

diakoneo

GREEK: TO BE A SERVANT; TO SERVE

MINISTRY DOG

BREAKING DOWN BARRIERS WITH LOVE

This article appeared in the newsletter of the Episcopal Church in Connecticut and is reprinted with permission.

BY DEACON APRIL ALFORD-HARKEY

If you've been to a diocesan event where I've been in attendance, you've likely seen my beautiful service dog, Sandy. She's a yellow lab, and often processes with me, wearing the appropriate liturgical color for the occasion. Sandy is my companion in ministry and she is a very special kind of service dog.

I am a chaplain for special-needs adults and children at St. Vincent's Special Needs Services. I started that job in 2012. About three years into it, I realized that I wanted to expand the way I ministered with participants, students, and staff.

I needed a way to reach the people I work with who perceive the world differently from the rest of us: people who communicate differently, whose bodies are compromised, who can't touch and be touched as easily as most people.

I first learned about ministry dogs when I ran into a priest with a service dog at a funeral. I was curious about why a priest would have a dog, so I did a little research and learned about ministry dogs for chaplains and clergy. I knew that this specialized type of service dog would be able to provide an unconditional loving presence to all the different kinds of people with whom I work.

So I applied to NEADS (National Education for Assistance Dog Services) for a ministry dog. In my application I said, "We all know the mystical relationship that often occurs between animals and humans. A ministry dog will allow

me to connect to non-verbal participants, those on the autism spectrum and others who have a difficult time communicating with the world. The ministry dog will also provide special-needs participants with an unconditionally loving presence, and a much-needed opportunity to experience loving touch."

When I got the call that NEADS had accepted my application and wanted me to come

She learned to do tasks like opening doors with the handicap button, picking up dropped items, and fetching items and bringing them to her handler. She is also trained to be completely non-reactive to what's going on around her, so she is perfectly behaved in any environment.

I arrived at NEADS for my training on the evening of Palm Sunday. The first time I met

Sandy, I knew she would make a difference in the world. Throughout our training week, Sandy gave me her best. She would gently nudge me when I didn't have a command quite right, and soon we were working as a team. We passed the training and I officially became Sandy's handler and trainer.

I brought Sandy home for the first time in time to go to the Good Friday Service at Trinity Episcopal Church, Hartford, where I was a parishioner. She seemed to know what to do at this solemn service instinctively, lying quietly between the rows of chairs. In all the time since, she has been a blessing in my work, in congregations I serve, and in the diocese.

At St. Monica's, where I am currently serving, children vie for the right to play with her on the lawn and take her during the service. At diocesan events, people respond to her with joy and she gives her unconditional love to everyone from bishops to toddlers to people who are having difficult times emotionally, physically, spiritually, or mentally.

In the two years I have had Sandy I have seen how important it is for people to be able to touch this loving, gentle creature. She breaks down barriers of disability, class, social standing, race and gender. She knows no condition of person who isn't worthy of her love.

April Alford-Harkey earned her Master of Divinity degree from the Episcopal Divinity School in 2009. She and her wife Marie live with Sandy and cats Memphis and Emily Jane.



April with Sandy; Sandy in service



for an interview I was ecstatic. I drove to Princeton, Massachusetts for a two-hour interview with the "matchmaker" from NEADS. She said it could take up to a year to find the right dog.

Two weeks later I got a call from NEADS saying they had a dog for me. My wife Marie and I were shocked and excited. We started looking at dog beds and bowls and blankets – you would have thought we were having a baby. Over the next few weeks we learned that my dog's name was Sandy, and that I would go to the NEADS facility to be trained with her during Holy Week. Sandy was trained like all the other service dogs for a period of 18 months.



MAY 2018

AED is a membership-funded association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada. Our 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

OFFICERS

Dn. Maureen-Elizabeth Hagen, President
Dn. Douglas Argue,
Vice President/President-elect
Archdn. Gen Grewell, Secretary
Dn. Lauren Welch, Past President
Treasurer - to be appointed

BOARD OF DIRECTORS

Archdn. Elaine Bellis
The Rev. Canon Kate Harrigan
Dn. Guy Leemhuis
Archdn. Carole Maddux
The Very Rev. Don Compier
Dn. Tracie Middleton
Dr. Bradley Peterson
The Rt. Rev. Gregory H. Rickel
Archdn. Juan Sandoval
Phyllis Jones, laity
Dn. Pam Nesbit, liaison to The Fund for the Diaconate
Dn. Nancy Ford, liaison to the Association of Anglican Deacons in Canada (AADC)

STAFF & CONVENERS

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

AED ON SOCIAL MEDIA

- Facebook Page & Group
- Monthly newsletter *Deacon Update*
Sign up at episcopaldeacons.org
- Young Episcopal Deacons at youngdeacons.net
- Anglodeacons Group at groups.yahoo.com/neo/groups/anglodeacons/info
- @EpiscoDcns

From AED's President

Giving thanks & looking ahead

BY DEACON MAUREEN-ELIZABETH HAGEN



Alleluia! Christ is risen.

My heart is filled with joy as we enter the Great 50 Days and I pray that you share that joy and sense of purpose.

February's board meeting and the Archdeacon and Deacon Directors Conference (A3D) went quite well. The Board focused on Becoming the Beloved Community and living into our Strategic Plan. On many fronts AED has become more committed to supporting the community of deacons and engaging the *diakonia* of all believers. We strengthened our committees and formally launched the Social Justice group.

At A3D, we launched a very successful Archdeacons 101. Close to 20 people were engaged in a lively session led by

Deacons Bill Joyner and Geri Swanson. Later, we heard from Gay Clark Jennings, President of the House of Deputies about effecting change through increased engagement within the Church, especially at General Convention. We already have proved effective in our many communities; it's time to take those skills and use them within The Episcopal Church to advocate for others and for our order. *If you're interested in working with the AED legislative action team, please contact me at maureenhagen@gmail.com.*

In March, I began my three-year appointment to the Church Pension Group Client Council, representing 3,000 deacons. The General Convention established this group to provide feedback to CPG to help make sure it best serves its clients. Recent changes in CPG have important implications for deacons. As a friendly reminder, all deacons should register with CPG because they are the recorder of ordinations. Also, any deacon who receives compensation from the Church and or has an Extension of Ministry can join.

Also, in March, I was pleased that Deaconess Anna Alexander won the Golden Halo in Lent Madness. I remember AED supporting the resolution to make her a saint at the 2015 General Convention. It is vital that we claim our heritage as we go forth in the world!

I hope to see many of you at General Convention. We have a strong steering group: Gen Grewell (Eucharists), Ed Richards (Booth), Lori Mills-Curran (Platform, Reception, and more), Douglas Argue (general) and me (Legislation). Our booth is near the food court and we hope to see many of you there.

Yours in Christ,
Maureen

WHAT DO YOU THINK?

Two quick surveys to help AED help you

DEACON'S NEEDS SURVEY

The goal of this short survey is to learn what kinds of needs deacons experience in their ministry, so that AED can intentionally work to address these areas and/or provide resources where possible.

AED COMMUNICATIONS SURVEY

We'd like to know your thoughts about AED's materials such as Diakoneo, Deacon Update, the website and other ways that we communicate with you. Your responses will help us determine what materials you value and how best to share news and resources.

Both of these surveys can be accessed from AED's homepage at www.episcopaldeacons.org. Scroll down to **Share Your Opinion**. Thank you!

