive *Diakoneo* magazine 4 times per year
- Enjoy a discounted rate for online CALL courses (Center for Anglican Learning and Leadership)
- Support the ministry of deacons in the US, Canada and around the world
- Enable the growth of AED and the sharing of diaconal resources
- Make possible financial support for provincial deacon events

Membership is open to everyone, lay and ordained.

Current AED activities include:

- Facilitating communications among deacons and all ministers
- *Diakoneo* - a quarterly magazine with articles about the diaconate and servant ministry
- Monthly email *Deacon Update*, an AED Facebook Page and Facebook group
- Sharing information on diocesan diaconate programs and events
- The annual Archdeacon & Deacon Directors' Conference (A3D), for archdeacons and anyone interested in the formation and supervision of deacons
- Providing leadership and resources for workshops and conferences on the diaconate
- Representing the diaconal voice in the leadership structures of the Episcopal Church
- NEW! An annual online "Life and Work of Deacons" conference, for ALL deacons!

Yes, I'd like to join AED in supporting the work of servant ministry in The Episcopal Church and The Anglican Church of Canada.

- Annual Sustaining: \$75
- Annual Regular: \$50
- Annual Student/Limited Income: \$30
- Annual Supporting: \$150
- Annual Patron: \$250
- Life Membership: \$1,000
(A 24 monthly payment plan is available, online only.)
- Extended Life Membership: \$400+
(Additional payments, by check, of \$300 each due at 12 and 24 months. Not available online.)

Join or Donate at:
www.episcopaldeacons.org

Or mail this form to:
AED Membership Office
PO Box 1516
Westborough, MA 01581-651

Canadian deacons can join AED by purchasing a "Blended Membership" through Anglican Canada, which provides full member benefits in AED.

Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at membership@anglicandeacons.ca.

(For gift memberships, please use the details of the person to whom you are giving the gift.)

Name, _____

Address _____

City _____ State _____ ZIP _____

Phone, _____

E-mail _____

Check enclosed for US \$ _____ (US bank or US money order)

*(If you prefer to pay by credit card, please join via our **online secure form** found on our website, www.episcopaldeacons.org. On the home page, click the button, "AED Membership")*

Birth date: (if deacon or in formation) _____

Ordination date: (if deacon) _____

My diocese: _____

This is a gift membership

Please send my quarterly issue of *Diakoneo* magazine via:

- email pdf
(saves AED \$14 for 4 issues)
- US mail

To help reduce printing & mailing costs, please consider the pdf option. If no selection is made, *Diakoneo* will be emailed.

Diakoneo is available to all members.

I am a:

- deacon presbyter bishop

I am in formation for:

- deacon presbyter
- I want to be a deacon
- I am a friend

**MEMBERSHIP
MAKES A
GREAT GIFT!**

DIAKONEO

TO BE A SERVANT; MINISTER TO ANOTHER'S NEEDS

February 2022



A lapsed ministry restarts and grows into The Big Blue Drop-In Center

BY DEACON LINDA TAUPIER

August 20, 2021

In 2017 when I began serving as deacon at Christ Church Cathedral in Springfield, MA, a parishioner well-known to the area's disenfranchised told me about a weekly ministry with the hungry that had lapsed. The ministry had purchased sandwiches at lunch time once a week and folks had walked the area surrounding the Cathedral praying, talking with and feeding those who were hungry. They wondered if I'd be interested in starting it up again. This was the planting of the seed that germinated into the Big Blue Ministry.

I had been active in the leadership of Church Without Walls (CWW) for several years and was well acquainted with the homeless in the area through that ministry. Realizing the need to extend our ministry, I spoke with Deacon Eric Elley, deacon in charge of CWW. We began to build another ministry focused on the unhoused to replace the ministry that had lapsed and complement CWW's work.

For 2 years during the cold and dark months of October through March we loaded up the 14 passenger, big, blue van owned by the Cathedral with donated blankets, coats, hats, gloves, food, and anything else we could find that could benefit those living in the encampments. We drove the van wherever we thought we might find them; most of the unhoused were by the river while some lived under the bridges of the interstate highway. We drove as close to the campsites as we could, walking the rest of the way, and often sat by campfires talking and praying with the folks we visited. This ministry was life-giving to all who participated. Volunteers from local churches signed up to come with us, too.

In the spring of 2019 Deacon Eric & I began talking about expanding that ministry by opening a drop-in center for year-round use. The homeless are always on the move from place to place. Many people view them with a mixture of fear of what is often-misunderstood trauma and

mental illness. Others look upon them with disgust for their frequent struggles with addiction and lack of access to personal hygiene. The homeless get pushed out of one establishment after another. Our vision was for a place where the unhoused, disenfranchised and those seeking a healthy, supportive, non-judgmental community could gather safely for rest, physical and spiritual nourishment, and strength. By opening a drop-in center we could better walk beside our unhoused brothers and sisters in Christ, living into our Baptismal Covenant and building community.

I brought the idea of a drop-in center to the Cathedral's Outreach Committee and they gave their support. I then went to the Executive Board to ask permission for a dedicated space in the undercroft of the Cathedral. Eric and I proposed using approximately 2,000 square feet of existing underutilized space in the Cathedral, with additional plans to expand.

In the vision we sketched for the Executive Board, the Big Blue Drop-In Center would feature a welcoming place for unwinding, warmth, and comfort. The space would include attractive area rugs, comfortable chairs, a sofa, and lamps – the comforts you find in your living room. It was designed to be a desirable alternative to the bus station or public library.

The Executive Board likewise lent its support to our vision. After many other questions, meetings, and fundraising, we furnished the space as planned and the Big Blue Drop-In Center was blessed by Dean Tom Callard at the Cathedral's 2020 annual meeting. We were up and running!

In the beginning, we were open one day a week. This worked well and we hoped to soon expand our open days to three per week. Then, COVID hit and we were forced to shut down. Like many people, we initially assumed the shutdown would not last long and we decided to wait it out. Once we realized COVID wasn't going away, we decided to

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**ASSOCIATION FOR
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FEBRUARY 2022

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*Diakoneo is published quarterly by the Association for Episcopal Deacons.
P.O. Box 1516, Westborough, MA 01581-6516
Phone: 508-873-1881*

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for the Diaconate
Dn. Lisa Chisholm-Smith, liaison from Anglican
Deacons Canada (ADC)

STAFF & CONVENERS

Dn. Lori Mills-Curran, Executive Director
lmcii@aol.com
Dn. Catherine Costas, Membership Director
Membership Office
P.O. Box 1516, Westborough, MA 01581
membership@episcopaldeacons.org
Dn. Anne Pillot, Communications Director,
Editor, Webmaster
communications@episcopaldeacons.org
Dn. Tim Spannaus, Competencies Review
Team Convener
deacon@tspannaus.com

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AED ON SOCIAL MEDIA

- Facebook: AED Page, AED Group; Archdeacon Group; Young Deacons Group
- Monthly e-newsletter *Deacon Update*: Sign up at www.episcopaldeacons.org
- Young Episcopal Deacons: youngdeacons.net
- Twitter: @EpiscoDcns

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From AED's President

Thank you, Lori

BY DEACON TRACIE MIDDLETON



December 2021

As our Executive Director, Lori Mills-Curran, moves toward retirement at the end of March, I'd like to thank her for her dedication to this organization and all whom it serves. Over the past decade, she has relentlessly advocated for deacons at all levels, and pushed AED to plan and work strategically toward the kind of organization we want to continue growing into.

During her time as Executive Director, Lori helped AED grow and expand programmatically and as a professional organization. She worked with the Board and staff to scale up AED's administrative infrastructure, to explore and expand partnerships with

organizations across the Church, and to implement dozens of opportunities for deacons and those involved in diaconal ministry to connect and share resources and best practices.

