



diakoneo

GREEK: TO BE A SERVANT; TO SERVE

THE ASSOCIATION FOR EPISCOPAL DEACONS | ENGAGING THE DIAKONIA OF ALL BELIEVERS

MAY 2016



ASSOCIATION FOR EPISCOPAL DEACONS
ENGAGING THE DIAKONIA OF ALL BELIEVERS

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COMING SOON!

AED BOARD ELECTIONS

See [pages 9-11](#) for details.

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DEACON LEADS MEDICAL MISSION TO HAITIAN VILLAGE

Making healthcare more locally sustainable

Originally published online, Jan. 24, 2016. By Bethany Ziegler, Special from The (Easton) Star Democrat, Maryland.

"I probably don't even understand how much it's changed me."

Photos above: Clelia Garrity with children from Bondeau, on a past mission trip; Dr. Pejman Bady, medical director of the Bondeau Healthcare Program, with a patient during a past medical mission to Haiti.

While the rest of the Mid-Shore spent the week dealing with cold weather and preparing for potential snowfall, one group of St. Michaels residents was in much a warmer climate — spending time in Bondeau, Haiti, as part of a missions trip. Seven of St. Michaels Rotary Club members left for the small agricultural community in Southeast Haiti mid-January with Clelia Garrity, deacon at Christ Church, St. Michaels, who has been visiting the country since 1999. This was Garrity's 15th trip since an earthquake rocked the nation in 2010 and her 23rd overall.

"The hardest time for me was when I went down soon after the earthquake," Garrity said. "I've never seen anything like that in my life."

Garrity, also a licensed clinical social worker, began her travels to Haiti while living in Miami, Fla., and working with HIV/AIDS patients. She said there was a large number of Haitians in the area who had contracted the virus, and she decided to join a group visiting the nation.

"The minute I got there, I just said, 'This is where I need to be working. This is for me,'" Garrity said. "It's really life changing." When Garrity first visited Haiti, she went with the intention of helping a group building a school. In November 2012, she met with community leaders who told her what they really needed was health care.

The Bondeau Healthcare Program, a team of three doctors and five nurses Garrity helped bring to the village, grew out of that conversation.

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

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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Dn. Lori Mills-Curran, Executive Director
lmcii@aol.com
Dn. Anne Pillot, Communications Director,
Editor, Web Deacon
communications@episcopaldeacons.org
Dn. Catherine Costas, Membership Director
Membership Office
PO Box 391197
Mountain View, CA 94039
membership@episcopaldeacons.org
Dn. Tim Spannaus, Vocational Development
& Lifelong Learning Advisory Council
Convener
deacon@tspannaus.com

©2016
Volume 38 No. 2 ISSN 1070-7875

FROM THE PRESIDENT

“love...live the questions”

Faithful witness in times of chaos

BY DEACON LAUREN WELCH



“And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord.”
[BCP, Post Communion prayer, p. 366]

These words some of us repeat every Sunday at the conclusion of Eucharist in which we have listened to the words of scripture and received the body and blood of Christ for nourishment for our journey.

How are we being called to “love and serve as faithful witnesses” today? Do faithful witnesses build walls or tear them down? Do faithful witnesses debase one another or inspire one another to be the best they can be? What are the signs of being faithful witnesses today? Who are the faithful witnesses today? These are the questions that I am pondering this fifth week of Lent as I am writing this, realizing it will be read during Pentecost. Pentecost is, of course, the season when the Holy Spirit showers us again with courage, wisdom and joy to proclaim the Good News of love winning over death and destruction.

The Association for Episcopal Deacons is an organization that seeks to engage the Diakonia of all believers, empowering and providing resources to transform ourselves, our church and our world to break down the barriers that divide, to empower all God’s people to be who they are created to be. I believe faithful witnesses are those living Diakonia every day, serving, empowering and working with others to continue the good works already happening in our communities, states, nation and world. Faithful witnesses are assisting felons registering to vote for the first time, being present with neighbors working to transform neighborhoods that are blighted by the effects of poverty, facilitating respectful conversations between people of different races, classes, religions, gender identities and social economic means. Faithful witnesses are in the middle of the chaos of our fear-filled world, as a sign that love wins no matter what.

I believe there are many more faithful witnesses than there are people shouting in the streets words of hate and building walls. Episcopal Deacons are called to be faithful witnesses, therefore, go, continue “the work you have been given to do to love and serve.”

Read a good diaconal book? Developed a new ministry?

Let us know and we'll share your experience with the wider community of deacons!
Contact communications@episcopaldeacons.org.

NEWSONLINE

Visit www.episcopaldeacons.org/diakoneo-magazine for links to these articles of deacons' ministries and experiences in the world.

- Deacon's Ministry featured in Anglican World magazine
- Laundry outreach on Maundy Thursday
- “Thoughtful Walking” - That deacon on youtube
- Parking Lot Sleepover

Locating formation resources for Latino-Hispanic communities

BY DEACON LORI MILLS-CURRAN



AED is enhancing its long-standing efforts concerning Latino ministries. Our most recent focus has been to begin to try to surface resources for diaconal training in Spanish. Every year at our Archdeacon and Deacon Directors' conference (A3D), more people ask for help. We don't have a lot. While our new website has really come into its own as a resource portal for all kinds of diaconal needs, we don't have anything in the Spanish language, yet.

Surfacing such resources is not as simple as you might think. There are important cultural issues to be considered, among them the well-grounded fear noted by Latino ministry authority Juan Oliver that ordination education requirements might be dumbed down.¹ In the diaconal arena this is an especially fraught issue, since deacons often face similar expectations of our academic abilities. Other issues involve expense. Despite the economies possible in online publication, expenses run high for quality translations.

There is good news on the horizon for diaconal formation resource seekers. In an era in which people often talk about grey heads in our pews and dwindling numbers, the number of Latinos (including those who speak Portuguese) is growing in The Episcopal Church (TEC), and we are paying attention.

In 2009, TEC published a strategic vision for reaching Latinos² and in 2015 General Convention established a task force, funded by \$1.5 million, for Latino-Hispanic congregational development and sustainability.³ Much of this work is being done in partnership with Lutherans, and there is a school for lay ministry formation, the Academia Ecu mica de Liderazgo⁴, available at subsidized cost. This year, for what I understand to be the first time, there will be a diaconal workshop at the TEC/ELCA Latino Ministry conference, Nuevo Amanecer⁵. The title is *Lifting Up The Servants Of God: The Diaconate*. Myself and your President-Elect,

Continued on page 14

calendar what's coming

AED TRIENNIAL ASSEMBLY - DIAKONIA: ENGAGING GOD'S MISSION

June 16-19, 2016

Oak Ridge Hotel & Conference
Center, Minneapolis, MN

Details below.

DOVE: DIAKONIA OVERCOMING VIOLENCE EXPERIENCE

September 19-23, 2016

Crieff Hills Conference Center,
Punslinch (near Toronto), Ontario,
Canada. *See pg. 11 for details.*

DIAKONIA WORLD ASSEMBLY

June 28-July 5, 2017

Chicago, IL
Details to come.

