



Diakoneo

GREEK: TO BE A SERVANT; TO SERVE

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

FEBRUARY 2015



IN THIS ISSUE

Ministry of Reconciliation	1
From the President	2
From the Executive Director	3
Deacon Publications	5
Archdeacon & Deacon Directors' Conference 2015	6
DOTAC	8
The Pension Fund	9
News From AED's Board	10
Ordination Photos	11
Diocese of St. Ives	13
Newly Ordained	16

Visit AED online at
www.episcopaldeacons.org

Become a member of AED -
Support our work & mission!

AED ON SOCIAL MEDIA

Like AED's Facebook [page](#)
Join AED's Facebook [group](#).

[Sign up](#) for AED's
e-newsletter

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

CELEBRATION OF NATIONAL COMING OUT DAY



A Missional Ministry of Reconciliation

BY DEACON ANTHONY KELLER

2014 marked the 10th year offering a "Celebration of National Coming Out Day (a service of Stories, Music & Prayer)." I created the service when I was a lay person at St. Wilfrid of York, Huntington Beach as a member of EFLAGS (Episcopal Fellowship of Lesbians, Gays, and Straights), a ministry at St. Wilfrid's working towards reconciliation amongst not only the church community, but the GLBT people at large.

The idea for the service came about in 2004, a contentious year, with the Anglican Communion up in arms over the consecration of Gene Robinson. The Diocese of Los Angeles saw three churches break away including the church which had at one time created St. Wilfrid as a mission.

I found myself marching with people from St. Luke's in Long Beach at the city's Pride

As Deacons, we are in a position to create liturgies which can empower people to bring the best of who they are to the church, and to open a space for people to educate the church about the needs, hopes, and struggles of ordinary individuals. The diaconate, unencumbered by Eucharist, has a unique opportunity to engage in creative liturgies.

Parade. Our marching group included young and old, partnered and single, mothers, aunts, grandmothers and children. In my mind the group was a visual image of what the Kingdom of God might be; united people committed to one's wellbeing, walking with joy and peace representing unity and diversity.

As we made our way down the street I saw a group of young men standing together, all of them trying to act cool with a disinterested expression on their faces but one – who turned out to be a

Continued on page 4



FEBRUARY 2015

AED is a membership-funded association of persons and dioceses working for the diaconate and servant ministry within the Episcopal Church, USA, and Anglican Church of Canada.

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

OFFICERS

Dn. Tina R. Campbell, President
Dn. Lauren Welch, Vice President
Dn. William Joyner, Secretary
Dn. Michael Kitt, Treasurer
Dn. Pamela McAbee Nesbit, Past President

BOARD OF DIRECTORS

Mr. John Cumming
The Rt. Rev. J. Michael Garrison
Dn. Maureen Hagen
The Rev. Canon Kate Harrigan
The Rev. Carol Jablonski
Mr. Tom Lutes
Dn. Pamela McAbee Nesbit
Dn. Janet MacNally
Dn. Geri Swanson
Dn. Heather MacEachern, liaison to
the Association of Anglican Deacons
in Canada (AADC)

STAFF AND LIAISON OFFICERS

Dn. Lori Mills-Curran
Executive Director
lmci@aol.com

Dn. Anne Pillot
Communications Director, Editor,
Web Deacon
communications@episcopaldeacons.org

Dn. Jo Weber, Membership Director
Membership Office:
PO Box 1160
Los Gatos, CA 95031-1160
membership@episcopaldeacons.org

FROM THE PRESIDENT

"Walk in Beauty"

Harmony and the diaconal life

BY DEACON TINA CAMPBELL



As I write, I am aware that this is my last column as your President. The new Board members take office and Dn. Lauren Welch moves from VP to President in March. In 2013, I decided to title the President's column "Walk in Beauty". (Each AED President has chosen a favorite phrase for their article title.) The phrase is a reference to my Navaho heritage on my mother's side. To "walk in beauty" is to abide in a kind of harmony between humankind and their environment. It seemed an apt phrase for diaconal life which holds up a vision of harmony and the holy reign of God, and which strives to help usher in God's reign of peace, justice and love.

Transitions like this invite some review and reflection. Much has happened since Past President Pam Nesbit entrusted me with the official gavel at our swearing-in ceremony in New Orleans. I was blessed to have had a hand in planning our 2013 triennial with presenters Eric Law, Sarah Eagleheart and Katrina Brown. (Who will forget the incredible storm that came on us during our Opening Liturgy?) Executive Director Susanne Watson Epting left us and for the first time we launched an actual church-wide search to find a replacement. After numerous applications, emails, and interviews we were thrilled to find our present Executive Director, Lori Mills-Curran, who has brought her skills to bear in helping our Association live into its mission - To Engage the Diakonia of all Believers and to nurture leadership within the diaconal community. We also hired our Communications Director, Dn. Anne Pillot, who has revamped our publications and (upcoming) website to rave reviews. I was also fortunate to represent us at the triennial of the Association of Anglican Deacons in Canada, which was held last summer in Halifax, Nova Scotia. The Canadian deacons and their Primate were so welcoming and enthusiastic about our shared diaconal ministry.

I will not be leaving the AED Board. In our polity the Past President remains on the Board for two years. There is much to look forward to in our Association. Lori's participation in the Lake Institute Faith and Giving training promises to help us increase membership, visibility, and funding. We continue to host the annual Archdeacons/Deacon Directors' conference, and plans for our 2016 triennial in Minnesota are moving forward. Formation and Continuing Education are areas we continue to influence. We will look for ways to have our voice heard at General Convention and we will continue to raise awareness and understanding of the Diaconate and the diaconal ministry of the Church.

I am immensely appreciative of the opportunity to exercise leadership in our Association. Thank you for your prayers, support, emails and conversations. Thank you for your part in our shared ministry in this Church we love. I conclude with the closing phrases of Navaho prayer:

It is finished in beauty.
It is finished in beauty.
It is finished in beauty.
It is finished in beauty.

News to share?

Deacon events? New ministries? Read a good diaconal book? Are you part of collaborative projects between deacons, parishes or dioceses?

We're always interested in hearing what you're up to - and so are other deacons. If you have news to share, please contact the editor at communications@episcopaldeacons.org.