Personally, I am grateful to have benefited from her enthusiastic support for young deacons; having herself experienced numerous challenges as a 30-something deacon with a young family, she intentionally seeks out and encourages younger deacons to get involved, and she argues passionately for practical ways we can, collectively, create smoother paths for those entering the ministry today and offer more resources for building resiliency.

As Lori wraps up her time as Executive Director, I want to thank her for all the hard work and love she has given through AED for the benefit of deacons throughout the Church. I'm grateful to have had the opportunity to work with her and benefit from her knowledge and skills, and her heart for everything diaconal. She is leaving AED in a strong position moving forward, and I hope she feels proud of the great impact she has made. I'm excited to see (and hopefully read!) what her next chapter holds, and I'm glad she plans to remain involved and connected with AED.

Thank you, Lori!



JOIN AED'S BOARD

AED's next Board election will be held this fall. We invite passionate, enthusiastic individuals who desire to offer their gifts and leadership skills for Engaging the Diakonia of All Believers.

www.episcopaldeacons.org/2022-election

Total Deacons

US & Central America	Canadian
2,049 Active	342 Active
985 Retired	90 Retired
181 In formation	8 In formation

(as of 12/10/21)

AED Members

Individual Memberships	Diocesan Memberships
583 US	77 (of 111 Dioceses in Prov 1-9)
58 Canada	

(as of 12/10/21)

With gratitude & hope for the future

BY DEACON LORI MILLS-CURRAN

December 6, 2021

It seems astounding that this is my last Executive Director article for *Diakoneo*. Last issue, I listed some accomplishments. This issue, I'm going to make some suggestions for my successor, all of them relating to what I see as AED's greatest weakness.

AED needs to make sure that all deacons' voices are represented. This is hard for us, because a lot of us feel like we're justice warriors, in the best sense. We are impatient with delay. But we have within our Church's body of deacons a wide variety of opinion on a wide variety of subjects. Newer deacons need to understand that there are solid reasons why older deacons hold the opinions they do; older deacons need to stop and think about the reality of saying yes to this vocation in your 20's or 30's. AED needs to involve all deacons. Involvement can be a simple as making online affinity groups, making everyone a member upon ordination, or engaging in an extensive membership drive. We need everyone to get the work done that's needed for a new era.

AED needs to take seriously the need for their executive director to be reasonably paid. My biggest frustration with this job was that I couldn't let it take over my life since it was minimally paid and without benefits of

any kind; I had to have another job, too. Over time, it became better paid and a pension assessment payment was added. I had a reasonable degree of economic privilege from other sources, so I could do it. But structuring this job at the current levels freezes out everyone of low income, especially people of color. AED needs to grapple with this. Our intentions are good; we're trying to keep things affordable. But the work our deacons need can't get done unless someone is paid properly to do it.

AED needs to take seriously the fact that most of our activities (at least prior to the pandemic) were restricted by economic privilege. Many who would like to participate can't. Where AED is going to get the money to make our activities accessible to all is a huge question. But again, restricting participation to those who can afford it (or have dioceses who can) sticks in my craw. We all need to be there, together.

I am grateful from the bottom of my heart for this opportunity. I'll soon be done with this job. But I will never stop advocating for the well-being of the most generous people in the Church. That's you: its deacons.



CALENDAR

SPANISH PREACHING CONFERENCE

For Deacons of Provinces II (Cuba), IV, IX
In conjunction with the Episcopal Preaching Foundation, AED is planning a Preaching Conference for our Hispanic/Latinx Deacons. Full details to come.

DEACON DEBATE II

February 13, 2022
Via Zoom. See page 9 for details.

A3D CONFERENCE

March 10 - 12, 2022
Online only. See page 6 for details.

How do I...

submit news, events, photos or articles for publication in *Diakoneo*?

We'd like to share your news with the diaconal community. All submissions are welcome, from clergy, those in formation and laity.

- Reflections on ministry
- Discernment & formation
- New leadership roles
- Events, Books, Photos
- and other deacon news

To submit materials, contact Deacon Anne at communications@episcopaldeacons.org.



Diakoneo Back Issues

Visit www.episcopaldeacons.org, under Publications/Diakoneo

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ON AED'S WEBSITE | www.episcopaldeacons.org

- AED's Deacon Competencies, outlining the areas of competency used in successful diaconal formation programs
- Discernment and formation resources
- Academic materials, focused on Scripture, theology and tradition
- Resolutions for deacon compensation
- Publications, including books, sermons and papers, all by deacons
- Spiritual development resources
- Deacon handbooks, letters of agreement and discretionary fund practices
- Videos of deacon interviews, webinars and ministries
- Ormonde Plater's archive including chant settings, liturgies and resources for writing Prayers of the People
- Practical training resources including Lifelong learning, advocacy and liturgy
- ...and more than can be listed here!

Exciting Career Opportunity!! AED is seeking a full time Executive Director.

Details at www.episcopaldeacons.org.

A3D 2022 CONFERENCE ...and more!

All registrations and details are at
www.episcopaldeacons.org.

A3D? Life and Work?: A New Plan for AED Events in 2022

March 10-12 – Archdeacon and Deacon Director Conference (A3D) – ONLINE Thursday evening through Sat. afternoon. (Registration opened Jan. 17). Registration: \$100. This long-standing AED favorite is geared to the needs of archdeacons, deacon directors, and anyone interested in enriching, renewing or reviving their diaconal program. The theme this year is **Growing the Diaconate: Tools for Discernment and Recruitment**. Many involved in deacon supervision have told AED that there is a post-COVID push for diaconal recruitment in their diocese. Featuring presenters who have successfully used tools for identifying diaconal vocations. Experienced practitioners will share resources, plus ample time for Open Space Technology discussions on deacon supervision topics of YOUR choice.

April 9 – Archdeacon 101 Workshop – ONLINE Saturday (Registration opens February 14). \$40. Join experienced deacon supervisors who can help you shine in your new role. This workshop is also valuable for those who need a refresher or to revamp a job description. Topics covered: creating a job description; planning your budget (or how to advocate for one); models of diaconal pastoral care; and structuring the unique supports deacons need. Essential resources will be shared, including an in-depth review of AED's *Diaconal Competencies*, which are fast becoming the gold standard for diaconal formation practices. We will also cover deploying deacons and creating continuing education guidelines. Templates for these tasks will be distributed.

May 7 – NEW: What Do the Canons Say? Workshop – ONLINE Saturday (Registration opens March 14.) FREE. Have you ever read the The Episcopal Church deacon canons? The Canadian Anglican ones? Canons are not just a set of rules to obey. They are the Church's effort to provide guidelines for flourishing. AED led a major effort to get new TEC canons adopted in 2006, and they outline both requirements and best practices for diaconal supports. Join Lori Mills-Curran and an Anglican Church of Canada guest to do a deep dive. You will most likely be astonished to learn how much they have to offer to enrich your ministry.

June 4 – NEW: Life and Work of Deacons Conference – ONLINE Saturday. An annual event geared to all deacons. It's like a mini-Triennial online, only every year and without the full expense! **Video Keynote from Presiding Bp. Michael Curry!** Theme: **Mining the Diaconal Competencies for Life-Long Learning**.

And don't forget! You're invited to the **AED Gala at General Convention** – In person, Baltimore, MD. Early July: Tickets available online.

Big Blue Drop-In Center from pg 3

take the Big Blue Drop-In Center outside.

We are still outside in various types of weather and we love it! We have great visibility being outside with a beautiful sidewalk sign to welcome people. We have coffee, water, snacks, and comfy outdoor chairs in which we can rest, visit, and pray together or where the homeless can nap.

