



## BENISON FARM

A two-parish partnership adapts and looks long-term during COVID-19

BY DEACON MARTHA GOODWILL

August 2020

Benison Farm was a long time coming. After a commercial farmer backed out of his proposal to farm the vacant 3-acre parcel on St. Augustine's Episcopal Church's property, the idea blossomed to continue the farm for a very different reason. Parishioners from both St. Augustine's and St. Thomas' were looking for opportunities for community outreach. Coupled with a desire to address the years-long lack of fresh produce in south St. Petersburg, Florida, Benison Farm became the solution to both dreams. As Frederick Buechner said, "the place God calls you to is the place where your deep gladness and the world's deep hunger meet."

"Benison" is the old English word for blessing. The blessing of Benison Farm is it brings together two congregations for a common purpose: to serve the local community in need. Here, those of various ethnicities, social statuses, and backgrounds can seek and serve Christ in all persons; all the while promoting eco-justice, conscious food decisions, and local, sustainable agriculture.

When St. Augustine's originally bought their property in the 1970's, several large, commercial greenhouses occupied the space. Over the years, some of the land behind the church was used for community and parishioner gardening. When Benison Farm began, most of the land behind the church was overgrown with invasive, non-native plants. Most of the property is now cleared and there is a lot of activity around the farm. Raised planting boxes have been built and a storage shed was added. We use sustainable practices, including: a deep water well, solar panels to offset electricity usage, raised cedar planting boxes, cardboard and newspapers as weed barriers, and mulch from St. Petersburg's recycling program and

from tree-trimming companies. We also have partnerships with restaurants to collect their food scraps for composting. We are a small but committed group of parishioners from both churches, and more and more people are coming on Saturdays to help at Benison Farm, including church youth groups from around the diocese.

The mission of Benison Farm is to give away 50% of what we grow to local food pantries and to sell the other 50% in the local neighborhood. By selling this portion locally, we are providing access to fresh fruits and vegetables not readily available in the food desert area where Benison Farm is located. Selling produce in the neighborhood through a farmer's market on St. Augustine's property creates self-sufficiency for the farm, which ensures Benison Farm is feeding the neighborhood for many years.

Our first farmer's market was held in March 2020. We had plans to host monthly farmer's markets in March, April, and May. In Florida, the summers are too hot for most crops, so the months of June through August were planned as months in which we would fortify the planting beds, perform maintenance, and add to our planting areas. Unfortunately, COVID-19 quarantines began soon after our March farmer's market, so March turned out to be our first and last market. In addition to stopping our farmer's market, our local food pantry, which was our outlet for getting free produce to the neighborhood, closed. When the quarantine was ordered, we could not harvest or tend the property. Youth groups and high school volunteers stopped helping. Most of our activity was put on hold.

But the need for fresh food did not go away. Pinellas County, FL is one of the areas hardest hit by COVID-19. Within Pinellas County,

*Photos are pre-COVID-19, prior to masks.*

*Continued on page 4*



*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.*

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P.O. Box 1516, Westborough, MA 01581-6516  
Phone: 508-873-1881

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

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From AED's President

# Finding our way

BY DEACON TRACIE MIDDLETON



September 28, 2020

By the time you're reading this, elections for AED will be underway, and those for the U.S. will likely have concluded. I hope you will engage in helping to direct the future of AED by discerning the next group of leaders.

I believe that, regardless of how national elections come out, the Church must maintain a focus on facing and addressing racism and white supremacy.

As Presiding Bishop Michael Curry said in his Word to the Church in September,

*"The wounds and the divisions in American society are so deep that even an election by itself cannot heal them. The murder of George*

*Floyd, Breonna Taylor, and so many others has exposed the death-dealing depth of racism and white supremacy deeply embedded in the soil and in the soul of America. We can't go on like this.*

*"[In September] two deputy sheriffs in Compton, California were deliberately shot as they sat on duty in their car. And then a group of people tried to block the entrance to the hospital where they were being taken, shouting, 'Let them die.' Those two sheriffs are children of God. George Floyd, and Breonna Taylor are children of God. We cannot go on this way.*

*"In 1858, as divisions in this nation over slavery, born of racism, would lead to a civil war, Abraham Lincoln gave a speech warning the nation quoting the words of the Lord Jesus Christ, who said, 'A house divided against itself, cannot stand.' I am not suggesting that we are on the verge of a civil war, but we must not underestimate the danger of the divisions that we are in. These divisions are dangerous, injurious to democracy itself. We must, and I believe we can, find a better way."*

I've heard that, often, we find the way by walking. I have been reading several books on these topics; for what I'm learning to stick, though, I need to apply the information actively where I am. Following Jesus requires movement. I am grateful to be finding the way together with this community of deacons and all those living into diakonia.

## AED'S BOARD ELECTION

**Oct. 26 - Nov. 23!**

**Voting is open to current,  
paid AED members.**

Electronic ballots were emailed to AED members on 10/26/20, from our provider Election Buddy. (Members without email were sent a paper ballot.)

The email contains instructions and a link to your ballot. All ballots are anonymous and you will only receive a ballot in one kind.

If you can't find the email, check your spam/junk folder. Also, check your old email account, in case we didn't receive a change notice.

Details are at [www.episcopaldeacons.org/2020-election](http://www.episcopaldeacons.org/2020-election)

Questions? Contact Anne at [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org)

## Submit news, an event or an article for publication in *Diakoneo*.

AED is always looking for news and photos related to diaconal ministry, formation, events and the many ways we engage the church in service.

Send news & photos (& questions) to Deacon Anne  
at [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org).

## ADVERTISE IN DIAKONEO

Promote books, events, continuing education, conferences and other items suited to deacons and servant ministry.

Please contact  
[communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org)  
for more information.

# Belonging to the Spirit

BY DEACON LORI MILLS-CURRAN



The morning after my ordination, back in 1988, I woke up depressed. There I was, sitting on my back porch crying, with the same two cranky toddlers as the day before. The same toddler issues seemed to be of importance. (They may even have loomed larger in toddler minds because Mom had been gone all the day before.) The house was a mess and the work had piled up.

My mother was visiting. She saw me crying, and she asked me what was wrong. I tearfully told her that I didn't feel any different. Everything was the same as the day before. I had not felt a "zing" from the Holy Spirit when the bishop laid hands on my head. I told my mom, "I don't think it took!"

I had a really good mom. She looked at me and said, "Oh, it didn't?" I whined some more, self-loathing mingled with self-pity. I wasn't worthy of ordination. It had all been a big mistake.

My mom looked at me with a quizzical look. "Well," she said, "the church thinks it took. Are you really going to set your own judgment up against the church? They have been calling down the Holy Spirit on people for a long time. Did all those people involved in your preparation not know what they were doing? Or are you going to set your judgment up against the Holy Spirit, too?"

Feelings are not always perfectly synchronous with the reality of God's grace.

Today, I wanted to tell you where AED is. How are we as an organization responding to the pandemics? We say we want to resource you in your ministry. You should join AED and help us with a donation! Here's what's happening! I am not equipped for this task. I know I need to pivot, to engage creatively with what this perfect storm of pandemics is doing to our diaconal identity, the one we incarnate from our ordination day. But what changes will 2020 have wrought on the diaconate for which you now need resources we could provide? How do I serve you when I feel encased in lamentation?

My mom has been dead these ten years. I still miss her. I'm older than my mother was that day on the back porch. I don't feel anywhere near as wise. But she told me I belonged to the Spirit, whether I felt it or not.

Lamentation is one thing. Despair is another. We belong to the Spirit, all of us. Or am I going to set my judgment up against the Holy Spirit, too?

## DEACON UPDATE e-news

From AED's monthly newsletter

- Deniray Mueller's sermon *Acknowledging White Privilege*, is included in *Preaching Black Lives (Matter)*, a collection of over 35 sermons and writings. Available at Church Publishing and Amazon.
- *Here we are again* - Chris McCloud's video sermon from June, addressing racism
- *I confess...* - Ed Richards' musing on racism
- Grieving when serving others, by Ri Lamb, volunteer chaplain
- My experience as a deacon, by Joseph Bakker
- An anthem, A proposed law & A parable - Anthony Keller, That Deacon On YouTube
- Anne Derse is one of the leaders of the Muslim-Jewish-Christian Alliance for Ventilators for the Palestinians
- God through the lens - Tim Jones uses photography as a form of ministry
- COVID-19 Resources - Visit [www.episcopaldeacons.org](http://www.episcopaldeacons.org); posted as they become available

Read these articles at [www.episcopaldeacons.org](http://www.episcopaldeacons.org), under Publications, Diakoneo.

**While you're there, sign up for Deacon Update.**

# CALENDAR

## AED'S

### A3D 2021 CONFERENCE

March 4 - 6, 2021

Online. See page 5 for details.