PROVINCE VIII 2017 DEACONS CONFERENCE

November 10-12, 2017

Las Vegas, NV
Mass Incarceration, Human
Trafficking & more. Details to
come.

To include your deacon event contact
communications@episcopaldeacons.org.

REGISTRATION MAY STILL BE OPEN

ENGAGING GOD'S MISSION: DIAKONIA

AED Triennial Assembly

Thursday, June 16 – Sunday, June 19, 2016

Chaska, MN • Oak Ridge Hotel & Conference Center

INCLUDING

- Thursday's Opening Eucharist with Presiding Bishop Michael Curry as celebrant & preacher
- Workshops on the deacon as part of the missional church, featuring The Rev. Craig Van Gelder and The Right Rev. Ian Douglas, Bishop of Connecticut
- Ministry Faire, Banquet, Exhibits, Open Space Discussions
- Saturday evening in Minneapolis. Choose from The Guthrie Theater, Pillsbury House Theatre, The Twin Cities Gay Men's Chorus, the Twins vs the Yankees and more!

Visit www.episcopaldeacons.org for the latest details.

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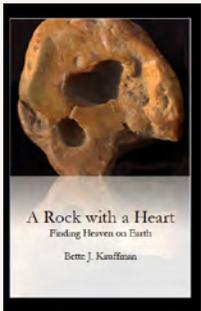
MINISTRY FAIRE: SHOWCASE YOUR MINISTRY

This is your opportunity to highlight a ministry in which you are involved. Food bank, feeding program, advocating for affordable housing, anti-racism training? Whatever it might be, share experiences and learnings with other attendees. To reserve a table and set up an exhibit contact Tina Campbell at tinarcampbell@comcast.net.

WORKSHOP: DEACONS PARTICIPATING IN GOD'S MISSION

Workshop presenter: The Rev. Craig Van Gelder
The church is called to participate in God's mission in the world and deacons are on the forefront of this missional engagement. This workshop develops a biblical framework for this work and offers perspective and strategies for carrying it out.

MORE! Details of additional workshops and activities can be found on our website as they become available.

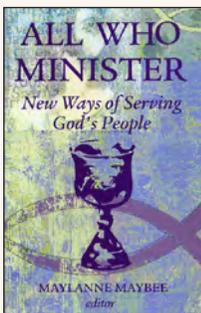


A Rock with a Heart: Finding Heaven on Earth

Archdeacon Bette J. Kauffman

Two of the sermons in this book reference a small brown rock, used as a symbol of the Human-God relationship. While often hard-headed, stiff-necked and wounded by the challenges of life, we have a God-shaped hole in our hearts that nothing can fill except God.

Serving in the Diocese of Western Louisiana



All Who Minister, New Ways of Serving God's People

Edited by Maylanne Maybee

First-hand stories from the frontiers of alternative ministry, and ground-breaking articles on the theology of ministry. Inspiring models and rationales for all who minister. *Google Books*

Serving in the Diocese of Rupert's Land, Canada

Links for these books can be found at www.episcopaldeacons.org/diakoneo-magazine.
To report new books by deacons, email communications@episcopaldeacons.org.

NEW ARCHDEACONS

DEACON BRUCE BOWER has been appointed to serve in the newly-created office of Archdeacon of the Diocese of West Missouri. He will also continue to serve as a member of the staff of St. Andrew's Episcopal Church in Kansas City, Missouri.

L. SUE VON RAUTENKRANZ has been appointed to serve in the newly-created position of Archdeacon of the Diocese of Washington. A deacon and Christian Formation coordinator at St. Dunstan's in Bethesda, Sue will oversee the discernment, formation and deployment process for deacons in the diocese, and serve as leader and convener of deacons in the diocese.

DEACON MARGARET DYER-CHAMBERLAIN and **DEACON DAVID STICKLEY** have been appointed to serve as Archdeacons in the Diocese of California. They will be responsible for the discernment and placement of deacons in the congregations and are a support for the community of deacons.

To report Archdeacon appointments, email communications@episcopaldeacons.org.

Medical Mission, from page 1

Garrity has worked and traveled with that group ever since.

Garrity said the medical team was overwhelmed by the response when it first went into the village. Hundreds of people showed up hoping to be seen, so many that the team didn't have time to meet with everyone, despite being there for four days.

"We were mobbed," Garrity said. "The people were just desperate. They were so frightened they weren't going to be seen. It was chaotic."

Since that time, the team has learned more about what to expect and what the villagers' predominant needs are. It visits twice each year and sees an average of 500 to 600 patients each time. It also writes and fills more than 2,000 prescriptions. Garrity said the team has shifted from being made up of mostly American medical staff to being a majority of Haitians.

The team's latest efforts are to make health care more locally sustainable for Bondeau residents. The plan is to train a nurse who will visit the community three or four times per month and have a pharmacy and nurse's office to treat those with more acute health problems. The goal is to make sure the people will be taken care of when the team isn't around, Garrity said.

As an ordained member of the Episcopal Church, Garrity said it's important to her to find ways to give back. Since coming to St. Michaels in December 2014, she's spread that message to local residents, such as the St. Michaels Rotary Club members who joined on this most recent trip. She also has taken a few members of the Christ Church congregation to Haiti and welcomes anyone interested in visiting to contact her at the church. (clelia@christstmichaels.org)

"It's important to not get too complacent, [to stretch] one's vision by being in a third world country or disaster area — reaching out and grabbing on to people in need," Garrity said. "It's the greatest thing you can do for yourself as a human being."

On a personal and spiritual level, Garrity calls her work in Haiti incredibly rewarding.

"I probably don't even understand how much it's changed me. I just know I'm not the same person I was six or seven years ago," Garrity said. "It's a way to grow in your spirit."

The Christ Church St. Michaels vestry has approved Garrity's Haiti mission as an outreach program of the church and is assisting with fundraising for the medical team's next trip in May. The average cost of each medical trip is \$8,000, which covers things like prescriptions and medical supplies. The church has planned a sing-along fundraiser for March 5, and Garrity said donations always are appreciated and can be sent to Christ Church.

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Clelia Garrity joined Christ Church in November, 2014 after serving in Delray Beach, FL. She is a native of New York City and has a Master's in Social Work and is a licensed clinical social worker. Prior to her 2010 ordination, Clelia was licensed as a Hospice Chaplain.



Now and at the hour of our death

Deacon collaborates on creating a Medical Decision-Making Seminar

BY DEACON DAPHNE B. NOYES

A little-known rubric in the Book of Common Prayer states *“The minister of the congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods...”*¹ (emphasis added). Marion Hatchett notes that this rubric has changed little since it was originally published in 1549.² Who could have imagined that in the intervening years the importance of making wills would extend to what are commonly known as living wills, or advance directives, to indicate the medical care a person might or might not want in various situations? The question’s spiritual implications are frequently unacknowledged or unaddressed.

As chaplain to Massachusetts General Hospital’s cardiac surgical intensive care unit, I worked closely with critical care nurse Christine Gryglik. We saw more than our share of families who were unprepared to make important decisions about treatment options for critically ill loved ones and who were bewildered by the choices being presented.