The trunk of my nearby car is stocked with soap, toothpaste, toothbrushes, shampoo, deodorant, socks, and masks. In the colder months I also keep gloves, hats, and scarves.

Through a generous UTO Grant we bought two commercial washer and dryer units so that the unhoused can do laundry for free. We have also been able to expand Wi-Fi into the inside space and added plenty of outlets for folks to charge their phones. The unhoused today use their smartphones as their lifelines for communication and information gathering. They eagerly take advantage of every opportunity to charge them. Please join us in praying that COVID numbers will decline so that we can go inside when cold weather hits again. It was a bit chilly outside last winter!

COVID has had some positive benefits, though. For example, during the pandemic, nursing students from a local college had no place to do clinical hours. One of my friends is a professor of nursing and asked if his students might do their clinical hours at the Drop-In Center.



Deacon Linda Taupier and her trunk of supplies.

We jumped at the chance. We set their table up next to ours and they treated many of our guests for high blood pressure and diabetes.

Looking into the future, we plan to raise funds to install showers. Once we're back inside, we also intend to create a separate 'quiet' room so that guests can read or sleep without disturbance. We have purchased security cameras for the areas we use and plan to install lockers so that our guests can sleep or attend to other business confident that their belongings are safe. The Cathedral Executive Board is very much behind the expansion of this ministry.

Additionally, we are in conversation with local mental health providers who are interested in providing group discussions on a variety of relevant mental health issues. A regional non-profit looking to expand in Springfield may be able to provide basic medical services and refer our guests to other providers as needed. We will offer space for the ministry of twelve-step groups.

We are blessed to be in this ministry with several volunteers from the Cathedral and other area churches who come for either the morning shift 9–12 or the afternoon shift 12–3. At this point Eric and I work from set-up to take down and we both find it feeds us.

And on Sundays at the end of the Cathedral's worship service when I charge the people of God to do the work they've been given to do, they know one way they can do it.

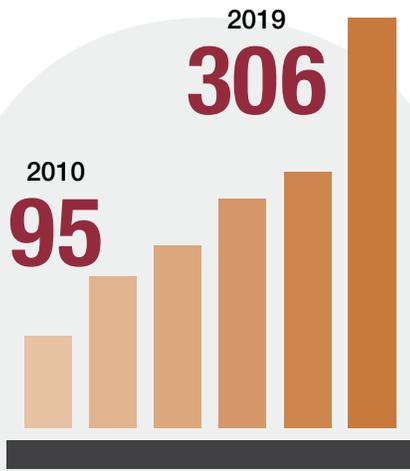
Linda Taupier continues to serve at Christ Church Cathedral in the Diocese of Western Massachusetts.

IMAGINE
THE IMPACT
of your generosity!



Did you know...?

PARTICIPANTS IN AED'S National Diaconal Assembly

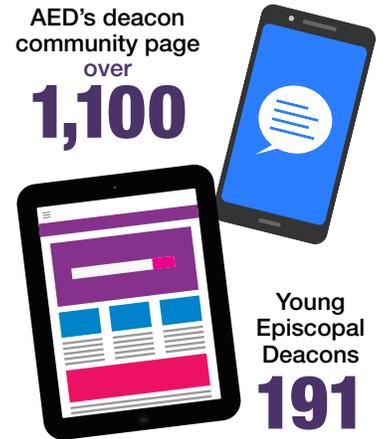


Participants in AED's ARCHDEACON AND DEACON DIRECTORS' CONFERENCE



Participants in AED's FACEBOOK PAGES

AED's deacon
community page
over
1,100



Young
Episcopal
Deacons
191

\$30 One student/limited income
MEMBERSHIP IN AED



\$525

One month's subsidy for a recipient of
**The Fund for the Diaconate's
COVID EMERGENCY GRANT**



\$100
One hour of
**LIVE SPANISH
INTERPRETATION**
for an AED conference

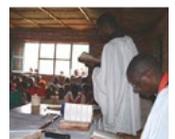
Go in peace to
love and serve
the Lord.

Vayan en paz
para amar y
servir al Señor.



\$2,300

Estimated cost for
**KIRUNDI TRANSLATION
OF DIACONAL COMPETENCIES**
for the Diocese of Buye, Anglican Church of Burundi



A groundbreaking collaborative effort by the Association for Episcopal Deacons and The Fund for the Diaconate.
Together we can **SUSTAIN, EMPOWER AND TRANSFORM** our diaconate.

www.episcopaldeacons.org/advancing-the-diaconate

My Journey to the Diaconate

BY CHELSEA STANTON

November 29, 2021

Every Sunday of my childhood I climbed into a maroon 15-passenger van that took me to a Pentecostal church, the kind where the women wear long skirts and their long hair in buns. I was baptized there at age 12 and eventually became devout—until my non-religious parents pulled me from that community, disturbed by my new style. Desperate for a place to belong, I clung to the nearby Nazarene church my parents would let me attend.

In high school, I tried to get my youth group to talk about homelessness instead of just playing circle games, with little success. I experienced a hint of what Susanne Watson Epting described: “...asking the church to look at, and engage the world around it, is not always easy.... It can be a lonely place.”

I pitched a tent in that lonely place. And I laid roots there as I grew into a more liberal theology that recognized a social justice problem in solely masculine images of the Divine. I felt it when I confessed to my pastor and his wife, who had been my friends and supporters, that I didn't believe that God was male and my pastor said that I was wrong. I felt it in the emotional distance between myself and people who had loved me when honesty about my theology made me suspect.

One Sunday in 2009, during my sophomore year of college, I attended Church of Our Savior, a small Episcopal congregation in Orange City, IA. I relished the freedom of being one of the less liberal people in the room. The quiet liturgy, intellectual hymns, vibrant conversation, and occasional raucous goofiness felt like home to me.

After graduation in 2011, I spent three years doing volunteer work in Atlanta, first with Mission Year, and then The Road Episcopal Service Corps. The Road allowed me to live and work at Emmaus House, a ministry of the Episcopal Diocese of Atlanta, and to become a member of Emmaus House Chapel where I was confirmed in February, 2013.

Though I had finally found home in The Episcopal Church, there was something missing. I knew a few things: I wanted to work in congregations; I wanted to be able to express my faith through working toward social justice; and I wanted to convince the church to do that too. I wondered about being a social worker, or a priest, or a community organizer, but none of them fit. Inside me, I felt a warring between the paths that I could see available to me and what I really wanted to do. All of the options I was aware of required me to give up a part of myself.

After graduating from United Theological Seminary of the Twin Cities with a Master of Arts in Social Transformation in 2016, I tried to find my footing in the nonprofit sector. In 2017, I took what turned out to be a fateful part-time position at the Episcopal Church in Minnesota's office, answering phones and helping to support the local formation program. The phones didn't ring particularly often so I had a lot of downtime to digest the ECMN website. There I found a poem by The Ven. Irma Wyman:

How will we know when we have enough deacons?

When all the needs of the marginalized and vulnerable are met;

When to gather the gifts of the church and take them to the world, and to gather needs of the world and bring them to the church, has become a habit;...

In Irma's words I recognized exactly what I had been looking for all those desperate, searching years: the diaconate!

In her words I watched what had seemed like discordant strands of my life intertwine—my interest in theology, my passion for social justice, and my need to bring the two together as my life's work.

I immediately dived into researching what it means to be a deacon today, and as I read, my sense that the diaconate was what I had been looking for deepened and matured into a clear call.

In 2018 I started the year of official discernment that is the beginning of the process for Holy Orders here in Minnesota. In fall 2019 I became a postulant for the diaconate, and, if everything goes according to plan, I will be ordained this fall at the age of 34.