## ANGLICAN DEACONS CANADA 2021 TRIENNIAL CONFERENCE

June 24-27, 2021

Mohawk College, Hamilton, Ontario, Canada

Details at [www.anglicandeacons.ca](http://www.anglicandeacons.ca)

## CONTINUING EDUCATION

### Episcopal Latino Ministry Competency course

January 25-29, 2021, Virtual

Register: [episcopalchurch.org/latino-ministries](http://episcopalchurch.org/latino-ministries)

### Violence Prevention Curriculum

Each Other's Keeper: The Church's Response to Violence, from *The Diocese of Missouri*

- Introduction & Epilogue
- Violence in Scripture
- Violence in American Popular Culture
- Gun Violence: A Public Health Crisis
- Youth Bullying and Suicide
- Domestic Abuse and Sexualized Violence
- Forgiveness and Reconciliation

Download at [www.eachotherskeeper.org](http://www.eachotherskeeper.org)



## Diakoneo Back Issues

Visit AED's website at

[www.episcopaldeacons.org](http://www.episcopaldeacons.org).

Go to Publications/Diakoneo

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Photos are pre-COVID-19, prior to masks.

the Black community suffered the most, with three times as many diagnosed cases and two times as many hospitalizations as the white community. Due to quarantine and illness, unemployment has risen drastically. Our surrounding neighborhood is largely Black. This is the community we serve. It was imperative for us to find ways to fulfill our mission and serve our neighborhood.

Our planting beds were still full of produce

which needed to be harvested, so we began distributing what we could to individuals we found by word of mouth. We also started a new partnership with an at-home produce delivery service. The slowed activity allowed us to prepare for our peak growing season by doubling our planting beds and completing our normal summer maintenance activities. To accomplish all of this and still stay safe, we maintain social distances, which is easy with so much outdoor space! Many volunteers have rearranged their schedules so they can work in the evenings or on days when no one else is on-site. We also pay attention to spacing out family units, so that only one family is on-site at a time.

Now, we are eagerly looking forward to fall planting and to resuming our farmer's market. We plan to continue our partnership with the at-home produce delivery service and with the food pantry, which will re-open in September. Our farmer's market will look a little different when we begin again in October, as we will follow COVID-19 safety guidelines provided by the Florida Farmers Market Association:

1. Volunteers in high-risk categories, showing symptoms, or anyone knowingly in contact with someone with COVID-19 should stay home.
2. Create clearly marked lines with 6ft spacing for shoppers and ensure a safe

distance between yourself and customers during transactions.

3. Minimize or eliminate the ability for shoppers to touch produce they are not purchasing.
4. Avoid materials that are not easily sanitized (i.e.: tablecloths).
5. Wear gloves and masks (and change gloves often!).
6. Disinfect all equipment thoroughly before and after market including tabletops, POS, cash boxes, etc.
7. Consider creating new ways for shoppers to purchase products including pre-orders, drive thru options, etc.

The mission of Benison Farm is ever evolving, and the setbacks of COVID-19 have given us time to look at other ways to serve our neighbors. Throughout the year, we continued to seek community partnerships to help us educate people at Benison Farm on healthy eating and home-based farming. We will now offer farming classes during the farmer's market, so we begin to reach beyond just providing food and focus on long-term life improvement.

*Benison Farm was initiated by Deacon Martha Goodwill, Diocese of Southwest Florida, and is led by a steering committee made up of eight members from both St. Augustine's and St. Thomas'.*

### THANK YOU TO THESE MEMBER DIOCESES THAT SUPPORTED AED IN 2020

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## CONGRATULATIONS NEW DEACONS!



Elizabeth Kinsey, Wendy Pearson, Micheal Hueschen with Bishop Douglas Sparks (Northern Indiana). 7/11/20. Eastern Michigan and Western Michigan.

More ordination photos on the back.



Amy Bryan with Bishop Jennifer Reddall. 8/8/20. Arizona

SAVE THE DATE

## A3D 2021 CONFERENCE

formerly Archdeacons & Deacon Directors' Conference

# PIVOT FROM PANIC: DEACONS FOR A POST-PANDEMIC CHURCH

Thursday evening, March 4 -  
Saturday evening, March 6, 2021

## ONLINE

For all those interested in deacon formation,  
supervision and pastoral care.

Keynote **open to all** deacons and friends -  
separate registration.

## Registration opens soon!

Plans are ongoing. Details are updated at  
[www.episcopaldeacons.org/A3D-2021](http://www.episcopaldeacons.org/A3D-2021)

Where are deacons in this moment of crisis? The same places they always are: on the front lines. But their needs in formation and supervision are vastly varied. Each diocese, and each communion, envisions the diaconate in a contextually customized way. And when the context is in chaos, how do we equip deacons to serve for such a time as this?

We can affirm every deacon, like every Christian, needs resources to engage meaningfully in anti-racism work, in creation care, in the new movement for economic justice, and with the health care crisis which has so forcefully revealed how all these things are inextricably linked. But what else do they need?

Join us in a newly designed A3D Conference. This all-online event will have several opportunities for those working or interested in diaconal formation and supervision to reflect on what is needed NOW.

Our tech hosts will be Bexley Seabury Seminary, whose professionals have years of experience in managing online learning well. Dividing screen time into manageable units, topics to be addressed will include:

- Maintaining our prophetic voice. When our churches may be facing financial distress at an accelerated rate, how do we link survival and evangelism with diakonia?
- Challenges to our diaconal identity. How, in the midst of shut-downs, preexisting conditions, profound isolation and grief, can we help deacons remember their diaconate as something they are, not something they do, and help them find a new path to express it?
- Reliable resources for diaconal anti-racism training online and in person. How do we jack up our understanding of racism when we are mired in it ourselves?
- Next steps in creation care. How should formation equip every deacon to respond to the current threat level to all creation?

**What's returning:** Open Space sharing, networking, timely topics with good presenters, good worship, plus "Archdeacon 101," our special seminar for those new to diaconal supervision.

**What's new, we hope:** A presentation open to all deacons and their supporters, to include a lively keynoter.

**What's unknown:** Cost, exact schedule details, and a whole lot more. **Pray for us!**

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# A Holy Land Pilgrimage informs today's actions

BY DEACON KRISTI NEAL

*August 27, 2020*

In September 2019, I joined others from the Diocese of Western North Carolina on a pilgrimage to the Holy Land. The fourth day of the trip was a long day that began with a sunrise Eucharist overlooking the Wadi Qelt. The Wadi Qelt was the main road running northeast from Jerusalem to Jericho in the first century. The path runs along the bottom of a canyon surrounded by barren hills and is narrow and dangerous, even now.

Let me share with you what I wrote as I reflected on the mountaintop experience that evening.

"This morning we left St. George's at 5:15 am to go to the Judean desert. We left in silence and rode in silence. When we arrived, and before unloading the bus, the Bishop read the 23<sup>rd</sup> Psalm. We walked to the top of the mountain and waited in silence for the sunrise. As I sat and watched the sky, I was overcome with a terrible sense of sadness for the whole world. Why can't we live in peace? Why do men carrying AK-47s mow down city streets full of people? Why do the Israelis and the Palestinians insist on having their own way? They both love this land and have thousands of years of history here. My tears water the barren earth that was once called the land of milk and honey. Then as the sky brightened with a soft pink glow and the first rays of the sun broke over the mountain, I remembered the words we

had heard, 'Fear not for I will be with you.' After witnessing the beauty and hope of the sunrise, we gathered to sing and celebrate Eucharist in this land that is so holy."

This was written a year ago when I had no idea of what 2020 would bring. Now I ask similar questions. Why can't we live in peace? Why are men in camouflage throwing tear gas and shooting rubber bullets at peaceful citizens exercising their constitutional rights to free speech and to peaceably assemble? Why does any group insist on having its way? Why are some people treated as less than others? We all love this country. Why can't we take care of one another? Then I remember, as I did that morning a year ago, that we are told over and over in the Bible to not be afraid. Trust, pray, and work toward the justice that will roll down like waters. Just like the springs that are in the Wadi Qelt bring relief from the desert heat, justice will prevail. In the words of one of my favorite authors, William Faulkner, "Never be afraid to raise your voice for honesty and truth and compassion against injustice and lying and greed. If people all over the world would do this, it would change the earth." I probably cannot stop the violence in Israel. I probably cannot stop the violence around this country. But I can raise my voice for compassion.

---

*Kristi Neal serves as a deacon at St. James, Black Mountain, NC. She is a retired high school counselor.*

Deacon bridges race & economic status as leader with

# The Poor People's Campaign

BY DEACON CAROLYN FOSTER

September, 2020

For a little black girl who grew up in the segregated South, to a working poor family living in public housing, and coming of age during a time of racial terror and turmoil, I never thought God could use somebody like me. Societal standards and images of what was good and excellent did not reflect what I looked like or had. My family and my community lacked power to change things. Fifty years later, I am a Deacon in the Episcopal Church, an anti-racism trainer, a community organizer and activist and a leader with the Poor People's Campaign: A National Call for Moral Revival. I no longer wonder if God could use somebody like me. Today, I just try to remain open to God's call and direction.

