



diakoneo

GREEK: TO BE A SERVANT; TO SERVE

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

NOVEMBER 2016

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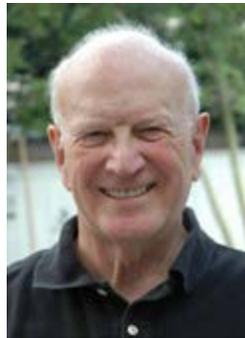
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REMEMBERING ORMONDE PLATER

September 6, 1933 - August 6, 2016

BY DEACON PHINA BORGESON

On the day Ormonde Plater died I wept. Actually, I didn't know he had died, but something on the radio as I was driving to the East Bay for a ball game triggered a memory which caused some tears. When I got home later that day and got the news I wept again. They say when you are dying your whole life flashes before your eyes. Sometimes when someone with whom you have shared vision and many collegial moments dies, your life flashes before your eyes, too.

I dug in my files for the papers from the first national conference on the diaconate in 1979 to help recall the time I had met Ormonde. In the late seventies I had become a kind of Exhibit A - a recently ordained deacon who was theologizing about the diaconate. Ormonde was Exhibit B, ordained in 1971 a few years before me, articulate theologically and graceful liturgically. In the introduction of his response to the paper I gave, he focused on my call to deacons to be upstarts, and noted that we should be able to say to what we feel. Later in his remarks he said:

"Here is how I feel. A diocese may launch a study, may entertain grand proposals, the bishop may appoint committee after committee, but tactics that appear thoughtful are all too often dilatory. They hide fears, uncertainty and ignorance. They mask contrary intent. They conceal motives rooted in a need to control rather than to set free. For the faithful they result

in frustration and impotence. And when they subvert the full use of the ministry of the Church, they fly in the face of the clear intention of the Prayer Book, which is that the order of deacons be restored, and that deacons become active in the life and worship of the Church. More than what we pray, what we do tells the world and ourselves what we believe.

So while I feel I should be writing about the many dimensions of Ormonde - the soccer coaching and Cajun dancing, the gifts for music and writing and humor, the deep Louisiana roots, the husband and father and grandfather - I am instead thinking about the ways Ormonde envisioned and worked for a vital diaconate. How much has been gained, what has been lost along the way, and what is still part of the dream of the diaconate?

Besides letters and later email, my friendship with Ormonde developed largely at conferences, meetings and conventions. Every other year from 1979 Ormonde led workshops on liturgy at the conferences which morphed into North American Association for

*"More than what we pray, what we do tells the world and ourselves what we believe."
~ Ormonde Plater*

the Diaconate (NAAD) biennial gatherings. Knowledgeable on the fine points of liturgy, Ormonde also advocated for a diaconate that did not reinforce unhelpful aspects of clericalism. A lover of vestments, he was not much of a lover of collars or elaborate titles or all the trimmings that have become common

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NOVEMBER 2016

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.

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FROM THE PRESIDENT

"love...live the questions"
Letting go to thrive

BY DEACON LAUREN WELCH



It is the beginning of autumn here in Baltimore, MD, as I am writing this. I have just returned from the AED executive committee meeting that we held in Boston, MA. The days are getting shorter, the weather is cooler, and the leaves are beginning to change color. I love this time of year. It is a time of observing and learning from nature how to let go, even die, so that new life can form and thrive in the spring. I am pondering what I need to let go in my life as I look forward to retirement. I am anticipating moving from my home and that means a lot of letting go!

What might AED need to let go in order to thrive as we grow the organization? We have established a young deacon task force with the leadership of Deacons Tracie Middleton, Diocese of Fort Worth, and Leann Culbreath, Diocese of Georgia. Tracie, Leann and the young deacons on this task force are offering a wealth of suggestions concerning barriers and possibilities to younger people choosing the Diaconate as a vocation. The young deacon task force has formed subcommittees to look at recruitment/discernment, formation and sustainability for young deacons. We will need to embrace even more technology and ways of formation. These young deacons are enthusiastically engaging in more ways to communicate the theology and ministry of deacons through videos and blogs. They also are encouraging us to have conversations around stipends for deacons and so much more. It is an exciting time and yet there will be some letting go of how we do things now if we are to embrace these younger deacons with new ideas!

AED is also contemplating joining with the Fund for the Diaconate in a fund-raising endeavor so that both organizations might provide more resources and support for deacons. This will require AED to reflect on its mission and vision for the Diaconate as we go forward. This is an extraordinary effort which may mean leaving behind some things that worked in the past, and embracing ideas which will enable us in the future.

AED needs to continue to cultivate relationships and to share diaconal ministry with Native American and Latino Ministries, Episcopal Health Ministry, Episcopal Relief and Development and the Episcopal Youth Event. As we develop these relationships we have the opportunity to embrace new and creative ways to articulate diaconal ministry.

This fall, I invite us to engage in and reflect on what we and AED might let go in our own lives so that new life and creativity flows through our efforts to live into the diakonia of all believers.

**DID YOU
KNOW?
DEACON FACTS**

Total Episcopal & Canadian Deacons

2016 - 3677 (to date)
2015 - 3635
2014 - 3334

AED Membership

2016 - 1118 Members (to date)
2016 - 78 Member Dioceses (of 143)
70 USA Member Dioceses (of 110)
2015 - 1018 Members
2014 - 963 Members
2013 - 1034 Members
2012 - 1139 Members

*Only vocational deacons are listed.
Membership includes all orders.*

Planning for AED's sustainability

BY DEACON LORI MILLS-CURRAN



I'm not crazy for fund-raising. I've done stewardship, and I was comfortable with that because I was unpaid by all my churches! One of the luxuries of being non-stipendiary (and there are a few) is that you never have to feel uncomfortable singing for your own supper. I also have done a lot of mission trip fund-raising – the kind of thing we all do when we are trying to get a group of kids to Haiti or the Dominican Republic.

But I have never done fund-raising for a nonprofit, and I am having to learn how. AED is a membership-funded nonprofit organization. We have some money in the bank, but not a whole lot. And we are called, I think, to some new and important tasks for the benefit of the diaconate, and through it, the church as a whole.

I have mentioned my studies in the fund-raising area in this column, but the time for study is pretty much over. The time for planning has begun. That's what we need to progress in realizing our dream of sustainability. The first step will be sitting down in spring 2017 at our (only annual in-person) board meeting, to address the prep work for this fund-raising. Somehow, probably with a facilitator, we will spend significant time considering: "What's next for

AED?" What are our first priorities, and what funds do we need to make progress on them in the next three years? What would success look like?

We have some foci – young deacons, diaconal formation (especially in the Spanish language), and collaboration with the Church Pension Fund and the Fund for the Diaconate to be sure we work together well for the benefit of deacons in The Episcopal Church and the Anglican Church of Canada. What else? AED's Executive Committee just met at my home in the Boston area. We pored over the comments that came in on the bottom of your board election ballots. I made an annotated list. A year ago we surveyed the board. At Triennial in June, we surveyed young deacons.

Next comes the planning. Pray for AED and for clarity for our board. We are really in an interesting phase of the diaconate – we have come to maturity as an order. The need for advocacy and training resources never diminishes, but other needs have come to light. Pray we will perceive them accurately, and about whether you might have a role to play in serving to fulfill them.

calendar what's coming

INTERNATIONAL BLACK CLERGY CONFERENCE

Nov. 16 - 19, 2016
Houston, TX

episcopaldeacons.org/events

A3D ARCHDEACON / DEACON DIRECTORS' CONFERENCE

March 16-19, 2017

Atlanta, GA

Details on page 4.

DIAKONIA WORLD ASSEMBLY

June 28-July 5, 2017

Chicago, IL

Details to come.

AADC TRIENNIAL CONFERENCE

July 27-30, 2017

Victoria, British Columbia, Canada

Light in the City of God

Details to come.

www.anglicandeacons.ca

PROVINCE III DIACONAL CONFERENCE

October 7-8, 2017

Adamstown, MD

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, diocesan or ecumenical event on this list contact Deacon Anne at communications@episcopaldeacons.org.

AED | Social Media

DEACON UPDATE - A monthly email newsletter of deacon news. Sign up at episcopaldeacons.org

FACEBOOK - AED page and group

ANGLODEACONS - A Yahoo Discussion Group on the diaconate

NEWSONLINE

Links to these articles are at www.episcopaldeacons.org/diakoneo-magazine.