Though it's only been a few years that I've been *officially* in the process, my formation began with trying to talk about homelessness with my high school youth group. It continued in earnest during my volunteer years, refining theologically during my time at United. My whole life of following God's call one step at a time has led me, finally and gratefully, to this place. To the diaconate, with all of you at AED.

Chelsea Stanton (shelher) is in formation for the diaconate, currently serving as a deacon intern at Saint Mark's Episcopal Cathedral in Minneapolis, Minnesota. She works at Minnesota Council of Churches Refugee Services and lives in Saint Paul with her spouse and two cats. She hopes to be ordained to the diaconate in fall 2022.



CONNECT WITH AED

RESOURCES

Find materials on discernment, formation, lifelong learning, books, events and more at www.episcopaldeacons.org.

FACEBOOK GROUPS

We have 3 Facebook Groups - "Association for Episcopal Deacons"; "Young Episcopal Deacons"; and "Archdeacon & Deacon Formation Leaders". Join in conversations with the wider deacon community.

UP-TO-DATE NEWS & EVENTS

Get the latest news, education and events with our monthly newsletter, *Deacon Update*. Sign up at www.episcopaldeacons.org: click "SIGN UP for enews".

UPDATED: What We've Learned A Primer About Minimal Diaconal Compensation Resolutions

This in-depth document looks at the current Deacon Compensation discussion. Written by Deacon Lori Mills-Curran, AED executive director, it answers many questions, including:

- What is the argument for the resolutions?
- What is the argument against the resolutions?
- Won't passing such a resolution increase the church's financial exposure to liability?
- What would minimal compensation get the older deacon? For the younger deacon?

Visit www.episcopaldeacons.org/supervision--managmt to read the **updated** document and find resolution text from four dioceses.

DEACON DEBATE II

Sunday Feb. 13, 2022, via Zoom

Open to ALL deacons – any age, any number of years ordained

The Young Deacons had such a great time with their Deacon Debate last July that it's back by popular demand! This time it will be open to **all** ages. The roles have also been flipped - the Young Deacons Task force will serve as the judges. Details and registration at www.episcopaldeacons.org.

A "NEWLY ORDAINED" FACEBOOK GROUP

Coming soon - a new Facebook group for newly ordained deacons, based not on age, but on experience in the diaconate. At press time, this was in development - watch Facebook for its arrival!

Why does AED have a "Young Deacons" Facebook Group?

BY DEACON LORI MILLS-CURRAN

November, 2021

Our Young Deacons Facebook group was set up a few years ago, and a question has arisen: why is it closed to older people? It isn't actually, but it is geared for the young deacon. And I think there are good reasons why. I lived them.

I was ordained when I was 32 years old. I had two toddlers and soon had another baby. The first year of my diaconate was wonderful. The next ten were miserable.

My diaconal ordination occurred in 1988 in New Mexico. That diocese functioned under an old paradigm of the diaconate, the one that had been in place from 1954 to 1970. In it, deacons never left their parishes and could not change dioceses. No one knew, including me, that many of their assumptions about what diaconal life was like had been abolished by canon in 1970. And the model was a very good fit for my young family. The parish provided all we needed in love and gratitude.

My husband's work moved to Rhode Island and I followed. I had checked the diocese out thoroughly, the way we did back in the day, to make sure it was "deacon-friendly." But what I didn't know was that they had adopted a different paradigm of the diaconate: their deacons were *prophets*. They went into a church, figured out how the parish could serve in its local context, and worked themselves out of a job. Deacons never stayed in one parish more than a year.

These policy differences almost trashed my marriage. It was a very different thing to have a diaconate in which the parish did everything it could to support my family in a settled placement than it was to have a placement that changed every year. I told the bishop that their rules made it impossible for me to serve the values of I Timothy 3:12: that deacons should have one spouse and their families should be in good order!

In Rhode Island, I was always ashamed of the kind of deacon I was. No one could tell me how to send my husband off with the diaper bag, two toddlers and an infant while I swanned off alone to my diaconal placement. No one could tell me how to pay for childcare for my unpaid diaconal work. I am certain my dilemma contributed to a severe post-partum depression I experienced after my third child. My husband was profoundly unhappy with what had been a source of companionable satisfaction. My children hated my vocation: one of my

daughters screamed at her Vacation Bible School teacher, when the poor woman tried to convince her that "all Christians have a vocation. "I hate vocations!" she cried, and darted away towards home, with two teachers in pursuit.

I could not talk about these issues anywhere, with anyone. If I did, I was showing that I wasn't called to the diaconate. I had chosen it, and I should live with it. I can't tell you the number of older deacons who told me, "If you can't stand the heat, get out of the kitchen!" or "Deacons need nothing, it's part of our identity as servants." My priest used me in a sermon as an example of "a fool for Christ." Indeed, I was one. He thought it was wonderful; my husband, not so much.

I never met another deacon my age until I was close to 50 years old. With a young and growing family, I deeply regretted my decision to be a deacon. Twice, I entered into discernment for the priesthood. Once I walked away from it; once I was turned down. God was working his purposes out in my life. God knew, even when the church and I didn't, that I was a deacon to the core of my being.

All these experiences, plus many more, make me aware of how much young deacons need their own space. Technically, the Young Deacons Facebook page is not closed. You can lurk there like me, because I want to know what their concerns are. There are many people on that page well outside of the age range – but we try to keep younger voices front and center.

The young deacons of today are creating a new thing. It will be their own. Our average age is 70 – do the problems of a 29-year-old deacon merit advice from us? Or would it be better if they heard from another young deacon, a mom or a dad of toddlers, a person like them struggling in the gig economy, without benefits or health care, sorting it all out on the ground today? They are creating a diaconate that could last 30, 40, or even 50 years. Very few of us have done that.

What we have done for young deacons, isn't meant to exclude you, the older deacon. It's meant to give the younger deacons a fighting chance to create their own diaconate. They are going to do it with or without AED, and I'd like them to do it with us.

Lori Mills-Curran is the executive director of AED.

"Would it be better if they heard from another young deacon, a mom or a dad of toddlers, a person like them struggling in the gig economy, without benefits or health care?"

The Doctrine of Discovery

BY DEACON CHRIS SABAS

November 29, 2021

On September 13, 2007, the UN General Assembly adopted the long-anticipated Declaration on the Rights of Indigenous Peoples (“UNDRIP”) by a vote of 143:4. The four countries who initially voted against the initiative were Australia, Canada, New Zealand and the United States.¹

The primary legal precedent that still controls Indigenous affairs and rights in these four countries is an international law formulated in the 15th and 16th centuries known as the Doctrine of Discovery. It still infringes upon the rights and powers of Indigenous nations and peoples. While our modern-day cases have been ‘cleaned up,’ and on their face possess none of the early commonly held racialized understandings about Indigenous peoples and their ‘incapacity’ regarding land, the understanding, interpretation and belief remains entrenched within our current legal order and legislative presumptions.

When England and English colonists set out to explore, exploit and settle new lands outside of Europe in the 15th through the 19th centuries, we need to know that they brought with them an international law doctrine. International law is a body of generally accepted legal principles that allegedly govern the conduct of nations vis-à-vis other nations. The Doctrine of Discovery is one of the earliest known examples of international law. It was developed by European countries to control their own actions and potential conflicts over exploration, trade and colonization. I find this to be quite ironic in light of how many times those of us who are engaged in “peace and justice” work point to international law to bring about righteousness.

The Doctrine of Discovery came to be understood as a means by which to contrast and compare Indigenous and non-Indigenous humanity in order to arrive at a privileging approach to rights determination. In other comparable situations, 1492 and beyond would be described as an invasion. But understood and accepted standards from Europe were brought to this continent, which included delegitimizing the First Peoples in every way conceivable. These standards were then recorded in written text, as the law – thereby becoming the normative standard – which mandated Indigenous inferiority.