My childhood neighborhood is called Smithfield, located a few blocks west of downtown Birmingham, AL. Smithfield was home to political activist Angela Davis, entertainer Nell Carter, millionaire A.G. Gaston, and civil rights attorney Arthur Shores. In the 1960's, it was the neighborhood where many of the students involved in the Children's March lived. Smithfield earned the nickname Dynamite Hill due to the frequent bombings by the Ku Klux Klan.

I was ordained a Deacon in 2002, in the first class of Deacons in the Alabama Diocese in over 100 years. The ordination service was held in the Cathedral Church of the Advent where my father had worked as a sexton for twenty years. My introduction to the Episcopal Church was through my father who asked one of the priests at the church to baptize and confirm my younger brother and me. My brother and I had private confirmation classes in the office of that priest at the wealthy and affluent downtown Episcopal Church. We were baptized in a small chapel with only my family present. Our membership was transferred to St. Mark's, the African American church across town, where I continue to serve as Deacon today. I have always felt like a bridge between two realities – between races, economic status and religions. I moved between these groups easily. I had a strong desire for these groups to come to know one another. My calling as a Deacon affirmed my calling as a bridge between the church and the world.

I chose a career path that led me to work in the non-profit sector. I have worked for non-profit organizations that work to assuage homelessness, HIV/AIDS, ageism, inadequate healthcare, and poverty issues. For more than 20 years, I have been associated with Greater Birmingham Ministries (GBM), an organization whose threefold mission is to serve people in need; to build community with people across racial, socio-economic and religious traditions; and to work together to dismantle systems that oppress the vulnerable and the marginalized. The Alabama Diocese is a sponsoring faith community of GBM. I first became involved when I was appointed to be an Episcopal representative on the Board of Directors. I am now a member of the staff with responsibilities of bringing together GBM's diverse faith communities and engaging them in the work of direct services and systems change with people struggling with poverty issues. These issues involve food insecurity, inadequate housing, voter suppression, lack of transportation, living wage, health care and education.

When the Poor People's Campaign: A National Call for Moral Revival was preparing to re-launch the movement started by Rev. Dr. Martin Luther King in 1968, co-chairs Rev. Dr. William J. Barber and Rev. Dr. Liz Theoharis contacted GBM to ask if we would host a

mass meeting in Birmingham. In 2016, we hosted the Birmingham stop of the National Moral Revival Tour. It was held at a large historically African American Baptist church. Since my work with GBM involves working with congregations, I was primarily responsible for coordinating this event. It was the beginning of my connection and relationship to the National Poor People's Campaign movement, which continues to this day.

Following the March on Washington in 1963 and the signing of the Voting Rights Act in 1965, Dr. King turned his attention to addressing economic justice for poor people. Dr. King said, "Bringing together ethnic groups that maybe have not been together in this type...has been one of my dreams... that we would come together and realize our common problems." The full execution of the Poor People's Campaign was interrupted by the assassination of Dr. King. Sadly, fifty years later, many of the same ills of systemic racism, systemic poverty and militarism still exist. Today's iteration of the Poor People's Campaign includes those same issues and includes environmental injustice and changing the false moral narrative of religious nationalism.

My personal experience with poverty and racism is influenced by being a member of a church that is predominately white and, for the most part, wealthy and affluent. Even so, I was spiritually nurtured by an Episcopal parish that is small, historically low-middle class and African American. Bridging these two very important parts of my life was important to me. The Episcopal Church joined the Poor People's Campaign, making it a part of the Jesus Movement initiative and Becoming Beloved Community. I was compelled to be an active and engaged part of the Poor People's Campaign.

Forty-five percent of Alabamians are poor or low income. Almost 484,000 people lack health insurance. Alabama ranks 42nd in quality childhood education. Alabama refuses to raise the minimum wage or expand Medicaid, causing eight rural hospitals to close in underserved communities. As one of the chairs of the Alabama Poor People's Campaign, I have organized and spoken at rallies, led and participated in nonviolent direct actions, taught educational events, trained and nurtured impacted people in this movement and much more. In Alabama, members of the Episcopal Church have been active members and leaders in the campaign. Amplifying the stories of people most impacted by systemic racism, poverty, environmental injustice and militarism of our communities, is critical to the work.

Having the opportunity to cross bridges of economic and social barriers demystifies these issues and humanizes the people who are hurt by these injustices. Building trust across difference and bringing people together around moral values is working toward the beloved community and what I believe is my calling as a Christian and a Deacon in the Episcopal Church.

*Carolyn serves as a deacon in the Diocese of Alabama and is a tri-chair of the Alabama Poor People's Campaign. She works at Greater Birmingham Ministries.*

*Photos are pre-COVID-19, prior to masks.*



## UPDATE

### Clinic in Zambia Receives Licensure

# The Mariska (*seeking people*) Health Project

BY DEACON CLELIA P. GARRITY, LCSW

July, 2020

It was just 15 short months ago that I traveled to Zambia to meet with Victor Chimfwembe, our potential partner in the development of a health care clinic for the Baluba, a group of approximately 5,000 Zambians who live in the “bush,” a remote area in Central Zambia. As many of you know my trip was phenomenally successful. A partnership between Victor and the Diocese of the Central Gulf Coast’s Commission on World Mission Engagement was established immediately upon my return in late May 2019. This partnership paved the way for a first, very primitive health care clinic just one month later in June 2019.

Since that time, our partner Victor has been hard at work. With support from generous members of our diocesan community, including the commission, monthly clinics have become a regular activity greatly anticipated and appreciated by the Baluba community members. These clinics have been staffed not only by nurses and a medical student, but also by other educators who have touched on everything from safer sex to how to cook nutritious meals for your family.

Victor, together with the men of the community, has been creating a basic community infrastructure to augment the work of the medical personnel. Throughout the fall they made, by hand, and then



fired 5,000 bricks. The bricks were then used to create a toilet stall and to build a storage house for medical supplies and equipment. The storage house has a separate space for a small room and cot. This area is for people who are having medical emergencies and who cannot be immediately transported to the hospital in Ndola.



Toilet stall

Late last summer, a representative from the Zambian ministry of health asked Victor if he could visit the clinic. Since that time, the ministry of health has provided technical advice, HIV testing and assistance with obtaining HIV/AIDS medications, education about disease prevention, nutrition education for families with small children, and family planning. Two months ago, the health minister of the region suggested that Victor’s clinic become licensed as an accredited health project of the Zambian Health Ministry.

Eight weeks later, after many hoops that included fingerprinting, background checks, submission of written reports of activities and outcomes of the past two clinics, and a bit of travel to the nation’s capital, Lusaka, the clinic achieved full licensure status.

The diocese is now a proud partner with the Mariska Health Project. Congratulations Victor!!!

*Clelia Garrity serves at St. Simon’s on the Sound Church in the Diocese of the Central Gulf Coast.*

*Photos are pre-COVID-19, prior to masks.*

**>More:** Read “My trip to Zambia & the Baluba Community Healthcare Project” in *Diakoneo*, August 2019, at [www.episcopaldeacons.org/diakoneo-magazine](http://www.episcopaldeacons.org/diakoneo-magazine).



## Financial assistance for deacons

The Fund for the Diaconate provides grants to deacons - working, retired or disabled - who have insufficient funds for their needs. Funds are usually distributed by monthly allowances; special grants can be made to cover emergencies, such as illness, dental care, disaster relief or other special needs.

If you feel that the Fund might be able to help you, please visit our website at [www.fundfordiaconate.org](http://www.fundfordiaconate.org), and review the Guidelines under Apply For Aid.

Two types of financial aid are available: monthly stipends for basic living expenses and one-time grants. Regardless of the type of assistance you need, you will be asked to disclose financial information to show that few other avenues for financial assistance are available to you. The Grants Coordinator will help you interpret the Guidelines and will bring your request for assistance to the Board for consideration.

### How The Fund is helping

- Basic living expenses and medication for someone who has a ministry with others diagnosed with the same disease (female, age 59)
- Help with assisted living expenses for an individual whose care needs keep increasing (female, age 76)
- Basic living expenses due to loss of job (male, age 69)
- Basic living expenses for an individual whose husband died, and who lost her job of 35 years (female, age 61)

Applications are accepted at any time; they will be reviewed and approved in the Spring and Fall.



# BE A PART OF THE PICTURE!

*Church Pension Group collecting data on diversity in the Church*

The Church Pension Group (CPG), as the Recorder of Ordinations, is collecting data on race, ethnicity, gender identity, and sexual orientation from all clergy on a voluntary basis, and deacons are encouraged to participate.

This effort is in support of The Episcopal Church's Becoming Beloved Community initiative, and four resolutions passed by the 79th General Convention. Commenting on this shared work, Presiding Bishop Michael B. Curry said, "Deacons play a vital role in the Church's presence in the communities where they live. Their participation is critical to capturing a comprehensive picture of ordained people in the Church." Bishop Curry added, "We know that data has a way of dispelling myths. A new picture is emerging in The Episcopal Church. Having this demographic information will help us understand how we are doing on the journey to looking more like God's beloved community."