More often than not, important conversations about the goals of care were complicated by the family’s extreme emotional stress and by the pressure of time. And all too often, religious faith seemed to play no role in making these critical decisions.

To address this, Chris and I collaborated on the creation of a seminar to address medical decision-making in the twenty-first century, with particular focus on religious aspects. After about six months of researching the topic, refining the curriculum and planning the session, “Now and At the Hour of Our Death: Medical Decision-Making in the 21st Century” was first presented in October 2013 at the parish where I serve, Church of the Advent in Boston. The parish funded initial development and continues to underwrite many of the program’s expenses.

The four-hour seminar examines the topic from historical, theological, clinical, and practical perspectives, with occasional side trips into ethical concerns. Some of the nuts-and-bolts issues we address include appointing an agent to serve as health care

proxy, learning about advance directives or living wills, palliative care, hospice care and other treatment options, as well as funeral planning, organ donation and anatomical gifts. Each person attending receives a “toolkit” – a comprehensive collection of essential resources gathered from a wide array of organizations.

Completed evaluation forms show that there are two primary reasons people attend the seminar: to integrate their faith with decision-making and to be prepared for the future. Those goals are central to the seminar. Our opening slide presentation illustrates historical aspects of religion and medicine, starting in pre-Reformation England’s medieval hospitals, where caring for the sick was done primarily by religious orders.³ We fast-forward to the North American colonies, where 17th and 18th century wills reveal that one of the most common bequests was “my soul to God and my body to the earth.” To understand death as a spiritual event is part of our heritage.

Another chronological leap takes us to the twentieth century, when life expectancy soared to more than 78 years from just over 47 years,⁴ thanks to advances in public health (vaccinations, insulin, hygiene) and medical technology (CPR, solid organ transplants, antibiotics). As technology increases, acknowledgment of the spiritual nature of illness and death diminishes. Death has become a medical event, not a spiritual event. The words of the psalmist – “Into your hands I commend my spirit” – grow ever fainter.

As Katy Butler writes in *Knocking on Heaven’s Door*, “In the nineteenth century, dying usually meant waiting....After the mid-1950s, the attitudes of many doctors and patients shifted from faith in God and acceptance of death to faith in medicine and resistance

“100% of those attending find the information very useful and plan to talk with clergy, physicians and/or loved ones.”

of death.”⁵ In a 1963 cover story featuring pioneering transplant surgeon Francis Moore, *Time* magazine declared, “If they can operate, you’re lucky. With their new equipment and new skills, surgeons know practically no limits.”

In *Stations of the Heart*, a memoir about his son’s death from metastatic melanoma, theologian Richard Lischer describes how aggressive treatment can “confuse the prolongation of life with salvation.”⁶ No

Continued on page 12

Reflections on Hannah

Personal. Political. Spiritual. Interconnections and living a unified life.

BY DEACON CHRISTINE JANNASCH

This sermon was originally printed in Salt & Light, the newsletter of the Association of Anglican Deacons in Canada. Reprinted by permission.

This morning, I am pleased to reflect on the story of Hannah, a strong and resourceful woman. (1 Samuel 1:4-20) This story is so well-loved that it has been used by many generations to celebrate Rosh Hashannah, the Jewish New Year. Christians equally have found strength in Hannah's story, and their lively responses to the tale are evident even in a quick Google search.

To recap briefly: Hannah is married, the first wife of Elkanah. She remains childless, while the second wife, Peninnah, who does have children but is jealous of the first wife's status, "provokes her severely to irritate her." Hannah is sad and prays year after year for a child, even though her husband tells her to cheer up. He asks her, "Am I not more to you than ten sons?" Hannah makes a vow, should she have a son, to give the child to God. The priest, Eli, interprets her silent prayer as drunkenness, but she challenges his perceptions and insists on his blessing. In due time she is delivered of a boy, whom she calls Samuel.

This story of persistence in prayer has often been used to teach Christians how to pray. We too can pray over long spans of time, as Hannah prays year after year. We too can pray in church and on our own, just as Hannah linked the yearly sacrifice at Shiloh with her personal prayers. We too can pray out of our sorrow like Hannah, even when we are tempted to minimize our needs and our hearts' desires, tempted to fast forward through our grief and longing. We too can pray even when our prayers are misinterpreted or insulted, as Hannah's are by Eli. We too can challenge dismissive, non-inclusive religious authority to bless us instead.

My experience is that we need regular reminders of how to pray. Hannah's story helps. Another reminder of how to pray is a prayer group. My weekly inspiration is the prayer group at The Well/La Source Drop In Centre.

I am inspired by the young woman who has just started receiving ODSP payments, a limited monthly pension for her chronic illness. She prays in gratitude for the room she rents, and for the adventure of finding where to get things for free.

I am inspired by the woman who prays in tears day after day for protection from the welfare worker who has been harassing her, until her worker is replaced.

I am inspired by the woman whose prayer isn't answered until she is serious enough to get on her knees to pray.

You may not want to join a prayer group. Here's a thought that may help deepen your prayer life in a different way: "The only way to learn how to pray is by praying." Pray every day and every way that you can think of, and you will find that you are learning how to pray like Hannah.

But Hannah's story is not just about the value of prayer. Her story also shows how life with God unfolds in the middle of particular and limiting circumstances. She is married in a society in which a woman's status is determined by that of her husband, and by having children, preferably boys. Women are excluded from participating directly in the religious system. Hannah personally experiences ridicule, put downs and insult. Hannah's personal experiences are linked to the rules of behaviour between men and women. Hannah's personal experiences are political.

Bible commentators delight in how Hannah asserts herself, without using the cruel or dismissive tactics of other community members. Instead, she owns her feelings and follows her goals, with dignity and strength. When one approach fails, she tries another.

"We can ask ourselves, when do we profit from the oppression of others?"

Perhaps her silent prayer is a clever way of making a vow, which cannot then be undone by her husband, a right given to men at that time. In an act of resistance, she talks back to power, telling Eli the priest, "Do not regard your servant as a worthless woman."

If Hannah's strength in difficult circumstances illustrates the principle that the personal is political, her prayer life shows that the personal is also spiritual. But the story does not end with the birth of Samuel. Samuel will go on to become a seer and a judge who will anoint the first two kings of Israel: Saul and David. The spiritual is also political. And the kings of Israel are not just political leaders; they are also spiritual leaders. The political is also spiritual.

Personal, political, spiritual. Why do these interconnections matter? Think of what happens when we separate the personal, the spiritual and the political.

Separation helps create idols. The marketing of self help and self care; the drama of the domestic life of pop culture stars: here the personal has become an idol.

Or what about idolizing existing social conditions? Bishop Mark McDonald has asked the church whether we prefer to flirt with wealth, rather than live in solidarity with the poor and the marginalized. He has asked whether we want to continue imposing European practices on the First Nations or whether we want to decolonize the Bible. We can ask ourselves, when do we profit from the oppression of others? Chances are, that we will find out where we idolize political structures.

Or what about isolating the spiritual life from the personal and political? Are we so locked in on our own spiritual practices and beliefs that we cannot see God in the lives of others? Is our spiritual life a Sunday practice that does not affect our week? Maybe we treat our faith like an idol.