The US Supreme Court subsequently established the doctrine in federal common law in *Johnson v M’Intosh* in 1823. This case set the baseline principle for how the US would deal with Native Americans and their lands, rights and governments. The court based much of its analysis on how England and its officials and colonists had always dealt with the Native people of North America. This exercise of common law, also known as precedent, remains paramount in our legal system.

Common law is developed by judges through decisions of courts, as opposed to statutes or Acts passed by Congress. A common law system is a legal system that gives heavy deference to past cases and decisions, on the principle that it is just unfair to treat similar facts differently on different occasions. If there are no actual case decisions to look to, courts then look to practices that have been developed. The Johnson case was and still is very influential because it’s still relied upon by governments and courts in Australia, New Zealand,

Canada and the US in devising and developing respective laws, policies and opinions regarding Indigenous peoples.

The Johnson case was the first of a trilogy under the Marshall court: the second, *Cherokee Nation v. Georgia*, and the third, *Worcester v. Georgia*. And thus, born in our case law, is the Doctrine of Discovery and the extended notion that Indigenous nations are akin to a guardian-ward relationship to that of the Federal government, and being totally dependent. Make

no mistake, this was an attempt to put a patina of ‘legality’ on armed confiscation of assets of indigenous peoples.

Let’s look at the Standing Rock Sioux’s legal challenge to the Dakota Access Pipeline to see how the Doctrine is utilized today. By way of reminder, in April 2016, youth from Standing Rock and surrounding Native American communities organized a campaign to stop the pipeline, calling themselves, “ReZpect Our Water.”

Although the Constitution does not overtly state it, the federal government, according to the Supreme Court, has a plenary power over Native American tribes. In fact, the Constitution only explicitly grants Congress power over tribes in one place: the Commerce Clause. But Congress asserts its legislative authority over Native American tribes by way of this plenary power.

The Supreme Court has upheld nearly unbridled congressional power over tribal affairs using this Plenary Power Doctrine, in a way that carries forth a guardianship and paternalistic role. And the Court has held that this power gives Congress the authority to abrogate treaties and that any change to federal tribal affairs is within Congress’s domain. Thus, it should not be a surprise that in our history, perhaps over 500 treaties have been changed, nullified, or broken.

For the Standing Rock Sioux, the Fort Laramie Treaty is one such treaty. The land beneath the pipeline was accorded to Sioux peoples by the Treaty of Fort Laramie in 1868. Eleven years later, the U.S. government incited and won the Great Sioux War, and “renegotiated” a new treaty with the Sioux under threat of starvation. In that document, the tribe ceded much of the Laramie land, including the Black Hills of South Dakota, where many whites believed there to be gold.

In partial recognition of the painful history of colonial land grabs, modern federal law does accord certain rights to Native groups. Since 1992, one of these rights could be described as the right to be consulted: Whenever a federal agency undertakes or approves a construction project, it must consult with local Native nations or tribes about whether sacred sites or places are nearby.

This right must be respected even if the project is not near reservation land. It is this right—the right to be consulted—that the Standing Rock Sioux’s legal team asserted was infringed. The tribe



Deacon Chris’s online talk on the Doctrine, with slideshow, is at vimeo.com/601304108

Continued on page 11

Dear Archie,

Dear Archie,

I was talking to a priest that just became a rector in our diocese at a parish that had never had a deacon in its long history. While we were talking about the role of deacon in a parish in leading the people into service, bringing a prophetic word, etc., she brought me up short by saying that the laity at her church are already highly engaged in those activities so she saw no need for a deacon. She was right that it is one of the more highly engaged parishes in our Diocese. The more I think about this, though, the more it makes it sound like our order is optional. How would you respond?

Puzzled,

Nonessential Deacon

Dear ND,

Several responses come to my mind but I'd really like to hear from our readers on this one!

Readers? (*Share your thoughts via email to vicepresident@episcopaldeacons.org*)

Your servant,

Archie

Dear Archie,

I was recently assigned to a parish that has never had a deacon before. I have noticed that many of the traditional roles of a deacon are being filled by lay people or the associate priests. How do I assert my authority as a deacon and take these roles for myself?

Eager to work,

Newby Deacon

Dear Newby,

This is a common dilemma for many deacons when first being assigned to a parish—particularly one that has never had a deacon but has an active laity and associate priests. They have quite rightly filled in for the deacon in the liturgy by proclaiming the Gospel, bidding the prayers, setting the table, dismissing the people and, even, singing the Exsultet and wearing dalmatics. They have also, I hope, led outreach efforts. It can be tricky to come in as the “new kid” and start doing things that may have been aptly and even joyfully accomplished by others.

If you haven't already, you should have a meeting with the rector to outline your duties and goals. It is her or his responsibility to integrate you and your call into the life of the parish. S/he will best know where your skills and talents as a deacon can be put to work both liturgically and in leadership since s/he knows the parish better than you do.

Authority is best earned with mutual respect. A bishop once told me that if you're using your ordination to command authority you've already lost it. And while tradition is important, I think Christian love and kindness is more so. As Gustav Mahler said, “Tradition is not the worship of ashes but the preservation of fire.” As you are integrated into the life of this parish and help lead them into a deeper, richer life in Christ, you will be fueling the fire and light of Easter in them and in you.

“Archie” welcomes questions about the funny, frustrating and serious issues of being a deacon. We accept submissions from everyone - all orders of clergy, as well as postulants and discerners.

Send *Dear Archie* queries to vicepresident@episcopaldeacons.org.

Speaking of the Easter fire, the Exsultet is one thing that I would encourage you to claim. I have found that most of the push back on that comes from the choir master and asking him or her to coach you often smoothes those feathers.

Your servant,

Archie

Dear Archie,

I accidentally started reading the wrong Gospel passage last Sunday. When I realized what I did, I stopped, turned to the correct one and started over. Should I have done that? Some people thought I should have just kept going with the wrong one.

Should have checked the book,

Red-faced Deacon

Dear Red-faced,

I'm sure the preacher wasn't among them.

Your servant,

Archie

“Archie” is Archdeacon Carole Maddux, in the Diocese of Atlanta. She was ordained in 2006 and has 10 years experience as an archdeacon. Answers are Carole’s opinion only, based on personal experience, and do not necessarily reflect the opinions of either the Diocese of Atlanta or AED. She may not always know the answer but she’s always up for a friendly conversation! Letters may be edited for brevity.

Doctrine of Discovery, from page 10

alleged that not only was the permitting of Dakota Access rushed, but also that the tribe itself was not included as partners through the historical surveying process. Only near the end of the process, when approval seemed inevitable, did North Dakota state authorities approach the tribe with a couple areas of concern. They did not present plans for the pipeline at the beginning, as government-to-government negotiations should entail.

But here's the rub: with these consultation provisions in the various modern acts (such as the National Historic Preservation Act of 1966, the National Environmental Policy Act of 1969, the Archaeological Resources Protection Act of 1979 and the Native American Graves Protection and Repatriation Act of 1990) though procedurally required, agencies are not required to implement any of the mitigation alternatives, and thus, are able to harm tribal

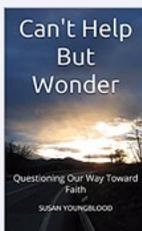
cultural resources. Which means, it truly is a rubber-stamp. There is no affirmative duty on a federal agency to incorporate the opinions, suggestions, or mitigation alternatives that tribes may propose during consultation.