Important questions invite new discussions

BY DEACON LORI MILLS-CURRAN

Last fall, AED held its first board election since I have been Executive Director. One of the things that AED tries to do regularly is solicit input from its members, and we included space on the ballot for that. We asked: "Is there anything you'd like us to keep in mind as we continue to develop and hold a vision for the church-wide community of deacons?"

Of the 25 comments we received last year, by far the most common fell into three areas of practical concern:

- Can AED provide help to foster young vocations?
- Can AED provide help for diaconal training and formation?
- Can AED help the church to support deacons in financial matters, including assisting access to our denominational pension plan and medical insurance?

In this and future issues of Diakoneo, we will have materials related to all of these matters.

In regard to fostering young vocations, we will have an update on our ongoing work to harvest the learnings from our pilot program, *The Seven*. *The Seven* was a three-year program designed to gather young adults for a period of intentional vocational discernment under the mentorship of a deacon. This program's grant has ended, but Coordinator Kyle Pederson, alum/new AED Board Member Tom Lutes and I have developed a plan for a year-long series of online and in-person meetings to assess learnings. Our goal will be

to glean learnings from the pilot and prepare specific guidelines for implementing such projects on a local level. Look to the May 2015 Diakoneo for a further report.

In regard to helping provide assistance for diaconal formation, our March 2015 Archdeacon and Deacon Directors' Conference will address Emerging Paradigms of Collaborative Diaconal Formation. We hope to review the Iona Initiative of several southwestern dioceses, the new Province I program, the GTS/Diocese of Pennsylvania partnership, the collaborative work of the dioceses of Virginia, and the California School for Deacons at CDSP. See pages 6-7 in this issue of Diakoneo for information on registration, which opened in January.

Finally, in this issue, I take up for significant public diaconal discussion the issue of diaconal access to denominational benefits. Are deacons eligible for inclusion in the Church Pension Fund? Should they be? Has the world of pensions and insurance changed so that concerns differ from previous eras? What are the justice, spiritual and practical issues? Does eligibility compromise the spiritual underpinnings of diaconal servant leadership? Could there be push-back, should deacons access benefits, that will damage the diaconate? The conversation comes out into the open in this issue.



calendar what's coming

ARCHDEACON/DEACON DIRECTORS' CONFERENCE

March 19 - 22, 2015

San Antonio, TX

See page 6

78TH GEN'L CONVENTION

June 25 – July 3, 2015

Salt Lake City, Utah

www.generalconvention.org

DOTAC (Diakonia of the Americas and Caribbean)

October 21-25, 2015. Brazil.

See page 8. Details to come.

2016 DIACONAL ASSEMBLY

June 16-19, 2016

Oak Ridge Hotel & Conference Center, Minneapolis, MN

Details to come.

DIAKONIA WORLD ASSEMBLY

June 28-July 5, 2017

Chicago, IL

Details to come.

Photos



The New England Deacons Network conference, Oct. 4, 2014: Keynoter Susanne Watson Epting, Organizer Aaron Perkins, AED Executive Director Lori Mills-Curran. Susanne shared her insights on the waves of diaconal theology in TEC at a two-day event in Framingham MA, which four Prov. I bishops attended.



Go green!

Save AED \$2.25 per issue

Members can receive *Diakoneo* by email, as a color pdf. To elect this option please send a note to membership@episcopaldeacons.org.



**Sign up for AED's
monthly e-news** at
www.episcopaldeacons.org

messenger from God. I recall that the young man took a step back, raised his hand up to his chest and with a shy, childlike manner, waved to us with a meek and nostalgic smile. I noticed he was trying to hold back tears.

Amongst all the noise, the cheering, the thump-thump of countless bar floats, God choose to reveal the spirit of longing, hope and vulnerability from an early 20-something young man standing on the curb in the middle of a Gay Pride parade. I figured out my call was to reach out to those who expressed this longing, desperately aching for recognition; a validation of the spiritual person trapped within the expansiveness of regret, taking a misguided inclusive hermeneutic, changing something bad into good.

The logical day to hold an event was National Coming Out Day, which takes place yearly on October 11. It was a good date as the church calendar was reasonably free from conflicting dates. There was no secular conflict as well, especially at the beginning of October, far enough from the distractions of Halloween.

National Coming Out Day held theological implications as well. The church, at its best, is present during transitions in life. The church should be a part of all transitions from birth until death and everything in between. Some transitions have been captured through liturgies of all kinds from adoption, to the passing of childhood through changes brought about by age. (*Changes: Prayers and Services Honoring Rites of Passage*, Church Publishing, 2004) The church should also celebrate the transition of full acceptance of one's orientation or gender identity, honoring theological aspects found in the baring of truth; truth shown in the reality of honest living, free from guilt and exile.

A three part liturgy of story and prayer

Our liturgy for National Coming Out Day is in three parts plus a hybrid evening prayer service with music. Part one involves a series of gathering prayers which sets up the next section based upon people's stories. Three or four people share their coming out story as it has impacted their faith journey. Between each story a choir, made up from the best singers throughout the diocese, sings an anthem which allows people time to reflect upon each story. Life accounts shared have sometimes been quite dramatic, and at other times joyful and encouraging. I only ask my speakers to tell the truth and I've been lucky enough to say that our many people sharing their lives have done so with dignity and trust. After the sharing of stories a passage from scripture is read, followed by a homily by the presider which has been a priest, or on some occasions one of our Suffragan Bishops.

Up at the high altar, on either side of the Christus Rex candle lit at the beginning of the service, are two candles which are named the Candle of Pain and the Candle of Hope. After bidding prayers, people are asked to write their own prayers on slips of paper handed out prior to the service. As the choir sings an anthem people are asked to bring them up to one of the candles. After all the prayers are placed in two plates, the officiant blesses the prayers with the flame transferred from each candle, and the prayers are set aflame (we use magic flash paper which consumes the prayers in a large flame!) After their prayers are offered to God, the service ends with closing prayers and a final hymn.



