



diakoneo

GREEK: TO BE A SERVANT; TO SERVE

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

NOVEMBER 2014

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Resurrección Day Camp: *The DREAM becomes a reality, and grows*

BY DEACON ROBIN RINGLAND AND DEACON MARK BLINDHEIM

“Our brothers and sisters qualify for summer school through the school district but they can’t attend. They have to watch their younger sisters and brothers while the rest of the family works in the fields.”

This was the reality of school-aged children of immigrant families working in the farm fields of the Skagit Valley in the state of Washington. We heard this from two DREAMers, Baudelina Paz and Ezmeralda Martinez, who had come to this area with their parents as children. DREAM is an acronym for Development, Relief and Education for Alien Minors, coming from the DREAM Act, legislation that has been proposed four times in congress since 2001. At the request of their bishop, these DREAMers were speaking at churches throughout the Diocese of Olympia to explain about the legislation and how it could help them in their futures.

“We can help!” said several retired teachers from Church of the Redeemer in Kenmore, Washington, after hearing the stories of these two DREAMers. Out of this, together with members of La Iglesia Episcopal de la Resurrección of Mt. Vernon,

Washington, a 2-week educational day camp was developed.

The first day camp began in the summer of 2012. It included age-appropriate learning and tutoring

for Kindergarten through 8th grade, preschool classes for children 3-5, breakfast and lunch, daily chapel services, field trips and visiting artists. An initial grant for funding of the first camp came from Church of the Redeemer, while another organization, Page Ahead Children’s Literacy of Seattle provided 4 new books for each child, in English and in Spanish. Over 60 children of immigrant families attended the first day camp. Volunteers from both churches worked side by side to provide direction and leadership.

Deacons from both churches, Rev. Robin Ringland of La Iglesia de la Resurrección and Rev. Mark Blindheim now of Emmanuel Episcopal Church, Mercer Island, learned that if the camp for the following summer of 2013 could be expanded to 4 weeks, it would become eligible for additional

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STAFF AND LIAISON OFFICERS

- Dn. Lori Mills-Curran
Executive Director
lmcii@aol.com
- Dn. Anne Pillot
Communications Director, Editor,
Web Deacon
216-213-9759
communications@episcopaldeacons.org
- Dn. Jo Weber, Membership Director
Membership Office:
PO Box 1160
Los Gatos, CA 95031-1160
membership@episcopaldeacons.org

“Walk in Beauty” The Archbishop’s Reading List

BY DEACON TINA CAMPBELL



You are to interpret to the Church the needs, concerns, and hopes of the world. (BCP p. 543)

On page seven in this issue I give an overview of this summer’s Triennial of the Canadian Deacons. Since then I have been pondering the words of the Canadian Primate, The Most Rev. Fred Hiltz. His keynote address showed a man of broad ecumenical reading. He spoke to us of the importance of the recent document of the World Council of Churches, *The Church: Towards a Common Mission*. He highlighted the portion “The Church in Society” as especially applicable to diaconal ministry. He quoted extensively from

Pope Francis’ encyclical, “*Evangelii Gaudium*” (The Joy of the Gospel). This divine preference has consequences for the faith life of all Christians, since we are called to have ‘this mind...which was in Jesus Christ’. (Phil 2:5)”

On the matter of wealth the Pope speaks with absolute clarity, “No! to the new idolatry of money.” “No! to our economy of exclusion.” “No! to a financial system which rules rather than serves.”

Archbishop Hiltz has an idea for diaconal formation: “The one other piece that would be incredibly helpful in equipping deacons for this ministry of interpretation would be a program in which they would become well versed in all the UN Declarations with respect to human rights for children, for women, for Indigenous Peoples, for refugees...etc. Surely alongside the calls of the prophets and the gospel of Jesus such declarations should be etched in the minds and on the hearts of deacons.”

I believe that part of what Archbishop Hiltz was hoping for today’s deacon was an inquiring mind...that “inquiring and discerning heart” that we pray for at Baptism.

What reading materials are stacked by your bedside? Do they reflect a variety of authors and scholarship? What information do you have at hand about the issue or community on your heart? Hunger issues? Immigration issues? Environmental issues? Your community’s demographics? How could more knowledge strengthen your efforts in ministry?

I will close, as the Archbishop did, with the words of our own past Executive Director, Susanne Watson Epting, “Diaconal leadership is willing to know the world deeply enough to be able to interpret it.” May it be so.



Did you know?

You can be green and **save AED \$2.25 per issue!** Members can elect to receive Diakoneo as a pdf by email! Just send a note to membership@episcopaldeacons.org.

Letters to the Editor - Share your news

What’s happening in your diocese? Any deacons developing new ministries? Collaborative service projects between deacons, parishes or dioceses? Have you read an insightful book on diakonia that you’d like to review? Please consider sharing your news, thoughts and photos! Contact communications@episcopaldeacons.org.

Sign up for Monthly Updates

AED sends a monthly newsletter with news on deacon activities, upcoming events and more. Join the mailing list at episcopaldeacons.org.

Funding for ministry? It's out there...

BY DEACON LORI MILLS-CURRAN



AED is committed to serving all deacons, not just AED members. AED has assumed some corporate responsibilities for the well-being of the deacons of TEC, and does not just function as a “professional” organization (although it does that, too!). As soon as I got this job, and understood the budget, I wondered if we had the money to do all that we are trying to do. And I knew I was unprepared for raising money.

I have always hated raising money. I have done many years of youth ministry, and I always stepped away from fund-raising when I could. I felt fortunate that many people feel called to support kids in fund-raising for worthwhile religious activities.

I hope AED can create an environment that causes this kind of support to flow to us, too. I found out that there is actually a very fine organization called The Lake Institute on Faith & Giving (based at Indiana University, and part of the Lilly Family School of Philanthropy) that teaches two things. First, it teaches small nonprofits, like AED, how to structure themselves so that they look like they will handle donations wisely and well to accomplish God’s project in the world. Second, it teaches people, especially people of means, how to give money away wisely and in ways that will foster their own faith.

This summer, I started the Lake Program for an Executive Certificate in Religious

Fund-Raising, and took my first week-long class. Lake filled my brain with new ideas about money, and made me see that my own attitudes towards money will strongly inform, for good or ill, how I ask for money for AED. They also made me see that AED must have a crystal clear statement of what and who we are to be in order to inspire others to support us. Finally, they gave me the results of their extensive research on how different generations give differently. What works with Boomers does not work with Millennials. (Some of their research is on-line, and it’s very thought-provoking: www.philanthropy.iupui.edu/the-lake-institute.)

Over the course of the next year, before I take the second course next summer, I will be working on a project for AED. I will be interviewing a set of members and nonmembers, that Lake staffers helped me identify, concerning what they want AED to be. I am looking forward to what I learn about the diaconal world, money, and myself.

If you are looking for money for your ministry, I would recommend you check out the Lake Institute. It’s not cheap. But so far, it seems to be the best source of encouragement on this timely topic: Even if we want to move into the future, how can we possibly afford it?

Disaster Response

The 2013 and 2014 floods in SW England:

- put great stress on the people
- found the local churches to be the most helpful agencies
- provoked the “Fact, Feeling and Future” report. While specific to the UK, sections 7 - 8 offer tips in dealing with any major disaster.