- **Deacon Georgia Carney** - Founds nonprofit SewGreen and sews goodness
- **Actualités:** Episcopal Digital Network service in French
- **When faith intersects with mental health** talks with Deacon Kimball Arnold
- **Race Relations Statement** - by Deacons Carolyn Foster and Tom Osborne
- **Jericho Road** - Affordable housing opportunities
- **Archdeacon Michael Hamilton** - Artistry includes iconography
- **Deacon Michael Jackson** - Papal consideration of women deacons
- **Deacon Rebecca Grant** - Grant money's impact on refugees
- **Midwives On Missions of Service** - Deacons Trish Ross and Chris McManus news
- **That Deacon on YouTube** - Deacon Robert Sammis, on his ordination experience

News to share about deacons in your diocese?

Send it to Deacon Anne at communications@episcopaldeacons.org



save
the
date

2017 ARCHDEACON AND DEACON DIRECTORS' ANNUAL CONFERENCE

Lifelong Discernment: From Call to Coffin

Thursday, March 16, 2017 - Sunday, March 19, 2017
Atlanta, Georgia

So often the role of discernment in diaconal life is truncated to the pre-ordination period. But discernment is a skill and daily spiritual practice that every deacon needs. How does one assess spiritual competence? How do we foster lifelong habits of diaconal discernment? Can we maximize the benefits of the canonically-mandated post-ordination mentoring? Can we facilitate continuing education for deacons to mature in their diaconate? How do we equip deacons for a new diocese, a new assignment, or retirement? And how will lifelong discernment play out in a diaconate that is 50 years long, instead of 15?

If you are responsible for deacon formation, supervision or pastoral care in your diocese, the 2017 Archdeacons and Deacon Directors' Conference (A3D) welcomes you. Every year, AED hosts Deacon Directors and Archdeacons from all over the Church at an annual gathering for professional development. There, these leaders in diaconal ministry assess new best practices in what amounts to an annual learning lab, designed to address issues they face locally. This event is also open to those persons who hold such authority informally, those spearheading an effort to improve their own local diaconal practices, or those considering renewing the diaconate in their diocese.

Next year's A3D will be held in Atlanta, Georgia, from Thursday, March 16, 2017 to Sunday, March 19, 2017. The event begins at 4:00 PM with a Welcome Reception (New Attendee Orientation is at 3:00 PM). The event closes at noon on March 19. As always, there will be an update on AED's progress in developing a curated web-based storehouse of diaconal resources, an update on AED's efforts to develop formation resources in the Spanish language, and a report from our Vocational Development Advisory Council. Finally, we will have ample time to utilize Open Space Technology, an effective method of group facilitation which leads to profoundly productive conversations concerning your own immediate challenges in ministry.

Registration opens Dec. 1, 2016

Check AED's website (www.episcopaldeacons.org) in December for hotel and registration links. You will need to use this special link to get the hotel group rate. This year's A3D will be held at the Hilton Garden Inn Atlanta Midtown.

For further information, please contact: Lori Mills-Curran, Executive Director of AED at 508.873.1881 or lmcii@aol.com.

NEWS FROM THE YOUNG EPISCOPAL DEACONS GROUP



There's a new gathering place on Facebook for "young" (45ish and under) Episcopal deacons, "young" deacons-in-training or discernment, and "young deacon" supporters.

Their first meeting as a task force was in September (using video conferencing), where they addressed the need to increase web content about Episcopal deacons. They've begun working to create new content also, focused on young deacons. Jon Owens got the ball rolling by sharing a video in the Facebook group about how he became a deacon. Others are invited to share their stories via the Facebook group too.

This group is also working with the web person at episcopalchurch.org, to put more info about deacons on The Episcopal Church's website. (www.episcopalchurch.org/library/topics/deacons)

AED's monthly email newsletter, *Deacon Update*, contains links to current news, videos, events and articles about deacons of all ages. The Young Episcopal Deacons group hopes to expand on that by gathering links to additional content.

As always, please send deacon news to communications@episcopaldeacons.org. If you have links specifically focusing on young deacons, please send it to Tracie Middleton at tracie.middleton@edfw.org.

To find the group on Facebook, search "Young Episcopal Deacons." Sign up for the email news Deacon Update at episcopaldeacons.org

among deacons today. One gathering we attended together concluded on a Sunday, and folks who had been casually attired throughout suddenly began appearing in suits and collars. Ormonde turned to me and remarked with a chuckle, “Somebody pushed the Sunday button.”

Some of my favorite Ormonde memories harken back to the 1982 General Convention in New Orleans, where he was the best source I found of local lore. Ormonde also served at the principle Eucharist. Looking at the program for that liturgy it was clear no one was assigning roles according to order and ministry, but on the basis of which leaders needed to do something and be visible. The Presiding Bishop, though known personally to the Plater family, didn’t seem to know what to do with a right hand deacon. Ormonde remarked later at a gathering to celebrate his birthday that he had decided it would be inappropriate to wrestle “the P.B.” for the chalice at the elevations. At that same convention Ormonde’s home parish, St. Anna’s, hosted the liturgy offered by the Associated Parishes for Liturgy and Mission.

I share many more General Convention memories of Ormonde. We washed feet in Phoenix. And beginning in Philadelphia he led a group of us deacons in writing the daily prayers of the people.

More significantly though, were the legislative efforts to define the diaconate in ways that honored the ministry of all the baptized. In Anaheim we had to make it clear that deacons were in favor of a canon authorizing the use of Eucharistic visitors. There were those who wanted to protect the diaconate from competition, and felt licensing people to visit with the sacrament after church on Sunday would harm our ministry. Ormonde helped our voices to be heard over the clamor of presbyters and lay deputies, making it clear that we deacons wanted to share and multiply the ministry of Eucharistic visits.

I write this thirty-one years later and a few days after witnessing a newly ordained deacon send forth a Eucharistic visitor from her congregation’s Sunday liturgy. Ormonde’s influence made a difference not just in extending the Eucharistic fellowship to those who cannot attend on Sunday, but in how all the members of the baptized understand sacramental living.

In the lost but not found department, the issue of direct ordination seems to have been dropped from our church’s attempt to clarify baptism as foundational for ministry. While some saw the effort to drop the transitional diaconate as a ploy to elevate the diaconate, Ormonde was clear that establishing baptism as the only pre-requisite for calling to any of the church’s ordained offices takes baptism with the seriousness it deserves.

Another item arising at convention that begged to be addressed was that deacons could not serve as chaplains in federal facilities because “they are not fully ordained.” Through the efforts of NAAD and Ormonde, we were able to craft and get passed a short resolution clarifying the matter. We are fully ordained deacons! Ormonde summed up the tensions around the diaconate finding its place in the church by quipping, “Deacons are canonically, but not sociologically, of the clergy.”

Ormonde was, of course, the first deacon president of the board of the National Center for the Diaconate. As the Center morphed

into NAAD, it was Ormonde’s suggestion of adopting the pattern of president-elect, president and past president which gave the pattern of board membership still used by the Association for Episcopal Deacons (AED) today. When I became president of NAAD, Ormonde became past-president. His board service continued ex officio after that as treasurer and as editor of *Diakoneo*.

When board meetings were held at the Dominican Center in New Orleans we reveled in Ormonde’s knowledge of local culture. When other ministry development related task forces and councils met in New Orleans, I always had an opportunity to connect with Ormonde. One of the great treats was eating somewhere Ormonde recommended, from the places where they dump fresh boiled crawfish onto newspaper-covered tables, to the little elegant places frequented by locals yet unknown to tourists, and everything in between.

Ormonde continued to serve in many ways to further the development of the diaconate as we know it today, including working with the Standing Commission on Ministry at the time of the 2003 revision of Title III of our canons. He helped write the section on education and formation for deacons so that it reflected contemporary practice. He also framed the initial work of interpreting that canon for commissions on ministry.