What moves me each year is the participation by laity. Much of the service features people sharing their lives, the choir sharing music, and the people leading bidding prayers, and finally participants offering their deepest thoughts to God. When people share their coming out stories they are teaching the church and us, as clergy, to listen and learn. After the service, a grand reception is held with members of St. Luke's acting as conversation leaders at each table encouraging people to continue the sharing of life stories. Moving out of the church does not mean the liturgy is over, but takes place in another space.

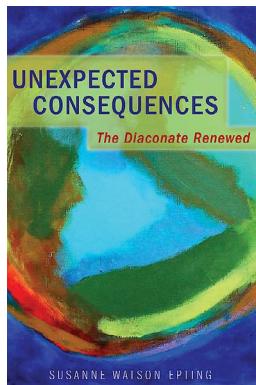
Transformation & Reconciliation

Over the years I've seen a mother and daughter reconciled during the service. A woman once shared that she was ejected from a convent for identifying as a lesbian, and that this was the first time she had felt her soul in 40 years. This service has welcomed back to the church many who have been absent for much of their lives. We have had many straight couples coming to the service because it speaks to them about authenticity, and because the music sung creates a space to rest in holiness.

With gains made politically throughout the country with regard to same-sex marriage, I have thought that we may not need this type of service, but as long as Los Angeles continues to attract runaways from other parts of the country, where young people are forced to flee prejudice or bullying, we as a church must continue to show those out in the world that we rejoice in people's lives just as they are, sharing God's love of humanity in all its forms, sprinkled with a plea for distributive justice which begins by rejoicing in people just as they are; or to quote from our service, "We meet tonight as women and men: sexual and whole, human and flawed; In our humanity we bring our desire: for relationship with God, for relationship with others; We bring our differences and diversity and celebrate them"; to which the people respond, "We Are Church!"

"I've seen a mother and daughter reconciled during this service."

Anthony Keller is deacon and parish administrator at St. George's Church, La Canada, in the Diocese of Los Angeles. He is Associate for Pastoral Care, EFM Mentor and regularly creates Missional Liturgies. With a background in music composition, he will be unfolding a new Passion for choir, soloists, keyboard, oboe and cello to be sung Good Friday, 2015.



BOOKS

Unexpected Consequences - The Diaconate Renewed

BY SUSANNE WATSON EPTING

Times change, and the Order of Deacons in the Episcopal Church has not remained static. While the book seeks to update contemporary knowledge about deacons, it also shows how the diaconate may be well positioned to lead the church into change that cuts across governance, formation, and ministry. (*Cokesbury*) **Due out May 1, 2015.** Available for pre-order from Cokesbury (www.cokesbury.com)

MANUSCRIPT

The Diaconate Renewed: Service, Word and Worship

BY CANON D. MICHAEL JACKSON

*The Diaconate Renewed:
Service, Word and Worship*

Canon D. Michael Jackson

Deacon at St. Paul's Cathedral, Regina, Saskatchewan
Diocese of Qu'Appelle
Anglican Church of Canada

2014



© Michael Jackson 2014

Canon D. Michael Jackson, a deacon in the Diocese of Qu'Appelle, Anglican Church of Canada, has written an expansive look at the diaconate including its history, revival, current issues, formation and liturgical role. Download the full report on AED's website at www.episcopaldeacons.org.



MEMBER SPOTLIGHT

Why I'm a member of AED:

Deacon Pamela Nesbit

"I am a member of AED because deacons need community and support. AED has been central in the creation and definition of the modern diaconate, by bringing us together across the church and by creating the infrastructure through which we are defined. We have canons for deacons because of the work of AED, and that gives us the authority to take our place and promote our ministry. AED is also the place where I am able to get together with my brother and sister deacons across the church."



Why are YOU a member of AED? Send your answer to communications@episcopaldeacons.org and we'll include it in upcoming materials.



COMPILED BY DEACON ANNE PILLOT

This information is reprinted from IRS Publication 526. Please consult the IRS website and/or your accountant for more information.

Out-of-Pocket Expenses for Donated Services

Charitable deductions should only be taken if you are not employed in any capacity by a parish or diocese. If you are employed, you should be reimbursed by them.

Conventions. If a qualified organization selects you to attend a convention as its representative, you can deduct your unreimbursed expenses for travel, including reasonable amounts for meals and lodging, while away from home overnight for the convention. You cannot deduct personal expenses for sightseeing, fishing parties, theater tickets, or nightclubs. You also cannot deduct travel, meals and lodging, and other expenses for your spouse or children. You cannot deduct your travel expenses in attending a church convention if you go only as a member of your church rather than as a chosen representative. You can, however, deduct unreimbursed expenses that are directly connected with giving services for your church during the convention.

Uniforms. You can deduct the cost and upkeep of uniforms that are not suitable for everyday use and that you must wear while performing donated services for a charitable organization.

Church deacon. You can deduct as a charitable contribution any unreimbursed expenses you have while in a permanent diaconate program established by your church. These expenses include the cost of vestments, books, and transportation required in order to serve in the program as either a deacon candidate or an ordained deacon.

In 2014/2015 the IRS mileage rate for charity is .14 per mile.

For more information visit <http://www.irs.gov/publications/p526/ar02.html>. Go to "Contributions You Can Deduct / Out-of-Pocket Expenses in Giving Services".

Anne Pillot serves at two parishes, as a regional deacon in the Diocese of Ohio. She is an independent graphic designer and the Communication Director and webmaster for AED.



One-on-one conversations at last year's ADDD Conference

The 2015 Archdeacon & Deacon Directors' Conference

March 19-22, 2015 • San Antonio, Texas

Registration is now open for The Association for Episcopal Deacons' annual **Archdeacon and Deacon Directors' Conference**, to be held March 19-22 in San Antonio, Texas.

Each year this event is designed to directly address concerns raised by participants the prior year. This year's theme is: Emerging Paradigms for Collaborative Diaconal Formation. Panelists from several collaborative programs will elaborate on their formats, and be available for informal consultation. We hope to address: The Iona Initiative of several southwestern dioceses, the new Province I program, the GTS/Diocese of PA partnership, the collaborative work of the dioceses of Virginia, the collaborative California School for Deacons (an effort of several CA dioceses), and the Kemper School in the Midwest.