CPG has updated its technology systems to facilitate the collection of the requested demographic information, and notes that the data will be used for analysis and reported in aggregate form in its various reports on trends in ordination, deployment, and compensation. Race, ethnicity, gender identity, and sexual orientation data will not be used to administer benefits, and will not be printed in the Episcopal Clerical Directory.

To participate, Deacons are asked to:

1. Visit [www.cpg.org](http://www.cpg.org). Scroll down to and click on the blue button, "Let's Get Started", under "Be Part of the Picture".
2. Sign in or create an account
3. Click "Edit Profile"
4. Select "Clergy Information," and go to "Church Reporting."

The process is quick, convenient, and safe. Those looking for additional information on the initiative and the General Convention resolutions can visit [cpg.org/picture](http://cpg.org/picture).

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*This article was provided by the Church Pension Group's Communications department on the importance of all ordained persons participating in the new demographic data gathering CPG is doing as the Recorder of Ordinations as requested by General Convention.*

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AT HER 100<sup>TH</sup> BIRTHDAY

## Rena Remembers

A century of loving God and my neighbor

*A memoir by Deacon Rena Graves*

Deacon Rena Graves, from the Diocese of Pennsylvania, has been ordained since 1985 and turned 100 on September 29, 2020. With the help of a parishioner in her church, Rena has written a memoir of her life. To download it as a pdf, visit [www.episcopaldeacons.org/by-deacons](http://www.episcopaldeacons.org/by-deacons)

*from Chapter 4*

"During my early childhood – from 1920 to about 1930 – the schools in my North Philadelphia neighborhood were largely made up of Irish, Italian, German, Chinese, and Black students. West Philadelphia, where I lived during high school, was predominantly Black. In those days, we were not called 'African Americans' but 'colored people.' School each morning began with prayer and Bible reading. There were no complaints from any ethnic groups about the Bible being read in the school assembly. Going to school with children from different cultures was for me an interesting learning experience."

*from Chapter 5*

"My very first job was with a Jewish family. They were Orthodox and kept a kosher home. They had two sets of dishes, two sets of pots, two sets of silverware. All had to be cleaned for the High Holy Days. It was too much work! . . . When growing up, we children could never sit idle; we were taught how to sew, mend, embroider, knit, cook, clean, and bake. All of these activities equipped me for life. That's the way I landed a job in a lamp factory. To this day I can rewire a lamp. I even once rewired an iron."

*from Chapter 7*

"I heard about Hood College, which was an Episcopal college, and I wanted to go but people said, 'That's a White college.' The leader was a Roman Catholic nun who became an Episcopal priest. But I thought to myself, 'That's where I need to be. I'm going there!' So I started going to conferences at Hood. There were very few Blacks who went there. I started asking the Black churches in the diocese, 'Will you send people to the conference?' They said, 'We don't need that.' And I said, 'Yes, we do.'"

*from Chapter 11*

"In 1978, I literally heard the call to be ordained. I was standing next to [my husband, Preston] in church and I heard, 'Rena, be a deacon.' . . . I told my husband, and later, the priest. Reverend Logan said to Preston, 'Your wife thinks she wants to be a deacon.' Preston answered: 'And no one should stand in her way.'"

*from Chapter 15*

"People call it a pandemic. I call it *pan-dammit!* One way I've dealt with my loneliness during the quarantine is by calling church members. I ask them how they are. Sometimes I'll sing Stevie Wonder's song 'I Just Called to Say I Love You.' My life has always been with people, doing for people. I miss the people; miss talking to people. I am a people person."

# Working toward a Deaconess Calendar Day

BY DEACON STANNARD BAKER

September 2020

I have the honor and fun of being a part of the SCLM (Standing Commission on Liturgy and Music), an “interim body” of the General Convention of the Episcopal Church. This is my first three-year term, the first of two terms. I am the only deacon on the Commission, which consists mostly of theologians, liturgists, and church musicians. I am also a five-time Clergy Deputy to General Convention. After many years of serving the General Convention during various triennia (the three-year gap between meetings of the General Convention), as well as my diocese and Province 1, on the Blessings Project, same sex marriage task forces, the Committee on Marriage, and other related issues, it’s a change of pace to be focusing on the liturgy and music of our church.

We received a proposed resolution from the Diocese of New Jersey proposing a Calendar Day to honor Deaconesses, and also became aware of a resolution coming out of the Diocese of Atlanta to honor the Appleton Deaconesses. We talked in our SCLM meeting about the possibility of a combined Calendar Day to honor deaconesses as a group, and - as a result - to make the day more prominent and important.

Knowing that I was going to attend the A3D conference for deacon leaders in Jacksonville, FL in early March of this year (which occurred literally a week before pandemic shut down), SCLM members asked me to talk with deacon leaders about a combined Calendar Day to honor all deaconesses and deaconess houses. I brought this idea to the A3D conference, and received enthusiastic responses.

As a result of this, and with the encouragement of the LFF (Lesser Feasts and Fasts) subcommittee of the SCLM, I organized a workgroup to prepare the background material, collects, and readings for a Calendar Day. We also tasked ourselves with finding a meaningful date for the day. We are in the midst of meeting now, and will have brought a report to the SCLM by the end of September, with a resolution establishing a Deaconess Calendar Day presented to the upcoming General Convention to take place in Baltimore in 2021. The work of the subcommittee has been rich and spirit-filled. We were reminded by one of our members that – in addition to reclaiming an historical role for women as deacons in the church, the emergence of deaconesses in the latter half of the nineteenth century paralleled the beginning of the emergence of women as leaders in politics, health care, and other parts of society. In addition, the next step of ordaining women as full deacons, rather than deaconesses, heralded the movement toward ordaining women as priests in our church. The two are completely interconnected. And, it is very interesting to me, that at the same time we are working on a Calendar Day, there is a movement beginning to look again at Direct Ordination, a move that would strengthen the diaconate in many ways (that’s another article for another time).

The members of our workgroup are: Deacon Geri Swanson (New York), Deacon Julie Groce (Atlanta), Deacon Keith McCoy (New Jersey), Dr. Bradley Peterson, Professor of Church History, CDSP and Faculty of the School of Deacons; Priest Susan Williams (chair of the FCC subcommittee); and me.

Geri and Bradley are working on biography and historical background; Julie and Keith are focusing on collects and propers; and I will prepare the resolution and Blue Book report. Also, Geri and Julie both carry particular expertise in, and interest in, the Deaconess Communities in New York and in Macon, Georgia. We all want to make sure that this Calendar Day honors all deaconesses and deaconess communities. There may well be additional material that our workgroup creates that will not be included in Lesser Feasts and Fasts, but will be available through AED and other sources.

By the end of fall, we will have created the Calendar Day materials listed above, the resolution will be written, and the Blue Book report complete. At that time, I will be able to share more specific information about this engaging and important process.

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*Stannard serves as Cathedral Deacon at the Cathedral Church of St. Paul in Burlington, Vermont. His “day job” for the last seven years is as a psychotherapist in private practice.*

*To learn about some of the many deaconesses, visit [www.fundfordiaconate.org/deaconesses](http://www.fundfordiaconate.org/deaconesses)*

1970 - 2020

## Celebrating the 50<sup>th</sup> Anniversary of women’s ordination to the diaconate

Before women could be deacons, they were deaconesses. Between 1885-1970, approximately five hundred Episcopal women were “set apart” by the church as deaconesses to care for “the sick, the afflicted, and the poor.”

The 1889 General Convention passed a canon on deaconesses recognizing their ministry as well as establishing qualifications for a deaconess. Deaconess training schools existed in New York and Philadelphia. Similar to present-day deacons, deaconesses often served in places of poverty, taking on work that included faith instruction, social work, confirmation preparation and caring for women and children. However, they were excluded from functioning liturgically.

At General Convention in 1970, the House of Deputies admitted female deputies for the first time, and the Deaconess Canon was abolished. All deaconesses were automatically made full deacons. Also, ordination of women priests was approved by the laity but narrowly defeated by clerical deputies.

The Rev. Phyllis Edwards was one of the first women ordained a deacon in the Episcopal Church. She was a civil rights activist who marched with the Rev. Martin Luther King Jr.



and fought for the ordination of women. She was ordained to the diaconate in 1965 by California Bishop James Pike, before General Convention officially recognized women deacons. She died in 2009 at the age of 92.