Thank you to the Rev. Dr. Sr. Teresa (Joan White), CSA, London for sharing this resource on responding to the wider community. For the pdf report, visit www.bathandwells.org.uk/faihandmission/fact-feeling-and-future/



calendar what's coming

ARCHDEACON/DEACON DIRECTORS' CONFERENCE

March 19 - 22, 2015
San Antonio, TX

78TH GEN'L CONVENTION

June 25 – July 3, 2015
Salt Lake City, Utah
www.generalconvention.org

DOTAC (Diakonia of the Americas and Caribbean)

October 21-27, 2015
Brazil
Information to come

2016 DIACONAL ASSEMBLY

June 16-19, 2016
Oak Ridge Hotel & Conference Center, Minneapolis, MN

Let AED publicize your deacon events

AED is able to list your deacon event in our print and electronic materials, including Deacon Update, Diakoneo and our website. Let other deacons know what you're doing and help inform similar events in deacon communities.

Send an email with your event name, date, location and contact person to communications@episcopaldeacons.org.

Don't forget to send photos & news of the event afterwards, too!



Central PA deacons' September retreat with Provisional Bishop Bob Gepert.

grant funding from School's Out Washington, in addition to meals and student bus transportation which could be provided by the Mt. Vernon School District.

The summer of 2013 saw the camp increase to 120 children together with over 90 volunteers. Members of the Latino community worked together with 19 congregations throughout the Episcopal Diocese of Olympia and the Northwest Washington Synod of the ELCA. The Mt. Vernon School district provided cooked meals and allowed the camp to rent a school bus complete with driver. An education assessment (San Diego Quick Assessment) of each of the children showed that instead of the customary learning decline which occurs in the summer, by end of the four weeks of camp, 93% of the children maintained their grade level or exceeded this by 1 or more grades. They were better prepared to enter school in the fall.



Despite these successes, many children who wanted to attend still had to be turned away. Additionally it was difficult for the students to adapt to the weekly switch of volunteer teachers. It was determined that the continued sustainability of the day camp was contingent on the ability to pay credentialed teachers and to expand the capacity of the camp. The approval of grant applications to the Discuran Foundation, School's Out Washington, Page Ahead, and several churches made this possible for 2014.

The partnership with the Mount Vernon School district grew to include a paid staff member on site to facilitate the serving of nearly 8000 meals, two school buses, and in-service training in literacy for the teachers.

In consultation and partnership with the parents, the Heartwood Ethics Curriculum was used to teach and expound the values of Courage, Loyalty, Justice, Respect, Hope, Honesty and Love. The environmental theme of "Caring for God's Creation" was also emphasized through the logo and recycling and waste management curriculum.

"Ninety-three percent of the children maintained their grade level or exceeded this by one or more grades."

Resurrección Daycamp 2014 was a huge success. Over 150 immigrant children were able to participate. They began each day with a chapel service where they would sing "Verás la Gloria de Dios", "Danos un Corazón" and "Cristo te Necesita". They would then be served breakfast, attend classes, participate in organized physical education, more classes and lunch. Classes included literacy, math and environmental science. Wednesdays were field trip days and craft days led by the NW Museum of Art. Fridays welcomed guest speakers from the Latino community to teach about music and dance. The Son of Reptile Man brought snakes, an alligator and several lizards for the children to see, touch and even hold! God's creation was brought to the school and the children learned about the responsibility we all have to care for them.



Members of the Latino community served an even greater role. Parents came in during their lunch hours or on their days off. Members of the community provided leadership. Bi-lingual classroom aides came every day to help with the youngest children. Much of the behind-the-scenes work was provided by relatives of the children. The vision of two DREAMers encouraged and financed by other churches and organizations has become a program directed in part by members of the Latino community in the Skagit Valley.

The outcome of three summers of day camp now is a plan to establish together with the Latino community an after-school tutoring program beginning in October. The school district, potential donors and Latino leadership are coming together to make this a reality. Another possibility for meeting the needs of the children from the day camp is being planned - the training of a group of parents who want to begin a co-op preschool.



Together with the leadership of Pastor Emilio Benitez, Francisco Lopez, Baudelina Paz, Carol Rodin, Deacons Robin Ringland and Mark Blindheim and the Diocese of Olympia, we believe that this is the work of the Holy Spirit. Pastor Benitez has taught us that the immigrant community of Skagit Valley is seeking "Solidarity, not Charity." To quote one of the songs that the children sang every day, Cristo te Necesita:

*No te importe la raza ni el color de la piel. Ama a todos como hermanos y haz el bien.
It's not important your race nor the color of your skin. Love everyone like brothers and sisters and all will be well.*

We have had the privilege of working together as the Body of Christ. Thanks be to God.
Demos gracias a Dios.

TRANSLATIONS:

Verás la gloria de Dios
You will see the glory of God

Danos un corazón
Give us a heart

Christo te necesita
Christ is Necessary/ Christ needs you

Deacons Mark Blindheim and Robin Ringland are in the Diocese of Olympia. Mark serves at Emmanuel, Mercer Island, Washington and Robin serves at La Iglesia Episcopal de la Resurrección, Mt. Vernon, Washington.

Board Report

BY DEACON TINA CAMPBELL, PRESIDENT

The AED Board held its quarterly meeting by phone on Sept. 8, 2014. Nine members and three staff participated.

Treasurer, Michael Kitt, presented his report. The financial state of the organization is healthy. The format of the budget continues to be improved for better understanding. Jo Weber, the Membership Director, reported on her efforts to find secure storage for the organization's data base. The Board voted to back up our material at Episcopal Archives in Austin, Texas. She also urged the Board to think into the future as she hopes to retire in about two years.

Design Committee Chair/Vice President Lauren Welch reported on the recent site visit

to Minnesota. She and Executive Director Lori Mills-Curran met with the local deacons and bishop, toured the site and started some preliminary planning.

Lori offered her report, which covered a wide range of topics. She updated the Board on plans for the next Archdeacons/Deacon Directors Conference and AED's participation in next year's General Convention. She also spoke about her recent participation in a professional development event. (See page 3.)

Communications Director, Anne Pillot, updated the group about the continuing work on the new website. President, Tina Campbell, and Canadian President, Heather MacEachern, reported on the Canadian Association's recent triennial in Nova Scotia. As usual the agenda was full and the conversation rich. The Board's next conference call is in November when we will work on the draft budget for 2015.

Congratulations to the seven newly elected AED board members

Elections for AED board members were held in September and final results announced October 9th. Thank you to all who ran and welcome to these newly elected members!

VP/ President-elect

Maureen-Elizabeth Hagen, Diocese of Oregon

Deacons

Douglas Argue, Diocese of Southern Ohio

Elaine Bellis, Diocese of Chicago

Genevieve Grewell, Diocese of Olympia

Lay Person

Bradley Peterson, Diocese of California

Priest

Kate Harrigan, Diocese of Central Pennsylvania

Bishop

Gregory Rickel, Diocese of Olympia

COMMITTING TO COLLABORATE

Collaborating on a Common Vision

BY DIANE D'SOUZA, PH.D.

Shortly after I took up my job as Director of Lifelong Learning at Episcopal Divinity School (EDS) in February 2013, I was asked by a colleague to consider attending the AED triennial conference. This fit with my desire to better understand the work and concerns of the deacons in the hope that we might collaboratively fashion programs to help meet deacons' needs.