To conclude, I ask you to reflect on ‘Reconciliation?’ What is that? As long as our notion of reconciliation involves reconciling indigenous practices, traditions and cultures with presumed Federal supremacy, we are not really talking about reconciliation at all. May we hew a different path. Selah.

¹ The United States eventually adopted UNDRIP on January 12, 2011.

Chris Sabas serves in the Diocese of Easton, MD.

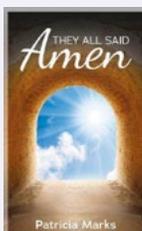
LIFELONG LEARNING



Can't Help but Wonder: Questioning our Way Toward God

by Deacon Sue Youngblood

Using scripture and stories the author explores questions including: How do I know God is real? I prayed and nothing happened. Was God even listening? Useful for adult education, youth programs and sermon illustrations. Available on [Amazon](#).



They All Said Amen

by Deacon Patricia Marks

Marks delves into the back stories of people who encounter Jesus but whose names we often do not know or we forget. The story of water being turned into wine is told through the eyes of a man working the wedding. The story of Zacchaeus is told through the insight of the tax collector's small son. Available on [Amazon](#).



Deacons Talking on the Road to Emmaus

A monthly online deacon gathering
2nd Monday, 8:00-9:00pm ET

Visit www.bexleyseabury.edu/pathways for the spring schedule. (*Scroll down to Jesus and the disciples.*)

Visit www.episcopaldeacons.org/lifelong-learning for links to recordings of prior discussions.



WEBINAR SERIES ON THE DIACONATE from the CEEP Network, 2021

- The Word and the World: The Preaching Role of Vocational Deacons
- Deacons and the Future of Expanding Ministry
- Many Servants: Deacons Yesterday, Today, and Tomorrow

Recordings: www.episcopaldeacons.org/lifelong-learning

CALL Online Classes

The Center for Anglican Learning and Leadership's (CALL) online courses are designed so that you can participate at your own pace and at your own time. *Members of AED receive a discounted rate.* Visit cdsp.edu/call/online.

Spring 2022 (March 21 – May 16, 2022)

The Prophets	Diaconal Hermeneutic
What We Believe	Preaching
The Beloved Community	Church History: Reformation to Episcopal Church
Anglican Bible	

BOOK STUDY

on *Many Servants* by Ormonde Plater

In September, the Diocese of San Joaquin offered a book study on Ormonde Plater's *Many Servants*. The study was led by deacons Teri Van Huss, Carolyn Woodall and Stephen Bentley, with Rod Dugliss, Dean of the School for Deacons.

BY DEACON TERI VAN HUSS

November 4, 2021

I was one of the book study organizers. My co-conspirator, and the one who actually thought this up, is The Rev. Luis Rodriguez (priest) in Bakersfield. Our diocese has taken to having Wednesday evening be Zoom education activities for the whole diocese and our book study took the four Wednesdays in September.

We didn't really have a curriculum - we grouped the chapters to fit the four sessions and figured out who was willing and available within our Disturbance to do a session. And of course we asked Rod Dugliss to do the history of the diaconate!

We allocated 20 minutes for each presentation, went into Zoom rooms for 20 minutes with a couple of questions from each presenter,

and then 20 minutes for group chat and questions at the end. We did pretty well at keeping it to an hour, or just over an hour.

It was pretty cool because several more of our deacons joined in as well, and one or two from other dioceses so the conversations were amazing. The folks who were wanting to learn about deacons got a lot out of it, and expressed that.

OUR OUTLINE

Ch. 1 & 2 - Deacon Carolyn took the Origins and Early Church

Ch. 3,4,5 - Rod talked about the history of deacons, citing the originating documents and a wonderful history, of course!

Ch. 6, 7 - I took up the Finding, Nurturing, and Care, and Ordination of Deacons - doing an outline of the chapters for myself, and then chose which pieces to use. Mostly, I focused on how deacons are simply identified because they are already diaconal (and may not know it) and then encouraged, making sure we are all supported in our process. We wound up during this session really talking about authority pieces - firstly having to consider how a Bishop can send you anywhere, and also the Oath of Conformity.

Ch. 8 - Deacon Stephen shared a compelling story about his ministry in Stockton, how it started and evolved.

The Priests of Haiti

Reflecting on ministry relationships, needs, following August's earthquake

BY DEACON CLELIA GARRITY

August 31, 2021



"We are alive, but we are still fighting for [our] life. Even though the situation is very, very difficult, we continue to work very hard. Perhaps another time I might have more to say to you, but for now the shaking continues. The buildings shake. The shaking is everywhere. That is why it is difficult to stay in one place. Right now, I stay under this tree. My bed and my car stay here. But God knows everything. We always, always have hope. The situation in Haiti should be changed. I don't know how long, but we [can]not continue, continue the life like that. It is not a human life. I think it is very difficult...but we continue to work. We continue to pray...we are all one in Jesus Christ."

Jean Berthold Phanord, Episcopal Priest, Bondeau, Haiti . August 2021

[Watch here.](#)

I first traveled to Haiti in 1999. It was a spur of the moment trip. I was working in Palm Beach County as the HIV/AIDS clinical program manager and was increasingly curious about the Haitian culture and Haitian attitudes regarding healthcare. One afternoon I said to my husband, "I need to go to Haiti", and literally overnight, I found a group that was headed there the following week. I booked my flight, met them at the airport, and was in Haiti the following Thursday afternoon.

As our plane sped down the runway for the brief 90-minute flight to Port au Prince, the tiny nation's capital, I was blissfully ignorant of what was about to happen to me. To say that I fell in love with Haiti would be doing an injustice to the complex feelings that welled in my heart and in my head throughout five brief days of meeting, visiting, and caring for countless souls – all of whom welcomed us with open arms, loving hearts, and incredible hospitality.

I returned home stunned by all that I had encountered – the crowds, the poverty, the lack of infrastructure, the absence of medical care... the list went on and on. And yet, despite conditions in what was most clearly a "third world" country, I met a people so vibrant, so talented, and so in love with God. Perhaps to say that I fell in love with Haiti would be far too simplistic. Perhaps, more accurately, I could say that Haiti entered my soul, and it has never left.

I write this two weeks following the devastating 7.2 earthquake Haiti experienced on August 18, 2021, only 11 years after the 2010 7.0 earthquake that leveled much of Port au Prince and Leogane, Haiti's two largest cities. Although political unrest and Covid-19 have prevented me from traveling to Haiti since the fall of 2019, I have not ceased to care deeply for the many friendships and projects that were an integral part of my life for 20 years. And so, uppermost in my mind and central to my prayer life these days are these relationships and projects.

And, while I pray for all of Haiti, today it strikes me that it is the priests of Haiti - men and women whose commitment to their vocation is without parallel – for whom I am the most concerned as I write this brief reflection.

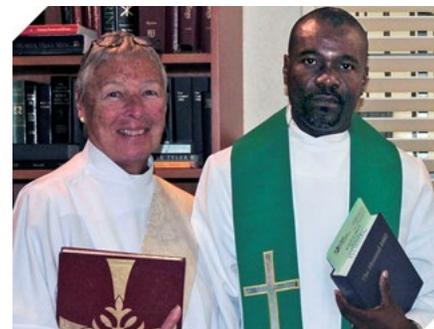
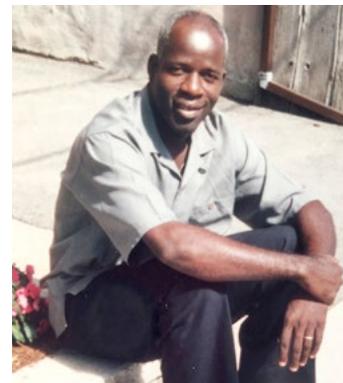
Paul in his Letter to the Ephesians writes, *"Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God."* (Eph 6:13-17)

I do not believe that one can know or understand the life of a Haitian priest without having had the honor and the opportunity to work closely with them over an extended period of time. To be embedded among them, if you will. I was so blessed with that opportunity and today, as I read Pere Phanord's comments and I await word from my good friend Pere Kesner Ajax, I find myself overwhelmed with grief as I consider the grief and trauma that these souls have endured over the years and their commitment to never question God, but rather to always, with the armor of God, live in hope and faith.