### LEARN MORE

- Timeline of women’s ordination  
[www.episcopalnewsservice.org/2014/07/28/ordination-timeline/](http://www.episcopalnewsservice.org/2014/07/28/ordination-timeline/)
- Biographies of Deaconesses  
[www.fundfordiaconate.org/deaconesses](http://www.fundfordiaconate.org/deaconesses)

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### Sources

<https://episcopalchurch.org/library/glossary/deaconess>  
<https://www.episcopalarchives.org/house-of-deputies/women/ordination>  
<https://www.episcopalnewsservice.org/2014/07/28/ordination-timeline/>

# GATHERING ACROSS THE GLOBE

DIAKONIA of the Americas and the Caribbean (DOTAC)  
and DIAKONIA World Federation

BY TED DODD

July 29, 2020

In August of 2019, over 160 diaconal ministers, deacons, and deaconesses from across the Western Hemisphere gathered in Vancouver for a quadrennial assembly of DIAKONIA of the Americas and the Caribbean (DOTAC). We explored our theme “Respecting Covenant – Risking the Journey toward Reconciliation” through three lenses – indigeneity, creation, and global migration. Through this conference, and others like it, participants connect to other expressions of diakonia. We learn and are challenged. We pray and play together. We become diaconal friends across the globe.

Differences exist in our theology, traditions, and practice of the diaconate, but a certain common bond also exists between and amongst us. With these colleagues, we expand our understanding and intensify our vocational identity. Through these organizations, our commitment to the work with the marginalized and isolated is heightened. The importance of our ministries in the church and the world is underlined.

As one of three geographical regions in the DIAKONIA World Federation, DOTAC, is comprised of twelve diaconal communities or associations. The DOTAC Central Committee/Board of Directors consists of one representative from each of the member groups. AED is one of the associations and The Ven. Pamela Nesbit, Archdeacon represents AED well. Six of the communities are American, four Canadian, one is based in the Caribbean and one in Brazil. Five are Lutheran, three are Methodist, two Episcopalian, one Presbyterian, and one United Church.

Around the planet, members of the diaconate, in its many expressions, are actively serving in communities of faith, outreach ministries, educational positions, administrative work, chaplaincies, and more.

As President of DOTAC, I sit on the Executive Committee of the DIAKONIA World Federation and for four days in July, we met via Zoom. We were supposed to be meeting in Frankfurt, but that, of course, got cancelled. The technology that allows this to happen



DOTAC's August  
2019 gathering in  
Vancouver.

blows my Luddite mind (I still remember Gestetner machines) and fills me with wonder. Working internationally and ecumenically delights my soul. There are fourteen of us, from Fiji, New Zealand, Australia, Nigeria, Germany, Switzerland, Norway, Scotland, USA, and Canada. Lutherans, Methodists, Episcopalian, United/Uniting Churches were all represented. Some of us are called deacons; others use the title deaconess; others are named diaconal ministers. The folks from Fiji, New Zealand, and Australia were up very early, a day ahead of the rest of us. The Europeans were up late at night. And those of us in North America got the lucky shift in the middle of the day. We worked hard, worshipped across the planet, laughed a lot, and grew in our relationships and sense of community. What a privilege to have this connection.

At this meeting, we approved a statement affirming the benefits of being a part of a global diaconal community:

*DIAKONIA offers an international and ecumenical community of diaconal friendship, connecting us in diversity and commonality.*

*DIAKONIA broadens our worldview and deepens our sense of diaconal vocation.*

*DIAKONIA reminds the church of God's call to service, justice, compassion, and peace for creation, and assists us in living out our ministries in the world with vision and hope.*

*The church is not the church without diakonia.*

This technology has also allowed us to embark on a new initiative. Following the pain and outrage after George Floyd's death, one of our DOTAC Board members requested a monthly prayer meeting via Zoom. She wanted a place to be in community with diaconal brothers and sisters in solidarity with the movement against systemic racism. The response has been gratifying and we need to sustain our energy for this important work. We meet on the first of the month. (See pg. 11 for our August Litany) If you're interested in joining us, contact me at [teddodd@live.com](mailto:teddodd@live.com) and I will send you the link, time, and a litany that we will use for that month.

*Continued on page 11 with the Litany prayed at the August meeting.*

*Ted Dodd is the president of DOTAC. A Diaconal Minister in the United Church of Canada, Ted retired from teaching in the diaconal formation program at the Centre for Christian Studies in 2015. He lives in Winnipeg, Manitoba.*

[dotac.diakonia-world.org](http://dotac.diakonia-world.org)  
[diakonia-world.org](http://diakonia-world.org)



The Executive Committee of the DIAKONIA World Federation, in July, 2020.

The litany prayed at the August 2020 Board meeting

O God, in the midst of the journey,  
 We try to remember that sometimes the nature of hope is writ large:  
 Slaves are freed.  
 Women are persons.  
 Vaccines are discovered.  
 Walls are torn down.  
 Apartheid ends.  
 Marriage laws become more inclusive.  
 Bullying is challenged.  
 And we give thanks.

O God, in the midst of the journey,  
 We try to remember that sometimes the nature of hope is small:  
 leaven and mustard seeds,  
 little pearls of kindness and great value,  
 hidden treasures of beauty,  
 significant seconds of prophetic courage,  
 poignant exchanges of grace,  
 mere, and yet, monumental moments of mystery.  
 And we give thanks.

O God, in the midst of the journey,  
 We try to remember that sometimes the nature of hope is persistence:  
 plodding on despite any evidence of success,  
 speaking truth to power in spite of indifference,  
 refusing to succumb to despair and disappointment,  
 disenfranchisement and discouragement.  
 And we give thanks.

O God, in the midst of the journey,  
 We try to remember that sometimes hope has a future component:  
 naming possibilities,  
 assessing opportunities,  
 dreaming large.  
 And we give thanks.

O God, in the midst of the journey,  
 We try to remember that sometimes the nature of hope is attitudinal,  
 a present orientation of the heart.  
 saying yes to life  
 embracing the adventure  
 claiming that “the journey is home.”  
 And we give thanks.

(prayers of thanksgiving and intercession offered aloud or in silence.)

O God, in the midst of the journey,  
 Help us to hold up a hope that is not  
 shallow, wishful thinking or unrealistic illusion,  
 that is not gloomy resignation or disengaged survival.  
 Help us to live into Easter.  
 Help us to embody resurrection.  
 Help us to be the hope we want to see in the world.



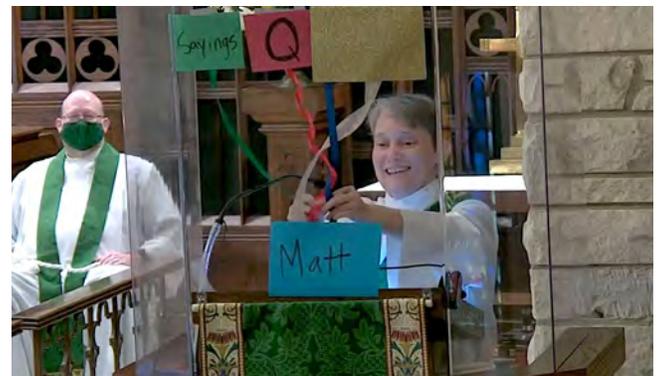
## NEW BOOK

**Afternoon Tea with Jesus and Me**  
Deacon John Clark

“My teatime with Jesus is more than a physical break from the world’s madness. This time is deliberately set aside as more than an escape. It is time to meditate, pray, and have conversation with Jesus. Sometimes there are moments of great revelation. Other times it is a gentle feeling of peace filling the moment.” Available on Amazon.

## ANTI-RACISM RESOURCES

- Faith, Anti-racism, and Intercultural Competency - *from VTS Lifelong Learning, June 2020.*  
[mailchi.mp/vts/cfjune2020?e=000500caaf](mailto:mailchi.mp/vts/cfjune2020?e=000500caaf)
- Becoming Beloved Community - *from the Episcopal Church:*  
Includes Formation; Social Justice & Advocacy; and Sacred Ground: A 10-part film-based dialogue series on race & faith. [episcopalchurch.org/beloved-community](http://episcopalchurch.org/beloved-community)
- Racial Reconciliation Resources - *from the Episcopal Church.*  
[episcopalchurch.org/racial-reconciliation/resources](http://episcopalchurch.org/racial-reconciliation/resources)



Deacon Tracie Middleton used the plexiglass shield as bulletin board during a sermon this summer.

## 2020 STATS

### US Deacons (Prov 1-9)

2102 Active deacons  
 962 Retired deacons  
 188 In formation

### AED Members

853 US individuals  
 78 Canadian individuals

*(Members are comprised of deacons active & retired, those in formation, priests, bishops & laity)*

*(as of 9/22/20)*

### Canadian Deacons

346 Active deacons  
 83 Retired deacons  
 7 In formation

*(as of 9/30/20)*

## WATCH OUT FOR SPAM

Scams and Spam are on the rise... If you receive an email claiming to be from AED that asks you to click on a link, this is spam. Do not click the link! Look at the email’s “From” address to verify it’s from AED. AED emails come from [name@episcopaldeacons.org](mailto:name@episcopaldeacons.org).