My last chance to spend good time with Ormonde in New Orleans was at the meeting of archdeacons and program directors in 2011. Celebrating 25 years of NAAD and the transition to AED, Ted Hallenbeck, Ormonde and I reminisced about the “early years” in



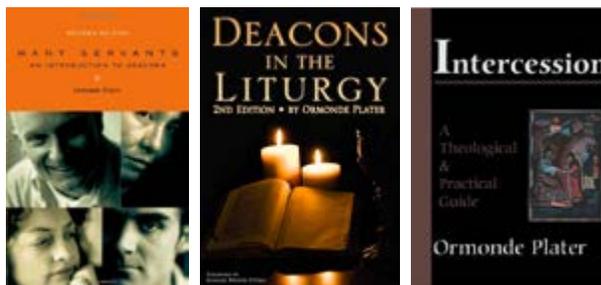
A Dixieland Band at Ormonde's funeral.

the manner of a campfire chat. The meeting fell during Lent and included the feast of St. Joseph, a big holiday in New Orleans, perhaps because it brings a bit of the Mardi Gras feel back in the midst of a fasting season. Purple, green and gold beads graced the tables for our celebratory meal.

Most deacons and those preparing to be deacons know Ormonde’s books. Those of us who have been around for a while remember well his shorter pieces in *Southern Deacon*, the newsletter for Province IV which he edited, and then regularly in *Diakoneo*. That column, titled “Through the Dust,” celebrated the root meaning

of the diakon- words. Perhaps Ormonde’s next book should be a collection of these models of diaconal acerbic wit and wisdom.

When I ponder how Ormonde’s thinking continues to stimulate my theology of the diaconate, I recall his appeal in *Deacons in the Liturgy* to “two ancient concepts, angels and servants. Both angel and servant appear in every deacon in every diaconal function in every liturgy.” And how, I wonder, do they resonate in all our ministries, and continue to inform a diaconate made lively for today’s church?



Ormonde Plater wrote *Many Servants*, *Deacons in the Liturgy* and *Intercessions*.

Phina Borgeson is a deacon in the Diocese of Northern California where she teaches, mentors and advocates for a just and sustainable food system.

Cross-Diocesan Formation & Joint Ordination

On April 16, 2016, the first class of graduates of The Deacons' School were ordained. The School is a collaboration between the Episcopal dioceses of Southern Virginia, Southwestern Virginia and Virginia. Theresa Lewallen shares her thoughts as a newly ordained member of the first class.

BY DEACON THERESA LEWALLEN

In January 2016, my eight classmates and I celebrated our graduation as the first class of The Deacons' School of the Diocese of Southern Virginia and the Diocese of Virginia. The establishment of the Deacons' School was the result of the work of a Cross-Diocesan Committee on the Diaconate, a 15-month exploration by the two dioceses to establish a joint diaconal formation program. When the Committee began its work in late 2011, the two dioceses were at different stages in their histories of the diaconate. Deacons had been ordained in the Diocese of Southern Virginia for over 30 years. By contrast, the Diocese of Virginia had begun its inaugural formation program for deacons in 2008. Virginia ordained its first deacons in 2011 and a second cohort in 2012.

With the help of a grant from the Jessie Ball DuPont Foundation, the two dioceses hired the Rev. Lynn Orville to design a curriculum to "address the particular needs of deacons in formation...oriented to the work of the deacon as conscience of the Body of Christ and as catalyst between the Church and this broken world and is both practical and rigorous in scholarly requirements."

The 25-month Deacons' School curriculum is based on the canonical requirements for diaconal formation.

"To help us understand our own diocesan processes, one of our class weekends included a session led by diocesan staff."

It includes nine quarterly weekend classes with required reading, papers, and projects. The second year of the program includes a twelve-month parish internship during which we complete a

parish assessment, learn to serve liturgically, and work with parishioners to develop a ministry or project that will be sustained by the parish after the completion of the internship. Classes were held at Shalom Retreat Center, geographically within the Diocese of Virginia and at Chanco on the James, in the Diocese of Southern Virginia.

My classmates and I received our acceptance notices in October 2013 with the first homework assignment – reading the entire bible and journaling reflections about each book. This assignment helped us begin to reorder our lives as we prepared to add ten hours of schoolwork each week to our seemingly already full schedules. The opening weekend in January 2014 included opportunities to learn about and from each other and to articulate any hopes and fears we had about entering this phase of our response to God. Early on, we recognized the need to stay connected with each other, checking in through phone calls and emails. Eventually



we added a Saturday gathering each quarter to discuss homework and life. For me, the 90-mile trip to Richmond for these gatherings was an important opportunity to process and reflect on the changes we were undergoing. We also worked on class projects during these gatherings.

During my exploration of where God was calling me, I found the Association for Episcopal Deacons online. I read through some of the resources and watched a video about the diaconate made by the Diocese of North Carolina.¹ These resources confirmed for me that the diaconate, which was under study in my diocese, was what God intended for me. My familiarity with the website and AED's resources came in handy for our group project on the history of deacons in the church.

At each class, a deacon from one of the dioceses participated so that we could experience deacons serving liturgically and preaching. They talked about their roles and responded to questions. My classmates and I learned from each other and the deacons about the differences between the two Dioceses, including liturgical preferences, differences between the two discernment processes, and the views of the diaconate. Communication and timing differences sometimes raised concerns among us. The two dioceses also differed in their methods of determining internship placements. All of us were required to serve our internship in a parish other than our presenting parish. Some were placed by the diocese while others of us had the opportunity to interview for and request a specific placement.

To help us understand our own diocesan processes, one of our class weekends included a session led by diocesan staff. The session provided the nuts and bolts of each diocese's candidacy process, expectations regarding our placements after ordination, and the timing and format of our canonical exams. The highlight of our liturgy course weekend was time with the Rt. Rev. Herman (Holly) Hollerith IV of Southern Virginia and the Rt. Rev. Susan E. Goff of Virginia who discussed their expectations of deacons, the theology of the role of deacons in specific liturgical rites, and their hopes for deacons. While my classmates and I had, sometimes, focused on the differences between our two dioceses, the discussion with the bishops reminded us of the similarities, of the truth of our unity in Christ and our shared heritage.

After a few Deacons' School classes, we began to ask our dioceses to consider ordaining us together. Our unprecedented joint ordination took place on April 16, 2016, with the Rt. Rev. Holly Hollerith IV (Southern Virginia) and the Rt. Rev. Shannon S. Johnston (Virginia) presiding. As the ordination procession formed, the class gathered on the lawn in a circle for prayer, giving thanks that we had been brought together,

Continued on page 10

Deacon receives Honorary Doctorate

On May 10, 2016 Trinity College in Toronto conferred an honorary doctorate upon Deacon Maylanne Maybee for her contributions to the church's order of Deacons. This is the address she gave at the 2016 Convocation, reprinted from the newsletter of the Association of Anglican Deacons in Canada.

Chancellor, Provost, fellow Honorary Graduands, Matriculating Class, Ladies and Gentlemen. Thank you for this honour. If it takes a village to raise a child, it takes a community to earn an honorary doctorate. There are many, many here this evening, and many others, who should be standing up here with me.

The Trinity website says that I am receiving this award "in recognition of my unique contributions to the church's order of Deacons."

HOW DID I GET HERE?

As a pious teenager in the 1960s, I once heard a sermon given on "Vocation Sunday" encouraging young men to think about becoming a priest. When I asked the preacher what a girl could do, he suggested I could study music or home economics and become a nun or a missionary or marry a priest. I did think about some of those things and try others.

In the early 1970s it was still very controversial for women to be ordained, especially to the priesthood, and I didn't particularly want to wage that battle. Ever since that sight of Port Said in Egypt, I was more interested in dealing with poverty and injustice in the world, and in Canada, than doing parish ministry. So I wasn't sure where I was being called.

It makes me think of a line from a play written by Scott Douglas, a colleague at the Centre for Christian Studies where I now work, that had Samuel as one of the characters. Here's a clip of Samuel's side of a dialogue with God when he thought he was being called: "What? What did you say? No, I didn't hear it... No, it's because you mumble. You do! You slur your words and... My hearing is as good as it's always been, I'll have you know."

In any case, as I was wrestling with this, my classmate Alison Kemper put in my mind that there was this order called deacons and you didn't have to just pass through it. In 1981 she drove me with three month old Richard, protected from the sun by a diaper draped over his head (Richard of Arabia), to Notre Dame University in South Bend, Indiana for a conference about "The Deacon" that changed my life. When I

found out that there was a movement to restore the diaconate, I knew instantly and profoundly that that was where I belonged.