As always, an extended period of Open Space Technology will be offered. Open Space is an effective method of facilitation which leads to profoundly productive conversations concerning the challenges you have in ministries with and for deacons. Bring your ideas and concerns for meaningful interactions with your peers. (View a pdf explanation of Open Space Technology via the registration page on www.episcopaldeacons.org.)

Also planned is AED's first ever interactive presentation by a representative from the Church Pension Fund, concerning deacon taxes and pension eligibility.

Additional brief updates will address:

- How to use our newly launched website to enhance your own ministry.
- A report on AED's on-going work to develop robust diaconal formation competencies.
- Next steps for AED's The Seven program for young adults.
- AED's preliminary plans for General Convention, with an invitation to participate.

The event begins at 4 PM Thursday and ends at 11:45 AM Sunday.

The Preliminary Conference Agenda and registration details can be found on page 7.



The Riverwalk

The number one tourist attraction in Texas, this public park is open 365 days a year, lined with individual businesses composed of restaurants, hotels, attractions and more.

Interesting facts:

- 1736: Construction of the first bridge to span the San Antonio River.
- 1845: Texas is annexed into the Union.
- 1926: The Conservation Society takes commissioners on canoe rides to show them the river and convince them to save it. It worked.
- 1941: River carnival and night parade.

*Photo & info from
www.thesanantonioriverwalk.com*

Continued on page 7

Registration requires TWO STEPS: ***Until both steps are done, your registration is incomplete.***

►STEP 1: AED Program/Meals Registration

Register online with AED at www.episcopaldeacons.org or [here](#). Program fees are payable to AED.

Costs and Details: Program fees for the event are \$300. This includes welcome reception (cash bar), event sessions, hearty coffee break fare, two lunches and two dinners, including a festive Mexican Buffet. Unfortunately, program financial commitments dictate that **after Feb. 15, no program fee refunds of any kind can be given.** (To inquire about refunds **before** Feb. 15, contact Lori Mills-Curran at lmcii@aol.com or 508.873.1881.) **Note:** Conference fees appear higher than last year, but meal costs are structured differently. Every effort has been made to keep costs the same.

►STEP 2: Holiday Inn Lodging Reservation

Lodging is reserved online directly with the [Holiday Inn](#), using the link on AED's website or by calling 1-210-225-3211 and asking for the conference rate. Lodging costs are payable to the Holiday Inn. **All lodging arrangements will be handled solely by Holiday Inn.**

Costs and Details: Conference rate lodging for single or double occupancy (including a full American Breakfast) will cost \$110 per night (which can be split between two attendees who book together.) Additional state and county taxes of 16.75% apply. (Lunches and two dinners are included in your Program fee.) **These discount rates are only guaranteed until Feb. 15, and AED must be mentioned at booking to obtain the conference rate.**

Since all lodging arrangements will be handled solely by Holiday Inn, AED cannot offer lodging refunds, arrange roommates, guarantee rates, or the like. Conference rates **will be honored for three days on both sides of the event;** confirm rates for additional days when booking. **Note:** We believe AED has negotiated the best deal for BOTH lodging and meals. Lower rates you may be quoted by staff or on-line will not include these costs.

Amenities and attractions: Lodging at the Holiday Inn includes: private bath, one or two queen beds, complimentary shuttle service (Tues. to Sat.) to all attractions within a 3-mile radius, including the famous San Antonio Riverwalk, the colonial-era Market Square and the King William Historic Area. Guests receive free parking, free in-room wireless internet, standard HD TV channels, in-room microwave and refrigerator. The Inn also hosts a full-service restaurant and lounge, a whirlpool and Fitness Center.

Late registration after Feb. 15 but before Mar. 10: It may still be possible to register for the Conference after Feb. 15. **Check with Laura Pena at the Holiday Inn first for lodging availability and rates,** then register with AED online and pay Program/Meals fees. **All late AED Program Registration fees are non-refundable.** Holiday Inn policies control lodging cancellation arrangements and refunds, if any.

Transportation to the Holiday Inn: The Holiday Inn Market Square does not provide a free hotel shuttle. Cab fare should run about \$35 per carload, one-way. Shuttle service is available through GO Airport Shuttle at \$34 round trip with fuel surcharge. Be aware that Holiday Inn Market Square is at the end of the shuttle route, and allow sufficient time for the ride. Book online using the link on AED's website, episcopaldeacons.org.

Helpful links for area information



Holiday Inn website with complete lodging details:

<http://www.holiday-inn-san-antonio.pacificahost.com/>

Area Attractions:

<http://www.holiday-inn-san-antonio.pacificahost.com/tourist-attractions-en.html>

Historic Market Square:

<http://www.getcreativesanantonio.com/ExploreSanAntonio/MarketSquare/HistoryCulture.aspx>

The Alamo:

<http://www.thealamo.org/plan-a-visit/index.html>

River Barge Tours (one of USA Today's Top Ten Boat Rides in the US):

<http://riosanantonio.com/rivertours/>

PRELIMINARY AGENDA

Archdeacon & Deacon Directors
Conference 2015

Thursday, March 19

1:00 PM	Conference Registration Table Opens
3:00 PM	Hotel Check-In Allowed (Make early check-in request at booking.) New Attendee Orientation
4:00 PM	Welcome Reception
5:00 PM	Dinner
6:00 PM	Opening Session
8:15 PM	Compline

Friday, March 20

9:00 AM	Opening Prayers, First Session
10:15 AM	Break
10:30 AM	Second Session
12 noon	Lunch
1:00 PM	Third Session
2:30 PM	Break
3:00 PM	Fourth Session
5:00 PM	Dinner on your own and evening free to explore area attractions.

Saturday, March 21

9:00 AM	Opening Prayers
10:00 AM	Open Space Technology Session
12:30 PM	Lunch
1:30 PM	Open Space Technology Session
3:00 PM	Break
4:00 PM	Eucharist
5:00 PM	Mexican Buffet Dinner (Extra tickets available for purchase when paying conference fees to AED.)
7:30 PM	Evening Session

Sunday, March 22

9:00 AM - 11:45 AM	Opening Prayers / Last Session
12 Noon	Hotel Check-Out Deadline (Make late check-out request at booking.)