## DEACONS CELEBRATING LANDMARK ORDINATION ANNIVERSARIES IN 2021

<b>65 Years</b>	06/15/1991 Edward Munro, BSG	06/23/1996 Jeanette Scott	01/06/2001 Sharla Marks	07/01/2001 Honey Becker
05/26/1966 William Johnson	06/15/1991 Marshall Thompson	06/23/1996 John Struthers	01/06/2001 Penny Sisson	07/01/2001 Judy Britton
<b>55 Years</b>	06/16/1991 Gary Sosa	06/29/1996 Philip Deming	01/13/2001 Kenneth Foster	07/01/2001 Jane Spencer
06/01/1966 Gary Williams	06/18/1991 Mary Carmichael	06/29/1996 Diana Luck	01/13/2001 Bill Pelnar	07/07/2001 Dennis Taylor
12/18/1966 Robert Reed	06/21/1991 Ransom Albers	07/07/1996 Geraldine Carlson	01/13/2001 Paul Trigleth	07/22/2001 Anne Anchor
<b>45 Years</b>	06/21/1991 Wilma Hoffer	07/21/1996 CDM Nancy Gable	01/20/2001 Thomas Binder	07/28/2001 Thomas Bates
01/10/1976 Philip Anderson, M.D.	06/22/1991 Aileen Walther	07/28/1996 Patricia Bergie	01/25/2001 Bill Tompkins	07/28/2001 Beth Noland
02/01/1976 John Dinges	06/22/1991 JoAnn Wooten	08/10/1996 Gretchen Knapp	02/03/2001 Reggie Brenmark-French	07/28/2001 Robert Olsen
06/26/1976 Jesse Roby, Jr.	06/24/1991 Caroline Conklin	08/14/1996 Margy Mattlin	02/03/2001 Kent McCall	08/28/2001 Velma Chavez
08/28/1976 Emmett Babler	06/24/1991 Stephen Thompson, Sr.	08/17/1996 Joy Doshier	02/03/2001 Bobbie Molony	09/01/2001 Vivian Hopkins
09/26/1976 Donald Chubb	06/28/1991 Jane Robinson	08/17/1996 Barbara Houston	04/04/2001 Karen McDonald	09/01/2001 Doris Ingraham
<b>40 Years</b>	06/29/1991 Margaret Green-Witt	08/25/1996 CDM Diana Sickles	04/07/2001 George Rogerson	09/01/2001 Brenda Masterman
01/30/1981 Mary Pratt	06/29/1991 Denise Healy	08/28/1996 Greg Schultz	04/07/2001 Merle Smith	09/01/2001 Eric Shoemaker
05/01/1981 John Santosuosso	06/29/1991 Donna Millott	09/08/1996 Tom Luckey	04/07/2001 Kathy Tripses, TSSF	09/09/2001 Anna-Claire Swingler
06/20/1981 Ralph Anderson, Jr.	06/29/1991 Alice Rubright	09/12/1996 Patrick Rudolph	04/21/2001 Michelle Mooney	09/14/2001 Helen Resmer
06/21/1981 Edward Osborne	06/29/1991 Joel Talley	09/14/1996 Rachel Duncan	04/22/2001 Karen Donovan	09/14/2001 Bonnie Witt
06/27/1981 William Riedell	06/29/1991 Lynn Woodward	09/14/1996 Elijah Wabasse	04/28/2001 Joanna Seibert	09/15/2001 Melody Sutherland
07/11/1981 Geneva Burke	06/30/1991 Jacquelyn Arbuckle	09/14/1996 Kanina Winter	05/19/2001 John Bourhill	09/16/2001 Sandy Cotton
12/01/1981 John Nemes	07/30/1991 Peggy Mathauer	09/18/1996 Karl Gustafson III	05/19/2001 Caroline Boynton	09/16/2001 Pamela Moore
12/01/1981 Lawrence Steurer	09/20/1991 John Palmer	09/22/1996 Pamela Nesbit, Ph.D.	05/19/2001 John Clarke	09/16/2001 Peter Schaub
12/11/1981 John Roper	09/28/1991 Herb Johnson	09/26/1996 Catherine MacKendrick	05/19/2001 Velinda Hardy	09/29/2001 Patricia Morris-Rader
12/14/1981 Jerald Loper	10/04/1991 Mary Lou Weiner	09/26/1996 Robert Mellon	05/19/2001 Robert Zito, J.D.	09/29/2001 Nancy Muhlheim
12/15/1981 Carol Mallin	10/09/1991 Joseph Illes	09/28/1996 Jane Calderin	05/20/2001 Phil Runge	10/02/2001 Doreen Scott
<b>35 Years</b>	10/09/1991 Roberta Ring	09/28/1996 Robert Smith	05/27/2001 Mary Simmons	10/06/2001 Daphne Noyes
01/06/1986 Mildred Williams	10/09/1991 Arthur Wolford	10/16/1996 Sandra Honnold	05/31/2001 Peter Huish	10/06/2001 Louis Souza-Fuentes
02/02/1986 Gonzalo Oñate-Alvarado	11/01/1991 Georgianna Chango	10/16/1996 Cindy Van Parys	06/01/2001 Victoria Rebeck	10/06/2001 Barbara Stowe
02/21/1986 Daniel Fowler	11/01/1991 James Wethern	10/19/1996 Roger Wood	06/02/2001 Jane Mayrer	10/06/2001 Ronald Tibbetts
02/21/1986 Judith Mackey	11/02/1991 Richard Newman	10/20/1996 Audrey Forbes	06/02/2001 Judith Werner-Hall	10/06/2001 David Cook
03/10/1986 Linda Bronsted	11/23/1991 Margaret Foster	10/27/1996 Robert Ritchie	06/03/2001 Diana LaCrosse	10/18/2001 Craig Fairley
04/03/1986 Barbara von Haaren	11/30/1991 Lynne Curtis	11/01/1996 Barbara Jo Finch	06/09/2001 Sally Durand	10/18/2001 Donald Martin
04/05/1986 Carol Millette	12/02/1991 Alison Lucas	11/02/1996 Edwina Burdekin	06/09/2001 Laurie Kellington	10/18/2001 Gloria Moses
04/05/1986 Edward Trafford	12/07/1991 Elena Barnum	11/02/1996 Kenton Curtis	06/09/2001 Erike Lehtinen	10/18/2001 Rowena Wareham
05/03/1986 Audra Nickerson	12/07/1991 Jan Cazden	11/08/1996 Patricia Beeman	06/09/2001 Bob Nelson	10/20/2001 Stephanie Brugger
05/03/1986 Christine Tillman	12/07/1991 Ronald Ferguson	11/08/1996 Carol Duncan	06/10/2001 Frederick Barwick III	10/20/2001 George Snyder
05/25/1986 Stewart Stouemire	12/07/1991 Andrew Fritsch	11/08/1996 Polly Glanville	06/14/2001 Libby Hunter	10/26/2001 Anne Carr
05/30/1986 Charles Nelson	12/07/1991 Mary Harriss	11/08/1996 Gretchen Green	06/14/2001 Patricia Sells	10/28/2001 Marcia Ricketts
06/01/1986 Tamara Green	12/07/1991 Paul Higginson	11/16/1996 Fred Berger	06/16/2001 Nancy Bridges	11/03/2001 Claudia Heath
06/10/1986 Kathleen Van Sickle	12/07/1991 Lucy Martinez	11/16/1996 Kimberly Hoop	06/16/2001 Elizabeth Forest	11/03/2001 Nelda McDermott
08/24/1986 Stephen Stine	12/07/1991 Rebecca Sperry	11/22/1996 Virginia Luger	06/16/2001 Bill McGee	11/10/2001 Maria Denton
09/29/1986 David Karcher	12/07/1991 Michael Yonkers	11/24/1996 Aldith Baker	06/16/2001 Felicity Peck	11/10/2001 Debo Dykes
10/18/1986 Terry Garner	12/14/1991 David George	11/30/1996 Meredith Pech	06/16/2001 Janice Robbins	11/10/2001 Karen Henwood
10/18/1986 Elmo Maxwell, Jr.	12/14/1991 Madelyn Martin	12/01/1996 Sharon Gall	06/16/2001 Ed Scott	11/10/2001 Abby Marsh
10/19/1986 Joyce Maranville	12/15/1991 Joan McNab	12/01/1996 Walter Majola	06/16/2001 Joyce Treppa	11/23/2001 Jane Towne
10/24/1986 Harry Craig, Jr.	12/21/1991 Beverly Jones	12/02/1996 Rachel Bennett	06/16/2001 Sharon Watton	12/01/2001 Betsey Deleuse
10/24/1986 Deedee Evans	<b>25 Years</b>	12/02/1996 Marionette Bennett	06/16/2001 James Young	12/01/2001 Everett Powell
10/24/1986 Diane Whallon	01/06/1996 Nancy Titus	12/02/1996 Betty Ralston	06/17/2001 Susan Deetz	12/01/2001 Mary Wile
10/26/1986 Brenda Kroll	01/07/1996 Liz Koffron-Eisen	12/07/1996 Luigi Licari	06/17/2001 Barbara Hauck	12/02/2001 Brent Powell
10/26/1986 Mary Willow	01/18/1996 Carol Howser	12/07/1996 Chris McManus	06/17/2001 David Hill	12/08/2001 Cheryl Bakker
11/01/1986 Donald Lewellen	01/27/1996 Bonnie Skellen	12/09/1996 Paul Almond	06/17/2001 Amy Huber	12/08/2001 Susan Hansell
11/30/1986 Karen Dakan	02/03/1996 Joan Clark	12/09/1996 Harold Dolman	06/17/2001 Alice Olson	12/08/2001 Elizabeth Harrison
12/06/1986 Francene Bedell	02/03/1996 Dennis Lietz	12/21/1996 Pat Cheshire	06/17/2001 Jill Tollefson	12/08/2001 Elizabeth Murray
12/13/1986 Tom Williams	02/03/1996 Elizabeth Ohlson	12/21/1996 Judith Cole	06/21/2001 Nancy White	12/15/2001 Suzanne Burch
12/14/1986 Charleen Crean	02/03/1996 Geoffrey Smith	12/22/1996 Gloria Strickert	06/23/2001 Cristina Amburgey	12/19/2001 Betty Clement
12/14/1986 Roberta Kuschel	02/06/1996 Gary Clark	<b>20 Years</b>	06/23/2001 Katherine Tate	12/19/2001 Jan Saltzgaber
12/15/1986 Mary Lou Chin	02/15/1996 Kathie Tepavchevich	01/06/2001 Rose Mary Foncree	06/24/2001 Derek Davidson	12/19/2001 Alyce Schrimsher
12/15/1986 Charlie Perrin	02/18/1996 Marlene Carscallen	01/06/2001 Rose Kellum	06/28/2001 Dr. Andrew Barlow	12/22/2001 Deborah Burns
12/19/1986 Patsy Lyle	02/18/1996 Patricia Peets		07/01/2001 Robert Baker	
12/20/1986 Janet King	02/24/1996 Doreen Swinburne			
12/27/1986 Joan Dehzad	03/06/1996 Kim Moote			
<b>30 Years</b>	03/16/1996 Donald Peck, Sr.			
01/10/1991 Melinda LeRoy	03/24/1996 Carol Tyrrell			
01/12/1991 Franklin Sanders	04/13/1996 Peggy Harris			
01/15/1991 Charles Parslow	05/16/1996 Timothy Spannaus			
01/25/1991 Lyndie Duff	05/24/1996 Nancy Donovan			
02/02/1991 David Carlson	05/25/1996 Julie Fabre Stewart			
02/03/1991 Richard Cella	06/01/1996 Laina Casillas			
02/23/1991 Tina Campbell	06/01/1996 Nina Pickerrell			
03/16/1991 Janice Grinnell	06/05/1996 Janet Nocher			
05/04/1991 Theophilis Borden	06/08/1996 Donald Allen			
05/04/1991 Carol Potterton	06/08/1996 Marjorie Roccoberton			
05/12/1991 Constance Tyndall	06/11/1996 Natalie Stewart			
05/23/1991 Ann Lefevre	06/15/1996 CDM Margaret Ajer			
05/25/1991 Mary Kroohs	06/22/1996 Ruth Boman-Harvey			
06/08/1991 Teddy Knight	06/22/1996 Joseph King			
06/08/1991 Fran Sweet	06/22/1996 Steven Mallory			
06/09/1991 Georgia Agner	06/22/1996 Judith Mullins			
06/11/1991 Gary Waple	06/23/1996 Steve Bailey			
	06/23/1996 Lizz Lindsay			
	06/23/1996 Marjorie Sager			