Separation of the personal, political and spiritual can create idols. Separation can also create demons. Blaming or judging someone living

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Deacons help create workshop and toolkit to engage discussion in the parishes

Many deacons and leaders in the church are expressing a similar thought with regard to the refugee crisis: “I know the problems, what can we do to help the people?”

The dioceses of Massachusetts and Texas have developed materials and workshops which have been used to present this crisis in a way that educates and invites a response. Both are suitable for a parish or diocesan presentation.

Massachusetts: Refugee Ministry 101

By Holly Hartman, Deacon for Global Mission Partnerships in the Diocese of Massachusetts

The Global Mission office of the Diocese of MA was asked to respond to the many parishes in our diocese who had been calling regarding their concern about the Syrian Refugee crisis. It was determined that something had to be done quickly, so the Director of Global Mission, Laura Walta, and myself, along with Suffragan Bishop Gayle Harris created a 3- hour workshop that was held on Saturday, December 12, 2015. It should be noted that the workshop was in response to the “Syrian” refugee crisis, but did not only include information about Syrian refugees. Since there have been a limited number of Syrian refugees allowed into the US, the focus was on Refugee Ministry in general.

Bishop Alan Gates opened with an brief synopsis of the refugee situation in the 21st century as well as America’s response to immigrants over the course of history. He pointed out that Jesus was born a refugee and that we are, as a religious people, called to respond to the plight of refugees.

This was followed by an historical perspective of the major refugee crises in our world since history has been recorded. It included definition of terms: refugee, immigrant and migrant (pg 8). Then we looked at more specific information about refugees in the US as well as stories of refugees in the Bible and the biblical foundations that undergird ministry with refugees. The workshop included a Keynote presentation (Mac version of power point).

We discussed the Episcopal Church’s response to refugees, and spoke by phone with Episcopal Migration Ministry to learn and share the latest updates on the Syrian refugee crisis. EMM’s website has webinars available as a resource to congregations. Our presentation included handouts which help congregations organize Refugee Ministry. (*See pg 8 for ways to view these.*)

In looking at how to respond, we noted the importance of partnering with local agencies. The best thing that parishes can do for Syrian refugees right now is advocacy – call, email, and write letters to elected officials to advocate for the US allowing Syrians to come sooner than later. Also, they can gather supplies for local agencies who then will make sure they reach refugee camps. A strong suggestion was made that parishes who truly feel called to this ministry begin with other immigrant

Presentation Highlights

- A Brief History of Refugees in Our World
- A Brief History of Refugees in the US
- Biblical Foundations of Refugee Ministry
- A Christian response to the Current Refugee Crisis- What You Can Do
- Resources you need to start the process



Who is a “refugee”?

Continued on page 8

AED Board Report

BY DEACON GEN GREWELL, SECRETARY

The Board gathered in February for its annual meeting, following the end of the Archdeacons & Deacon Directors' (A3D) Conference in San Antonio.

During our time together, past-president Tina Campbell led the group through community organizing exercises designed to build group cohesion.

Reports were given relating to several on-going concerns: The Triennial, upcoming board elections, a by-law change, and development of a new fund-raising partnership with the Fund for the Diaconate

Highlights of the reports included:

- 2016 Triennial: Everything is moving along in the planning for the Triennial. Geri Swanson and Lauren Welch traveled to

Minnesota to finalize details with the Minnesota planning group. Our theme for 2016 is *Engaging God's Mission: Diakonia*. A Facebook page has also been set up for the Triennial.

- Communications: Anne reported that our newsletter, Deacon Update, is accessed by readers primarily via a hand-held device. She also provided a board election timeline, a recommendation for online voting procedures and her preferred election vendor, which were approved and will be used in AED's board elections this fall. (See pg 9)

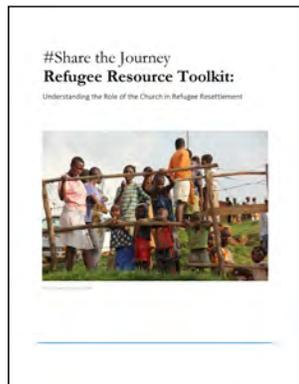
Our 2016 budget was reviewed for information only and it was noted that AED is doing well on balancing our budget.

Refugee Ministry 101, from page 7

populations - helping with resettlement, etc. Then, when Syrians come, the parish will be prepared. Almost 60 people, clergy and lay, from 25 parishes attended the workshop as well as from a Unitarian Universalist Church, the Community of Friends and Diocesan staff. We are in the process of assembling materials to help participants give a similar presentation to their parish. We've been asked to preach and present more information, and the idea of making this presentation to deaneries has been discussed.

Response to the workshop was positive, from those who participated and those who couldn't, but reached out for information. Questions centered on finding local agencies with which to partner. People shared stories of refugee ministry and information that added to our presentation. Since then, we've formed a data-base of those who expressed interest, and though we don't have the resources to do this extensively, we offered to help kick-start refugee ministry by preaching or teaching what we know. Laura came up with a plan to allow parishes to apply for matching grants to develop refugee ministry.

In addition to parish presentations, we know of one parish who went a step further since the workshop and collected a large amount of supplies for Syrian Refugees, which they plan to bring to a partner organization, NuDay Syria.



Texas: Share the Journey

Information provided by the Diocese of Texas

Last year, the Diocese of Texas published an issue of their magazine, *Diolog*, focusing on refugees. Deacon Linda Shelton, working with lay professionals, wrote a comprehensive curriculum/toolkit on the subject. Asked for "Sunday school in a box", they came up with a wonderful work for Lent leading up to world refugee day, on June 20th. In addition, Deacon Sherry Williams helps with refugees in Austin.

Texas has resettled more than 10% of all refugees in 2014 and 2015, making it the largest resettlement state in the US.

DEFINITIONS

REFUGEE

Someone who has been forced to flee his or her country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a social group.

ASYLUM SEEKER

A person who has fled their home and crossed the border seeking safety. They enter the Refugee Status Determination process and may be conferred refugee status once their asylum claim has been adjudicated by the UNHCR.

IMMIGRANT

A person who migrates to another country, usually for permanent residence.

INTERNALLY DISPLACED PERSON (IDP)

A person who is displaced by conflict or violence within the borders of their own country.

MIGRANT

All individuals who cross borders, for any reason. Migrants who do not fall into the categories of refugee or asylum-seeker are still able to seek protection from their home governments.

Sources: Episcopal Migration Ministries, UNHCR

Editor's note: Links for the Diocese of Massachusetts workshop handouts and the Diocese of Texas Toolkit are all available at www.episcopaldeacons.org/diakoneo-links. Also available is "Teachers Manual: Not Just Numbers" published in 2009 by IOM/UNHCR.

JOIN AED IN STRENGTHENING THE DIACONATE!

Accepting AED Board nominations

The Association for Episcopal Deacons Board of Directors elects new board members every two years. This year we have 5 (or 6) positions to fill. We invite passionate, enthusiastic individuals who desire to offer their gifts and leadership skills for *Engaging the Diakonia of All Believers* as a missional church in the 21st century, working with us at AED.