A word for everyone: *Diakonia*

BY DEACON LORI MILLS-CURRAN



When I was a child, I was often teased for my big vocabulary. My mother had one, and she read to me incessantly as well, so I learned “big words” too. I have had the last laugh on all those people who teased me, however. Because it was the greatest gift she ever gave me: the conviction that it was within my province to find, and use, any word that made my meaning clear. Her enjoyment of “big words,” and her delight in the precision they can give in communication, was contagious.

This is not how most people experience “big words”, I have learned. Many times, these words are used to obfuscate, to render the sense of a particular communication less clear, to get one over on someone. But I think there are two words we deacons need to use, one of them somewhat confusing to us. It’s even in another language, Greek, so it seems especially uppity. These words are diaconate and *diakonia*.

I am lucky. I speak Portuguese and Spanish. So *diakonia* falls easily from my tongue. It is the word used in both languages to describe all Christian service and care. Diaconate is the ordained status to which you and I have been called. *Diakonia* is the work that needs to be done in the name of Christ to serve the people and the world, the work needed to make “thy kingdom come, thy will be done.”

If we could all teach this word *diakonia* to the church, in our setting, I think we would help both ourselves and the church. Too much time is wasted, I think, in debates about what deacons can or cannot do, what is diaconal. A paraphrase of AED’s *Diakonia* brochure makes clear:

In *diakonia*, those serving and those served are both transformed; the purpose of *diakonia* is to make Christ’s redemptive love known by word and example. *Diakonia* is not the strong serving the weak. As Episcopalians, we envision that *diakonia* is part of the calling of all churches, regardless of size, and of all Christians, regardless of wealth. We believe that all of God’s people, individually, and as communities, are blessed with gifts to share.

All baptized people are called to this work: to make God’s kingdom come with the gifts they have. The call to *diakonia* is constitutive (another big word) of Christian identity: it is inseparable, integral, essential, foundational, imbued at baptism. Deacons are the people the church sets aside to lead this work, but the work belongs to the people of God. It may indeed be what makes them especially his.

DEACON NEWS ONLINE

Links to these stories are at www.episcopaldeacons.org/diakoneo-magazine. Sign up for our monthly newsletter *Deacon Update* at www.episcopaldeacons.org.

- Video of Kelley Hudlow on the news, speaking at a rally regarding recent elections there
- Paul Elder creates 'Project Homeward Bound' to reunite stranded homeless with families
- Debbie Veach organizes parish donations for homeless during the Point-in-Time count
- Jose DeLeon creates a ministry to stranded seafarers
- Diane Riley advocates to fight hunger
- Jerry Jacob helps launch a ministry for memory loss

News to share about deacons in your diocese?

Send it to Deacon Anne at communications@episcopaldeacons.org

DEACON STATS

As of April 2018

Total Deacons: 3444
US: 3046
Canada: 398

Total Deacon Members of AED: 767
US: 700
Canada: 67 (Blended membership with AADC)

CALENDAR

79TH GENERAL CONVENTION

July 5-13, 2018
Austin, TX
Deacons, see page 5 to volunteer
www.generalconvention.org

PROVINCE I DEACONS' GATHERING

Sept. 28-29, 2018
Framingham, MA
Details to come.

LOOKING INTO NEXT YEAR

AED 2019 TRIENNIAL

June 6-9, 2019
Renaissance Hotel
Providence, RI
Details to come.

A3D CONFERENCES

2019: Feb. 21-24, 2019
2020: Mar. 5-8, 2020

Contact Deacon Anne to list your event.
communications@episcopaldeacons.org



AED Board Elections

See pages 10-11 for details.



Diakoneo Back Issues

Visit AED's website at www.episcopaldeacons.org.
Go to Publications/Diakoneo

MAY 2018

Ministry Dog	1
From AED's President	2
From AED's Executive Director	3
Sanctuary Congregation	4
A3D Followup	5
Don't forget Palestine	6
Book Review	7
News from Canada	8
Deaconess Anna	8
Food Ministry	9
Join AED's Board!	10
Covenants & Responsibilities	11
Late in Life Changes	12
Diocese of St. Ives	13
Young Deacons	14
From AED's Board	14
Newly Ordained	16

Becoming a Sanctuary Congregation

BY DEACON STEVE ALDER

At its 121st convention in December 2016, the Diocese of Los Angeles overwhelmingly voted to become a “Sanctuary Diocese” and recommended *that its congregations and institutions ... consider becoming Sanctuary Congregations and Institutions, serving as places of welcome, refuge, healing, and other forms of material and pastoral support for those targeted by hate due to immigration status or some perceived status of difference.*

The delegation from St. Luke’s Church in Long Beach, where I serve, immediately decided to hold parish-wide meetings to begin formulating our response. As deacon, I was asked to lead two brainstorming sessions in open forums that would key in on words

As deacon, I was a kind of shepherd for the process: helping navigate church polity (“how we do things”) against the backdrop of immediate need (“how do we start this ministry”).

in the resolution: *welcome, refuge, healing.* We added another category, *challenges*, so that concerns could be freely expressed. These well-attended meetings included participation from all three Sunday services (two English-language and one Spanish-language) and led us to two conclusions:

our parish strongly supported becoming a sanctuary congregation, but there was also a deep concern about legal issues (and how many of us have heard those words?).

Results of the parish-wide meetings were presented to the Vestry at its January 2017 meeting, which voted unanimously to declare St. Luke’s-Long Beach a “Sanctuary Congregation.” But how would we turn those words into action?

As deacons, we know that the arc of the moral universe is long, and it bends toward justice, but in our polity, we also know that that arc will necessarily pass through committees and meetings. We also know we’ll need to answer questions. So many questions!

To its credit, the Vestry established a steering committee consisting of, the deacon, a member of the Spanish-language service, and a member of the Vestry, to bring back practical recommendations. Our interim rector, the Rev. Ricardo Avila, was tasked with understanding the legal issues and possible liabilities.

As our work continued, we found three areas to explore:

1) Community Action, 2) Financial Commitment, and 3) Physical Sanctuary.

COMMUNITY ACTION

We’d provide a safe space for neighborhood meetings (at no charge); we’d look for allies in the community (both religious and secular); we’d provide “know your rights” cards; we’d look to form rapid response teams when ICE came around. Because no one person can do it all (especially meaning the deacon!), as our work progressed many individual parishioners came forward and were encouraged to act. Call a meeting! Print up cards! Organize a phone tree! These activities began almost immediately and continue to this day.

FINANCIAL COMMITMENT

The steering committee brought its recommendation to the Vestry: provide \$10,000 to be used as a legal aid fund for immigrants in need. You’d think we’d asked for a million dollars, although I reminded them that they’d just spent \$60,000 to repair the steeple, and could they

not set aside \$10,000 for people? “Apples to oranges, Steve, apples to oranges,” came the response. But we persisted and were able to reach a compromise: the Vestry would find \$5,000, which it would set aside to match contributions from parishioners and community members. This meant that we could potentially have a \$10,000 legal aid fund which would be administered by the rector and wardens. As of this February, we’ve raised \$2,000 and fundraising continues.

PHYSICAL SANCTUARY

St. Luke’s is blessed (and some would say cursed) with a large physical plant. We had a space, next to a small kitchen, restrooms and laundry facilities, that would make a perfect living area. The room was already in use, primarily by our Shower Program for shoes and sorting, so converting it would require ministries to work together. Thanks to the Rev. Ricardo’s efforts, stakeholders came together, made adjustments, and toward the end of last year parishioners created a warm living space (*pictured*). We are now hosting a Honduran refugee who is awaiting his deportation



hearing. Thanks in part to our fund (along with other community contributions), we were able to bring Alex out of the privately-run hell hole called the Adelanto Detention Center. He has been warmly welcomed and is safe, for now.