### ARCHDEACON RETIREMENT



*Archdeacon Charleen Crean, Diocese of Los Angeles, retired on Oct. 16, 2020 after 34 years of ordained ministry. Charleen prepares the altar for Eucharist at the 2019 Diocesan Convention, flanked by Deacon Fernando Valdes and Bishop Suffragan Diane M. Jardine Bruce. Photo: Colleen Dodson Baker*

RESPONSE to Chapter XLV, from August 2020

## Undercover Deacon

BY DEACON KEITH MCCOY

According to Wikipedia, a *ballon d'essai* was a small balloon sent into the atmosphere to determine the direction and velocity of winds before a person took flight in a larger, hot air balloon. It has come into the English language as “trial balloon”, something tentative which tests the reaction to what could be a larger idea.

Deacon Scott McTavish is, in a sense, going to be a trial balloon at Grace-on-the-Mount, based on what he proposed in Chapter 43 and the follow-up story in Chapter 45. Originally a somewhat off-the-cuff idea at a parish leadership reception, the deacon's concept to free up the associate rector's residence to house immigrant families has stuck in the thoughts of his rector. It also stuck in the throat of a few of the vestry, for whom the idea of bringing in people not-like-them was anathema.

The last story was about the rector assigning the deacon to research the details of this transformative idea, and be ready to preach about it when the rector returned from sabbatical. The questions posed to the reader

are: is this an appropriate role for a deacon? Does the non-reliance on a church salary free up the deacon to speak more boldly on sensitive topics? If this goes badly, what are the consequences?

Being provocative and prophetic is not necessarily every deacon's role. More than a few of us were raised up in the parishes we serve in, and find it more satisfying to comfort the afflicted than to afflict the comfortable. Still, it serves our communities best if we gently and scripturally point out where we fall short of God's will for all his creation. That is our call: “to interpret to the Church the needs, concerns and hopes of the world,” and “to show Christ's people that in serving the helpless they are serving Christ himself.”

As we interpret, we also need to convince our listeners that it is in their interest to change and to support what is proposed in the name of Christ. That will be Dn. McTavish's quest: to present a bold move as something that fulfils God's desire for wholeness in the world, while countering any anticipated objections.

In such a case as this, a kind of “serpentine

wisdom” is called for. While unanimous consent is wonderful, and overwhelming agreement is comforting, sometimes you just need to count the votes and convince those who can make a majority. He doesn't need to convince everyone, just enough.

On the other hand, if the votes aren't there to support a change, what are the consequences? Ostracism by certain parties? Maybe you don't want to hang out with them anyway. Serving in a parish that doesn't support your views? You can keep at it and wait for change to evolve, or shake the dust off your sandals and ask the archdeacon for a new assignment. You get fired? If you aren't compensated, what will you have lost besides your pride; certainly you will have gained the respect of those who agree with you.

In the old days, standing up for Christ could mean martyrdom. In today's America, it most likely means the inconvenience of starting in a new parish. If we don't speak out for God's holy principles, exactly whose gospel are we living out?

NEW: Chapter XLVI

## Hospitality

BY DEACON KEITH MCCOY

Due to a fortunate series of pleasant summer Sundays, St. Philip's in Potwallup was able to take advantage of the weather every week for the last several months. Unable to use the church during the Coronavirus pandemic, the congregation had been allowed by the bishop to use its spacious lawn for worship instead. Thus, most every Sunday since just before Easter, a faithful group had gathered at 10 am, as close as they dared, to praise God in word and song out in the open.

Since the recent demise of the sharing arrangement with the Lutherans,<sup>1</sup> the leader of Morning Prayer had been the Rev. Margaret Otto, its former warden and long-time deacon, with the occasional visit from an Episcopal priest. Hester Arpeggio, the new parish musician, would lead the congregants in familiar hymns with whatever musical instrument she was able to transport. A couple of readers learned to speak more distinctly through masks and microphones. Through it all, there was a real sense of camaraderie and shared sacrifice amongst almost everyone.

One exception to that cooperation were the Sidehighs. Col. Dorine and her husband Basil had joined the parish only a few years before, but had always made it clear that they had certain “expectations” of The Episcopal Church, and frequently pointed out where St. Philip's didn't meet those hurdles. Two of those benchmarks were a Eucharist every Sunday with a priest, and a sermon with a literary reference (but NEVER a political one).

Needless to say, Morning Prayer with a deacon didn't cut it for the Sidehighs. Though they specifically reserved two chairs every Sunday, up front and next to the lilacs, they only attended when Deacon Peggy was able to get a priest. Most weeks, nobody really missed them.

This particular outdoor Sunday had not started out much different than the others. Hester had an autoharp with her, so the hymns were all Bach-related. Peggy had recruited Daveon Harris, one of the diocesan seminarians, to be the preacher, so he read the first lesson, she did the second, and then he was to take his position behind the plexiglass lectern for his sermon.

As the deacon went to put the gospel book on the table off to the side, she noticed Sailor Bill entering the St. Philip's garden. A familiar Potwallup character, Sailor Bill lived mainly on charity and a small

*Continued on page 14*

income from somewhere unknown. He was fond of wearing whatever naval apparel he could get his hands on, and loved to tell stories of his days on a whaler, which would have made him about 175 years old if anyone believed him. He also liked his “daily tot of rum”, but was known to imbibe any other alcoholic spirit available, and in prodigious amounts.