Specific skill sets needed are: information technology, fundraising, law, grant writing, financial investing. We are also committed to increasing the geographic, ethnic, age, and gender diversity of our Board.

Please read the **Board of Directors Responsibility and Covenants** (pg 10-11) and fill out the **Board of Directors Nominee Profile** below, or at episcopaldeacons.org.

NEW! This year we will be utilizing electronic ballots for all AED members with email. Those without email will receive paper ballots via postal mail.

AED Open Board Positions:

- Vice President/President Elect (must be a deacon)
- Layperson: Electing one layperson
- Presbyter: Electing one presbyter
- Deacons: Electing 2 (or 3) deacons

2016 Timeline for Election Process:

- June 1 Nominee Profiles due
- Aug. 10 Nominee Profiles on website & in Diakoneo
- Aug. 22 Online election begins
- Aug. 29 Paper ballots mailed
- Sept. 16 Online election closes
- Sept. 24 Paper ballots must be received by AED
- Nov. 4 New Board Members announced on AED's website, social media and in Diakoneo



ASSOCIATION FOR EPISCOPAL DEACONS
ENGAGING THE DIAKONIA OF ALL BELIEVERS

AED Board of Directors Nominee Profile

Please complete this document and mail to: Maureen-Elizabeth Hagen, 3030 SE Bybee Boulevard, Portland, OR 97202.

Or, download the form at episcopaldeacons.org and email it to deacon@ccparish.org. **Forms must be received by June 1, 2016.**

I. PERSONAL INFORMATION

Name: _____

Position desired: Deacon Lay Presbyter Bishop If Deacon, office desired: Board member Vice-President/President-Elect

Home Address: _____ City _____ State _____ Zip _____

Phone: Home: _____ Cell: _____ Office: _____

Diocese of Canonical Residence: _____ Email: _____

Present Employment: _____

Current Ministries: _____

Current Church Assignment: _____

Previous Positions: _____

Educational Background: _____

Prior Board Experience: _____

Skill sets (e.g. fundraising, grant-writing, technology, investment strategies, law, languages): _____

II. PERSONAL STATEMENT: *Please respond to these questions on a separate sheet:*

Note: Your responses will be included with ballots sent to AED members and circulated on AED's website and newsletter. Statements exceeding the word limit may be edited.

1. How do you envision contributing to the AED Board? What are your special talents and gifts? (125 words)
2. What is your vision for the future of the Association for Episcopal Deacons? (250 words)

It is essential for the Nominee to have a thorough understanding of Board responsibilities before submitting a Nomination Form.

I have read and, if elected, agree to conscientiously perform the duties of a working member of the Association of Episcopal Deacons Board of Directors as referenced in the AED Board of Directors Responsibilities and Covenants.

Signed: _____ Date: _____

AED Board of Directors Responsibilities and Covenants

Please read this prior to completing the nomination form.

This document provides basic information about what AED requires from its Board members. Doubts about ability to commit the required time or comply with these requirements should be resolved by contacting Maureen-Elizabeth Hagen at deacon@ccparish.org.

Term of Office

The term of office is 4 years. Directors may serve a maximum of 8 years.

Election Process

Directors are elected by the general membership ballot. Nominees' Profiles are presented to AED's full membership in various media. The President, with the approval of the Board, may appoint Directors to fill vacancies until the next election. In addition, up to three additional Board members may be appointed in this way to maximize diversity of talents and representation.

Time Commitment

A primary time commitment is attendance at a three-day board meeting in February or March each year. There are also quarterly conference call meetings lasting approximately 1.5 hours, additional budget-related conference calls in the fall, committee conference calls, and occasional special events, such as our Triennial Assembly and General Convention (which Board members are strongly encouraged to attend). Executive Committee members (President, Vice President, Secretary, and Treasurer) make an additional commitment to attend an annual in-person meeting in late summer/fall. Service on a Committee or Task Force will also require a commitment of time, the amount of which will be determined by the task.

Committee, Task Force and Council Meetings

AED has task forces to meet time-limited needs. It also has standing committees (Finance, A3D Conference, Fundraising, Triennial, and General Convention), which serve long-term needs, and one standing advisory council (Vocational Development and Lifelong Learning). These groups include both Board members and non-Board members. They meet at the pleasure of their members in order to accomplish certain tasks by established deadlines. Attendance is essential.

Orientation Sessions

New Board members will be contacted shortly after their election to arrange a Board orientation session. This orientation will be done by phone. Participation is essential.

Fundraising and Membership Development

All Board members are expected to support fundraising efforts and planned giving campaigns. Board members are also expected to encourage their dioceses to become diocesan members, and to make an annual diocesan gift to AED. Board members are expected to encourage their diocesan diaconal community to become members.

Other Requirements

Board members are expected to be members of AED. Clerical members must be in good standing in their diocese of canonical residency. Bishop nominees must represent an AED member diocese.

Nomination Process

Nominees are sought broadly throughout the organization's membership, through newsletter, journal, and website solicitations. The general membership, Board members, and Staff may invite prospective nominees to submit a Nominee Profile. Self-nomination is also appropriate. Prospects should receive and review this statement of Board Responsibilities and Covenants before accepting nomination. They are also invited to be in contact (by telephone, email, or in person) with a member of the Nominating Committee, if desired. The Nominee's name then is placed on the ballot for election by the general membership at the next election. The Board may appoint up to three Board members to maximize diversity of talents and representation.

Approach to Governance

The Board's role is to ensure that AED establishes and maintains the trust of the community by being clear in its mission, prudent and ethical in its activities, and accountable for its actions. Meetings focus on planning, policy-making, and assessing progress.

Mission

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

Directors' Covenants

Our Board of Directors members affirm on their Nominee Profile that they will fulfill the following responsibilities and abide by the following code of conduct. Board Members will:

1. Pray for and promote the diaconate.
2. Pray for AED's contractual staff, board members, and full membership.
3. Pray for the Episcopal Church and its ecumenical relationships.
4. Set policies and formulate plans in accordance with the Mission Statement of AED.
5. Attend or participate in all Board meetings, including conference call meetings. (Participate in e-mail or other social networking options in a timely manner.)
6. Select and support the contractual staff.
7. Consult with the President, the Executive Director, and other Board members with regard to the overall operations of committees.
8. Fulfill committee responsibilities assumed. If circumstances preclude fulfilling responsibilities assumed, inform the President or Executive Director.

Continued on page 11

9. Support AED through financial contributions (as one is able).
10. Encourage their diocese to become a diocesan member of AED, and encourage their deacon community members to join.
11. Avoid conflicts of interest, or the appearance of them, between the position as board member and the member's personal and professional life.
12. Maintain the highest standards of financial responsibility in all money matters.
13. Maintain confidentiality as appropriate.
14. Be accountable to the membership and the community for competent, conscientious, and effective accomplishment of the obligations of the Board.