I had a wonderful experience at the gathering in Williamsburg. What proved most fruitful about the conference were connections that led to two concrete collaborative programs: a ten week online discussion course, *Christian Responses to the Doctrine of Discovery*, that was offered last Fall by The Episcopal Church (TEC) and EDS, and a pilgrimage to honor Jonathan Daniels and the unfinished work of dismantling racism.

The course on the Doctrine of Discovery (DOD) emerged from discussions I had with Sarah Eagle Heart and Ruth-Ann Collins, TEC officer for Lifelong Learning, who facilitated the Williamsburg workshop on *Repudiating the Doctrine of Discovery and Creating a New Destiny Together*. This event helped deacons understand the social and economic impacts, broken relationships and trauma caused by the church-sponsored European conquest of the Americas. Sarah, a member of the Lakota tribe and Missioner for the Office of Indigenous Ministries with TEC, expressed her desire to run a course that would

equip deacons and others to further the work of repudiating the DOD and build stronger healthier relationships between European and Native Americans. Through our collaboration, ten deacons and others completed our training of trainers course, helping them plan how to be pastoral guides and facilitators for communities, congregations, and dioceses engaged in positive transformation around the DOD. This valuable collaboration between the TEC and EDS continues with the course being offered again in Fall 2014.

The second initiative to come out of the AED triennial began when deacon Tom Osborne told the story of how his Diocese was addressing its history of racial oppression. He spoke from the floor as part of a discussion led by Katrina Browne following the movie, *Repairing the Breach*. What electrified me was Tom's account of the Jonathan Daniels and All Martyrs Pilgrimage that the Diocese of Alabama has been organizing for fifteen years. EDS has its own annual event to honor its seminarian Jonathan Daniels and there is a powerfully evocative statue in his honor outside my office. I talked at length about the pilgrimage with Tom and Janet Tidwell, a deacon from the Diocese of Atlanta. Together we envisioned a larger pilgrimage that would come to Atlanta, visit sites in Alabama, and join with the hundreds at the one day pilgrimage in Hayneville. That not only came to be in 2013, but will take place again this year (August 6-10) and in 2015 as well.

These types of collaboration demonstrate the strong common commitment of EDS and the deacons to help build a more just and healthy world, and the good work that can be done when we do that building together.

Diane D'Souza, Ph.D. is Director of the Mission Institute and Director of Lifelong Learning at Episcopal Divinity School. For more information, visit www.eds.edu/dianedsouza



Deacons gather on the steps the Cathedral Church of All Saints, Halifax after the Sunday Eucharist.

“Servants by the Sea” Matthew 8:24

The Association of Anglican Deacons in Canada Conference, August 14-17, 2014

BY DEACON JACQUIE BOUTHÉON

Jacquié Bouthéon serves as deacon at Christ Church Scarborough Village, where she is actively involved in outreach ministry and pastoral care, especially to seniors. She is also domestic chaplain to the diocesan, Archbishop Colin Johnson.

The AADC 2014 Conference gathered in Halifax, Nova Scotia, from August 14 - 17, 2014, attended by over 50 deacons from across the country. The keynote speaker was the Most Rev. Fred J. Hiltz, Primate of the Anglican Church of Canada and former Bishop of Nova Scotia and Prince Edward Island.

The conference began on Thursday evening with a Service of Light, incorporating the Blessing of Water and the Renewal of our baptismal vows, followed by the opening address from Archbishop Hiltz. Offering an overview of the various forms of Diakonia, he said “‘Organized’ diakonia is represented in the collective efforts of the congregation. ‘Institutional diakonia’ finds expression in hospitals and other societies and agencies that care for those who suffer. ‘Prophetic’ diakonia calls us to political activity. While diakonia begins as unconditional service to the neighbour in need, it leads inevitably to social change that restores, reforms and transforms. ...It is change oriented and boldly addresses root causes.”

Connecting diaconal ministry to the Marks of Mission, he continued, “As Anglicans world-wide embrace the commonly held five Marks of Mission, deacons are particularly engaged in provided spirited leadership for the church’s commitment to marks three, four and five. *To respond to human need by loving service. To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation. To strive to safeguard the integrity of creation and sustain and renew the life of the earth...*”. Quoting widely from Pope Francis’ encyclical *Evangelii Gaudium* (The Joy of the Gospel), Archbishop Hiltz included this profoundly diaconal phrase of the Pope, “I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security.” From Presiding Bishop Katharine Jefferts Schori, he had this gem: “Jesus is just as clear (as Deuteronomy): ‘if you want to be part of the reign of God, get with the program. Feed the hungry, respond to the pain and misery around you, or you will indeed find yourselves in hell – and it is a hell of your own creation!’” Thanking deacons for their ministries, Archbishop Hiltz declared “You are like that salt that flavors for good, that light that shines in the darkness of despair, that psalm that lifts a heavy heart, that song that begins a quiet symphony of healing and hope for a brighter future.”

Friday began with a meditation by Archbishop Hiltz, during which he asked about the varied ministries and length of ordination of those present. He made the point that it is important to mark our ordination anniversaries in a meaningful way. The rest of the day was devoted

“You are like that salt that flavors for good, that light that shines in the darkness of despair...”

Continued on page 7

to workshops on Anglican Rosary, Labyrinth, Mission to Seafarers, Team ministry and others. Then it was “party time” – and being down East, what could the banquet offer but Surf ‘n’ Turf? We were led into the cathedral hall by a bagpiper, dinner was followed by a Nova Scotia Ceilidh and traditional music. The Maylanne Maybee award (similar to AED’s Harris award) was presented to Dolly Beaumont of the Diocese of British Columbia in recognition of her work and ministry in the diaconate.

Saturday included the Annual General Meeting and two plenary sessions, one again with the Primate and one with Rev. Dr. Eileen Scully, Director and coordinator for Worship and Theological Education, Faith Worship and Ministry in the Anglican Church of Canada. She spoke of the ongoing work of development of Diaconal Competencies, gathering the programs offered by all the dioceses with a view to setting some national standards of competency for deacons. Rev. Dr. Richard Leggett of the Diocese of New Westminster offered a presentation on Liturgy and the Deacon, including some creative ideas for the possible roles of deacons in the various liturgies of the Church. The day ended with a “fireside chat” type session with Archbishop Hiltz.

On Sunday, all 50+ deacons and other clergy were vested and processed into the Cathedral Church of All Saints for Eucharist, and as the photo shows (page 6), we were an impressive gathering! All too soon it was time to bid farewell to our fellow deacons and return home, but with new ideas and new “takes” on our ministry in our luggage.

Thank you to the Deacons of Nova Scotia and Prince Edward Island for a most worthwhile and enjoyable triennial conference!



Our conference hosts, the Deacons of Nova Scotia and Prince Edward Island, with the Primate, Archbishop Hiltz, formerly their diocesan bishop.

My time with the Canadian Deacons

BY DEACON TINA CAMPBELL,
AED PRESIDENT

Tina Campbell serves occasionally at Trinity Cathedral in the diocese of Northern CA and supports their outreach ministries in Community Organizing and environmental efforts. She is on the faculty of the School for Deacons.