And those pesky legal issues? It turns out that after a number of consultations with our parish attorney and immigration lawyers, we’re good. It took some time, and some excellent advice, but any fears of entangling the parish in legal problems have been put to rest.

As parish deacons, we’re all familiar with those “good ideas” that are brought to us by well-meaning people. “We should do...” usually means “YOU should do...” and we learn, sooner or later, that we’re not called to do everything.

In the case of sanctuary at St. Luke’s, we were blessed with a lot of people who wanted to act, rather than talk. As deacon, it is a great pleasure to see that our initial recommendations for Community Action, Financial Commitment, and Physical Sanctuary have all borne fruit, not only by my work (and a willingness to listen), but by encouraging others to work, to pray, and to step forward.

The arc of the moral universe does bend toward justice, but be warned: it may have to pass through an awful lot of meetings!

Steve Alder has served as deacon for St. Luke’s Church in Long Beach since 2013. He previously served as archdeacon of the Diocese of Utah under Bishop Scott Hayashi.

Update: At the time this issue went to press, Alex was still at St. Luke’s. Through a combination of funds from the parish and a GoFundMe account, they were able to pay off his bond and the immigration court removed the GPS ankle bracelet he was required to wear for the past three months. He’s now awaiting a hearing to determine if he’ll be able to obtain a work permit. His physical and emotional health have improved greatly.

A3D News from AED's Archdeacon & Deacon Directors' Conference

In late February, Deacons, Archdeacons and Deacon Formation Directors gathered in Atlanta for the annual A3D conference, dedicated to professional diaconal development. The conference theme was "Effective Social Action: The Episcopal Church and Beyond."

We welcomed The Rev. Gay Clark Jennings, the President of the House of Deputies, for an in-depth look at how social action is accomplished within the structures of the Episcopal Church and beyond. She covered the legislative process and resolutions, advocating for a particular topic/resolution, trends in 2018 resolutions so far and much more.



The Rev. Gay Clark Jennings, president of the House of Deputies

Deacon Tracie Middleton created "Deacons' Guide to General Convention" with notes compiled from Gay's presentations. Read it and watch Gay's keynote address on AED's website at www.episcopaldeacons.org/prior-a3d.

Open Space conversations at the conference were on:

- Deaconess Anna Alexander
- Bishop search: A deacon's input
- Deacon Retirement - Maryland's process
- Deacons from the margins; young deacons; recruiting
- Mobilizing Deacons
- Online formation & alternative methods

Notes are at www.episcopaldeacons.org/a3d-openspace



"Sista" Deacons met up at the conference. L-R: Elaine Bellis, Ruth Elder, Janet Tidwell, Chris McCloud, April Alford-Harkey, Jamesetta Glosson Hammons, Lynn E. Washington

Volunteer at General Convention

July 5-13, 2018 • Austin, Texas • www.generalconvention.org

If you have time to come and participate, AED needs you!

Roles include: Deacon of the Table, Communion station captains, greeters at AED's booth, legislative supporters, a service project of public diakonia and educational presentations to children, youth and young adults. Many roles have specific criteria and physical mobility concerns need to be planned for carefully. All persons in liturgical roles must attend an orientation so as to present a high level of liturgical skill. AED has learned, from long experience, which roles are compatible with which other roles, and what kinds of skills are needed for what duties.

To volunteer, please contact Lori Mills-Curran (general logistics), Gen Grewell (communion station captains) and/or Maureen-Elizabeth Hagen (legislative issues). Our emails are online at www.episcopaldeacons.org. Go to About/Staff or About/Board.

Deacons sponsoring legislation: Please inform Maureen Hagen of your sponsored cause. AED's board will vote in June on legislative priorities, and we'd be happy to consider supporting yours!

Hurry! The deadline to sign up is May 10!

CONTINUING EDUCATION

26th Festival of Homiletics

May 21-25, 2018

Washington, D.C.

Details at www.festivalofhomiletics.com

Spanish Language Resources

Episcopal Church Foundation

www.episcopalchurch.org/programs/vital-practices/spanish

Episcopal Latino Ministry Competency

• June 11 – 18 at Bloy House, Episcopal Theological School at Claremont, CA

• August 5 – 13 at the School of Theology, the University of the South in Sewanee, TN

<https://www.episcopalchurch.org/events/episcopal-latino-ministry-competency-course-1>

Episcopal Migration Ministries

Podcast "HomeTown," featuring voices from across the Church and American communities

www.episcopalchurch.org/posts/publicaffairs/episcopal-migration-ministries-launches-podcast

Webinars: Deacons Talking on the Road to Emmaus

Deacons share stories in hope of animating, supporting and renewing diaconal ministries. Monthly on the third Thursday, 7:00 -8:30 pm EDT

<https://www.province1.org/road-to-emmaus>

CALL online classes, via CDSP

Check the website for upcoming classes.

cdsp.edu/center-for-anglican-learning-and-leadership/call-2017-18-online-courses/

Asset-Based Community Development

The 2018 schedule is currently being developed.

Check online for details at calledtotransformation.org/more-information/events-and-trainings/

"Introduction to the Sacred Order of Deacons"

An expansive 35 minute video from the Diocese of San Joaquin. Interviews with deacons, postulants and their bishop. Helpful for formation classes. diosanjoaquin.org/introduction-sacred-order-deacons/

– BOOKS –

Community by Deacon Rob Sommer

The Community process addresses both the individual, the community and the relationship between them. Available at Amazon.

Holy Rover by Deacon Lori Erickson

Traveling the world as a writer specializing in holy sites, Erickson's memoir weaves her personal narrative with descriptions of pilgrimages. Available at Fortress Press (fortresspress.com/holyrover) and Amazon.

“Don’t forget Palestine”

A tale of advocacy

BY DEACON VICKI GRAY

We are servant ministers. But, how best to “serve”?

Too many of us are content to be humble, silent servants, ladle in hand, at the soup kitchen or, shovel in hand, helping pick up the pieces of lives broken by the latest disaster. That is charity and good. But, while charity is always necessary, it is never sufficient. To truly serve the poor and oppressed, we must seek societal justice; we must do more than put salve on the wounds; we must disarm those who are doing the wounding; we must be advocates for those being wounded... interpreting to the Church and powers that be in government and society “the needs, concerns, and hopes of the world.”

Advocates – from the Latin *ad vocare* – are those called to speak for others who, like the poor and oppressed, lack adequate voice of their own. In most cases – for example, the homeless and immigrants I advocate for locally – that can be a painless, if tiring, task, engendering scant opposition and considerable praise and support within the Church and civil society. Unfortunately, I have experienced quite the opposite in the case of another group I have felt compelled to advocate for – the Palestinians, some of whom are Christians, who have suffered mightily under Israeli occupation for more than fifty years.

My support arises from the painful personal experience of three trips to the Holy Land and the nagging “I will, with God’s help” to a Baptismal vow to “seek justice and honor the dignity of every human being.”



For me the occupation is not an abstraction. It’s a ten-year-old, Iyad’s son, shot protesting in Bilin. It’s the settler violence – harassed children, a poisoned well, a dead donkey - I witnessed in At Tuwani in the Hebron hills. It’s the Jersey wall that segregates Hebron’s Shuhada Street, the arrogance of a rifle-toting soldier telling an old woman to get off that street. It’s the families dispossessed by settlers in Jerusalem’s Sheikh Jarrah neighborhood. It’s the stench of tear gas, the indignities encountered at every roadblock, the string of gleaming white

settlements atop nearly every hill, dividing Palestine into unconnected Bantustans. It’s the plea of a little boy in an alleyway in Balata refugee camp: “Don’t Forget Palestine.”