Vice President/President-Elect Covenant

- Serve as the face and voice of AED, in collaboration with the President, the Executive Director, and Board.
- Responsible for calling the community together, in the absence of the President.
- Ensure that the Board of Directors fulfills its responsibilities (sets policy and establish direction, oversees the operational program, fulfills fiduciary responsibilities and serves as fundraisers), in collaboration with the President and Executive Director
- Partner with the President and Executive Director to promote the vision and mission of AED

VP Responsibilities

1. Hold the vision of AED before the Board, the membership, and the diaconal community, in collaboration with the President and the Executive Director.
2. Coordinate ways in which servant ministry and the diaconate will be promoted, in collaboration with the President and Executive Director.
3. Collaborate with the President, the Executive Director, and the Board to discern gifts and make board appointments.
4. Preside at meetings of the Board of Directors, the Executive Committee, and other appropriate committees, in the absence of the President.
5. Facilitate and maintain communication with the President among members of the Board and the Executive Committee.
6. Facilitate electronic voting, in the absence of the President.
7. Serve as Chair of the Nomination Committee.
8. Provide oversight of working committees (Request quarterly reports in anticipation of Board meetings and encourage activities.)
9. Be available for consultation for Board members, Executive Director, and staff in the absence of the President.
10. Represent AED as opportunities present themselves.
11. Fulfill other duties as necessary.

Questions or concerns? Contact Maureen Hagen at deacon@ccparish.org.



The "Harriet Bedell Basin", above, is presented to Phil Geliebter by Pam Nesbit.

Honoring our Ministry

BY ARCHDEACON PAM NESBIT

On January 8, 2016 we had a party here in the diocese of Pennsylvania and called it "DioPA Deacons' Day". We chose the Feast of Deaconess Harriet Bedell, as fitting to celebrate the ministry of deacons in our diocese. Deaconess Bedell ministered among Native American peoples in Ohio, Alaska and Florida during her long and fruitful life. We had a wonderful supper to which deacons, deacons-in-formation and those interested in the diaconate and their friends and families were invited. It was a covered dish supper and I, foolishly, was concerned that we might not have enough food. I should have known better. It was diaconal loaves and fishes and there was more than enough for all.

In order to honor the ministry of deacons we raised up the ministry of Deacon Phil Geliebter, whose work with homeless people is an inspiration. We created the "Harriet Bedell Basin" which was given to Deacon Phil to keep this year. Next year it will go to another deacon whose ministry is being recognized and honored.

Finally we put together a booklet with pictures of all the active deacons in the diocese and descriptions of our ministries. We had copies made to distribute to all the clergy and leaders in the diocese as well as the candidates for our new diocesan bishop who will be elected in March. (*Editor: The Rev. Canon Daniel G. P. Gutierrez has been elected.*)

It was our prior bishop who first suggested that we celebrate our ministries in this way, and the details were worked out by our Deacons' Council. Our annual letters to the bishop were also turned in on that day so we could reflect on the past year and plan for the new one. So – the party was great fun, honoring one of our own was inspiring and we are finding our clergy very grateful for the booklets that allow them to know who we are and what we do. I recommend that you consider having a similar Deacons' Day in your own diocese.

Pam Nesbit is the Archdeacon in the Diocese of Pennsylvania, and a past president of AED.

En Español

Instituto de Liderazgo is a lay formation program for Latino leaders in the Diocese of Los Angeles. It is taught by bi-lingual priests, professors and others in the diocese and there is no charge to participants. The content of the sessions is developed by whomever is teaching and is quite interactive. Curriculum materials are at episcopaldeacons.org, under Formation. For future dates and fees, visit liderazgoepiscopal.com.

Anglicanismo

This CALL Spanish-language course is offered in two 12-week segments, beginning in Spring 2016 and continuing in Fall 2016. It provides an introduction to the history of Anglican Christianity from the time of the Reformation through the growth of Anglicanism, with emphasis on Anglican identity in the context of Latin America. Instructor: The Rev. Dr. John Kater. (*AED members receive a discount.*) Visit cdsp.edu/call-online-spring-2016/anglicanismo-course-in-spanish-only/

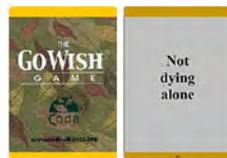
Seminar, from page 5

amount of skill or technology can hold death at bay forever. We acknowledge life's finitude each Ash Wednesday: "Remember that you are dust, and to dust you shall return."

With this in mind, "Now and at the Hour of Our Death" emphasizes the importance of choosing a health care proxy to help make medical decisions – and offers guidance on identifying an appropriate person.



Complimentary/Sample copies of the Five Wishes booklet help participants identify the goals and values that should guide decisions about their care. A deck of Go Wish cards is not only a perfect conversation starter, but also a thought-provoking, even enjoyable way to embark on the journey of advance care planning. With three decades of nursing experience, Chris provides solid information about the potential benefits and burdens of treatment



options that attendees may face – for themselves, or for a loved one.

The Seminar's Structure

Since the project's launch two years ago, about 100 people have attended the seminar, offered at the Advent and other Boston-area parishes. This may seem like a small number, but we aim to keep each gathering to a maximum of 25 people, to allow participants to share their stories –and everyone has a story. The adult daughter who agonized over choices about her elderly mother's care. The man who continued to mourn the loss of a cherished friend, regretting that he "didn't know what to say when I saw him and we both knew he was dying". The woman perplexed that her husband, diagnosed with Alzheimer's disease, told his caregivers "I am done" and refused food and medication, while physicians encouraged placement of a feeding tube.

We measure success through evaluations that each person fills out at the end of the session, which show that 100% of those attending find the information very useful, and plan to talk with clergy, physicians and/or loved ones.

This is encouraging, especially in the face of statistics that fewer than a third of American adults have an advance directive. We also hear anecdotal reports of success:

one person took the initiative to purchase

GIFTS FOR ANY OCCASION



Did you know...

AED's website has several items that can make great gifts for those in formation or being ordained. Or for you!



Check out the Stationery and Icons, Tippet Badges, Note Cards and Deacon's Crosses at www.episcopaldeacons.org/gifts.



AED Gift Membership

Membership in AED also makes a great gift for diaconal discerners, postulants and the newly ordained. See pg. 15

multiple copies of the "Five Wishes" booklet for his friends, and provided them with copies of the Massachusetts health care proxy form; two people have completed paperwork to make an anatomical gift to Harvard Medical School; a woman relied on the toolkit during her husband's prolonged illness, and after his death passed it on to another person in similar circumstances.

Like the peasants in Jean-François Millet's famous painting *The Angelus*, we take a holy break each time we offer this seminar. We stop in the midst of our busy-ness and prayerfully consider how we want to live our lives – now and at the hour of our death – so that we may depart in peace.

Deacon Daphne B. Noyes serves at Boston's Church of the Advent. Although officially retired from her staff position at Massachusetts General Hospital, she continues to work as a per diem chaplain. In early 2016 she went on sabbatical, serving as visiting clergy at Stanford University and spending time with the Spiritual Care staff of Stanford Health Care.

The Five Wishes booklet is at agingwithdignity.org/five-wishes. Go Wish cards are available at www.gowish.org.