WHAT WAS I THINKING?

I decided to write my M. Div. thesis on the origins and development of the diaconate and the reasons it should continue and be renewed as a distinctive order of ministry.

I was drawn to the idea of liminality, articulated by the anthropologist Victor Turner – that place at the margins of social systems inhabited by poets and monks and street people and clowns. It's a threshold place of "energy from the edges" that is characterized by *communitas*, an unstructured community where people are equal and experience the spirit of community. I saw a renewed diaconate as a state of sustained liminality that might invite equality and community among unlike people, especially those excluded by the Church as it was presently structured.



Dr. Maylanne Maybee and Dr. Janet Ross

The French philosopher Simone Weil echoed this notion in her life and thought. Though a brilliant academic, she chose to teach high school, to work in a car factory, labour in vineyards, to be alongside ordinary, working people. She was raised in a Jewish family and converted to Christianity in early adulthood. It is said that she chose not to be baptized, or at least resisted the idea for a while, because she wanted to remain in solidarity with those whom the Church had rejected. There was something about that gesture that spoke to me.

I was also fascinated to discover in a book called *Ministry, leadership*

Continued on page 8

The Association for Episcopal Deacons is grateful to those dioceses which supported us in 2016 as Member Dioceses.

The Episcopal Church	Convocation of Episcopal Churches in Europe	Kansas	Nevada	Olympia	Texas	The Anglican Church of Canada
Alabama	Dallas	Kentucky	Newark	Oregon	Vermont	British Columbia
Albany	Delaware	Long Island	New Hampshire	Pennsylvania	Virginia	New Westminster
Arizona	East Carolina	Los Angeles	New Jersey	Pittsburgh	West Missouri	Fredericton
Arkansas	Eastern Michigan	Louisiana	New York	Puerto Rico	West Virginia	Niagara
Atlanta	Eastern Oregon	Maine	Northern California	Rhode Island	Western Louisiana	Toronto
Bethlehem	Easton	Maryland	Northern Indiana	Rio Grande	Western Michigan	Edmonton
California	El Camino Real	Massachusetts	Northern Michigan	San Diego	Western New York	Qu'Appelle
Central New York	Fort Worth	Michigan	Northwest Texas	South Dakota	Western North Carolina	Rupert's Land
Central Pennsylvania	Hawaii	Milwaukee	Northwestern Pennsylvania	Southern Ohio	Wyoming	
Chicago	Indianapolis	Minnesota	Ohio	Southern Virginia		
Connecticut		Mississippi	Oklahoma	Southwest Florida		
		Montana		Spokane		

in the community of Jesus Christ (1981) by the Dutch theologian Edward Schillebeeckx, that there was great variety and unevenness in the evolution of orders, and that contrary to the BCP, it was not at all evident that Bishops, Priests and Deacons existed from the Apostles' time. Bishops and deacons perhaps, but priests not so much!

In his book I discovered that "priesthood" was about a Christic quality that is conferred at baptism and belongs to the whole assembly; that the subject, the "I" of the Eucharistic prayer, was not the presider, but the assembled People of God on whose behalf the presider spoke. That's why some, including me, prefer the word "presbyter" (or elder), to distinguish it from the priesthood of our baptism. It was important for me, as it gave me full permission NOT to become a priest or presbyter, and yet to seek authorized leadership through ordination.

If presbyters feel called to preside at the altar, I felt called to stir up and lead outward, to explore and live into diakonia, the practical aspects of Jesus' life and ministry that lead to transformation and *communitas* – his manner of listening and healing and touching and teaching, of paying attention to the cries and voices of Bartimaeus and the Syrophenician woman, and to the tired, dirty feet of his disciples.

WHAT HAVE I LEARNED?

I learned that to serve the "poor and the weak" you have to deal with people of privilege and power. As I sought opportunities to practise diakonia through involvement in urban, social ministry, I met up with Bill Bosworth, a friend and classmate from undergraduate days who was working with something called the Single Displaced Persons Project. From him I learned about the difference between justice and charity, and the importance of directing our efforts for social change NOT toward the "poor and the weak" who know very well how to fend for themselves, but toward those with resources and influence who are in a position to make a difference.

I learned that church administration matters. Later, when I moved on to Church House, I learned about other aspects of diakonia from my colleagues Michael Peers, Jim Boyles, Alyson Barnett-Cowan, Esther Wesley, Ellie Johnson – about partnership as a different way of doing mission, about the importance of doing church administration and doing it well, about becoming aware of one's privilege, about making the shift from local to global, but never losing sight of the local.



Maylanne with her sons.

I learned that the essence of diakonia is ecumenical, especially since becoming principal of a United and Anglican theological school. To my United Church friends, I have come deeply to respect your church's commitment to the principles of the social gospel, your struggle for theological integrity, your hunger and thirst for justice, your wide, warm embrace of sexual and racial diversity, your joyful, Spirit-filled worship. On a recent trip to China as part of a United Church delegation my eyes were opened wider to your vision of being a united and uniting church, and to the even greater possibilities of living into a post-denominational Christianity. I consider this ecumenical direction a vital mark of diakonia.

I learned that "servanthood" is a culturally specific understanding of diakonia. When I wrote my M. Div. thesis, the title I gave it was "The Diaconate: A Ministry of Servanthood and Leadership." From a former

student of the Centre for Christian Studies, the late Jung-Hee Park, originally from Korea, I came to see the cultural limitation of the terms "servant" and "servanthood." Jung-Hee put it like this: "Our focus is on creating a more just world, in which neither we nor anyone else bends the knee to a lower class or tiptoes to the powerful ... I prefer to use and hear 'ministry' rather than 'service' as a translation of the Greek *diakonia*, and the words 'partnership' and 'friendship' rather than 'servanthood.'"

Her thoughts ring true to me. Along the way, I have discovered that diakonia is a paradox of self-emptying and raising up, of stepping aside and stepping up. It is a dynamic of creating the conditions for friendship and mutuality – either by voluntary displacement of one's privilege, or by the courageous assertion of one's gifts.

I confess that those many years ago I thought the Church would change more substantially than it has. I thought that the diaconate would thrive, that there would be a more level playing field for deacons and priests, some paid, some non-stipendiary, that as our congregations became smaller, it would open its buildings for social housing and community meals. I imagined that a renewed diaconate would provide balance to a priest-centred church and pull us – far more quickly and radically than it has – toward our citizenship in the world.

I sometimes think that God was indeed slurring words and I didn't hear right – that maybe this idea of a renewed diaconate was badly timed and I just made an odd, one-off choice that isn't ultimately going to take hold in our Church. But even if I got the middle part wrong, I know I wasn't wrong about the desired destination.

I dreamed about restoring the Order of Deacons, because I thought it would help us become a diaconal Church, a vulnerable and involved church that uses our resources for the common good, that brings our deep gladness to the places of the world's deep hunger – for economic justice, racial justice, gender justice, for peace, for the reconciliation of peoples, for care of the Earth, our island home. That is the deeper and truer and more important dream, and you don't need to be a deacon to pursue it.

WHAT DO I WANT TO LEAVE YOU WITH?

I'd like to end on a lighter note. The late Bishop Tim Matthews of Quebec once gave me a little poem he wrote on the back of an envelope. It clarified for me the distinctive role of deacons in liturgy and life. (He wrote it in the days when deacons were usually young, male curates, until their "ordination day" to the priesthood.) It might speak to you this evening.

He called it The Deacon's Plea to the Rector–

"I am the deacon, full of hopes and fears.
Standing at the threshold of the years.
Give me the cup, that's by tradition mine.

The deacon's cup of Everlasting Wine.

The gospel too, that blessed word divine
is mine to read for you.

Give me the poor, the unbaptized, the ill –
these are the deacon's charge until
my ordination day."

Till then I pray, that when my deacon's days are through
I don't become a busy priest like you!

Maylanne serves in the Diocese of Rupert's Land, Anglican Church of Canada.