By virtue of being the President of AED, I was asked to participate in the recent triennial, **Servants by the Sea**, held by the Association of Anglican Deacons in Canada. We met in Halifax, Nova Scotia August 14-17. I was warmly welcomed and, when invited to speak, I offered greetings from our Association and presented their president with one of our beautiful tiles portraying the Washing of the Feet.



There were eight workshops offered and we were graced with the attendance of the Primate of the Anglican Church in Canada (ACC), Archbishop Fred Hiltz. In his Opening Address he led an exercise in which we were asked to write one example each of ministry experiences which were spontaneous, congregational, institutional, and political. During the break he posted the several hundred pieces of paper up on the wall to form a beautiful rainbow of ministry. The archbishop also offered two of the meditations, a workshop and a Fireside Chat in which he gave a sort of “state of the union” talk describing mission in the Canadian church.

I attended two workshops and a presentation by the Rev. Eileen Scully, the Director of Faith, Worship, and Ministry in the ACC whose task it was to collect data on the Diaconate in Canada and the various formation programs.

The Conference included a membership meeting and a festive banquet. At the banquet the Maylanne Maybee Award (named for one of the pioneer deacons in the Canadian Church) was presented to Deacon Alice Beaumont from British Columbia.

The Conference concluded with Holy Eucharist at All Saints Cathedral in Halifax. The Dean of the Cathedral presided and celebrated, the Archbishop gave the Absolution and the Blessing and I had the honor of proclaiming the Gospel and assisting the Canadian Association president, Dn. Heather MacEachern, at the Altar.

To learn more here is the link to the conference article in the Anglican Journal:
www.anglicanjournal.com/articles/primate-pays-tribute-to-deacons

If you would like an electronic copy of the Archbishop’s opening remarks, please contact me at tincampbell@comcast.net.

Lighting the way to God's Kingdom

PREACHED BY DEACON ANNETTE RANKIN, M.F.T., AT THE GRADUATION OF THE CLASS OF 2014 OF THE SCHOOL FOR DEACONS, DIOCESE OF CALIFORNIA, ON MAY 18, 2014

Bishop Andrus, Bishop Beisner, Members of the Board of Trustees, Dean Dugliss, Members of the Faculty and Staff, Teri, Pam, Walter, Kathy, Gregory, students of the School for Deacons, families and friends, I am delighted to welcome you, and especially to greet you as the preacher on this wonderful day.

Three years ago, this group of graduates and I were new together; three years ago, early in the morning on their very first day at the School for Deacons, I was a new faculty member preaching at the opening liturgy. We had a rousing first semester together, I taught them again the next year, and here we are at the end of their third year. Together, we took the plunge into the place where groups of otherwise lovely, kind, intelligent people become, as they say in San Joaquin, a disturbance of deacons.

You might say that we have formed each other in this place.

Formation – especially as it concerns the roles of each order – is provocative for everyone – for the students who are in it, for the faculty and staff and mentors who guide it, for the bishops who ordain candidates at the end of it and then watch the results. The rigors of the long road from call to ordination are *always* complex, *often* mysterious and *sometimes* awe-inspiring, but the spirit which pervades the call is constant:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.

Here in this place, we are building capacity to work for the restoration of the poor, the blind, the oppressed, and the captives to their free, healthy, true selves. Here in this place, these graduates have brought their deep desire to serve to our deep desire to teach. We hope that together we have quickened that diaconal DNA lodged in them by their Creator before time began. This co-evolution, this fluorescence from potential to personification, marvelous though it is, is also perilous, even exilic from time to time. The diaconate, after all, at least in this time and place, is not so well understood, not so clearly defined, nor so widely recognized as one might hope it to be. Ideas about how to prepare for it are not so precise as the prescription of Leviticus for the ordination of Aaron, but there are aspects which occasionally seem close. I learned, for instance, that although salvation certainly starts with Jesus, for deacons, it must certainly be continued through liturgical haberdashery. Sounds like Leviticus to me. Deacons are not the tribes of Israel in exile, but they are similarly preoccupied with how to make God known in the world.

The Holy People of God in exile, sometimes fodder, sometimes engineers of the imperial machine of Egypt, had but a whisper of hope when Moses ordained Aaron. Slaves of the Pharaoh whether they profited or not, they lived in the myth of scarcity and died

without hope of resurrection.

We are not without those poor slaves today. We are not without people who have been ground up and spit out in our own imperial society which needs more and more to feed its frenzy of terror and emptiness. It takes so many forms – you know them all, you work with them all, you love them all. As some of you know, I work in what is euphemistically called the child welfare industry. I am sad to tell you that in this country of the brave and the free we are still killing one child through abuse every five minutes. The number of babies born with rivers of methamphetamine and cocaine running through their blood, bludgeoning their budding little brains, is rising. These children are the bitter legacy of a culture gone mad with the addiction to numbness and nothingness. These children may just as well be in Egypt with Pharaoh.

In contrast to this state of affairs stands the Gospel of Luke. Jesus says that the blessing of God is not meant for those who practice exclusionary politics, who make rigid judgments regarding the deservingness of one person against another, who store up wealth for the few in the face of the need of many. Jesus says that in fact God is not compelled by human ideas of where God ought to act. Jesus did not come to shore up the machine of exclusivity and scarcity. Jesus did not come to reward the institutionalization of love.

Where God is, where God is making newness out of death, there is where the deacon longs to be. The song of the Spirit which sings the deacon home, the call of the wild heart of God to the willing heart of the deacon, the prayer of the holy people of God for the deacon to light the way to kingdom making – these are the elements of formation. Hearing and heeding them, the deacon-to-be looks in the dark places.

I wondered what the dark places have been like for our graduates. All of them said that they had really changed during their time here. I asked them what had changed about the way they see the diaconate now. Ministry is not unidirectional, they said, it is not “down to,” the poor and the needy. It is a dynamic exchange involving blessing for both sides. Any idea they may have had about their own glorious gifts has given way to the mutuality of ministry.

They said also that diakonia is not so much about changing the world as it is about loving it. At the end of their time here, when they had wrestled with their call as robustly as they could possibly wrestle, they felt themselves to be more real than they had ever felt. Something about this formation had called them inward, to greater authenticity, as well as outward, to greater service.

Deacons enact the limitless love of God for the world; deacons stand against the idea that God's beneficence is exclusive in any way. Here in this place these five people have been educated, informed, refined, admonished, corrected and loved. We send them now on their way toward ordination with hope and gladness. Gregory, Kathy, Pam, Terri and Walter, in the process of becoming deacons you have

Continued on page 10

Reflections on the Changing Nature of the Diaconate:

Results of a Preliminary Study of Archdeacons

BY DEACON MARK LAGORY, PH.D. AND THE VENERABLE LOUISE THIBODAUX, PH.D.

The church as we know it is rapidly changing. The so-called “nones”, persons who claim no religious identity, are growing rapidly.

The Pew Research Center reports that one-fifth of U.S. adults, and a third of adults under 30, are now religiously unaffiliated. At the same time, the Episcopal Church continues to lose membership, and with it, our identity as the “national” or “establishment” church. We have become a “boutique” church. But as Dwight Zscheile claims, “times of change offer great opportunity. The church can grow even stronger in the 21st century by reclaiming its ‘missional’ focus and re-establishing our ancient identity as ‘people of the way’”.¹ This new missional identity, however, means reordering the church and in the process, re-imagining ordained and lay ministry.