¹Thanksgiving for a Child, BCP p 445

²Commentary on the American Prayer Book, p 447. New York: The Seabury Press, 1980

³"The Form and Function of Medical Hospitals," is an online lecture by Professor Carole Rawcliffe, Gresham University. For more information on the topic, visit <http://www.gresham.ac.uk/lectures-and-events/part-two-the-form-and-function-of-medieval-hospitals>

⁴<http://www.cdc.gov/nchs/data/hus/2010/022.pdf>

⁵Knocking on Heaven's Door: The Path to a Better Way of Death. New York: Scribner, 2013

⁶Stations of the Heart: Parting with a Son. New York: Knopf, 2013.

DIOCESE OF ST. IVES

The fictional Diocese of St. Ives is a recurring column in Diakoneo, dedicated to exploring solutions to “problem moments” in diaconal ministry. The situations are true, but the names have been changed to protect the innocent and guilty. Each issue features responses to the prior chapter, plus a new “case study” with an opportunity for comment.

Response to Chapter XXVII, February 2016

The Voice of the Turtledove

BY DEACON KEITH MCCOY

As Robert Burns once wrote, “*O, wad some Power the giftie gie us, To see oursels as others see us!*”

Deacon Joe Birdcall is well-known around New Canterbury for his sportscasting. Unfortunately, he’s becoming infamous in some of those quarters for his preaching style. What worked in one venue, and may have worked in church at one time, isn’t working anymore. The question is: how do you tell someone they aren’t as effective as they used to be? This is especially true in the semi-public venue that all clergy operate in: change is not only obvious, it could be seen as judgmental.

If the deacon didn’t have the charism of preaching, it would be easier to wean him away from those duties, and emphasize his true gifts for ministry elsewhere. However, in Joe’s case, he is known for his speaking ability, but he just hasn’t grown in his abilities to preach the Word. He has relied upon his secular skills to carry him through this part of his ministry, and it is blunting his capacity to reach his listeners in church. So, what should the Dean do?

I heard from three deacons this time, all with ideas on how Dean Dalmore should proceed.

Dn. Teddy Knight from California pointed out that the Sunday service is not the deacon’s only opportunity for a public role: there are weekday services, home and institutional liturgies, and special occasions where the deacon’s energies might be directed. Taking on those responsibilities, and easing him away from the Sunday appearances, might be the way to go. And, the Dean should not discount the possibility of Joe accepting the suggestion of some “professional” education. I know I did that in one of my libraries, and sent the person for a certificate to help the library and her to be more effective.

Dn. Ed Williams of Georgia suggested bringing the bishop into the conversation. Deacons are his responsibility, and the Cathedral, as the lead parish in the diocese, should be an exemplar of how to operate. What happens to Dn. Birdcall has ramifications beyond the walls of that congregation.

Dn. Anne Pillot of Ohio recommended that the Dean and the Deacon sit down, and have an honest conversation about the subject, no matter how difficult it might be. Said conversation would not be about punishment or demotion, but simply an acknowledgment of how Deacon Joe’s preaching is and isn’t

working (and don’t we all hear about that, from time to time?). It would also be how the two of them could work together to improve upon his church skills. She also suggested some pulpit exchanges for Joe, so that he could practice some new tricks in a venue that doesn’t know him as well.

Central to all of these comments about the preaching problem is communication. Loving honesty about how Joe reaches people is the first step. This isn’t about the deacon, anyway: it’s about how Jesus Christ is presented to the world. Any of us would want to do our best for Our Lord, and painful though it may be to hear that this parishioner doesn’t want us to visit anymore, or that parishioner isn’t enamored of your advocacy efforts, we need to know where we aren’t connecting. That will help us to either work around the problem, or through it.

Dean Dalmore will have to be the gift of reflection for Deacon Birdcall, and help him to understand that sportscasting isn’t the same as preaching. She’ll need to lead him to understand that it’s time for him to stretch his skills, and move willingly into a new phase of the ministry to which he has been called.

Chapter XXVIII

Deacon, Lost

BY DEACON KEITH MCCOY

It was a typical early Sunday afternoon at the Episcopal Church of St. George’s in Washington. Worship was over, the post-service meetings had concluded, the sacrament of coffee was complete, and the premises were finally quiet. Harris Ver Splatt, the rector of the parish, checked his watch and started his last tour of the building, to make sure everything was in order. With luck, he would get a nap in this afternoon before dinner with the wardens tonight.

As he stepped out of the sacristy into the sanctuary, Harris looked to his left and scanned the nave. To his surprise, there seemed to be someone still there, sitting near the Crucifixion Window in the back. In the shaded light, all he could see was that the figure was hunched over, probably in prayer. “Got to get my eyes checked,” thought the priest. “Can’t quite see who that is,” as he stepped down from the altar

Continued on page 14

area to check on the late-stayer.

Ver Splatt was a few pews away before he recognized the person in prayer. “Lou?” he whispered.

The deacon of St. George’s raised her head. “I’m sorry, Harris,” responded Lou Gallopoulos, “I’ll close up for you.”

The rector took a seat in front of his deacon. “Is something the matter?”

Lou lifted her head again. Harris could see, even in this light, that she had been crying. “Nothing matters anymore, I’m afraid.”

More concerned now, the pastor reached out to touch his associate on the arm. “Tell me, Lou. What doesn’t matter anymore?”

She sighed and looked around, and then at him. “This. What we do here. What I do, what you do. What he’s supposed to do,” gesturing at the polychrome Christ in the window next to her. “It’s not working anymore – for me.”

“I’m so sorry, Lou. It sounds like you’re going through a dark night of the soul. Of course what we do matters.” Ver Splatt found himself utterly astounded at his deacon’s words. Hadn’t he been at the altar with her twice this morning – why hadn’t he noticed her distress?

“Your hospital visits, the literacy program St. George’s hosts, the march against violence here in Washington – that’s all due to you.” A thought flashed through his mind. “Maybe you’re over-extended again. Let’s arrange for some time off so you can refresh yourself.”

“NO!” barked the deacon. “That’s when this all started: when you and Archdeacon Melanie made me take that sabbatical six years ago. I came back here after my “time out”, and people were doing different things. No one picked up the jail visits. No one bothered to schedule the St. Francis Day service. No one from the Vestry came to the march, and you just came for the speeches at the end.”

Exasperated, Lou sat back and threw her arms in the air. “Mom died, and all I got were a bunch of cards. No one sent a penny to the women’s shelter, like I asked. It’s not like people here are poor. We’re sitting on a freaking two and half million dollar endowment. And what do we do with it? We worship it. Ugh!”

in memoriam

Deacon deaths received by AED, are listed alphabetically by name, date of death, diocese, age and ordination year.