Diakonia World Assembly 2017

June 28 - Wed., July 5, 2017 • Chicago, Illinois

Some thoughts on attending the 2017 World Diakonia Conference

BY DEACON PAM NESBIT

The Federation for World Diakonia will hold its quadrennial assembly next summer in Chicago. The last one was held in Berlin in 2013. I was the only Episcopal deacon to attend that event, and I'm very glad I did. I strongly urge Episcopal deacons to take advantage of this opportunity to meet our sister and brother diaconal ministers from around the world without having to travel long and expensive distances. Episcopal and Anglican deacons live out our ministry in the context of the transitional diaconate. For good and ill, our church's most prevalent model for diaconal ministry is people who are serving an apprenticeship for the priesthood. I never saw how strongly that affects my own sense of what a deacon is until I spent time with diaconal ministers – most of whom are deaconesses – whose sense of themselves is grounded exclusively in their ministries. Please let me be clear. I'm not complaining about the transitional diaconate. (That's another article!) I am saying that we serve among priests who have been ordained as deacons. And the professional orientation of transitional deacons – people who are going to make a career of being priests – affects, I believe, our understanding of ourselves as professionals in the church. This is not a bad thing. But it makes a difference

The vast majority of members of World Diakonia are women serving in community among the poor, sick and otherwise marginalized. As

we Episcopal deacons vow to obey our bishops at ordination, these deaconesses vow to serve in community. This makes a difference. When the Episcopal Church made our deaconesses into deacons, whether the deaconesses wanted to make that change or not, the church assumed it was doing them a favor. And perhaps it was. But there was loss – in particular a loss of community.

I know I'm being a little provocative in what I'm saying. Please feel free to disagree to challenge or correct me where I'm wrong. I'm hoping to provoke the Episcopal diaconate into looking beyond the assumptions of our community and our ecclesiology. I'm hoping to challenge us to spend time with diaconal ministers whose world of ministry is in many ways exactly the same and in others quite different. My hope is that we will see ourselves in a larger context than just The Episcopal Church or the Anglican Church in Canada in order to more effectively and joyfully serve in the world in Christ's name.

P.S. World Diakonia is an international organization. All written materials are in English and German and all meetings are simultaneously translated. Opportunities to expand your perspectives are everywhere! Please attend! I hope to see you there.

For information visit <http://www.diakonia-world.org/2017/Chicago2017.shtml> or contact Pam at pamelannesbit@gmail.com.

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



DIAKONIA World Assembly 2017: Shaken by the Wind

Wed., June 28 - Wed., July 5, 2017
Loyola University, Chicago, IL

Full details and Registration at:

<http://www.diakonia-world.org/2017/Chicago2017.shtml>

Early registration ends March 15, 2017.

After March 15, registration includes a \$50 late fee.

Transportation to/from O'Hare and Midway airports is included.

Loyola University Conference Services at:

<http://luc.edu/conference/visitor-info/>



Midwives on Missions of Service: Deacons train midwives in Sierra Leone

BY DEACON TRISH ROSS

The following article was edited from MOMS September newsletter. Deacons Chris McManus (MOMS President) and Trish Ross, from the Diocese of California, will be part of this trip.

During the first week of November, Chris, Trish and one volunteer will return to Ngolahun, Sierra Leone, where we built a clinic in 2009. The trip will focus on key areas:

- Train a new group of 30 women to become new MOMS Community Health Workers.
- Continue training our four student trainers.
- Attend a Jamboree in Pellie, to conduct continuing education classes.
- AND, if we receive a grant, begin a special suite of classes about female genital cutting.

Train-the-Trainer

Four women started our train-the-trainer program last spring. In November, we will spend about a week teaching them how to teach, then they'll help us teach the class in Ngolahun. We'll repeat this process once more in the spring of 2017. By next summer, they will travel in pairs to teach new groups without us there. This will save a lot of money, free us to go to other language groups, and expand the program much faster. We intend to repeat this process with another language group starting next fall.

Collaborative Formation, from page 6

through God's grace to serve God's people.

Many of us stay connected through email, phone calls, and visits. We have a tentative plan to have a reunion gathering before the end of the year. I am grateful to have served as the deacon on staff for the opening weekend of the new class of 'The Deacons' School (now a program of the three Virginia dioceses). As I participated in the weekend, I reflected on the ways my own formation was enriched by participating in a cross-diocesan program and my growth deepened because of my classmates from the Diocese of Southern Virginia.

Theresa Lewallen serves at St. Alban's, Annandale, VA. She works for The National Collaborative for Health Equity as Senior Program Director, Culture of Health Leaders National Program Center.

Looking Ahead

A Jamboree is planned for the village of Pellie, where we'll conduct continuing education and celebrate. Ebola never reached Pellie: the women set up hand-washing stations - learned from us.

We applied for a grant from the US Embassy for agencies who educate about female genital cutting. Many of our students are the "Sowies" who conduct these coming-of-age rituals. After taking the MOMS course, the Sowies have decided that cutting is not good, and have either stopped or changed the ritual so they do not cause damage.

We are talking with several groups and hope to teach soon in the village of Pendembu in the north, return to the Tikonko area, and teach more classes in both the Kailahun and Pujehun Districts. Our new trainers will work with some of these groups when they are certified. We've also been invited to teach in several areas in the north, west, and central areas. Dr Bohm, in the Pujehun District wants us to teach everywhere in the area.

Chris McManus joined the MOMS board in 2004 and has traveled to Africa as a volunteer over 15 times as a team leader and teacher. Trish Ross is a Certified Professional Midwife and a registered preceptor. She's been to Africa more than 15 times as teacher and preceptor. www.globalmidwives.org

Links to the full newsletter can be found at www.episcopaldeacons.org/diakoneo-magazine.

¹Video from North Carolina. www.dionc.org/Diocese/hearing-a-call---deacons.html

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Deacons All: Benefits of “Adaptive Change”

BY MADELYN HERMAN BUSSE, EVANGELICAL LUTHERAN CHURCH IN AMERICA

Deacon Madelyn Busse has served as ELCA liaison to North American Association of the Diaconate. During a recent meeting, she was invited by our Executive Director to share this news with AED's readers.

This summer the Evangelical Lutheran Church in America's (ELCA) Churchwide Assembly (CWA) adopted the recommendations of the Word and Service Task Force to unify the three existing Official Rosters of Laypersons (Associates in Ministry, Deaconesses of the ELCA, and Diaconal Ministers) into a single roster of Ministry of Word and Service. Persons called to serve in this new roster will be known as Deacons.

This decision embraces two kinds of change both needed and seemingly desired by the ELCA. As a “technical change”, the decision consolidates, simplifies and gives common definition and vision for those called to the Ministry of Word and Service (deacons) that is at once distinct from, yet complementary and equal to, the definition and vision of those called to the Ministry of Word and Sacrament (pastors).

More importantly, this is a call for “adaptive change” in the life of the church and speaks to the heart of diaconal ministry. To quote the task force recommendations:

“It is rather a matter of responding with new urgency to the church's response to the needs of the world in a new day.

Christians have always emphasized the need to live faithfully and actively with care for the neighbor, our own individual identity and purpose already having been secured for us by the crucified and risen Lord Jesus Christ. Diaconal service strengthens this church's right emphasis on evangelical mission as an enfleshed expression of the love of God that sends and receives. Consequently, we seek to live out our catholic faith in service to the neighbor, and with our ever-reforming Lutheran attitude, we are free to do so in whatever ways prove most effective in particular contexts. Indeed, we best practice faithful discipleship by constantly sharpening the shape and emphasizing the content of public diaconal ministry.

In a distinctive manner, the ministry of Word and Service can add a new quality of agility to this church's commitment to God's mission through the church through a renewed vision of the meaning of discipleship and a renewed appreciation of the essential role of diaconal service for all people of God. A ministry of Word and Service not only aids our own members' growth in discipleship, but also expands the presence of the church in the world.”

CWA also adopted changes to the ELCA Constitution to formalize the new roster into the life of the church. Effective January 1, 2017, responsibilities for ministers of Word and Service shall include:

- Be rooted in the word of God, for proclamation and service;
- Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the church's outreach, giving particular attention to the suffering places in God's world;

- Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation and abroad;
- Equip the baptized for ministry in God's world, that affirms the gifts of all people;
- Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- Practice stewardship that respects God's gift of time, talents and resources;
- Be grounded in a gathered community for ongoing diaconal formation;
- Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- Identify and encourage qualified persons to prepare for ministry of the gospel.

In sum, ministers of Word and Service, whatever their particular role or context, whether deeply engaged in proclamation and service in non-ecclesial contexts or serving in congregational or other “church” settings, will strive to empower, equip and encourage the people of God for their daily baptismal vocation of service to the neighbor and care of creation.”