I have not forgotten and have found in the pain of such memories and the shock of every new indignity visited upon the Palestinians renewed strength to speak and act on their behalf. That has entailed educating others, particularly within the Church, to the “facts on the ground” and seeking to enlist the Episcopal Church in efforts to change those facts, bending them in the direction of justice.

To that end, I and others have sought to get the Episcopal Church (TEC) to respond as other churches have – among them Methodists,

Presbyterians, UCC, and Lutherans – to the 2005 call of Palestinian Civil Society for Boycott, Divestment and Sanctions (BDS) against Israel until it complies with International law and the universal principles of human rights and the prayerful call for justice of Palestinian

Christians expressed in the 2009 Kairos Palestine Document. That has involved building alliances among groups like the Palestine/Israel Network of the Episcopal Peace Fellowship (EPF/PIN); Jewish Voice for Peace (JVP); and Sabeel (The Way), a Palestinian Christian liberation theology organization, and its American arm, Friends of Sabeel North America (FOSNA).

At our 2014 Diocese of California convention, the support of JVP and its forty-member Rabbinical Council was crucial to passage of a resolution calling for divestment from American companies complicit in the occupation of the West Bank and the boycott of products manufactured on Israeli settlements there. And, at our 2015 General Convention in Salt Lake City, the EPF/JVP team that testified and lobbied for such a resolution offered the Church a new paradigm of interfaith cooperation.

Thus far, however, TEC has resisted such calls, preferring instead to pay lip service to a two-state solution, engage in “constructive engagement” with companies involved in the occupation, and offer Palestinians a pittance of “positive investment.” The unstated reasons for such a stance at past conventions – the elephant in the room - are several. They have included:

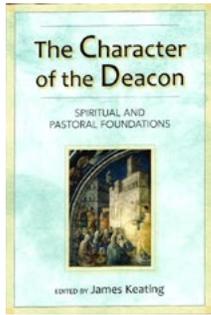
- Concern by bishops for interfaith dialogue in the face of threats by local Jewish organizations to cut it off, if more forceful actions are enacted vis-à-vis Israel;
- Deference to the Episcopal Bishop of Jerusalem, whom Israel has threatened with expulsion from Jerusalem, if he causes “trouble”;
- Understandable Christian guilt for anti-Semitism and the Holocaust; and
- The general predilection of church folk to be “nice” and avoid confrontation.

I and others will be in Austin at General Convention to address such legitimate concerns and to press for the sort of more forceful action necessary for achieving the peace of Shalom – true peace based on justice and shared abundance – be it between two states or within the one de facto state that is rapidly emerging between the Jordan and the sea. It is no longer tenable to remain silent and neutral in the face of the denial of human rights and the segregation – yes, the apartheid – that holds sway in our now unholy Holy Land.

We have no illusions that whatever measures of economic pressure TEC might adopt will move Israel to ameliorate the current situation. But we are convinced that, if we are indeed to be the voice of the Jesus Movement, we must speak loudly and clearly for justice. The soul of



Continued on page 9



The Character of the Deacon: Spiritual and Pastoral Foundations

James Keating, *editor*

Paulist Press, 2017

REVIEW BY CANON MICHAEL JACKSON, DEACON

This is a collection of essays by eight authors, including the editor, exploring the spirituality, qualities, and roles of the deacon. It does so ably and from a variety of perspectives. Deacon Keating crisply sets the context in the very first words of his introduction: “The deacon’s primary ministry is twofold: to serve at the altar and ambo and from such service be sent by Christ, while always abiding with him in prayer, to respond to the spiritual and corporeal needs of people.”

The first part of the book, “Diaconate and Scripture,” deals with the vexed question of New Testament evidence for deacons. How I wince when preachers and writers tell us that the first deacons were the “seven” identified in Acts 6:1-6, notably Stephen! The authors of the three essays in this section wisely steer us away from these debatable assertions. The first, Scott M. Carl, in “From Being with Jesus to Proclaiming the Word,” states at the outset that “there is not a specific proof-text in Scripture for the establishment of the office of deacon as we understand it today but its distinct role developed in the life of the early Church – and is being discerned anew in the current day.” The aforementioned passage in Acts, he says, may well refer to the apostolic ministry of word and eucharist, not literally waiting on table. Citing the scholarly work of John N. Collins, Fr. Carl looks at the use of *diakon* words and the model *diakonia* of Jesus in Mark, Luke and Acts.

The theme of the *diakonia* of Jesus is picked up in the following two essays. Stephen F. Miletic examines the Gospel of Mark in “The Mystery of Jesus as Deacon.” The Markan view, he says, is that Christ is the sacrament of God; the “*diakon*-word complex strategically connects service with Jesus’ salvific mission.” Deacon Miletic notes the “diaconal character” of Jesus’ identity. William M. Wright pursues this theme in “Christ the Servant,” where he analyses the foot-washing at the Last Supper and Peter’s role as disciple and leader in the Gospel of John. He concludes that the Fourth Gospel presents Christ’s service in the form of “cruciform love.” Christ the servant is Christ crucified and this must be the basis of all diaconal ministry.

With the diaconate now firmly grounded in the *diakonia* of Jesus rather than in a New Testament office, the second part of *The Character of the Deacon* moves to “The Diaconate and Tradition.” In “The Uniqueness of the Deacon,” W. Shawn McKnight reviews the theological debate over the sacramental character of the deacon. After Vatican II, the scholastic concept of the diaconate (and the episcopate) as a derivative of the ministerial priesthood was superseded by a more balanced view of the sacrament of orders. The deacon is ordained not to priesthood but to ministry, with its own sacramental integrity. In detail and in depth, Fr. McKnight explores the deacon’s ministry in relationship to that of bishops and priests. Whether it be liturgy and preaching, “encouraging the practice of biblical justice,” acting as mediator or go-between in the church community, deacons, ordained but working in the secular world, are “unique ministers of the Church’s communion.”

This theological approach to the diaconate continues in the essay by

Frederick Christian Bauerschmidt, “Rahner in Retrospect.” Karl Rahner was a leading theologian at the time of the Second Vatican Council who was influential in placing the restoration of the permanent diaconate on the Church’s agenda. Rahner asserted that diaconal ministry was already alive and well in the Church and only needed to be sacramentalized by ordination. This approach had the unintended consequence of undermining the rationale for an ordained diaconate vis-à-vis lay ministry. For Deacon Bauerschmidt, however, “ordination makes someone a deacon” rather than the other way round – that is, ordination bestows an identity rather than making explicit an identity already there. This avoids stereotyping the prerequisites for the diaconate (so-and-so has the qualities of a deacon, so let’s ordain him) and leads to an “ongoing discernment of diaconal identity.” Concludes Deacon Bauerschmidt, “it is those who have received through ordination the name *deacon* who can best show us who and what a deacon is.”

The two essays in the third section of the book, “Diaconate and Prayer,” focus on the spirituality of the deacon. David W. Fagerberg, in “The *Lex Orandi* of the Ordination Rite,” shows that the various parts of the Roman diaconal ordination rite encompass both the mystical and the human dimensions of the Church. Dr. Fagerberg emphasizes the grounding of diaconal ordination in the Holy Spirit: “without an epiclesis that brings power from heaven, [the deacon] would be a social organizer but not a divine minister [...] the deacon is a man of mystery [...] he unites the ministries of altar, word, and charity.” James Keating pursues this spiritual approach in “Identity and Holiness.” The identity of the deacon is defined by the “servant mysteries of Christ,” which shape the deacon’s inner life and charism. On that basis, “the diaconal imagination should be aflame with bold, prophetic action for each age;” as an “envoy of Christ” the deacon should “deeply embed himself within the secular world with the life-giving message of salvation.”