The revision of the “new” Prayer Book in 1979, in recovering the ministry of all the baptized, invited deacons to assume a role that is both ancient and modern², placing them squarely at the epicenter of transformation. Just what might all this mean for the shape and role of the diaconate in these exciting times as the Episcopal Church looks toward changing structure, governance and administration? Is change already occurring to the diaconate? What is the shape of that change and how is it affecting formation and the role of the deacon in the diocese and parish? In order to answer these questions, we developed, with the encouragement of

our Bishop, a small exploratory study of archdeacons in the Episcopal Church. A short survey with 15 open-ended questions was administered in March of this year to those attending the annual Archdeacon/Deacon Directors Conference, sponsored by AED. Although this was a convenience sample, the response rate was high; 86% of the archdeacons attending answered the questionnaire (n=24). All eight North American Provinces were represented

“...exciting changes are beginning to take root in some dioceses.”

in the sample, but slightly less than half of all archdeacons attended the meeting.

Trends seen in the responses

The results of this exploratory study are striking. All archdeacons responding to the questionnaire felt that the role of the deacon was changing in the Church, although the extent and nature of that change varies. While the specifics differ from diocese to diocese, there are a number of obvious trends in deacon-leader responses.

First, there seems to be a predominant belief among archdeacons in this sample that deacons are “pre-adapted” to the emergent church. That is, the diaconate is generally viewed among respondents as a “missional” order, and it is believed that deacons can, and should, play a pivotal role in extending the church beyond the walls of the parish. Zscheile writes about the importance of this role for the emergent church: “Deacons can help the church reflect upon the realities of their local context through guiding members [of the parish] in studying the neighborhood or surrounding area, identifying ministry needs and opportunities and coordinating responses.”³ While Zscheile’s view seems to be shared by many of the archdeacons, in a number of dioceses archdeacons encounter resistance among older deacons to this revised “missional” role. Change in these places, it is believed, will be more likely to be generational and slow.

But further supporting archdeacons’ views of the changing diaconate are two commonly held perceptions about the change process among respondents:

- Archdeacons expressed a belief that a shift is occurring away from a “servant minister” to a “servant leader” role.
- Coinciding with that change seems to be a perception that the primary role of the deacon is shifting away from a perspective of mercy to one of justice.

When archdeacons were asked about the positive impact that deacons were making in their communities, words like “social justice”, “prophet”, and “advocacy” were far more common than words oriented toward acts of benevolence or mercy. Perhaps this follows the growing understanding that former definitions of charity separate those who are serving from those who are served, creating dependencies among those being assisted. There seems to be a revisioning of the deacon as a community advocate and change agent rather than dispenser of charity.

Because of that revisioning, discernment and formation processes are already beginning to change in many dioceses. Two-thirds of respondents said changes were occurring to the discernment process, and the same number said there were changes occurring with formation that included course material and/or the length of training. Shifts in the extent of training usually involved a reduction in the number of course years required (from 3 to 2). Another trend emerging in some places involves training deacons in community organizing – a trend that coincides with the shift in emphasis from mercy to justice. Along with that change, respondents saw a growing move to non-parochial assignments for deacons, although feelings about this seem to be mixed among respondents.

Discussions on change vary

Change in the diaconate is clearly a reality in the 21st century, and that change is occurring in ways anticipated by authors such as Phyllis Tickle⁴ and Dwight Zscheile⁵. Deacons are becoming central figures in a model of the Church that moves in the direction of a fuller definition of diakonia for all. However, as one might expect, this change is not uniform throughout the church, varying from diocese to diocese and generation to generation. In some places, the conversations necessary to shape these changes are not occurring. One-third of respondents reported not being in conversation with their deacon communities about these changes. And in the places where conversations were taking place, not all archdeacons believed that the dialogue was going well. Additionally, while bishops are pivotal to the changes that will occur to the diaconate, 30% of archdeacons say their bishops are not currently involved in conversation with them about the changing role of deacons in their diocese. So much is yet to be done. Our results suggest that we are at the very beginnings of a shift in the role of deacons. Transformation is always slow in the institutional church.

Continued on page 10

A journey of change: Reimagining the Church

BY THE REVEREND ROBERT ANTON FRANKEN, DEACON

Sitting in the room on the last day of the final in-person meeting of the 18-month process known as TREC, I am more exhausted than anything. The 77th General Convention passed, by virtually unanimous consent of both houses, C095 which created the “Taskforce to Reimagine the Episcopal Church” (TREC). Twenty four members were appointed jointly by the Presiding Bishop and the President of the House of Bishops. I was privileged to serve with a diverse group of highly committed and intelligent persons who love our Church. I was the only Deacon among this group.

I reminisce about the 18-month journey that has culminated in this meeting. I think about the success of a Churchwide meeting on Thursday night in which over 4000 people participated from across

A full recording of the TREC meeting, held on October 2, 2014, is available in both English and Spanish at reimagnetec.org

the church. Not everybody was happy about the direction in which we were moving but we had been able, in this meeting, to use a lot of those comments and question to fine-tune, and in some cases, significantly modify, our proposals to the 2015 General Convention.

It became clear that some people were never going to be happy unless we suggested exactly what they had thought from the very beginning of the process. Strangely enough, after listening to the church and to my fellow members of TREC, I did not believe the same things that I had when I was first appointed almost two years ago.

As a Deacon, it is gratifying to me that in the Engagement Process that we ran (with the help of a number of Deacons across the church) that “community” and “people” are the two most frequent words used in answering the question “What will bring the most joy from the Church 10 years from now?” How awesome it would be if, by streamlining and/or simplifying some

of our ineffective and top-heavy structures, we would free up resources and energy to serve our communities more effectively.

There are those in the Church who think that TREC was create to fix all that was wrong with our church - stopping the decline in attendance and starting us growing once again. The one thing that became painfully obvious over the last 18 months (although I think

we all knew it going in) was that there was no magic bullet that would fix our Church. Structure, governance, and administration - with which we were charged - was never going to be the solution. Changing these three to be more effective and efficient would not bring more people into our pews nor would it make any of our churches more responsive to their communities, directly. What we could do, and I think we did as faithfully as we were able, given the diversity of thought, was to focus on bringing clarity and effectiveness to our Churchwide structure. We looked at areas of confusion and overlap of responsibility.

My great hope comes in the question on the engagement of what feelings our favorite memories generate. The most common answers are love, community, welcoming, liturgy and family. These are the things that will hold us together as a community regardless of the structures that we have. These are the feelings we should hold on to as we take the next steps in this journey of change.

Robert Franken is a retired archdeacon, who now worships and occasionally assists as deacon at St. John the Baptist in Breckenridge, Colorado.

Ordination Sermon, from page 8

opened our hearts, as well as yours. You’ve stood in your dark places and told us your truths; you’ve stood in the dark places of the world and called us to witness. You have been good students and good stewards of your gifts and of ours. You have called out our best efforts and our deepest ideals. Take all of this with you as you go, and like the prophets, use it for those who need it most and ask for it least. We are so proud of you, and we love you. Congratulations.