A lot of important work remains. The task force made recommendations regarding theological education, formation and candidacy, community, liturgical implications and signs of the office (deacon's stole). Many of the changes are ready to be implemented beginning January 1, 2017. Other work and follow up recommendations will be assigned to the Entrance Rite Discernment Group and other working groups. A major task will be to develop structures to provide ongoing diaconal formation for all those on new roster.

Madelyn Herman Busse is a retired deacon in the Evangelical Lutheran Church in America, on San Juan Island, WA. She serves in the liturgy and on a Lutheran-Episcopal coordinating committee for the local Lutheran and Episcopal parishes. Prior to retirement she served as Assistant to the Bishop for Church in Society in the Rocky Mountain Synod and on the ELCA Churchwide staff as Director for Candidacy and rostered Lay Ministries. She has been deeply involved in developing the candidacy, formation and educational standards for ELCA Diaconal Ministers and served as ELCA liaison to NAAD (AED's previous name).

Request for Proposals:

AED Triennial Assemblies 2019 and 2022

Every three years in June, AED hosts a Triennial Assembly to which we hope to welcome all deacons in the United States, Canada and associated communions. We invite you, your community of Deacons and your diocese to submit a Proposal for hosting this Assembly. Hosting an Assembly helps enliven local diaconal community-building, and provides a tremendous service to the diaconal community as a whole. Thank you in advance for the work you are considering undertaking.

AED attempts to provide wide opportunities for deacons and others to participate, and so attempts to hold the Assembly in a variety of locales around the continent. In order for the event to be successful it is essential to have a well-organized local committee from a host Diocese to offer an invitation and manage on-site activities. The last Assembly was held in Minneapolis, MN.

The AED Board of Directors plans to make site decisions for 2019 and 2022 (if possible) at a Board meeting in March of 2017. To be considered, proposals are due March 1, 2017.

Download the RFP on AED's website at www.episcopaldeacons.org/aed-events.html

With gratitude to deacons celebrating "landmark" ordination anniversaries in 2017

Gracious and Loving God, strengthen and uphold your servants, that with patience and understanding they may continue to love and care for all people as deacons in your Church. Nourish them with the bread of life and the cup of salvation, that they may always be living icons of Christ the Servant. We ask this in the name of Jesus Christ and in the power of the Holy Spirit. Amen.

50 Years	30 Years	11/27/1987 Jean Ann Frances Wright	06/13/1992 Pauline T. Perry
06/01/1967 Walter J. Lowe	02/01/1987 Martha M. Cullom	12/08/1987 Carol Cross	06/13/1992 William B. Renfrew
07/01/1967 Robert T. Coolidge	02/02/1987 Barry T. Pitt-Hart	12/12/1987 Virginia A. Kirk	06/20/1992 Judith T. Collins
10/11/1967 Albert H. Harding	02/28/1987 Edith C. Patterson	12/13/1987 James Keyes. Aton Jr	06/20/1992 Phyllis Marie Dory
11/18/1967 George C. Loeffler	03/19/1987 Ann C. Howard	12/19/1987 James Braswell	06/20/1992 Nona Marie Payne
12/06/1967 Jerome W. Meachen	03/28/1987 Vicki K. Black	12/26/1987 Marga Fernandez	06/23/1992 Kay H. Swindell
	03/28/1987 Carol H. Smith	12/26/1987 James M. Gorman	06/23/1992 Valerie Ann Ivey
45 Years	05/01/1987 John Morelli	12/26/1987 Solomon S. Lee	06/24/1992 Judith Tallman (Judy) Bartels
03/15/1972 Maurice Bernard Campbell	05/27/1987 Sandra Lee Bearg	12/26/1987 Donna B. Lobs	06/27/1992 Burden (Brent) Brentnall
05/14/1972 John Charles Lane	06/01/1987 Mary W. Echols	12/26/1987 William A. Rimkus	06/27/1992 Mikel Anne Morrison
06/01/1972 James A. Kearney	06/01/1987 Dorothy D. (Dee) Faison	12/26/1987 Harold F. (Hal) Toberman	06/27/1992 Dana Lynn Orwig
06/22/1972 W George Scarlett	06/01/1987 Dorothy P. Jessup		06/27/1992 Thomas W. Tarwater
09/16/1972 John Roy Kenny, Jr.	06/13/1987 Paulette A Dwyer Carney	25 Years	06/29/1992 George C. Goold
09/16/1972 Reese Stanley Rickards	06/13/1987 Sue Boyd Ellis	01/18/1992 Alice E (Dolly) Beaumont	06/30/1992 Diana Starr-Salnave
12/01/1972 Hugh Wilkes	06/14/1987 Fred T. Mills	01/18/1992 Wendy K. Hackler	07/03/1992 Shirley B. Putz
	06/20/1987 Carmen Marie Anderson	01/18/1992 Patricia H. Ticknor	07/12/1992 Barbara Bambrick
40 Years	06/21/1987 Hugh M. Cooke	01/19/1992 Gordon C. Hill	07/12/1992 Roberta E. Carlson
01/01/1977 Bobette P Reed Kahn	06/26/1987 Peggy R. Thompson	01/25/1992 Charles O. Kendall	07/25/1992 Jerome F. Kuehn
01/17/1977 Edward R. Harris	06/27/1987 Robert L. Bibens	01/25/1992 Marilyn L. Kendall	08/22/1992 Hope Jufiar Garcia
05/14/1977 Philip C. Dunbar	06/27/1987 Callie M. Linder	03/14/1992 Michael E. Codrington	08/24/1992 Gregory L. Flentje
06/05/1977 D Michael Jackson	06/30/1987 Martha L. Hodgden	03/23/1992 Howarth L. (Hap) Lewis Jr	09/12/1992 Margaret A. Peacock
06/26/1977 Lois H. Gatchell	07/19/1987 Sally K. Brown	03/28/1992 Christine H. Burton	09/12/1992 Bettye W. Reynolds
07/01/1977 Kenneth L. Grabinski	07/25/1987 Lana K. Farley	04/04/1992 Ledley O. Moss	09/20/1992 John E. Lee Jr
10/18/1977 Donna W. Kingman	08/01/1987 Ann W. Schmidt	04/05/1992 Joanne C. Katon	10/17/1992 Harold S. Gillespie
11/01/1977 Palmer O. Wilkins	08/06/1987 Delinda S. Buie	04/30/1992 Lucille P. Alonzo	10/17/1992 Jane L. (Bonnie) Holt
11/13/1977 Ronald Owen	08/09/1987 Richard L. Frank	05/02/1992 Mary B. Smith	10/17/1992 Virginia S (Ginny) Padzieski
12/10/1977 Richard Buhner	08/24/1987 Gary L. Templeton	05/10/1992 Wilhelmina O. Sarai-Clark	10/17/1992 Judith H (Ray) Parichy
	09/10/1987 Robert D. Bird	05/30/1992 Norman H. Fulton	10/18/1992 Colleen M. Lewis
35 Years	09/10/1987 Thalia F. Johnson	05/30/1992 Ann DuB. Hare	10/18/1992 Liane C. Nichols
01/25/1982 Barbara E. Mraz	09/14/1987 Virginia L. Bird	05/30/1992 Larry L. Haynes, Sr.	10/24/1992 Linda Mae Babcock
04/30/1982 James H. John	10/04/1987 Barbara K. (Bobbie) Armstrong	05/30/1992 Robert A. Jacobs	10/24/1992 Kenneth F. Butcher
06/04/1982 James L. Brown	10/04/1987 Virginia Lee Going	05/30/1992 Broaddus (Speed) Johnson, Jr.	10/24/1992 Eve Lyn Grimes
06/12/1982 Carl J. Knapp	10/04/1987 Charles L. Oglesby	05/30/1992 William H. (Bill) Joyner Jr	10/24/1992 Maxine R. Maybin
06/20/1982 Jeffernell G. Howcott	10/15/1987 Frances J. Larson	05/30/1992 Hyacinth E. Lee	10/24/1992 M. Diane Moore
06/20/1982 Cecily S. Whiteford	10/19/1987 Lee Bryan Crain II	05/30/1992 Pauline M. Marran	10/24/1992 Joan A (Jodie) Steeves
08/22/1982 JoAnn M. Garma	10/24/1987 Anthony Warner	05/30/1992 Joseph E. Nicklas	10/25/1992 Carolyn L. Shannon
09/26/1982 Theodore A. Nitz, Ph.D.	10/25/1987 Carol Burgess	05/30/1992 Lawrence A. Schacht	11/05/1992 Nancy Grosheart
10/04/1982 James L. Carter	10/25/1987 Barbara T. Butler	05/31/1992 Charlotte Murray Davis	11/07/1992 Margaret J. England
10/09/1982 Norman Edward Aubrey	10/25/1987 Marlene H. Ceynar	05/31/1992 Katherine B. Johnson	11/07/1992 Vergie Rae Ferguson
10/09/1982 Carol-Ann H. Bellows	10/25/1987 Priscilla S. Gray	05/31/1992 John N. Ogburn Jr	11/07/1992 Happy Lawton Gafford
10/09/1982 Mary K. Hicks	10/25/1987 Helen Bailey Hanten	06/06/1992 Karl P. Ullrich	11/07/1992 Linda A. Kromhout
10/09/1982 Gwen W. Sears	10/25/1987 Thomas J. Sinning	06/06/1992 Elizabeth N. Whitmore	11/07/1992 Joan Carolyn Goodwin Lewis
10/22/1982 Leonard W. Lewis	10/25/1987 Carolyn (Kay) Studley	06/07/1992 Beatriz. Hurwitch	11/07/1992 C Russell Smith, Jr
10/27/1982 Janice S. Bales	11/01/1987 Richard E. Studley	06/13/1992 Margaret P. Koor	11/07/1992 Margaret J. England
11/27/1982 Edward W. (Ned) Howe	11/01/1987 Martha J. Bradley	06/13/1992 Donna L. Kusky	11/07/1992 Vergie Rae Ferguson
12/01/1982 Patricia S. Jones	11/01/1987 Martha Merfy	06/13/1992 Evelyn H. Payson	11/07/1992 Happy Lawton Gafford
12/02/1982 Donald G. Twentyman Jr	11/01/1987 Helen T. Richard		11/07/1992 Linda A. Kromhout
12/05/1982 Norman A. Hull-Ryde	11/01/1987 Jeane T. Steele		11/07/1992 Joan Carolyn Goodwin Lewis
12/09/1982 Bonnie L. Polley			11/07/1992 C Russell Smith, Jr
12/11/1982 David R. Bender			11/13/1992 Bryan C. Gillooly
12/26/1982 Brenda C. (Penny) Berktold			11/13/1992 Nancy R. Graumlich