The last section of *The Character of the Deacon* comprises a chapter by Dominic Cerrato, “Identity and Mission.” This is essentially a conclusion for the book. In recapitulating the preceding chapters, Deacon Cerrato finds nine “key themes of diaconal identity and their pastoral implications”. We can summarize as follows:

- The identity of the deacon is sacramental and is expressed theologically.
- Sacramental identity precedes mission and action.
- Diaconal identity “is more about being than doing.”
- The interior life of the deacon is the essential grounding for the diaconal ministry of mediation, proclamation of the Word, pastoral care and service in the world.

The Character of the Deacon provides an in-depth theological approach to the diaconate, and the contributions of Deacon Keating and his collaborators warrant careful study and reflection. The underlying premise of their essays is the tripartite role of the deacon, based on the sacramental identity given through ordination: word, liturgy and charity. As David Fagerberg neatly puts it, they are “three atoms united in a single molecular ministry.” Like other Roman Catholic scholars, the contributors to this book balance the spiritual and practical dimensions of the diaconate. This can be a useful reminder, and even a corrective, for those who – understandably – tend to emphasize social activism at the expense of the deacon’s ministry of Word and sacrament. As Stephen Miletic puts it, “our service is not sufficient if it is reduced to social service [...] diaconal spirituality originates in the liturgy and points to service in the church and the world.”

Michael Jackson is a Deacon at St. Paul’s Cathedral, Regina in the Diocese of Qu’Appelle, Anglican Church of Canada.



From
THE ASSOCIATION OF
ANGLICAN DEACONS
IN CANADA

On Jan. 21, 2018 the Diocese of Toronto collated two new Archdeacons, including Deacon Kyn Barker (front, 2nd from right). They also installed eight new honorary canons including Deacon Jacquie Bouthéon (front, 4th from left) and installed a new vice-chancellor (far left).

Deaconess Anna Butler Alexander

Honored at Georgia's Revival & the 2018 Lent Madness "Golden Halo" winner

BY ARCHDEACON CAROLE MADDUX

Originally posted on Facebook, Jan. 21, 2018

Yesterday I was in the Diocese of my baptism and birth, The Diocese of Georgia, to represent The Diocese of Atlanta at the celebration of the life and legacy of Deaconess Anna Alexander, the first African-American deacon. It was a great honor to be there and to meet some of her family and students and to learn about her work. It is truly amazing and humbling to think about her determination to do God's work and mission with love in the midst of so much hate and discouragement. Despite the failures of her church, her country, and the state of Georgia to right the wrongs of racism and slavery, she pressed on to serve her community with faith, love, and dedication educating so many children and leaving us a legacy to learn from. THIS is what being a deacon is all about. Leading where others won't go. Loving like Jesus. Working toward justice.

A "proud Gullah-Geechee" man told me after the service that he thinks the Episcopal Church is the ONLY church that can pull this country together and heal our divisions. He stated, "I can tell the truth because I'm a Baptist!" If that is true, it may be in part due to the unique role deacons play in our church. Trained to work across factions and listen to all. Taught to recognize who is NOT at the table and seek them out. Set apart to be prophetic voices within and outside the church. And to do it all with the love of Jesus and His Gospel as our only authority.

We don't always do it as well as we wish but as there are more and more of us and more holy examples like Deaconess Alexander, we CAN be catalysts for real change. Maybe even the change that man was voicing hope for. I thought about all these things as I whispered my thanks to Presiding Bishop Michael Curry for his words honoring Anna. They were brilliant and inspiring but you knew they would be. What is rarer is the recognition of the need for this work and these deacons. In fact, there were no deacons at all in the altar party. There were very few in attendance. I hope I was not the only one there. As deacons, we need to honor our own. I know that we are all very busy doing the very work that I described above. But we must take time to take rest and inspiration from the shining saints on whose shoulders we stand upon.

The holy pilgrimage site is in great need of repair and protection. I believe it is our obligation to preserve this for all the deacons to come – the deacons that we will rely on to do the hard work ahead of us. We need to know our history. I am calling upon the Episcopalians of the state of Georgia and deacons everywhere to come together to help the Nobles family raise the money and get the historic designation needed to preserve this holy site. And then we need to celebrate Deaconess Alexander and ALL deacons with regularity and joy!

Carole is an Archdeacon in the Diocese of Atlanta. She is CEO of Good Samaritan Health & Wellness Center, a community health center in Jasper, GA, and is on the AED board.



LEARN MORE ABOUT ANNA

Anna Alexander was born to emancipated slaves soon after the Civil War. In 1998, she was named a Saint in the Diocese of Georgia. Anna was one of this year's Lent Madness contestants and won the Golden Halo!

Available on AED's website:

- "A Life Beloved" - a short video/biography
- "A Saint in Georgia" - a detailed biography
- "Using education and God to improve lives" *The Atlanta Journal-Constitution*

Presiding Bishop Curry preaching on Anna

www.episcopaldeacons.org/diaconal-history

Food Ministry to refugees & immigrants

BY DEACON DEBRA VELA

San Francisco de Asis Iglesia Episcopal is a church Mission located in East Dallas, Texas. Our church was established in 2012 under the leadership of The Rev. Aquilino Lara, Vicar and his wife The Rev. Juana Lara, Deacon. The focus of San Francisco de Asis has been primarily to the Spanish speaking community and secondarily to the English community. I was appointed to San Francisco de Asis as Deacon in June, 2016 to assist in outreach of the Mission.

In May of 2014, San Francisco de Asis began a missional food ministry by partnering with the North Texas Food Bank and Sharing Life Ministries. Originally the food ministry served only the parish community. However, demographics of the Ferguson Rd., East Dallas community began to change from low-income residents to refugees and immigrants from many countries. This community is also considered a food desert.

In September 2016, San Francisco de Asis began a new ministry of providing free food for our hungry neighbors. Every Friday, volunteers from San Francisco de Asis pick up food from Sharing Life Ministries, North Texas Food Bank and various produce

companies. Early Saturday mornings, volunteers at the San Francisco de Asis site separate the food and serve food to the community. The ministry began serving 45 families and now serves an average of 120



families weekly, providing food to an average of 900 people each Saturday morning. The majority of people receiving food are refugees and immigrants from Burma, Mexico, Central America, South America, Afghanistan, Iraq and Africa.

With the current political climate threatening the security and safety of our immigrant community and refugee community, San Francisco de Asis partnered with The Guerrero Law Office, immigration attorneys. This assistance provided information and notarized



forms to protect immigrants' children and properties. This has helped to bring security to our community in these perilous times. In addition, we have provided an ESL program to assist our neighbors in achieving work goals and finding home security. I served as administrator and teacher for the ESL classes.

San Francisco de Asis partners with our local elementary school, Gill Elementary. The school staff and I are planning a community garden within the school. This will assist our East Dallas community in nutrition, education and beauty.

It is the desire of San Francisco de Asis Iglesia Episcopal to serve Christ and our community and to be a place of safety and hope for those we serve.

Debra Vela serves in the Diocese of Dallas.

Don't forget Palestine, from page 6

the Church is at stake.

And, in the struggle for the soul of Israel, we must maintain solidarity with the good people I've met there –the young IDF veteran from Breaking the Silence traumatized by his duty in Hebron, the young lady from Shimistin (eighteen-year-old high school graduates who refuse obligatory service in the military), the brave human rights activists of B'tselem whose only weapon is a camera, the young lawyer in Beersheva who gave me permission to use the word "Apartheid."