I remember Pere Kesner who several weeks after the 2010 earthquake stood beside me at the collapsed cathedral in Port au Prince. He was pointing to a small cross in what appeared to be a newly cleared area beside the rubble of the cathedral. He said, so quietly, "This cross is for the children who died here. I listened to them crying for help, but we could not reach them." (*personal communication*) I take a look at Pere Kesner's Facebook page this morning and watch him in a series of photos standing straight and strong as he hands out food and water to hundreds amidst the rubble of Les Cayes, his home, a smile on his face and I would bet love in his heart.

Pere Phanord sent a short video this morning – he is seated in a plastic chair under a tree, his car behind him. His entire community, including his house, is now rubble. Many people have died. There is no food or water. They are miles from anywhere that might offer significant help. Yet he continues to hold services to which many people flock, in the hope that God will bring relief to a life that, as Pere Phanord says, "is not human."

It is clear from the video that Pere Phanord is not well. He is struggling to breathe. Perhaps he had Covid and is suffering aftereffects. I will have



Continued on page 14

Fund for the Diaconate

Fall '21 Board Update: New steps on the horizon



BY DEACON KEITH MCCOY

The annual meeting of the Fund was held on October 4 at the General Theological Seminary. The main order of business was the election of three directors to the board. After opening prayers and the reading of the necrology (all deacons who had died since the last annual meeting), the tellers of the ballots reported. There were four candidates for three full terms. Results were: Roxanne Klingensmith - 450; Pamela Nesbit - 427; Nina Pickerrell - 373; John F. Ray - 392; write-in's - 3. Dns. Klingensmith, Nesbit, and Ray were declared elected to 3-year terms. The proposed revision of the Fund's Certificate of Incorporation was approved overwhelmingly.

Beginning in 2022, the annual meeting will be held virtually on the first Monday evening in October.

The Fall board meeting of the Fund was held on October 5-6. It was reported that the F21 audit is underway. Bessemer Trust reported that our assets had increased to \$9.4M; the board voted to move some of our funds into their Sustainable Leadership portfolio. The Treasurer presented a draft F22 budget of \$485,465; \$185K is earmarked for grants, \$132K is reserved for other projects, and most of the rest is for operations. Based on discussions about the budget, various categories for future grants were named. It was agreed that any unexpended annual funds would roll over into a special account for additional projects. It was also agreed to obtain tax exempt status from New York State. There was a report from the Joint Development Task Force about the *Advancing the Diaconate* campaign, which began a few weeks previous to the meeting.

The afternoon was dedicated to grants, and led by Dn. Theresa Lewallen, our grants administrator. The board approved \$8,580/month in renewed grants to 6 deacons, \$1,947/month in new grants to 2 deacons, and \$17,505 in one time grants to 3 deacons. We will try to move some of our long term grantees to multi-year renewals. Based on research by Dn. Lewallen, all grants now bring the deacons we support up to 107% of their financial needs. Based on the discussion, it was agreed that the Fund needs to offer some sort of financial planning to deacons. The Emergency Grant program was extended through May 2022, at which time they will shift from being Covid related to any widespread emergency. It was voted to

pay membership in AED for all our regular grantees. Pending final approval by the NYS Attorney General of our amended Certificate of Incorporation, the task force working on Diaconal Formation Grants presented their work, which was discussed and returned to the TF; the goal is to announce the program in early 2022.

There were several committee reports. History & Archives reported that there is one living deaconess, and we are in touch with her. There is also a lot of research being worked on, and existing records are slowly being organized for digitization. Dn. Geri Swanson, our liaison to the AED board, reported on recent meetings. It was agreed to open up all Fund committees to include one non-board member. The Investment Committee reported, but had no action items. The Communications Committee reviewed all our print materials, and recommended a new bookmark and a printed annual report. The Survey Task Force presented a draft survey to determine where deacons see the need for financial assistance; after discussion it was returned to the TF for further refinement. It was voted to pay the pension for our lay employee at the same rate as our clergy employees, and to increase the hours of the grants administrator and the communications director. It was agreed to investigate further the development of a "CREDO for deacons".

The Reorganization meeting will be held virtually on January 11, 2022 and the Spring meeting in Manhattan on May 10-11. At the conclusion of the meeting, Dn. Louise Thibodaux was thanked for her service on the board; she did not stand for re-election.

The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. They do this through annual or one-time grants. Visit the Fund at www.fundfordiaconate.org. Facebook: @FundforDiaconate.

FINANCIAL ASSISTANCE FROM THE FUND

General Grants & Emergency Covid Grants: For details, requirements and to apply visit www.fundfordiaconate.org/apply-for-aid

PLANNED GIVING TO THE FUND

Help deacons in need by naming The Fund for the Diaconate as a beneficiary of your retirement account, will, or trust. www.fundfordiaconate.org/planned-giving

Priests of Haiti, from page 13

to ask him when we next communicate. But despite it all, there he is in his collar, ministering to his flock and advocating for their needs.

Paul encourages us to be warriors in a battle to remain steadfast in our love of Christ. I can think of no greater example of what these warriors might look like other than the priests of Haiti. Let us keep them in our prayers.

Update, December 6, 2021: Haiti continues to suffer in every way as a result of the lack of a formal government and the gang terrorism that has overtaken the country - especially in Port-au-Prince. Food shortages are massive: at one point gasoline was \$70/per gallon; roads are blocked, preventing the transport of valuable resources to outlying areas.

Pere Kesner Ajax continues his work with the community and the local scout group. The scouts are learning the importance of caring for and

helping to rebuild their community through providing food, earthquake clean-up, and whatever else they are asked to do.

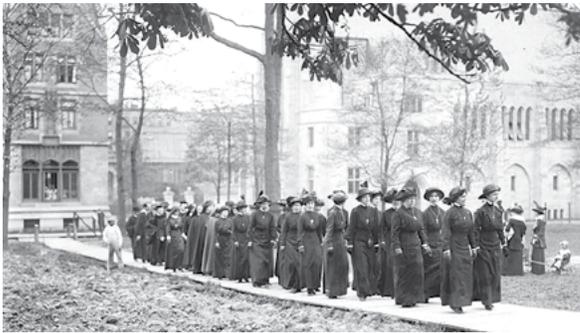
Pere Phanord has remained in Bondeau despite the lack of housing, and was able to launch a school for over 300 students in the early fall. He remains committed to his community and the importance of education if the young people are to achieve the possibility of a better life.

Clelia Garrity serves as the Associate for Community Engagement and Pastoral Care at St. Simon's on the Sound Episcopal Church in Ft. Walton Beach, FL. in the Diocese of the Central Gulf Coast. She is the Diocesan Missioner for Global Refuge Missions, and a member of the diocesan Commission on World Mission. Her immigration work centers around education and advocacy.

Deaconess History & Archives

The Fund for the Diaconate has been collecting historic documents on early Deaconesses of the church, which will be shared as they are available. Biographies and photos of over 20 deaconesses are available at www.fundfordiaconate.org.

Deaconesses were professionally trained church workers, but they were considered consecrated or set apart, not ordained. The role was abolished by canon in 1970, when women were allowed access to ordination for the first time, as deacons.



Deaconesses gather on the Close of the Cathedral Church of St. John the Divine where St Faith's House was/is located.