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 XXIX, August 2016

To Every Thing There is a Season

BY DEACON KEITH MCCOY

The Archdeacon is taking her leave. Having served for over ten years (or since I started this series), The Venerable Melanie Spunk has worked with two bishops, counseled and guided her deacon colleagues, listened to any number of tales of woe from all orders, and has managed to keep up with her secular teaching career. There comes a time in every person’s life, however, when the Holy Spirit just keeps slapping you upside the head until you listen. Thus, the Archdeacon is going to move on to new things.

Now the bishop needs to appoint a new person to the role. The role, however, has changed. There are more deacons in the Diocese of St. Ives than when Melanie took over from her predecessor. There is a growing awareness of the ministry of deacons in the diocese. How does this bishop want to work with an archdeacon? How much time will pass before he reaches the same level of trust he had with Melanie? What qualities should the new archdeacon possess?

As a former archdeacon myself, and someone who moves back and forth between secular

management and church management, I believe there are two key qualities that Bp. Strozzapreti should look for in a new leader of the deacons.

One is that the next archdeacon needs to be a pastor to the deacons. There are fewer of us than there are of the priests, and especially of the laity, and everyone “knows” what those two orders are supposed to do in a congregation. Deacons upset the traditional balance, and in doing that they need backup. So that, I feel, is a primary role of the archdeacon: to counsel, encourage, and sometimes to rescue. If we don’t take care of our own, why would we expect anyone else to?

Two is that an archdeacon needs a wide knowledge of the diocese, and where its wants and strengths are. When it comes to deploying the talents of the diaconate across the congregations and ministries, it helps to know where the needs are and where the pitfalls are, who can team with a deacon and who cannot. Perhaps this is the gift of discernment: knowing how to match up ministries and communities so that God’s work is promoted rather than frustrated. A person who doesn’t

have connections through the diocese could end up deploying her colleagues in ineffective ways and places.

There are some other key attributes for the new archdeacon of St. Ives. First, the bishop will expect that person’s complete confidence, so all conversations with him will fall under the Vegas Rule: what gets said there, stays there. In addition, anyone considering taking on this role should expect to give something up while serving as archdeacon. It is important for the senior deacon to model healthy behaviors for the diaconal community, and piling another ministry onto the existing one, not to mention one’s personal life and probable gainful employment, is asking for a breakdown, either personal or in relationships.

Being asked to become archdeacon by your bishop is an honor – and a lot of holy work. It is a new ministry, not the one that you were originally called to. It is also not a permanent change. One should only serve as an archdeacon as long as the Holy Spirit says you should serve. If you accept this call, always listen carefully for the Voice of Wisdom.

Chapter XXX

All Theology is Local

BY DEACON KEITH MCCOY

Driving home that night, Deacon Ned Holmquist decided it was the most uncomfortable meeting that he had ever been a part of. It was the monthly Vestry meeting of St. Martin’s-on-the-Creek at Manawapin. The members present went through minutes and finances, heard about newcomers and old timers, and received various committee reports. It had been fairly routine, and it looked like the meeting might be over in just under an hour. Until the Rector got to New Business.

“Anything new to bring up?” asked The Rev. Stanley Bland.

“Yes,” piped up Jim Wysiwyg, the Senior Warden. “Did anyone else read the Bishop’s recent letter?”

There were several puzzled looks around the table. Fr. Bland just looked serious. Ned pondered for a moment, and then knew where this was going.

“I guess not,” mused the Senior Warden. “So, let me tell what our “leader” wants to do: he wants to bring 500 refugees from Faroffistan to this diocese, and have all the churches in the diocese pay for it. Apartments, clothing, furniture, food, training for jobs, who knows what else. I’d rather he spent the money on a new roof for our parish hall. Charity begins at home.”

There were a couple of murmurs of assent, but Betty Romero, the clerk of the vestry, responded.

Continued on page 14

“Jim, you weren’t here back the in 50’s when I was growing up, but I remember the whole parish chipping in to help a Hungarian family escape the revolution over there. And we did it again when Castro took over in Cuba – the Delgados were a lovely family, their oldest daughter got married here. And then we took in a Vietnamese family in the 70’s. We’ve helped refugees several times.”

Wysiwig retorted, “But they were all Christians, and these people aren’t. Besides, we can’t tell who’s friend or foe anymore. We should be on the safe side and not do this. In fact, I move we send a letter to the Bishop telling him we’re opposed.”

No one rose to that bait, but the treasurer did chime in about the roof. There was a pregnant pause, and Ned decided to leap into the discussion.

“Y’know, we pray every week for justice and peace, and for prisoners and refugees. And here it is: people running from violence in their homeland, seeking justice and peace. Why can’t we help them?”

The senior warden came right back. “Fine,

then. Let’s help people who want to get away from violence in our country. There are parts of New Canterbury where it’s dangerous all the time. Let’s work with Habitat for Humanity and build them some new homes in a safe area. We don’t need to chase around the world when we can address those issues right in our own backyard.”

The deacon felt spurred to reply. “I’ve heard our bishop on this matter, and I believe he’s right. If we profess to want the dignity of every human being, the people fleeing Faroffistan are in the greatest need. I’m willing to get people together on this.”

A couple of mouths opened to add to the argument, but the voice of the rector got there first. “This is a very interesting discussion, one that needs much more thought and prayer. I’m sure we can’t solve this tonight, so let’s think about it and pray about it over the next few weeks, and I’ll try to set aside some time at the next Vestry meeting for us to resume this.”

That pulled the rug out from under the passion that was building. Fr. Bland quickly moved into the break in the talking. “Hearing no other

business, I’ll entertain a motion to adjourn.” It was so moved and seconded, and the meeting concluded with a blessing and a dismissal by the rector. Ned looked quizzically at his priest at that.