Finally, as a people of hope, we take heart in the abundant proof of the efficacy of moral suasion backed by economic pressure: witness the Birmingham bus boycott, South Africa, LGBT rights in North Carolina and Texas, and our current struggle with gun violence.

As further proof, we need look no further than the frenzied reaction of the Israeli government and its American supporters to the perceived threat of BDS – Israel's denial of entry to supporters of BDS, pressure on university authorities to silence pro-Palestinian voices on campus, support for state and national legislation making it a crime to support BDS, and ad hominem smears against those who would still speak out.

I have indeed been called names, may have made my last trip to the Holy Land, and may soon be a "criminal." But, that's okay. I never believed in cheap grace.

Recently retired from parochial ministry in the Diocese of California, Vicki serves on the EPF/PIN leadership team and as deacon at the San Francisco Night Ministry's Open Cathedral.



Deacons, are you involved in advocacy work, at a parish or with others?

Consider writing about it for an issue of *Diakoneo*. A paragraph or a page - we're interested! Contact communications@episcopaldeacons.org.

Join AED's Board

BE PART OF STRENGTHENING THE DIACONATE!

The Association for Episcopal Deacons Board of Directors elects new board members every two years. This year we have 7 (or 8) 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 to work with us.

Specific skill sets needed are: fundraising, public policy/legislative advocacy (inside and/or outside the church institution), community organizing and experience with non-profits. 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 (*next page*) and complete the Nominee Profile. [Both documents are online at www.episcopaldeacons.org/2018-election.](http://www.episcopaldeacons.org/2018-election)

AED Open Board Positions:

Vice President / President Elect (must be a deacon)
Layperson – Electing one layperson
Presbyter – Electing one presbyter
Bishop – Electing one bishop
Deacons – Electing 3 (or 4) deacons

Timeline for Election Process:

June 1 Nominee profiles due
July-Aug Nominee bios on website & in *Diakoneo*
Aug. 20 Online election begins
Paper ballots mailed
Sept. 17 Online election closes
Sept. 24 Paper ballots must be received by AED
Nov. 5 New Board Members announced on AED's website, social media and in *Diakoneo*

Electronic ballots will be sent to all AED members with email; ballots will come from Election Buddy, AED's provider. Those without email will be mailed paper ballots. Your email will be used ONLY for this election and not shared with any person or organization.

AED Board of Directors Nominee Profile

This form is also available at www.episcopaldeacons.org. Go to About/Board/2018 Election.

Email your completed form and responses to Douglas Argue at douglas.argue@cohhio.org.

All submissions must be received by June 1, 2018.



ASSOCIATION FOR
EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

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, public policy/legislative advocacy, community organizing and experience with non-profits): _____

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

Note: Your responses will be included with the ballots sent to AED members in the Fall of 2018. They will be circulated on AED's website, in *Diakoneo* and in our online newsletter *Deacon Update*. Personal statements that are too lengthy 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 statement of the Board of Directors Responsibilities and Covenants.

Signed: _____ Date: _____

AED Board of Directors Responsibilities and Covenants

Please read this prior to completing the Board Nominee Profile form.

This document provides 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 in consultation with the Nominating Committee. Download this at www.episcopaldeacons.org/2018-election.

Term of Office

The term of office is four 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.
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? Contact Douglas Argue at douglas.argue@cobhio.org.

Late in Life Changes

This article is from a talk given in November 2017 for an Adult Education group. It has been edited for clarification.

BY DEACON ROBERT S. RUNKLE

Recently I asked Kathleen, our Lay Associate for Parish Life about sharing thoughts about my late-in-life ordination as a deacon. She countered by asking if I would talk at an adult education event some Sunday about the general concept of people making changes later in life. I remembered comments by several members of Trinity who have asked me the question, “What is a deacon?” Others have asked about when I became interested in ordination as a deacon, and whether I was going to be ordained as a priest. Out of these unrelated but connected events, I share some of my story that led to my ordination in 2012.

First a bit of background. I started life in Forestville, Maryland, at our family home, which soon became part of what is now Andrews AFB at the start of the Second World War. We moved to Montgomery County, near Rockville, and I ultimately graduated from high school in Bethesda, MD in 1954. Fast forward to 2012 for my ordination, at the ripe young age of 76! Thankfully, I was still living in the Diocese of Spokane, not yet in the Diocese of Maryland, which would not have ordained me at that age.

A related “Late in Life” change occurred a few years earlier, when I became bored with retirement, and took on a leadership role in a non-profit that provided housing for those with severe and persistent mental illness. First a brief explanation about this non-profit leadership role. When I retired in 2003, my wife, Mary Beth Jorgensen and I moved to Idaho, near a golf course, I envisioned a life of leisure. Unfortunately, I was a lousy golfer, had little patience, and soon knew I needed something more challenging. First I took a job with the City of Hauser, as treasurer, which I hated and quit in less than a year.

After some time, I stumbled on a job with a non-profit that housed individuals with mental illness. Almost without understanding what the job would be, I started in 2008 as Administrator for Trinity Group Homes, Inc., which had 17 beds at that time, three of which had been vacant for a year. By the time I retired again in 2015, Trinity Group Homes had an expanded capacity of 33 beds with a ten person waiting list. It turned out that my building and construction background and business and grant writing experience were just the right combination they needed. Running and expanding this non-profit was the most challenging and rewarding job I ever had. It called upon my business skills, volunteer experience and my faith. I had fun and achieved a lot in those seven+ years running something that successfully grew and expanded to serve a critical need.

Thinking about my life prior to ordination, one of my first responses takes me back to the charge that the bishop makes during the ordination service for a deacon. In the Examination during ordination, the bishop addressed me and said: ... *You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world... At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.* (The Book of Common Prayer, p.543)

Reflecting on this charge again in preparation for this discussion made me think about my life in the church. I thought about when I have encountered God – even if I didn't know it then – and about how I have responded. I am a cradle Episcopalian and have attended an Episcopal church my entire life, beginning with my baptism and family in Southern

Maryland. Looking back on my own early faith, I realize that my faith was very shallow during those years. I had little knowledge of the Episcopal Church, and limited personal understanding of the Bible, or even of Jesus and what he represented.

This changed later, starting on my first weekend at college in 1955 after my parents left me in my dorm room at Georgia Tech in Atlanta and headed home. I woke up the next day. It was Sunday and I was petrified – what had I done? Why did I leave home? Where was anything remotely familiar? Then I remembered seeing an Episcopal church two blocks away. Although I'd decided to give up church earlier that summer, the nearness of an Episcopal church seemed so comforting. I walked to church and sat near the pulpit. The service was refreshing, soothing and I felt totally at home. As I started to get up from the pew, the hand of God, in the form of the elderly woman (a lot younger than I am today!) who was sitting behind me, grabbed my shoulder. She said firmly ... “*You ARE coming to Canterbury tonight, aren't you?*”

That one step, listening to God's voice from Mrs. Wolfolk inviting me to come to the college Canterbury Club service, catapulted me into a huge learning experience. My time at Canterbury during the years 1955-1960 was a mind-blowing, life changing experience, an introduction to theology, service, and worshiping in a special faith community. I also wrestled with my response to the Civil Rights movement that swirled around us. This experience changed everything in my life, centered me on Christ and started my journey, the one that I continue today.