The New York Training School for Deaconesses, also known as St Faith's, was located on the Close of the Cathedral Church of St. John the Divine in upper Manhattan, having moved there from a building owned by Grace Church/Broadway. The building remains intact today and serves as Diocesan House, in which the offices of the Diocese of New York co-exist with the remnants of the Deaconesses' Library and Oratory.

Among the Manhattan parishes that supported the Order of Deaconesses, St. Bartholomew's, Park Avenue stands out. Through the work of its Girls' Club, many young women were exposed to the life and work of the deaconesses who ran the club, especially Deaconess Charlotte Boyd. Boyd was born in 1872 and was living in Manhattan on St. Nicholas Avenue when she applied to enter the Training School at Grace Church. She was 25 years old. She had graduated from Audubon, a private school in New York City. Deaconess Boyd was "set apart" on May 6, 1901. Her primary ministry was to the St. Bartholomew Girls' Club. Under her tutelage the membership of the club exceeded 1,200 members. She also was director of a summer home/farm that St. Bartholomew's sponsored, in Pawling, New York. This facility gave young

women, and mothers with children, some time away from the city during the hot and sweltering summer months. During World War I, Deaconess Boyd oversaw the work of St. Bartholomew's Red Cross Chapter, where she directed the disbursement of 48,500 hand-wrapped surgical dressings and 1,659 hand-knitted garments to be shipped overseas to the American Troops serving in France and Belgium. Another responsibility was overseeing the summer field placements of other deaconesses-in-training.

When asked what part of her training was most influential in her life as a deaconess, Boyd replied: "To have known Dr. Huntington and to have felt his influence has been the greatest inspiration."

Boyd left St. Bartholomew's in 1931 and, after a trip to England, took up her work at Ascension in Manhattan, relocating to a residence on E. 82nd Street. She retired in 1957 after 56 years of active church work and died on January 17, 1965 in Quebec, Canada, where she lived with her sister. She was 92.

IN MEMORIAM

Deacon deaths are listed alphabetically by name, date of death, diocese, age and year ordained. Rest eternal grant to them, O Lord.

Donald Frederick Allen, 6/24/2021, Connecticut, 94, 1996
Henry Whipple (Hank) Austin, 10/19/2021, Nebraska, 83, 2002
Barbara Coxe Barnum, 9/5/2021, Los Angeles, 97, 2011
Helen Hammond Biggers, 5/26/2021, Spokane, 92, 2002
William L. Bones, 10/22/2015, Michigan, 87, 1994
Charles E. Bradley, 7/21/2021, Oklahoma, 86, 1990
Geneva F. Burke, Michigan, 1981
Joan Bonnell Clark, 9/23/2021, Central Florida, 89, 1996
Robert Michael Davidson, 3/16/2021, Pennsylvania, 79, 2009
Michael Dickens, 12/21/2020, Brandon, 74, 2013
James H. Easter, 3/8/2021, Oklahoma, 89, 1968
Eleanore L. Gowen, 10/17/2018, Massachusetts, 91, 1994
Elsa Wittmack (Muffy) Harmon, 8/1/2021, Iowa, 79, 1999
William A. Henwood, 1/15/2021, Colorado, 89, 1989
Jacobie Iqalukjuak, Arctic, 2003
Joseph Willet King, 11/28/2018, Oklahoma, 84, 1996
Thomas D. Kinman, 2020, Arizona, 1997
Callie M. Linder, 11/23/2009, Michigan, 85, 1987
Dianne Lowe, 11/17/2021, Spokane, 72, 2012

Murray Ratcliff McComas, 10/3/2020, Oklahoma, 87, 2003
Diane Marquart Moore, 9/2/2021, Western Louisiana, 86, 1999
Max Murrison, 5/6/2021, Western Kansas, 91, 2000
Reese Stanley Rickards, 9/20/2021, Easton, 90, 1972
Jesse Roby, Jr., 6/10/2018, Michigan, 100, 1976
Anne Scupholme, 11/23/2019, Virginia, 77, 1998
Sam Stearns, 6/7/2021, Rio Grande, 90, 1998
Elsie Stephenson, 10/25/2021, Toronto, 88, 1998
Bill Tompkins, 12/29/2016, Huron, 65, 2001
Lee S. Vellom, 8/16/2020, Arizona, 87, 1988
Jan M. Volkmann, 10/28/2021, New York, 79, 1999
Johanna Young, 8/9/2021, New Hampshire, 63, 2016
Sally M. Ziegler, 9/9/2021, Colorado, 85, 1994

Notices are listed as we receive them. Every effort has been made to provide accurate information and we regret any errors. Please send notifications, including diocese, date of ordination, age and date of death to membership@episcopaldeacons.org.

CONGRATULATIONS NEW DEACONS!

We celebrate the following Vocational Deacon ordinations that have been reported to AED. Ordinations are published as we receive them. Please send ordination notices to membership@episcopaldeacons.org.

3/13/2016	Arctic	Enoki Iqittuq	9/11/2021	Rupert's Land	Colleen Matthews, Susan
4/5/2016	Arctic	Jimmy Oaapik			Roe-Finlay
4/14/2016	Arctic	Rebecca Blake	9/12/2021	British Columbia	Marion Edmondson
7/13/2018	Arctic	Martha Kunuk	9/12/2021	Nevada	Gerald Dean Jones
1/31/2019	Arctic	Joy Suluk	9/14/2021	Territory of the People	Linda Carol LaGroix
2/1/2019	Arctic	David Kritterdlik	9/18/2021	San Diego	Daniel James McMillan
12/7/2019	Brandon	Agnes Lathlin, Allan Bignell, Jr., Cameron Buck, Charlie Lathlin	9/25/2021	Los Angeles	Daniel Tamm, John Gilbert Draper, Kathleen Marie Moore
2/16/2020	Arctic	Tommy Aiyout	9/26/2021	Rupert's Land	Muriel Anderson
2/26/2020	Arctic	Tommy Cain	9/29/2021	Arkansas	Kathy McGregor
7/23/2020	Arctic	Paul Pudlat	10/9/2021	Central Florida	Eleanor Beverly Brown, Jonnette DeMarsico, Marcia Arlene Allison
8/15/2020	S. Carolina	Rosario Tortora			Patricia A. Schiefen, Scott A. Mentzer
9/13/2020	S. Carolina	Jerry Jellico	10/15/2021	Western Kansas	Barry Nadolny, Leon Morehouse
9/26/2020	S. Carolina	Kenneth Kraft, Pam Crossley			Mark Vincent Marion
12/13/2020	Arctic	Aaron Solberg	10/16/2021	Brandon	David C. Bishop
1/21/2021	Long Island	Gerrienne Griffin	10/16/2021	South Dakota	Raymond Pierce
1/30/2021	Long Island	Robert White	10/30/2021	Olympia	Mark McGill, Sandra Thomson
2/10/2021	Arctic	Joanasie Qaqutuk	11/20/2021	Wyoming	Mark Fredrickson, Roy Phillips
5/1/2021	Bethlehem	Barb Gessner	11/21/2021	Niagara	Miguel Bustos, Stephen Tiffenson
5/23/2021	Fredericton	Sharon Arbeau	12/2/2021	Nebraska	Virginia Gabriel
6/19/2021	W. Kansas	Todd Ray	12/4/2021	California	Angela Margaret Ferree
7/20/2021	Toronto	Gary Gannon	12/12/2021	Toronto	
7/29/2021	Toronto	Luigi Battista	12/18/2021	Missouri	
9/11/2021	Nevada	Peter Dean Steinbrenner			

We include ordination photos, as space allows.

Photos should be 600 KB or larger. Please send photos to communications@episcopaldeacons.org.