Muriel Elizabeth Moore, Dec. 29, 2015, Western North Carolina, 81, 1999

Mary Vandagriff, Jan. 21, 2016, Alabama, 84, 2004

Jean Shafer, Jan. 25, 2016, Northwest Texas, 89, 1992

Wayne Masliuk, Feb. 4, 2016, Edmonton, 56, 1998

Janice Louise Lovinggood Byrd, Feb. 7, 2016, Northwest Texas, 83, 2002

George Stebbins, Feb. 9, 2016, Central Florida, 85, 1975

James W. Delaney, Feb. 12, 2016, Newark, 87, 1975

Jessie Louise Vaughn, Feb. 17, 2016, Northwest Texas, 75, 2002

Ronald Pincoe, Mar. 1, 2016, Niagara, Canada, 74, 2003

Every effort has been made to provide accurate information and we regret any errors. We appreciate being notified when a deacon has died. Please send notifications, including diocese, date of ordination, age and date of death to membership@episcopaldeacons.org.

“Now, Lou, it’s a long road we have to take to move people to a shared sense of ministry...” started Harris.

“Bulloney”, retorted the deacon. “No one here gives a rat’s ass for the poor, or anybody else in need. And you just make them feel good about it. If what we preach about and do around St. George’s made a difference, we’d see it by now.” She leaned in for emphasis. “Harris: Jesus isn’t working here. He’s gone! I can’t feel him anymore. This parish has killed him for me!”

Ver Splatt gulped some air. “Lou, I don’t know where this is coming from. I’m - I’m - I’m shocked at what you’re saying.” He could feel the anger and desperation coming from her soul, just like the parishioners who come to him and spill their personal demons all over his office.

The deacon stood up, yanked her clerical collar off, and tossed it aside. “I can’t stand being a deacon anymore – it makes no sense to me.” The priest started to interrupt, but Lou rolled right over his attempts to counter her anger.

“I quit! I used to love the Lord, but it’s gone. I don’t need Jesus to be nice to people. I can be nice to them all by myself!” And she lurched out the pew and headed for the door.

“Lou! Please!” begged her priest. “You’re in crisis. We need to talk this out! Let me help.”

“Talk, talk, talk – that’s all church is these days.” Lou turned at the door and looked at her former colleague. “And that’s all you are, too, Harris. Go talk to someone who cares – ‘cause I don’t anymore!”

The deacon exited the church, and left the priest, for the first time in his life, at a loss for words.

What do you think? Please send responses with your take on this article to kmccoy1@optonline.net. Comments received within a month will be taken into consideration when writing the response.

Deacon Keith McCoy has twenty plus years as a deacon and manager of public agencies.

From the Executive Director, from page 3

Maureen-Elizabeth Hagen, both plan to attend.

TEC is showing a new commitment to Latino-Hispanic ministry, and AED leadership is determined to be an effective partner in this work. Junte-se a nós!⁶

Editors note: During production of this issue, we learned of formation resources available in Spanish. See page 12.

¹ His seminal work, and a good place for non-Latinos to begin to think about the issues, is *Ripe Fields: The Promise and Challenge of Latino Ministry* (2009).

² www.episcopalchurch.org/files/strategic_vision_7-09.pdf

³ www.generalconvention.org/gc/2015-resolutions/A086/current_english_text

⁴ <http://waytolead.org/ecumenical-leadership-academy-academia-ecumenica-de-liderazgo>

⁵ <http://www.kanuga.org/conference-calendar/conference-calendar-details/nuevo-amanecer>. Nuevo Amanecer is generally held every two years, and translation into English is simultaneously available to enable all to participate.

⁶ “Join us!” (in Portuguese, which unlike Spanish does not use an antecedent inverted exclamation point.)

membership in AED

As a member you'll receive *Diakoneo* magazine 4 times per year, plus our monthly e-newsletter, *Deacon Update*.

Additional benefits of membership:

- Support for the ministry of deacons in the US and around the world
- Enable the growth of AED and the sharing of resources
- Make possible financial support for provincial deacon events

Canadian deacons are asked to purchase a "Blended Membership" through the Association of Anglican Deacons in Canada, which provides full member benefits in AED.

Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

GIVE AED AS A GIFT!

Membership in AED makes a great gift for anyone in diaconal formation and the newly ordained.

Join AED! Mail this form or join online.

Mail to:

AED Membership Office
PO Box 391197
Mountain View, CA 94039



I support the work of AED! Enclosed are my annual dues:

- Student/Limited Income Membership . . . \$30
- Regular Membership \$50
- Sustaining Membership \$75
- Supporting Membership \$150
- Patron Membership \$250
- Life Membership \$1000
(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.)

(For gift memberships, please complete using 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, "Join, Renew or Donate to AED!")*

I am a: deacon presbyter bishop friend

I am in formation for: deacon presbyter

I want to be a deacon:

Birth date: (if deacon or in formation) ____/____/____

Ordination date: (if deacon) ____/____/____

This is a gift membership:

My diocese: _____

Please send my quarterly issue of *Diakoneo* magazine via:
 email pdf (saves AED \$2.25)
 US mail

Hannah, from page 6

with poverty, sickness, old age, addiction, disability, or someone different from us: that is demonizing on the personal level. Creating and maintaining community conflict, demonizes on the political level. When we fear expressions of church with which we are unfamiliar, we may be demonizing spirituality.

Idols and demons grow out of attitudes that take things out of context, attitudes of division and separation.

Hannah's story is not lived out of separation. Her personal sorrows; her prayers; her choices in her relationships with her family and her priest; God's answer to her prayer; the needs and fortunes of the nation of Israel: all these are interrelated. All these are part of the story. In the words of Richard Rohr:

"Everything belongs."

We too can live a unified life like Hannah. Hannah trusted God and communicated with God. Hannah experienced difficulties and she experienced good things. Elkanah may have minimized her desire for a child, and he also loved her. Hannah had strong feelings about her life and she brought them into prayer. Hannah lived out her social and religious obligations in fresh, renewed ways. Hannah spoke truth to power. All the parts of her life were important; all the parts of her life belonged.

When we live as if everything belongs, we are spared so many burdens. We don't have to worry about who is more or less valuable. We don't have to fight interests that are not our own. We don't have to judge or be judged. We don't have to understand everything and control everything.

Hannah's story tells us that we do not need to be afraid of any part of our experience. God is in every aspect of our life. Father Thomas Keating, a contemporary priest and spiritual teacher says it like this: "If God isn't a person, he certainly treats us in a personal way, because that's who we are! God is something that adjusts itself to every level of being."

Let us welcome God at every level of our being. Let us welcome God in our families and communities. Let us welcome God in work and play, in suffering and celebration. Let us welcome God present and active in us and in the whole world.

Christine Jannasch is a deacon in the Diocese of Ottawa, Canada.

NEWLY ORDAINED

Recent Ordinations

We celebrate the following diaconal ordinations that have been reported to AED. Ordination notices (date, diocese and deacon) are published as we receive them, and may not be in chronological order. Please send ordination notices to membership@episcopaldeacons.org.

Jan. 9, 2016	Western North Carolina	Michele Wiltfong, Brenda Gilbert, Cynthia Nash
Jan. 23, 2016	Northwest Texas	Dave Blakley, Mildred Rugger
Feb. 20, 2016	North Carolina	Larry Brown Conrad Jr., James C. Todd



Larry Conrad Jr. and James Todd are to the left and right of Bishop Hodges-Copple.



Michele Wiltfong, Brenda Gilbert,
Cynthia Nash.



Mildred Rugger, Dave Blakley.

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