Nurturing the strength of diaconal communities

BY DEACON PAM NESBIT, AED REPRESENTATIVE TO DOTAC

DOTAC (Diakonia of the Americas and Caribbean) is that part of the World Diakonia Federation that represents the western hemisphere. It includes diaconal organizations from Brazil to Canada and from Anglican, Lutheran, Methodist and Presbyterian churches. As a member of DOTAC the Association for Episcopal Deacons sends a representative to the annual meetings of the Central Committee. That representative is me. We met last September at the Joy Hollings Center near Omaha, Nebraska.

The purpose of DOTAC is to provide communication and contact among organizations of diaconal ministers. We spend much of our time learning about the various understandings and manifestations of diaconal ministry in our various countries and denominations. I have been on the Central Committee for several years and I am finally beginning to really grasp the differences.

Deacons/Deaconesses

There are two types of diaconal ministers represented in DOTAC – deacons and deaconesses. Deacons are ordained and are called to lead the church into diaconal ministry, or as we in AED say, to engage the diakonia of the all believers. These include Episcopal deacons, deacons in the Anglican Church of Canada, Methodist deacons and Lutheran diaconal ministers in both the ELCA and the ELCIC (Canada). Although the latter are not ordained, they are called to leadership of diaconal ministry. Deaconesses (which now include women and men) are lay people called to diaconal ministry in community. Their call does not necessarily include raising up the ministry of others. As the call to diaconal leadership is central to our vocation, the call to community is one of the defining features of deaconesses. These include ELCA deaconesses, Lutheran Deaconess Association deaconesses (and now deacons) and Methodist deaconesses and home missioners.

Local Diaconal Ecumenism

We are looking for ways for diaconal ministers of all kinds to work together for the good of the communities in which we live. DOTAC is able to offer contact information for diaconal ministers of all kinds within communities all over the United States and Canada. I am hoping that in 2015 we can set up a pilot project for Local Diaconal Ecumenism – a community project of deacons and deaconesses from all denominations. If you are interested in making that happen in your community please contact me at pamelamnesbit@gmail.com.

DOTAC "...provide(s) communication and contact among organizations of diaconal ministers."

COMING DOTAC EVENTS

DOTAC ASSEMBLY OCTOBER 2015, BRAZIL

The next DOTAC assembly will be held in Porto Alegre, Brazil from October 21-25, 2015. The cost, which includes room, board and the conference, will be \$850. As of this writing, five deacons from AED will be attending! This is a great increase in our participation in this event.

DIAKONIA WORLD ASSEMBLY JUNE/JULY 2017, CHICAGO

The next assembly of diaconal ministers from around the world will be held in Chicago from June 28 - July 5, 2017. I was privileged to be able to attend the 2013 meeting of World Diakonia in Berlin. It was an extraordinary opportunity to meet wonderful people and to learn about diaconal ministry as it exists in churches and communities all over the world.

Please save these dates and plan to attend.

For more information contact Pam at pamelamnesbit@gmail.com.

Pam Nesbit is archdeacon in the diocese of Pennsylvania and past president of AED.

Deacons in the Pension Fund: Yes or No?



BY DEACON LORI MILLS-CURRAN

When I was ordained in 1988 in the Diocese of the Rio Grande, I was told that I would be receiving communications from the Church Pension Group (CPG), but need not respond. Over the years, I did receive a few but, like most deacons, I threw them away.

In 2001, I got a paid church job in Massachusetts. The job was advertised for laypeople. I was not even licensed as a deacon in the relevant diocese. The parish treasurer tried to enroll me in the lay pension plan, but was told that canon law forbade it. To CPG, he was told, “A deacon was a deacon was a deacon,” transitional or not. So I was enrolled in the clergy pension fund, and started to earn accredited years of service. I will have a “defined benefit” pension, including extras like small annual cash bonuses and certain medical benefits post-retirement. It has become significant in my planning.

CPG’s functions are often misunderstood by deacons and many resent their lack of access to it. CPG does have complicated eligibility rules that cannot be easily summarized. But I believe assumptions about CPG’s complexity impede deacons from accessing benefits to which they are fully entitled under canon law. My experience is that

“It is likely that many deacons are eligible for CPG benefits but have never explored them.”

CPG is eager to explore options with us.

One of CPG’s most misunderstood functions for TEC is a completely non-pension related function. It serves as our official Registrar of Ordinations. All deacons should be registered with the Registrar, but in the early days of the renewal of the diaconate, many dioceses did not register them. Today, it is believed all do. But I have been informed that 200+ living deacons still have never been registered. Is it an oversight, or related to lingering theological ambivalence about whether deacons are really ordained? It’s unclear. But my answer (and CPG’s) as to whether deacons should be registered as clerics is a resounding “Yes!” TEC needs to keep track of all her deacons.

If a deacon is registered, does that automatically render the deacon eligible for a pension? Yes, in the sense that a necessary first step has been taken. But assessments need to be paid to activate their pension account. CPG was founded to address a denominational embarrassment: clerics living off charity after a lifetime of underpaid service. So canons require payment of 18% of the cleric’s church compensation to CPG.

That’s the primary impediment to diaconal eligibility: most are not paid by their parish. And CPG cannot just decide to include deacons. It can’t

Continued on page 10

Board Report

BY DEACON TINA CAMPBELL, PRESIDENT

The AED Board met twice by phone since the last *Diakoneo* was published. November 3rd, the President reported on the Executive Committee meeting in Framingham, MA in September. The Committee had looked carefully at the budget and at the Bylaws and Constitution. Past President Pam Nesbit volunteered to head up a Finance Committee which can help with the budget, review investments and generally revive this important group. Outgoing Secretary Bill Joyner will also continue to serve the Board by leading a Bylaws Committee which is charged with reviewing the bylaws. The Board is aware that these need to be clarified and restated so that they are not in conflict with each other or with our constitution. Anne Pillot and Lori Mills-Curran walked the Committee through the plans for the new website and the Directory.

Treasurer Michael Kitt presented the financial statements which were accepted and then presented a draft budget for 2015. Following Board practice there will be a meeting in December whose central agenda item will be to pass the budget. There followed the Executive Director's report on the current plan for The Seven, the Archdeacon/Deacon Directors conference, and General Convention. Pam Nesbit reported on DOTAC, which will hold a meeting in Chicago in 2017. She hopes deacons in the Chicago area will help with the gathering. Lauren Welch reported for the Triennial Design Committee. It has begun its conference calls and planning.