Annette Rankin teaches two classes at the School for Deacons in Berkeley, CA. She is a psychotherapist with a private practice and is employed as the clinical director at St. Vincent’s School for Boys, a residential treatment center for emotionally disturbed boys. She serves as deacon to Church of Our Saviour in Mill Valley, CA.

21st Century Deacons, from page 9

We must end on a cautionary note. Because this is a convenience sample of only one segment of diaconal leadership, archdeacons, we must emphasize the limitations of these data. First of all, not every diocese has an archdeacon. Additionally, only about half of the archdeacons in the Episcopal Church attended this meeting. And so while the sample is representative of those attending, it is premature to make sweeping generalizations about the changing nature of the diaconate. We can, however, suggest that exciting changes are beginning to take root in some dioceses. The change, where it is occurring, is significant and may represent an exciting new expression of diakonia for all of the baptized within the missional transformation of the 21st century Church. It is incumbent on deacons in all dioceses to begin to consider the shape and scope of these emerging models of ministry and how they apply to their own work. For those in places where there is limited conversation about these changes, we must begin discussions that explore and define the role of the deacon in the emergent church. The time is now.

¹ Dwight Zscheile, 2012. *People of the Way: Renewing Episcopal Identity*. Harrisburg, PA: Morehouse Publishing.

² Thomas Briedenthal, (2013). “Exodus from Privilege: Reflections on the Diaconate in Acts”, *Anglican Theological Review*, 95:2.

³ Zscheile, p.126-7.

⁴ Phyllis Tickle, 2012. *Emergence Christianity – What It Is, Where It Is Going, and Why It Matters*. Baker Books.

⁵ Zscheile.

Louise and Mark are deacons in the diocese of Alabama. Louise serves at St. Thomas, Birmingham and is retired from the occupational therapy faculty at the University of Alabama at Birmingham. Mark serves at St. Luke’s, Birmingham and is a retired sociologist from the same University.

Random Thoughts on Seeds and Faith and Mission

BY THE REVEREND JANET MACNALLY, DEACON

“A
sower
went
out to
SOW...”

Janet is the deacon at St. Christopher's Episcopal Church in Roseville, MN. She is a member of the Episcopal Church in Minnesota's Commission for the Diaconate and the Commission for Formation in charge of diaconal formation. She currently serves on the AED Board of Directors.

“It is my turn on the preaching Rota and these familiar words are found in the upcoming Sunday's gospel passage, the words that I seem to be stuck on, the words I keep coming back to, the words on which I ponder. It seems to me that very often my diaconal ministry is much like that of the sower, tossing seeds out into the world, unsure of where they will land, how they will be received and what, if any, will be the yield. And still I am called to keep throwing out seeds.

Here in Minnesota the deacons have been given a very specific charge. We are to go out into our immediate neighborhoods, discover where the Holy Spirit has been at work bringing about the ever-breaking-in reign of God and join in those efforts. It is a paradigm switch for most of our faith communities; we have traditionally predetermined what our outreach activities should look like and just where we are to find the people we have come to help. So for us to enter into our neighborhood seeking out those who are already at work in feeding the hungry, striving for justice, caring for the most vulnerable and ask them what we might do to be of assistance means we are not in control of the situation, we are not in control of where the seed lands. And that reality makes us very uncomfortable. However, I try to be a deacon who is obedient to her Bishop and so I begin to throw seed. Keystone Community Services, the local social service agency that operates a food shelf as well as an array of programming is located four blocks up the street from St. Christopher's, and that is where I begin my quest. They need assistance with a variety of offerings for their clients, resume writing, job interview skills, how to chart the way through the SNAP forms, the list went on. But it might be nice, they suggested, if we were to offer these services in the context of a community dinner. This meant our service took on a much different look, for we were being called to open our doors in an act of radical hospitality and invite the neighborhood inside. And I threw out more seed.

(As an aside I offer up that at this point many of my colleagues who

have up and running community dinners have assured me that such dinners are slow in building up attendance and logically I understand this; emotionally, however, I begin to wonder just where, if at all, my seed has landed.)

For most of our 65 years, St. Christopher's has sat in the cloverleaf between highway 36 and the Hamline Avenue exit, visible but seemingly inaccessible, present yet detached from the neighborhood. Suddenly we were throwing out seeds, opening doors and offering relationships to our neighbors. Is it any wonder the neighborhood was slow to respond? In this fast paced immediate gratification society we want results and we want them NOW. But anyone who gardens will tell you that part of the joy in tending the garden is the slow pace at which the plants and the sought-after yield appear. There is a certain delight in participating in a long awaited yet uncertain harvest. We plant seeds with hope rather than certainty. And so it is with mission. I continue to toss seeds out into the neighborhood that surrounds my faith community and encourage others to do the same. The yield has been small, but is steadily growing and now has a tentative partnership with another Episcopal faith community that serves a large population of Karen (refugees from Burma) who reside in our neighborhood.

As deacons we are the sower in the parable, throwing out the seeds of faith in action, seeds that when planted seek to serve Christ in all we encounter, seeds that lead us to love our neighbors as ourselves, seeds that empower us to strive for justice and peace, seeds that encourage our faith communities to join us in the world outside the church's doors and live into our baptismal covenants. Our harvest at St. Christopher's is just beginning to yield the fruits that come from the risk-taking that occurs when we intentionally enter into building relationships. And as their deacon, I keep throwing seeds.

“...we were being called to open our doors in an act of radical hospitality...”

With gratitude to deacons celebrating “landmark” ordination anniversaries in 2015

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

70 Years

05/01/1945 Frances M Lightbourn, Toronto, Canada

60 Years

10/01/1955 Ernest Hunter Blair, Arizona

55 Years

11/06/1960 Gail Marshall, Toronto, Canada

11/06/1960 Walter Leslie Probert, Milwaukee

50 Years

01/30/1965 Dean B McCoid, El Camino Real

10/16/1965 Albert E Moser, Albany

45 Years

06/01/1970 Jack W Shrode, Oklahoma

06/23/1970 William Stephen Sabom, Atlanta

08/06/1970 Kate S. Knapp, Mississippi

12/19/1970 Donald Arthur Howells, Bethlehem

40 Years:

01/01/1975 James E. Mobley, Southern Ohio

01/25/1975 Robert Turner, New Jersey

05/21/1975 Edward W. Maddock, Rupert's Land, Can.