There was chit-chat and paper shuffling as the members of the Vestry got up to leave. Ned and Stan were the last to leave the room. As they approached the door, the priest whispered to his deacon, “Don’t get out in front on any issues like that again unless you talk with me first. Let’s not endanger the good work we already do here.”

Which is why the deacon felt it was the most uncomfortable meeting he had ever been part of.

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. He serves in the Diocese of New Jersey.

NEWS FROM AED’S BOARD

AED Board Report

BY ARCHDEACON GEN GREWELL, SECRETARY

On September 13, 2016 your AED Board met via conference call. This was our second opportunity to meet using our Consent Agenda format. Just as a reminder, by using a Consent Agenda we are all asked to review the Board reports prior to the conference call. If there are no questions regarding reports then those are placed on the Consent Agenda. The Treasurer’s Report and the Minutes do not get placed on the Consent Agenda. This allows the board to spend more time on special projects during the calls as time goes on.

At last report we were two weeks away from the Triennial, held at Oakridge Hotel & Conference Center in Chaska, Minnesota. The Triennial was well received and seemed to be enjoyed by all who attended. From the Treasurer’s Report our expenses exceeded the income received from the Triennial by \$2069.00.

Catherine Costas, our Membership Director, reported that joining AED via the website is being well utilized. Lifetime Memberships are running ahead of what has been estimated.

The Memorial Fund for Ormonde Plater had an excellent response. Proceeds will go to outreach work at Ormonde’s parish, St. Anna’s in New Orleans. Lori will be acknowledging all donors by providing them a copy of the letter sent to St. Anna’s. At our Executive Board meeting the end of September, the amount which had been collected was between \$1500 and \$2000. Thank you to all who donated.

There was a short report regarding the Nuevo Amanecer Conference, attended by Maureen Hagen and Lori Mills-Curran. Since its inception in 2012 the conference has become the premier biennial gathering that offers practical tools and support to equip for ministry those working within the Latino/Hispanic community. Maureen was invited to put on a workshop about the diaconate, and Lori assisted. The workshops were well received and facilitated more discussion on the diaconate in other dioceses. Given the desire for the development of more Hispanic/Latino leaders and AED’s desire to expand, it would be valuable for AED to participate in future gatherings. The next is in 2018.

The bulk of the Board’s discussion centered around the report from Lisa Bennett of The Cornerstone Group regarding fund development possibilities. The Board will be discussing developing a Case Statement to identify how AED and the Fund for the Diaconate will be able to collaborate and develop a plan for the future. This is a huge step forward as it had been assumed in the past that the two organizations were in conflict for the same monies. A lot of hard work and dialogue is in front of your AED Board.

Lastly, the next Archdeacons & Deacon Directors’ Conference (A3D) will be held in Atlanta, Georgia on March 16-19, 2017. Registration will be open December 1, 2016 so that planning your travel budgets for 2017 will be easier. (See page 4 for more information.)

AED’s Board Election Results - Not Quite Yet!

The election for new board members ended in September with a tie for one of the deacon positions! At the time that this issue of *Diakoneo* went to press, a run-off election was in progress for that position. Results of **all elected board members** will be announced on AED’s website and social media channels in late October.

membership in AED

As a member you'll receive *Diakoneo* magazine 4 times per year, plus our monthly enewsletter, *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 or 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:

- Sustaining Membership \$75 Life Membership \$1000
(A 24 monthly payment plan is available, online only.)
 Regular Membership \$50
 Student/Limited Income Membership . . \$30 Extended Life Membership \$400+
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 Supporting Membership \$150
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(For gift memberships, please complete using the details of the person to whom you are giving the gift.)

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*(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

in memoriam

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

- Elenore Mayo Akina, 3/29/2016, Hawaii, 94, 1983
 Leland Eugene Allen, 1/1/2016, Kansas, 94, 1987
 George Michael Anderson, 1/18/2016, Central Florida, 61, 2012
 Patricia Ann Bailey, 7/21/2016, Rhode Island, 87, 1995
 Betty Belasco, 8/3/2016, Long Island, 86, 1984
 Carol Callahan, 6/9/2016, Southern Ohio, 77, 2003
 Gertrude L. Corrigan, 10/29/2015, N. Michigan, 88, 2004
 Robert W. Cudworth, 12/20/2015, Connecticut, 92, 1990
 Ellen Mighelis Deuel, 7/19/2016, San Diego, 83, 1995
 Christina K. Fitch, 6/13/2016, Arkansas, 1984

- Elaine C. Francis, 3/9/2016, Virgin Islands, 79, 2008
 Gerald Garman, 6/15/2016, Olympia, 78, 2004
 Jaclyn G. Gossard, 9/9/2010, Kansas, 76, 1984
 Carolyn Jane Graham, 10/14/2015, Kansas, 80, 1993
 John A. Holmes, 2/11/2016, Hawaii, 87, 1983
 Jean Janes, 6/30/2015, E. Newfoundland & Labrador, 73, 2003
 Leila M. Johns, 3/22/2016, N. Michigan, 96, 1993
 Harriet M. Jones, 10/1/2015, N. Michigan, 89, 2000
 Dennis Edward Kane, 1/20/2016, Connecticut, 71, 2011
 Deaconess Kate S. Knapp, 9/16/2015, Mississippi, 101, 1970
 Michael D. Logan, 7/24/2016, Albany, 61, 2005
 Vincent MacKenzie, 8/3/2016, California, 87, 1993
 Clyde A. Martin, 6/9/2015, Southern Ohio, 82, 11/11/1994
 Harry G. Newman Jr., 8/30/2015, Springfield, 87, 1975
 Ormonde Plater, 8/6/2016, Louisiana, 82, 1971
 Christina Pollock, 6/2/2016, Spokane, 64, 1998
 Roland Rose, 7/9/2016, Northwest Texas, 76, 2001

- Wayne Sistrunk, 6/14/2016, Southwest Florida, 77, 2006
 Suzanne M. Sorenson, 2/28/2016, Eastern Michigan, 75, 2001
 John Stevens, 12/5/2015, Rwanda, 83, 1976
 Richard E. Sutherland, 7/9/2016, Central Florida, 85, 1990
 Delores Marie Walters, 8/16/2015, North Dakota, 74, 2007
 Donald P. Wanstall, 8/22/2016, Central Florida, 86, 1983
 Gladys K. Whitney, 10/9/2014, Connecticut, 90, 6/8/1996
 Ray Wishart, 8/22/2016, Central Gulf Coast, 63, 2011
 Jane C. Ware, 4/4/2015, Kansas, 85, 10/23/1996

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.

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.

May 15, 2016	Niagara	Mary Catherine Robertson, Paul Bates
May 29, 2016	British Columbia	Margaret E. Misener, William F. (Bill) Poppy
June 2, 2016	Tennessee	Roger Saterstrom
June 4, 2016	Dallas	Adriana Elliott, Debra Vela, Virginia (Ginny) Kivel
June 4, 2016	Tennessee	Donna Floyd
June 11, 2016	Southern Ohio	Paul Scanlan, Rick Incorvati, Sandra Kidd
June 11, 2016	Kansas	Mary Becker
June 21, 2016	Minnesota	Diane Elliot, Georgianna Smith
June 25, 2016	Texas	Aston Brown
June 26, 2016	Fredericton	Brenda Fowler
July 2, 2016	Hawaii	Lani Bowman
July 16, 2016	Indianapolis	David Guilfoyle

August 6, 2016	Arkansas	Deborah Silas-Cooper, Peggy Cromwell
August 13, 2016	N. California	Pamela Ann Gossard, Anne Susan Pierson, Babette Florence (Babs) Haggenjos, Calvin Stanley Cornlis, Katherine Margaret (Kate) Sefton, Mara Arack, Patricia Ann (Patty) Park, Elizabeth Bates (Beth) Gaines
Sept. 10, 2016	Central Florida	Christine Lucille Croskey, Dorothy Elaine Hunter-Spencer, John Earl Clark, Kay Ruhle, Rebecca Ann Chapman, Robert Wallace Johnson, Rose M. Sapp



Diocese of Indianapolis.



Diocese of Dallas.



Diocese of Arkansas.



Diocese of Northern California.

As space allows, we include ordination photos.
Please send high resolution photos of 300 dpi and at least 3" wide to communications@episcopaldeacons.org.