The staff was asked to leave the call so that the Board could discuss the motion to pay the employee pension contributions, retroactive two years. Pam Nesbit and Lori Mills-Curran had learned of the possibility of deacons

participating in the Church Pension Fund when they attended the meeting of the Fund for the Diaconate. More about this will be explained at the ADDD conference in March, but the Board felt it was necessary for the Association to get its own house in order before encouraging deacons to participate. The Board voted unanimously to make these contributions for its present staff. It was then pointed out that we might do this for past staff members. This action would be addressed in the December meeting since the financial impact was unknown at the time.

December 8 the Board met by phone again and approved the 2015 budget. It also approved the paying of pension contributions for the past two years for the past staff members who chose to participate.

At its meeting in San Antonio in March, the Board will plan the meeting schedule for 2015.

Pension Fund, from page 9

use assessment monies for any purpose other than benefits for the persons designated, no matter how much money has piled up over the years. This is federal pension law, not a subjective devaluation of diaconal vocations. An unpaid deacon complaining that he doesn't have access to a CPG pension is like a person complaining he doesn't have a pension from Toyota when he never worked there.

So is that just the end of the story – like it or lump it, the average deacon should just reconcile him- or herself to exclusion? Not necessarily. Some deacons may choose to explore these options:

- Eligibility kicks in at a very low figure: \$200 per month for three months. So a very minimal amount of compensation might render a deacon eligible. Could a small stipend be provided?
- A deacon paid by a school, hospital, nursing home or institution should enquire about classifying their employment as an "Extension of Ministry." A bishop may certify to CPG with a simple form that a cleric's non-parish employment is related to their vocation. The cleric may then pay their own assessments or have their institution do so, in some cases. The CPG pension may be better than the institution's, so it's worth looking into.

Theological questions remain. Should deacons take steps to access the pension fund? Some argue that deacons' servanthood is incompatible with any compensation. It taints the deacon's spiritual authority, and we are most free to prophesy to the church if financially independent of it.

But other considerations may be surfacing in our current economy. Does restricting deacons' access to benefits have a chilling effect on young diaconal vocations? Might younger candidates be willing to be unpaid but unable to garner benefits from other employment? Similarly, does restricting deacons' access to benefits restrict vocations to those well-off? Does it have an undesirable effect on surfacing vocations among those who share the demographic characteristics of the populations which need our diakonia most?

One thing is sure: It is likely that many deacons are eligible for CPG benefits but have never explored them. Episcopalians from past generations have funded CPG extraordinarily well. Deacons may well desire to explore their options, and work with CPG to create new ones.

Lori Mills-Curran serves at St. Andrew's Episcopal Church in Framingham, MA, where she is Director of Religious Education and involved in founding ProGente Connections, a Brazilian Mission Hub of the Diocese of MA. Lori is the Executive Director of AED.



ORDINATION PHOTOS



Diocese of Southern Ohio,
June 7, 2014. William
Sangrey, Bishop
Breidenthal, Carolyn
Cogar



Diocese of Montana, May 18, 2014.
Marcia Lauzon, Connie Campbell



Diocese of North Carolina, January 25, 2014.
L-R: Bishop Anne Hodges-Copple, Frances
Browne, Sallie Simpson, Meg Finerud
(transitional), Bishop Michael Curry



Diocese of Tennessee, January 25, 2014.
L-R: Charlie Grimes, Bonnie Lloyd, Burns
Rogers, Betty Carpenter



The Anglican Diocese of Ontario,
Canada, March 2, 2014. Lisa
Chisholm-Smith, pictured with her
husband, the Ven. Andrew Chisholm



Diocese of Los Angeles, December 20, 2014. L-R: Guy Leemhuis,
Scott Taylor, Bishop J. Jon Bruno, Dennis Sheridan, Paul Elder



The Diocese of Pennsylvania, January 11, 2014.
L-R: Pat Rubenstein, Jeff Moretszohn, Phil
Geleibter (partially hidden), Robin Robb, Rob
Davidson (who was ordained in 2009), Joan Wiley.



Episcopal Church in Minnesota, December 16, 2014.
L-R: Dawnlynn Greeney, Shannon Preston (transitional),
Cassandra Cook-Quarry, Bishop Brian N. Prior



Diocese of Michigan, June 14, 2014. L-R: Glenn
Morrison, Linda Jean Shafer, Bishop Gibbs, Nicki
Seger (transitional deacon) and Ken Rasnick



Diocese of Pennsylvania, June 14, 2014.
L-R: Dennis Coleman, Karen Kaminskas



Diocese of Florida, February 4, 2014.
L-R: Rick Westbury (rector), Marsha
Evans Holmes, Bishop John Howard

2014 Ordinations

We celebrate with these new
deacons, ordained in 2014.



Diocese of Northern
California, June 26,
2014. Margaret Thor,
pictured with her mother,
the Ven. Cookie Clark



Diocese of Kentucky, June 24, 2014. L-R: Michael Vollman,
Bishop Terry Allen White, Barbara Merrick, Dan Dykstra



Diocese of Northern California, June 14, 2014. L-R: Susan
Reeves (President of the Standing Committee), Kathryn
McLaughlin Wallace, Bishop Barry L. Beisner, Cookie Clark,
Archdeacon

Thank you to everyone who sent photos of deacon ordinations last year. We apologize if your photo was mistakenly excluded.
2015 photos can be sent to the editor, Deacon Anne, at communications@episcopaldeacons.org. **NOTE: Photos reproduce best at high resolution 300 dpi, 3 x 4" or larger. Please use the highest camera setting available.**

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 XXII, November 2014

Hell on Earth

BY DEACON KEITH MCCOY

Recently, an employee in one of our branches, who reports to someone I supervise, sent a message to me through another employee, asking if it would be alright if she came to my church some Sunday. She didn't want to make me uncomfortable or cause any problems. I had a flashback to high school days (“I heard from somebody that she heard that someone else likes you.”), and then I sent back word through the same clandestine channels that I would welcome the employee at St. John's, but that she should count on the rector to handle whatever pastoral needs she might have.