Another encounter with God occurred in the middle 60's when I spent the night wandering the streets of my neighborhood, wrestling with God and with myself. I was at a decision point in my professional career, but suddenly I had woken up thinking that I needed to turn down the job offer and start studying for the ministry. This was such a strange and unsettling idea that I was unable to go back to sleep, and started to walk the neighborhood about 3:00 am, struggling with that crazy idea and talking to God. God listened but said very little. Finally, I made a decision – or deal – or compromise with myself and with God that I would use my work and my jobs, as well as my volunteer experiences, as a vehicle to help people, particularly the minorities and women in the workplace and in the world. For the 55+ years since, that has been my ministry, both as an active layperson and as a member of the wider community, and more recently as an ordained deacon.

Another encounter with God happened in late 2008. As the Diocese of Spokane's EfM Coordinator, I had arranged for an Education for Ministry Mentor Training event in Spokane, where our Diocesan offices and Cathedral are located. I picked up the California trainer at the airport and we had lunch prior to the first session later that afternoon. Midway through our conversation at lunch while I was telling her about my life, she stopped me and said point blank, “*You need to meet with your bishop immediately and start studying to become a deacon.*”

You could have knocked me over with a feather. But this time I knew God was really talking to me. The rest of that weekend I paid lip service to the training, but spent most of my time thinking about the trainer's challenge and her comments. On Sunday morning, I arranged a meeting with our rector and our assistant priest. These two meetings affirmed my call to study becoming a deacon, and thus my journey towards ordination began.

Editor's note: Robert's talk didn't end here, but our available space has! Read more about his journey to ordination and his ministry as a late-in-life deacon at www.episcopaldeacons.org. Go to Resources, Diaconate Programs & Formation.

Robert Runkle is Deacon Associate at Trinity Episcopal Church in Towson, MD.

RESPONSE to Chapter XXXV, from February 2018

Bishop and Pawn

BY DEACON KEITH MCCOY

The situations in this column are true, but the names have been changed to protect the innocent and guilty. Each issue features responses to the prior chapter, and a new “case study” with an opportunity for comments.

The arcane polity of the Diocese of St. Ives is written in such a way that the bishop has no participation in the giving of grants and loans. So, when Diocesan Convention elected a deacon to serve on the Loans and Grants Committee, one member objected. His reason: deacons serve at the direction of the bishop, therefore, the bishop is voting through this deacon. That was the story for Chapter XXXV - Bishop and Pawn.

There are still a few places in The Episcopal Church where deacons are second-class citizens. They aren't allowed to participate in the governance of those few dioceses, because deacons aren't supposed to be independent thinkers. Since the words in the ordination of a deacon lack the invitation to “take your share in the councils of the church” (BCP, p. 531), it is felt by some that deacons are barred from serving on such decision making bodies.

There are other excuses, as well. There is the old view that deacons (but not priests) exist under the direction of the bishop, which makes them just rubber stamps. Or, how can you be “in charge” of the diocese, via its committees, when

you're not “in charge” of a congregation? There also is the phrase from the old prayer books, where deacons are referred to as “an inferior order”.

The arguments against essentially boil down to power and purity. In some circles, deacons are seen as insufficiently independent (i.e., under the thumb of the bishop), or alternatively too independent and beyond control (in other words, not part of the inner circle of rectors). And, as with the case against women's suffrage, there's also the notion that deacons voting and serving in office will taint any issue they raise with self-interest. Deacons can better advocate for the poor, the feeling is, by being complete outsiders.

God calls us all to service, through our baptism. It's only the human impulse which separates people into haves and have-nots. We all know the variety of categories that have been developed, and at any point in our lives, we can find ourselves part of an “in” crowd or an “out” crowd. The question we must always ask is: does this man-made distinction serve God and the

purpose for which a group is ordered, or does it exist just to make us feel superior to others?

The church should want its best minds and talents available to work on an issue, regardless of a person's clerical status. Lay or ordained, male or female, priest or deacon, status should not matter. Only the ability to shed the light of the Spirit on the task at hand should count.

It will be hard to change the minds of those who have a place of privilege and don't want to share with those they deem inferior. What we can do is talk about the gifts of the wider church with those whose minds have not solidified on this point, and show forth our talents when we have the opportunity.

In my 30+ years in the diaconate, I've seen a great decline in the numbers of people who want to relegate our order to the back benches. We need to keep up our good works, and wait out the old fogeys. The arc of justice bends in the direction of inclusion. We need to encourage its continued forward movement.

NEW: Chapter XXXVI

Bad Deacon

BY DEACON KEITH MCCOY

The aroma of dinner greeted the Rev. Jason Diaz as he entered the rectory. It had been a busy day, and the new priest and vicar of Good Shepherd in Broken Falls was still a bit overwhelmed by being in charge of his own congregation, just three months out of seminary. Even so, he smiled at the promise of a better evening, and pondered how lucky he was that Tanya was so supportive of him and his ministry.

As he entered the kitchen to greet his wife, Jason's reverie was broken by his phone buzzing in his pocket. Tanya kissed her husband and nodded for him to answer his phone.

All he got in was a brief hello. “Father Diaz: are you watching the Channel 6 News right now?” demanded the voice of Charlotte Webb. The doyenne of the Altar and Women's Guilds didn't wait for an answer before posing her next question. “Do you know what that deacon is up to now?”

The priest only knew enough to respond, “No, what's happening with Melanie? Is she ok?”

“She got arrested!” crowed the exasperated parishioner. “She was out there protesting the new power plant, and the police hauled her and a bunch of other idiots off for blocking the driveway!” Webb's high dudgeon got even higher. “They even ran her name and our church across the screen! It's as if we're all against it. What are you going to do?”

Completely taken aback, Jason could only respond, “I guess I need to go see if Deacon Melanie is ok.”

“Well, when you see her, tell her she's fired. I'm calling the wardens about this.” And Webb clicked off.

Diaz made a few calls to track down his deacon while his spouse dished up the sancocho and sides. Then he wolfed dinner down, gave his wife another peck, and drove over to the county jail. There he made his way through the crowd outside, evading the reporter who spotted him, and eventually located the bail office. It was almost two hours later that he and Deacon Spunk made it outside.

Retreating to the nearby Burger Barn, the two clerics got a booth in the corner, and ordered. Then, priest asked the deacon, “Soooo, what happened?”

“You know how I feel about this disaster they're building on the banks

Continued on page 14

of the Avon River,” the former archdeacon explained. “The contractor announced that they were planning to bring in explosives this week to help deepen the foundation. A group of us decided we had to take a stand. Or a sit, as it turned out. The company tried to get us to leave, then they called the police. And then we got arrested.” Spunk grimaced and shrugged at that.

“You made the local news,” offered Diaz. “I got an angry phone call and a few emails.”

“Mrs. Webb, I’ll bet. She hasn’t liked anything I’ve said or done since I got here last year.” Melanie leaned forward. “She calls me a ‘libber’. Her ultimate insult, I guess”.

Jason expressed his concern. “Channel 6 showed your name and identified you as being from Good Shepherd. That’s what set her off, and she said she was going to call the wardens and get you fired. I’ve only heard from Janie so

far. She wants to meet ASAP to defuse this.”

“They can’t fire me, only the bishop can do that,” answered the deacon. “I’ve already spoken to him about this, and he has no problems with the protests.”

“Yes, but getting arrested is something else.” The novice rector felt himself getting deep into uncharted territory. “I agree that the power plant has no business being built there on the river. But what you did reflects on us and the church.” He frowned. “If we preach about economic justice, we should act on it too, right?”

Dn. Spunk sighed. “No matter the cost. It’s less for me than it would be for you -- Good Shepherd doesn’t pay me a salary.” She paused. “On the other hand, I don’t want to cause problems for you at Good Shepherd. I believe our church has the potential to make a difference for Christ.”