05/29/1975 Bobby Lynch, Jr, Western North Carolina

06/01/1975 William E. Rathman, Southern Ohio

06/01/1975 George G. Stebbins Jr., Central Florida

06/14/1975 Frederick D. Erickson, Los Angeles

06/15/1975 Robert S. Cameron Jr., Central Florida

06/15/1975 Paul P. Jackson, Central Florida

06/15/1975 Virginia D. Sharpe, Central Florida

07/01/1975 Loring W. McAllister, Minnesota

08/15/1975 Paul E. Holbrook, Lexington

12/01/1975 James W. Delaney, Newark

12/17/1975 Gerald W. Raschke, Springfield

35 Years

01/01/1980 Elizabeth H. Turner, Delaware

06/01/1980 Richard T. Peterson, California

06/07/1980 Lois Anne Pagliaro, New York

06/07/1980 Rita C. Dugger, CSC, Niagara, Canada

06/11/1980 Faith E. Watson, Spokane

06/29/1980 George Medicine Eagle, South Dakota

08/30/1980 David Alan Alves, Northern California

09/01/1980 Lewis E. (Pete), Poggemeyer Jr, Utah

09/13/1980 Carol Ann Kerbel, New Jersey

10/13/1980 Nancy Rosenblum Albany

11/29/1980 Dorothy S. Calmes, Michigan

12/07/1980 John M. Wilson, East Tennessee

12/13/1980 Raymond G. (Ed) Steever, Los Angeles

12/13/1980 Dorothy M. Stacey, Western Missouri

30 Years

01/15/1985 Owen Kunkle, Rio Grande

01/22/1985 Betty Harlina Marquand, Milwaukee

01/27/1985 J. Lawrence Beach, East Tennessee

03/01/1985 Barbara L. Dawson, California

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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 situation, plus a new “case study” with an opportunity for comment.

Chapter XXI - response from August 2014 *Diakoneo*

El roble y la bellota

BY DEACON KEITH MCCOY

A priest once told me that his approach to anyone seeking to be ordained was to turn them away. If they came back, that meant they were serious, and then he would talk to them.

There is a lot of “romance” associated with being a priest or deacon, in the warm & fuzzy sense of the term. Some people get caught up in that, but often, it is actually the ministry. Pushing an inquirer away to see if he fights back and is truly serious is not a process, it’s a tease. In medieval times, one joined a trade guild by apprenticing with a senior member, and putting up with years of poor treatment along with some learning. Those who survived joined the guild. Are we any better today with our ordination process?

Nelson Quiroga may actually have a call to the diaconate. He has been faithful in assisting Deacon Frank Rodriguez at All Angels’, and he has given the matter a little thought. But, as the deacon points out, there are other things to consider: Nelson is young, and has a growing family; he is new to the Episcopal Church.

While he may hear a call, others may not see him as a deacon, let alone as an Anglican. Deacons are not the norm in the church, let alone young ones, or ones who speak with an accent, or who have darker skin than found in most of the congregations. There are a lot of reasons why Nelson would be an outlier.

Besides Nelson’s particular situation, how do we sort the called from the wannabes? Better yet, how do we help people see their real call to ministry, and that it may not necessarily be in holy orders? The process our church uses is to test that call with others. Can you verbalize it? Do others hear your call when you describe it? Who are your role models? Are we seeing the servant Christ in the same ways?

Moreover, what should the church’s role be in the process? Do we simply wait around for potential deacons to make themselves available? Not everyone hears a call; sometimes, like the disciples, one is summoned to the ministry. The best deacons out there may be waiting to be recruited: they might never come forward on their own.

I would suggest that honesty is the best policy here. Frank should be completely honest with Nelson about what it takes to be a deacon, the demands and the joys. Then Nelson should talk it over with his wife, and then his priest. If he still feels the call, he can wade into the process a bit deeper, and then deeper still, until a conclusion is reached. Even if everyone in the front end of the process agrees that Nelson has a call to the diaconate, he himself may discern that he has too many other demands in his life to take on the formation process and the life of a deacon at this time. No one should hold it against him if he steps away from the process at some point because he cannot yet devote his complete attention to this.

If one is truly called, the voices won’t go away until they are conversed with. However, I don’t believe it is up to the institutional church to turn a deaf ear automatically to everyone who steps forward. We may even need to cast a discerning eye across our pews to discover where the next deacons are.

Chapter XXII

Hell on Earth

BY DEACON KEITH MCCOY

It was quiet that night in Ward 4 West at Mercy Medical Center in Melrose. Most of the rooms had patients in them, but all were resting comfortably. Janice Trippe, the night nurse, had completed her paperwork, and had her Bible out, pondering the readings for next Sunday. Also the deacon at Holy Spirit in Melrose, Dn. Trippe preached about every six weeks, and found she enjoyed the change of pace, as well as the challenge of speaking instead of serving.

A click from her watch indicated it was time to make the rounds, so she closed the book, and moved around the ward, checking on her charges. It was 2 AM, and everyone was asleep.

As she got to the last room, she checked her tablet for the details. Helen Dombrowski, 83, had been admitted with pneumonia earlier in the day. The notes indicated she was resting comfortably. Nurse Trippe slipped quietly into the room to make sure all was well, but the person in the bed

turned her head towards the door.

“I know you,” she said.

“Yes, you do, I’m the nurse on duty tonight. I’ve been checking on you every hour,” comforted Janice.

“No, I know you. You’re a lady priest. I’ve seen you in church.”

Somewhat puzzled by this comment from a woman she did not know, the nurse-deacon responded, “No, Mrs. Dombrowski, I’m not a priest, I’m a deacon at Holy Spirit. But I’m a nurse during the week. That’s what I’m here for.” She came over and held the old woman’s hand.

The weak voice continued. “I go with my sister, Mary Tolman, sometimes. I heard you give a sermon once.” [Ah, that’s the connection, thought Janice.] The patient now seemed wide awake, and grasped Janice’s hand. “I don’t like my church anymore. Would you pray with me?”

The nurse considered that everyone else in the ward was asleep, so the deacon in her responded, “What do you want to pray about?”

And for the next twenty minutes, she listened as the patient talked about her short, early marriage; the daughter she raised as best she could; the problems of being a single parent in the Fifties and Sixties; the long, underpaid years of being a secretary

Continued on page 15

in memoriam

Deacon deaths received by AED, listed by name, date of death, diocese, (age) and ordination date.

Barbara Jean Barber, Dec. 17, 2013, Kansas (87) 1997
 Ruth Augusta Lincoln Blair, Aug. 6, 2014, Chicago (87) 1987
 Peter Bent Brigham, July 25, 2014, Central Florida (84) 1972
 Terry C. Burke, Nov. 8, 2013, Arizona (68) 2004
 Donald Vernon Burt, June 28, 2013, Colorado (69) 2009
 Vernon Cloud, Sept. 23, 2013, South Dakota (70) 2011
 Elise Beckwith Cole, Aug. 18, 2014, Michigan (76) 2000
 Lilian L. Cook, Dec. 30, 2013, Rio Grande (81) 1988
 Gordon Albert Crane, Sept. 17, 2014, Central Florida (94) 1987
 Frank H. Davenport II, Aug. 10, 2014, Eastern Michigan (85) 2004
 Charlotte Jane Dey, May 30, 2014, Eastern Oregon (86) 1993
 Paul Vernon Galian, Jr., Dec. 20, 2013, West Missouri (69) 2000
 Philip Owen Garland, July 23, 2014, Lexington (83) 1978
 Carol George Gilland, June 20, 2014, Iowa (87) 1993
 Clara Gillies, May 26, 2014, Western New York (83) 1983
 Gretchen Good-Pankratz, Feb. 28, 2014, Western Kansas (76) 1989
 Marion Burge Goodsell, April 7, 2014, Mississippi (85) 1996
 Martha Ann Hart, Sept. 8, 2014, North Carolina (80) 1997
 Sally Sue Hicks, July 6, 2014, Colorado (79) 1995
 Claudia Hollinger, May 4, 2013, Eastern Michigan (64) 2008
 Kenneth L. Jackson, May 5, 2013, Hawaii (78) 1986
 Mary Ann Jensen, March 4, 2014, New Jersey (77) 2001
 Joan Laurine Kemp, July 1, 2014, Eastern Michigan (75) 2005