One of the benefits of being a deacon in the community where you live and work is that you get to know the people more completely. One of the drawbacks is that sometimes your secular life crosses wires with your church life, and it produces sparks. Deacon Janice Trippe has encountered one such electric situation.

There is nothing that Dn. Trippe could or should have done to prevent this problem. Neither as a nurse nor as a deacon should she have turned away from a person in need. In fact, she did the right thing by providing some Godly silence, allowing Mrs. Dombrowski the opportunity to speak about that which wasn't spoken of in the past, (and to a great extent in the present as well). Simply listening and not

judging was the proper remedy.

Becoming an adult means learning that, while you can control how you react, you cannot control the responses of others. The deacon cannot correct the inaccurate impression of her patient, except perhaps over time and further conversation. Trippe can't change Father Wojciehowski's opinion, either. He's taken the tail of an elephant and erroneously conjured an entire animal out of it. Whereas the former's mistaken notion is relatively benign, the latter's reaction portends the potential for some nasty outcomes.

So, Trippe needs to prepare a response to correct the misinformation. Mrs. Dombrowski can be guided gently towards the proper recognition of the deacon. As to the priest: first, she needs to write down exactly what happened, in as much detail as she can provide. A written record will hold up somewhat against the priest's verbal complaint.

Second, she needs to pick up on her colleagues' offer of support. It's been my experience that when a problem situation comes to my attention, there is frequently (but not always) a pattern of escalating behavior over a period of time. The lack of any reported history will indicate to me that the reported incident is a one-off. If Trippe's colleagues and supervisor can report that Janice has never done anything like this before, and that the accusation sounds so unlike her, it will weigh heavily in her favor.

Third, she should call her rector, tell her what

transpired, and prep her to say a good word to the hospital CEO. A word from another supervisor, and one parallel in authority to the complainant, will help to tip the scales further towards a right decision.

If the hospital CEO is a fair person, he will weigh the evidence, find that the priest of St. Hedwig's over-reacted to a comment from an elderly patient, and send him off with an assurance that the CEO will handle it. And handling it will mean contacting Nurse/Deacon Trippe, telling her that there was a complaint and to be a little careful in the future, and thanking her being so caring.

It's always important to document troubling incidents in writing, as soon as one can. Whether it is bad behavior encountered or a disturbing comment heard, putting it down on paper helps to recount the details while the memory is fresh. For those who work in difficult situations on a regular basis, keeping a diary would be a useful practice. In that way, you can develop a trail for others to follow.

If an accusation gets thrown at you, be prepared to feel on the defensive. It's natural: you're surprised, attacked, and not in control. The best way to regain some balance in such a situation is to combat that accusation with better information. The more actual information you can provide, the less weight mere opinions will hold.

When life gets complicated, simplify it with the facts.

Chapter XXIII

The Lost Sheepdog

BY DEACON KEITH MCCOY

Leaving her school one afternoon, Melanie Spunk, also Archdeacon of the Diocese of St. Ives, checked her phone messages and noticed a call from the Diocese. She got into her car, tapped in her PIN, and heard the voice of Bishop Strozzapreti. “Melanie, it's the Bishop. I was going over some files here with the COM chair, and came across a deacon by the name of James T. Hayes. No one here seems to know who he is. Could you give me a call back and clue me in on him. Thanks”. Click.

The archdeacon hadn't heard that name before, either, and puzzled over it on her way home. Once there, she emailed some of the senior deacons, and sent a message to the bishop saying she was looking into it.

Continued on page 14

Three days later, Spunk got a message from a retired priest, who wrote that the deacon in his parish had forwarded the original email to him, which jogged his memory a little. All the priest could remember was that the deacon had been an “experiment” back around 1980, by the then-diocesan bishop, Wilbur Frost. The priest went on to write that Frost and the deacon, shortly after ordination, had a very public falling out, and the deacon then disappeared. The writer concluded by saying that he thought the deacon came from one of the Riversides.

Further emails and phone calls produced nothing else, so the archdeacon paid a visit to the South Riverside Public Library to scroll through the microfilm of the local newspaper. The first article Spunk found was about a young man by the name of James T. Hayes, being ordained to the “permanent diaconate” by Bishop Frost at the (now defunct) church of St. Andrew’s, South Riverside. “Deacon Jimmie” was supposed to be the vanguard of a new kind of ministry, which the bishop promised would reinvigorate beleaguered neighborhoods and dying parishes.

A few months further along in the old paper brought another headline: “Bishop Fires New Minister”. The article reported that Frost had terminated “Deacon Jimmie” for insubordination and misuse of funds, and promised that an investigation would be forthcoming. The deacon was quoted to the effect that the bishop and his church were all frauds and “whited sepulchers”, and would be the downfall of Christianity. Nothing else appeared to be written, though the archdeacon toiled through the rest of the year’s issues.

A Google search was more helpful. It turned up some recent references to a Deacon Jimmie Hayes and a Church of the Wholesome Community, located in the same town. After reporting her latest information to the Bishop, Melanie went off the next Saturday to find this absent deacon.

South Riverside was a rather small community, so it was not hard to find the storefront that was the home of the Church of the Wholesome Community. It was barely a block away from old St. Andrew’s, now a Hindu temple. After examining the range of flyers taped to the windows that announced just about every cause one could imagine in current society, Melanie opened the door to this “church”.

Her eye was immediately drawn to the worship space in the back of the store. A large green cross was placed in front of a yin/yang symbol, and flanked by primitive paintings of Nelson Mandela and what she guessed was Jesus Christ. A chalkboard on one wall listed an alphabet soup of meetings for ESL, AA, GA, ACLU, and initials she had no clue about. A motley assortment of furniture and magazines occupied the front part of the space.

A voice to her left interrupted her wondering: “What can I do for you, sister?” The archdeacon turned to face a gaunt figure in jeans and an L.L. Bean shirt, and sporting a long gray pony tail. “Are you Deacon Hayes?” Melanie asked. To which the figure replied, “Sure am. Who wants to know?”

Melanie introduced herself and the purpose of her visit, to which Hayes doubled over in laughter. “All these years, and you guys are finally hunting me down? Did I skip out on my pledge or something?”