“I’ve come to pay homage to my Lord and Maker,” announced Bill in a loud voice, as Deacon Peggy approached him. She quietly made him aware that the service had already started, and, glancing around, ushered him to the only remaining vacant seat, next to the lilacs. Then she went to her chair, to settle in and pay attention to the guest preacher.

But that was not to be. Before she could focus on the seminarian, she saw the Sidehighs coming from the parking lot, heading for “their” seats. Before the deacon could move, the colonel and spouse had arrived at their appointed spot, and with a stern glance and commanding gesture, she indicated that Sailor Bill should give way to them. Unfortunately, Col. Sidehigh had chosen to wear one of her military pins as a brooch that morning, and the old sea dog spotted it.

“We didn’t have ladies on deck when I was on the sea, but you can certainly dock your sloop here, “ said Bill in a voice that overpowered the amplified seminarian, whilst patting the chair next to him.

“Those are OUR seats,” hissed the Sidehighs, practically in unison. “You need to move!”

The Deacon, in rapid transit across the grass, had already motioned for Mr. Harris to pause his sermon. Coming to stand in front of the contentious trio, she gave them all a broad smile and a determined look, and whispered, “We are in the middle of a worship service,” and then to the late-arriving couple, “Perhaps Basil could sit here and Dorine could take my seat.”

Basil took a step forward. “I’m sorry we’re late, but, we reserved these seats,” as if he were talking to the maître d’ at Red Lobster. Dorine’s visage signified an expectation of compliance. Sailor Bill just looked perplexed at the refusal of his invitation.

Deacon Peggy took a slow breath, and gazed around the small, spaced-apart congregation, while trying to gather her wits together. Everyone, of course, was watching to see what she would do. In a fast second, the deacon realized that, whatever she did and said, it would affect everyone’s concept of what being part of the body of Christ truly meant. On those two responses would hang the future of St. Philip’s.

<sup>1</sup>Chapter 26, “The Lutherpalian Conundrum”, November 2015

**What would you do? Please send responses with your take on this article to** [kmccoy1@optonline.net](mailto:kmccoy1@optonline.net). Comments received within a month will be taken into consideration when writing the response.

*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 BRADLEY PETERSON, SECRETARY

The Board Directors of AED met on June 17, 2020, online.

The Board received reports

- on a slate of candidates for the office of vice-president/ president-elect and for seats on the Board of Directors,
- on the sound financial state of AED in spite of Covid-19 uncertainty, and
- on individual and diocesan memberships in line with previous years.

The Board also

- heard and supported a proposal for A3D 2021 to be fully online from its initial planning,
- took action on disbursement of the final portion of the offering received at A3D 2020 for founding a deacon formation program in the Anglican Church of Burundi,
- encouraged the committee for joint fund raising with the Fund for the Diaconate to move forward with new plans in the face of Covid-19 uncertainty,
- discussed expectations and rules concerning board members and also current vacancies on the board,
- took action on a resolution providing for an acting president if there were no president or vice-president/president-elect to fill the office since the Constitution and Bylaws did not, and
- reviewed Board and Executive Committee meeting dates for the coming year.

## BOOKS & GIFTS

AED’s website includes links to books written by deacons, on a variety of topics, plus gift ideas.

Visit [www.episcopaldeacons.org](http://www.episcopaldeacons.org) and look under Publications or Gifts.



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Put a donation to AED on your wish list this year. Or donate for yourself or someone in formation!

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Join others in supporting diaconal ministry

## Planned Giving

To support the work of deacons through estate planning or with a major gift, please contact The Fund for the Diaconate at [www.fundfordiaconate.org](http://www.fundfordiaconate.org). AED and the Fund are sister organizations, working together on a variety of activities to support deacons.

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* and a discounted rate for CALL Online Classes (*Center for Anglican Learning and Leadership*).

**Canadian deacons can join too!** Please purchase a "Blended Membership" through Anglican Deacons Canada and receive full member benefits in AED. Visit [www.anglicandeacons.ca](http://www.anglicandeacons.ca) or contact Deacon Jacqueline Bouthéon at [aadc.members@sympatico.ca](mailto:aadc.members@sympatico.ca).

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Ordination date: (if deacon) \_\_\_\_/\_\_\_\_/\_\_\_\_

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- email pdf (*saves AED \$3.25*)
- US mail

**AED MEMBERSHIP MAKES THIS NEWSLETTER POSSIBLE. THANK YOU!**

# IN MEMORIAM

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

- Walter (Skip) Bambrook, 8/2/2020, Rio Grande, 75, 2017
- Dexter Branscome, 10/24/2018, Mississippi, 81, 2003
- Bob Callender, 9/14/20, Montreal, 73, 2013
- Myrna Faye Chaney, 8/7/2020, Montana, 80, 1999
- Philip Arthur Davis, 4/26/2020, Southwest Florida, 84, 1997
- Georgia Ann Strong Decker, 9/21/2018, Western Kansas, 82, 2003
- Rita Jacqueline Dugger, CSC, 4/22/2017, Western New York, 89, 1980
- Beatrice "Bebe" Mary Dwyer, 6/11/2020, Eau Claire, 71, 2012
- George Delane Medicine Eagle, Jr., 6/5/2020, South Dakota, 72, 1980
- Virginia Alice Ferguson, 7/23/2020, Nevada, 88, 1983
- Winnifred Forte, 8/6/2019, Ontario, 88, 2001
- Nancy E. Gage, 2/16/2020, Connecticut, 79, 2007
- Mary M. Gieseler, 2/3/2020, Mississippi, 83, 2001
- Karl M. Halter, 4/23/2016, Washington, 90, 1963
- Ann Johnson, 4/27/2020, Arizona, 80, 2002
- Charles B. (Bo) Keeler, 1/9/2018, Mississippi, 81, 2000

- Floyd A. Kunce, 1/31/2020, Western Michigan, 86, 2006
- N. Suzanne Layne, 8/6/2020, Kansas, 84, 1993
- Frances M. Lightbourn, 7/5/2020, Toronto, 100, 1945
- Charles K. Mansfield, 1/26/2020, Vermont, 96, 2003
- Patricia P. McIlwain, 10/29/2018, Southwest Florida, 77, 1988
- Jerome W. Meachen, 2/15/2015, Connecticut, 84, 1967
- Samuel Allen Morford, Sr., 12/8/2019, Nebraska, 79, 1990
- James W. Parry, 6/16/2019, West Tennessee, 90, 1986
- Kenneth M. Perry, 7/11/2020, Rochester, 80, 2008
- Barbara Ramsay, 5/13/2020, Toronto, 82, 2005
- Allen R. Ruth, 1/1/2016, Southwest Florida, 77, 2003
- Edith Sewell, 8/8/2020, Hawaii, 89, 1985
- Gerald E. (Gerry) Shaon, 8/13/2020, California, 79, 1994
- Ned Allen Simmons, 8/14/2020, Georgia, 97, 1990
- Kenneth Sims, 5/5/2020, Southeast Florida, 77, 2001
- Gay Craggs Walser, 6/30/2020, Western New York, 83, 1984

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

## CONGRATULATIONS NEW DEACONS!

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

More photos  
on page 4.

1/28/2020	Florida	Lydia Bush	7/18/2020	Fond du Lac	Nicole Misoni Beeck
6/13/2020	Maryland	Laura Carpenter, Denise Schiavone, Kathleen Smith-Jones	7/19/2020	Oregon	Linda Lee
6/13/2020	Mississippi	Tim Adams	7/29/2020	Newark	Sun-Hwan Spriggs, Virginia Whatley
6/20/2020	Colorado	Debbie Womack, Gary Darress, Michael Williams	8/1/2020	Chicago	Diane Luther
6/20/2020	Milwaukee	Bramwell Richards	8/1/2020	Maine	Jean Cavanaugh
6/20/2020	New Westminster	Leah Skuro	8/8/2020	Arizona	Amy Bryan
6/20/2020	N. California	Laurie Warren	8/28/2020	N. California	Marcia E. Hansen
6/27/2020	Rhode Island	Michele Adamo	9/10/2020	Oregon	Tricia Gates Brown
6/28/2020	Central Gulf Coast	John Kendall, Rachel Iversen	9/12/2020	Northwest Texas	Tammy Breitbarth
6/30/2020	Minnesota	Mary Anderson	9/12/2020	San Diego	Cindy Campos
7/9/2020	W. North Carolina	Kevin Wayne Todd	9/12/2020	Vermont	Jon Ross
7/11/2020	E. & W. Michigan	Elizabeth Kinsey, Micheal Hueschen, Wendy Pearson			



Bramwell Richards.  
6/20/20. Milwaukee.



Tricia Gates Brown,  
9/10/20, Oregon.



Marcia Hansen. 8/26/20.  
Northern California.



Bishop Michael Hanley with  
Linda Lee. 7/19/20. Oregon.



Jon Ross with his wife Chelsea and  
daughter. 9/12/20. Vermont.