The two sat in silence for a bit. Melanie

finished her burger, and then said, “If you need me to resign, I will.”

Jason immediately responded. “No, I need you to raise these issues. But I’ve never been in this situation before, and I don’t know how it’s going to play out. I guess I’ll know more after I speak with the wardens.”

The deacon nodded. The priest paid the bill, and they both walked out, into the night and into the uncertainty.

What would you do? 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. He serves in the Diocese of New Jersey.

AED Board Report

BY ARCHDEACON GEN GREWELL, SECRETARY

The AED Board met February 20-22, 2018 in Atlanta, prior to the A3D Conference. The Ven. Carole Maddux, Archdeacon for the Diocese of Atlanta, hosted our group once again this year. Your Board has been hard at work this year even though we have had some transitions. Board members at the meeting were deacons Douglas Argue, Maureen Hagen, Lori Mills-Curran, Elaine Bellis, Catherine Costas, Carole Maddux, Tracie Middleton, Anne Pillot, Juan Sandoval and Lauren Welch; priest Kate Harrigan and lay member Bradley Petersen. Joining the board via Zoom were Guy Leemhuis, deacon, Don Compier, priest and Greg Rickel, bishop.

Summary reports were provided by Vocational Development, Communications, Young Deacons, Membership, and The Fund for the Diaconate. Our Executive Director Lori provided an excellent financial report with a 2018 Budget Update. Our current budget has now been set up so that it aligns with our Strategic Plan.

This will be an election year for AED. The nominating committee will be soliciting nominees. The current board members who term ends in 2019 have agreed to re-run.

Our three focus areas at our meeting were 1) Involvement with General Convention in Legislative, Liturgical and our AED/Fund Booth; 2) Board Involvement and Fundraising as it relates to the Strategic Plan; and 3) 2019 Triennial to be held in Providence, RI June 6-9, 2019.

The board is hard at work gathering data for volunteers for General Convention. We have appointed also Leaders for the Strategic Plan Committees: Fundraising Design, A3D Conference Planning, Finances, General Convention, Social Justice & Advocacy for Deacons, Triennial Planning, Formation Materials Working Group (VocDev). All these committees align with the Strategic Plan. It was a very full and engaging board meeting.



Young Deacons

A GROUP OF UNDER 50'S

This spring, the Young Deacons committee plans to start hosting a monthly online discussion through the video/phone conferencing platform Zoom. You don't need an account to participate in the discussion.

If you'd like to receive announcements about the details of these conversations (date, time and topic) and invitation links to participate, please sign up on their website at www.youngdeacons.net/monthly-zoom-conversations/

In addition, the group has put together a short survey designed to share information that can benefit younger deacons and those preparing for ordination:

> **Survey: Ordained in your 20s, 30s, or 40s?**

This survey can be accessed from AED's homepage at www.episcopaldeacons.org. Scroll down to **Share Your Opinion**.

MEMBERSHIP IN AED

Join us in supporting diaconal ministry

Planned Giving - To designate AED in your estate plans, please contact Lori Mills-Curran at lmcci@aol.com.

As a member of AED, you'll join others who are committed to advancing diaconal ministry, by enabling us to provide resources on discernment, formation and ongoing ministry. Members play a key role in strengthening the ministry of deacons and "Engaging the diakonia of all believers."

AED members receive our quarterly magazine *Diakoneo*, our monthly newsletter *Deacon Update* and a discounted rate for CALL online courses through CDSF.

Canadian deacons can join too! Please purchase a "Blended Membership" through the Association of Anglican Deacons in Canada and receive full member benefits in AED. Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

JOIN OR DONATE

at www.episcopaldeacons.org

or

Mail this form to

AED Membership Office
PO Box 391197
Mountain View, CA 94039

Yes, I support the work of AED! My annual membership level is:

- Sustaining \$75
- Regular \$50
- Student/Limited Income \$30
- Supporting \$150
- Patron \$250
- Life \$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.)
- I wish to donate \$_____

(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. Donate")*

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 \$2.95)
- US mail

AED MEMBERSHIP MAKES A GREAT GIFT

IN MEMORIAM

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

Malcolm McGregor Barnum,
1/17/2018, Connecticut, 91,
1986

Barbara E. Bishop, 1/30/2018,
Chicago, 75, 1991

Judith T Collins, 2/17/2018,
Rhode Island, 77, 1992

Thomas Frederick Duplessie,
3/20/2018, Maine, 75, 2004

Mary Ruth Finster, 1/31/2018,
Northern Indiana, 95, 1990

Gwen Fraser, 10/5/2015, Huron,
73, 2004

Warren Frelund, 2/13/2018,
Iowa, 74, 1994

Nikki Casner Jones, 1/23/2018,
Northwest Texas, 74, 2000

Orral M. Murphy, 1/13/2018,
Nebraska, 84, 1996

Dorothy M. Nakatsuji,
1/9/2018, Hawaii, 85, 1983

James (Jim) Purks III,
2/19/2018, Georgia, 81, 1999

Robert Eugene Roach, 3/9/2018,
Albany, 94, 1983

Allan Douglas Rogers, 2/2/2018,
Southwest Florida, 68, 2003

James Hajime Shiode, 2/4/2018,
Los Angeles, 94, 1998

James A. (Jim) Smith,
2/23/2018, Arizona, 92, 2002

Marylen Wilkins Stansbery,
12/24/2017, Missouri, 82, 1998

Carol B. Stoy, 1/29/2018, New
Jersey, 95, 1985

Jean Woon, 12/29/2017, Huron,
71, 2016

Deaths 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.

Visit AED online at

www.episcopaldeacons.org

**Become a member of AED -
Support diaconal work & mission!**

AED ON SOCIAL MEDIA



Like AED's Facebook page
Join AED's Facebook group.



Sign up for *Deacon Update*,
AED's monthly email news at
www.episcopaldeacons.org



Anglodeacons Yahoo Group
at [groups.yahoo.com/neo/
groups/anglodeacons/info](http://groups.yahoo.com/neo/groups/anglodeacons/info)



@EpiscoDcns

Young Episcopal Deacons at
youngdeacons.net

Recent Ordinations

We celebrate the following Vocational Deacon ordinations that have been reported to AED. Ordination notices (date, diocese and deacon) are published as we receive them. Please send ordination notices to membership@episcopaldeacons.org.

- 11/18/17 ... Dallas Jennifer Smith
- 1/6/2018 ... Georgia Sara Zevallos
- 1/6/2018 ... Los Angeles Mark Douglas Dawson
- 1/13/2018 ... Bethlehem Margaret Pendergast, Michele Causton
- 1/21/2018 ... Georgia Rex Vassa Cate
- 1/23/2018 ... Northwest Texas Alvin Stofel
- 1/27/2018 ... Northwest Texas Courtney Erin Jones
- 1/30/2018 ... Northwest Texas Karen Pisarz Boyd
- 2/10/2018 ... California Jennifer Claire Nelson
- 2/10/2018 ... Connecticut Edwin (Ned) Lewis, Jessie Olive Karpf
- 3/17/2018 ... Arkansas David Sims
- 3/17/2018 ... Calgary Chandra Gray



Bishop Laura Ahrens, Edwin (Ned) Lewis, Jessie Karpf, a transitional deacon and Bishop Ian Douglas. 2/10/18. Connecticut



Jennifer Smith, Bishop Sumner, James Detrich (transitional). 11/18/17. Dallas



David Sims, Bishop Larry Benfield. 3/17/18. Arkansas

As space allows, we include ordination photos.

Please send high resolution photos of 300 dpi, at least 3" wide to communications@episcopaldeacons.org.