So the two sat down, and Melanie listened as the long-lost cleric recounted his rise to holy orders and his rapid descent into Episcopal oblivion. Hayes had been a conscientious objector during the later stages of the Vietnam War, and, feeling a spiritual urge, had gone off to seminary after college. Upon graduation, he got a cheap apartment and a teaching job in South Riverside, and started hanging out at St. Andrew’s. He pitched in wherever needed, and began a discussion group for unemployed vets.

Bishop Frost, a man of boundless enthusiasm for any idea which strolled in front of him, visited the church one Sunday, and the two got to talking about the needs of the down-trodden little town. The bishop had just been reading up on the restoration of the diaconate and saw in Hayes a model for just such a local effort. Over the next few months, Frost whisked his prototype through confirmation and the canonical process, and within the year, Hayes had been ordained and installed as the barely stipendiary deacon-in-charge of St. Andrew’s. More than one press release and photo op were produced over this new arrangement.

But the love affair between bishop and deacon quickly headed south. The deacon proposed using the rectory as a halfway house, and started to sell off the antiquated pews and seldom used silver to create a feeding program in the nave of the church. A few squawks from the families of long gone parishioners, coupled with phone calls from some nearby priests worried about this radical change in ministry, prompted Frost to yank on Hayes’ leash. The deacon persisted, the bishop insisted, and it all came to a crashing, screaming end at a vestry meeting one night. Hayes rented the storefront the next day, eventually bought the building, and the rest was, as they say, a life of service.

“If you’re here to get me to come back, tell ‘em to go to hell,” chuckled the renegade deacon. “I found my calling. I use the Prayer Book for our services, our space for the community, and the poor have the Good News preached to them. Who needs a bunch of committees and processions to do this?”

Spunk told Hayes that she was impressed by what she had seen and heard, and was glad to get to know him. Promising to stay in touch, they shook hands and moved towards the door. As the archdeacon headed out, a young Asian couple entered and was greeted warmly by the resident deacon.

Melanie left the Church of the Wholesome Community and drove home, wondering what to tell the bishop, and wondering also if she should encourage this forgotten deacon to come back to the establishment fold, or let him continue to roam free with his unique and beyond-the-bounds ministry.

What would you do? Please send responses with your take on rectifying the matter to kmccoy1@optonline.net or 14 Second St., Edison, NJ 08837. 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.

membership in AED

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

Additional benefits of membership include:

- 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.

social media

Like AED's Facebook [page](#).
Join AED's Facebook [group](#).

Sign up for AED's enewsletter at www.episcopaldeacons.org

Anglodeacons Yahoo Group at groups.yahoo.com/neo/groups/anglodeacons/info

Join the LinkedIn group:
Anglican Communion
Deacons

Join AED! Mail this form or join online.

Mail to:

AED Membership Office
PO Box 1160
Los Gatos, CA 95031-1160



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

- | | |
|--|---|
| <input type="checkbox"/> Student/limited income membership .. \$30 | <input type="checkbox"/> Patron membership \$250 |
| <input type="checkbox"/> Regular membership..... \$50 | <input type="checkbox"/> Life Membership \$1000 |
| <input type="checkbox"/> Sustaining membership \$75 | <input type="checkbox"/> Life Membership Extended Payment Plan |
| <input type="checkbox"/> Supporting membership..... \$150 | \$42 per month for 24 months. (Please contact membership director for details.) |

Annual Donations in excess of \$50 are tax deductible. Deacon membership is fully deductible as a "charitable" part of their service.

Name _____

Address _____

City _____ State _____ ZIP _____

Phone _____

E-mail _____

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

VISA MasterCard

Card Number _____ Exp. Date _____

Name on Card _____

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) ____/____/____

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, listed by name, date of death, diocese, (age) and ordination date.

Betty May Andrews, July 18, 2014, Nebraska (82)
1988, Australia

Judy Ann Conn, Nov. 10, 2014, Minnesota (74) 1989
Arthur Ernest Cooney, Oct. 8, 2014, Western New

York (86) 2003

Gordon Albert Crane, Sept. 17, 2014, Central Florida
(94) 1987

Fitzgerald St. Clair (Jerry) Critchlow, Dec. 20, 2014,
Texas (70) 1995

Margaret G. Austin (Peg) Fergusson, Aug. 10, 2013,
Western North Carolina (93) 1985

Marion Joyce Grove, Aug. 22, 2013, New Westminster,
Canada (83) 1995

Joel Goodrich Hill, Sept. 18, 2014, Vermont (78) 2000

Sally Patricia James, Aug. 16, 2014, Northern
Michigan (77) 1998

Roxie Lueneburg, Mar. 3, 2013, Northern Michigan
(88) 1997

Hedwig Brown Neale, Oct. 16, 2014, Rhode Island
(87) 1990

Andrew Wallace Palmer, Mar. 27, 2013, Oklahoma
(91) 1969

Carl W. Rehling, Nov. 4, 2013, Maryland (88) 1991
Jack W. Shrode, Nov. 1, 2013, Oklahoma (93) 1970

John L. Titus, Dec. 21, 2014, Nebraska (73) 1985

Dolores Anita (Dee) Zeese, Sept. 25, 2012 Western
North Carolina, (80) 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.

Association for Episcopal Deacons
P.O. Box 1516
Westborough, MA 01581-6516

NON-PROFIT ORG.
US POSTAGE
PAID
WILLOUGHBY, OH
PERMIT NO. 111

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 18, 2014 | The Yukon, Canada | Lynn De Brabandere |
| Oct. 18, 2014 | Northern California | Daniel Boeger, Mary Boeger |
| Oct. 19, 2014 | Spokane | Glenda Empsall, Vicki Johnson |
| Nov. 21, 2014 | Missouri | Rebecca Barger, Nancy Belcher,
Jerre Birdsong, Deborah
Goldfelder, Chester Hines,
Kevin McGrane |
| Dec. 16, 2014 | Episcopal Church in Minnesota | Dawnlynn Greeney,
Cassandra Cook-Quarry |
| Dec. 20, 2014 | Los Angeles | Paul Elder, Guy Leemhuis,
Dennis Sheridan, and Scott
Taylor |



Ordination Photos!

See pages 11-12