Nancy E. King, July 16, 2011, Oklahoma (77) 1989
 Mary Frances Kump, Aug. 13, 2014, Central Florida (88) 1977
 Barbara T. Lander, Nov. 17, 2013, North Dakota, (85) 1999
 James Henry LeBatard, Aug. 13, 2014, Mississippi, (59) 2005
 Allan Marjerison, June 20, 2013, Montréal, Canada, (98) 1998
 Henry Hardison Marsh, May 31, 2003, Southwest Florida (85) 1971
 Andrew W. Palmer, Mar. 27, 2013, Oklahoma (91) 1969
 Paul G. Pickens, June 8, 2014, Rhode Island (71) 1976
 Ivan Edward Pointer, May 20, 2013, Eastern Oregon (77) 1999
 Beverly M. Shives, June 17, 2014, Southeast Florida (84) 1990
 Delmarnet Skinner, May 10, 2012, Montréal, Canada (71) 2004
 Frank Smith, Feb. 2014, Nebraska (91) 1999
 Thomas T. Tackett, June 2, 2013, Rio Grande (78) 1992
 Mildred C. Terry, Nov. 17, 2013, Southwest Florida (88) 1987
 Humbert A. Thomas, June 11, 2014, Western Massachusetts (94) 1976
 Donna Lea Warren, Dec. 13, 2013, West Missouri, (79) 1992
 James Kent Webb, May 23, 2014, Dallas (63) 2006, Archdeacon
 Albert E. Wintemute, July 13, 2014, Eastern Oregon (87) 1999

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.

Ordination Anniversaries, from page 11

03/09/1985 John H. Fitzgerald III, Michigan
 03/14/1985 Robert Shoop, Utah
 04/13/1985 Gail L. Bennett, New Jersey
 04/13/1985 Louise A. Cressman, New Jersey
 04/13/1985 John R. Dill, New Jersey
 04/13/1985 Daniel C. Hall, New Jersey
 04/13/1985 William J. Hefti, Northern California
 04/13/1985 Alice J. Mason, Western North Carolina
 04/13/1985 W. Keith McCoy, New Jersey
 04/13/1985 Frederick R. Pray, New Jersey
 04/13/1985 Kenneth C. Reed, New Jersey
 04/13/1985 James M. Roman, New Jersey
 04/13/1985 Mary Jo Smith, New Jersey
 04/13/1985 Warren D. Spencer, New Jersey
 04/13/1985 Carol B. Stoy, New Jersey
 04/16/1985 Susan B. Taylor, New Jersey
 04/29/1985 Marguerite June Cole, Nevada
 05/26/1985 Brian Duffty, El Camino Real
 05/29/1985 Jennifer H. Stiefel, New Hampshire
 06/01/1985 Carol Ann G. Mills, Texas
 06/01/1985 Joseph M. Mills Jr, Texas
 06/04/1985 Montie Bearl Slusher, Alaska
 06/07/1985 M Allen Dawson, Lexington
 06/13/1985 Svea Gray, Michigan
 06/26/1985 Gloria Rehberg, Rio Grande
 07/01/1985 Marilyn L. Powell, South Carolina
 07/13/1985 Austin Albert Almon Jr., Rhode Island
 07/13/1985 Jean Olsen Barry, Rhode Island
 07/13/1985 Janet M Broadhead, Rhode Island
 07/13/1985 Edwin F. (Ted) Hallenbeck, Rhode Island
 07/13/1985 Ida R. Johnson, Rhode Island
 07/13/1985 Betsy E. Lesieur, Rhode Island
 07/13/1985 Iris E. Mello, Rhode Island
 07/18/1985 Edith Sewell, Hawaii
 07/21/1985 Thomas Runge, Lexington
 08/21/1985 Susan J. Brady, Colorado
 08/24/1985 P. Joyce Hardy, Arkansas
 08/31/1985 Charles Woltz, Oklahoma
 09/05/1985 Rena B. Graves, Pennsylvania
 10/25/1985 Pamela W. Dunbar, Dallas
 10/25/1985 Ruth Warren Jones, Northwest Texas
 10/25/1985 Patricia Dinan Masterman, NW Texas
 10/25/1985 Ann Purkeypille Wilkins, Northwest Texas

10/28/1985 Nancy Corinne O'Shea, West Tennessee
 11/01/1985 Helen Harvane Mountford, Los Angeles
 11/08/1985 Helen Prince Amsden, Nebraska
 11/08/1985 Nancy W. Huston, Nebraska
 11/08/1985 Norman L. Johanson, Nebraska
 11/08/1985 Robert G. (Bob) Snow, Nebraska
 11/08/1985 David J. Stoddard, Nebraska
 11/08/1985 Mary Sue Sturgeon, Nebraska
 11/08/1985 John L. Titus, Nebraska
 11/08/1985 James R. (Jim) Visger, Nebraska
 11/08/1985 Roger L. Wait, Nebraska
 11/08/1985 Nancy Currey Wood, Southern Virginia
 11/10/1985 John K. Earl, Western North Carolina
 12/07/1985 Michael Edward Charles Erhard, CA
 12/07/1985 Michael C. (Mike) Margerum, Nevada
 12/07/1985 Katherine E. M Salinoro, TSSF, California
 12/07/1985 Margaretmary B. Staller, California
 12/07/1985 Roxanne S. Walters, California
 12/18/1985 Linda Neal, El Camino Real
 12/20/1985 Richard Long Southeast Florida
 12/21/1985 Margaret Austin (Peg) Fergusson, W. NC
 12/26/1985 Irene Rael, Utah
25 Years
 02/14/1990 John W. Jasper, Central Florida
 02/14/1990 Marcia R. Onkka, Minnesota
 02/14/1990 Paul W. Onkka Sr, Minnesota
 02/16/1990 June McFadden, Calgary
 02/18/1990 Betty Lorraine Miller Drake, Florida
 03/04/1990 Ned A. Simmons, Georgia
 04/26/1990 Linda M. Scales, Georgia
 05/02/1990 Elizabeth S. (Betty) Buck, East Carolina
 05/02/1990 Gae K. Davis, East Carolina
 05/05/1990 David Babcock, Milwaukee
 05/08/1990 Mary Ruth Finster, Northern Indiana
 05/20/1990 Jean Erickson, Northern Michigan
 05/24/1990 Samuel A. Morford, Nebraska
 06/01/1990 Antoine Linterieur, Milwaukee
 06/09/1990 Carolsue J. Cummings, New Jersey
 06/09/1990 Karen Ann Jaenke, New Jersey
 06/09/1990 Dorothy L. (Dede) Jamison, California
 06/09/1990 Lewis L. McCrum, New Jersey
 06/09/1990 Harriette Houghy Sturges, North Carolina
 06/09/1990 Peter H. Vaughn, Connecticut
 06/10/1990 Thomas S. Drynan, Oregon
 06/23/1990 Margaret C. F. (Robin) Higbie, Rhode Is.

06/23/1990 Bercry Eleanor Leas, Mich
 06/23/1990 Hedwig B. Neale, Rhode Island
 06/23/1990 Bruce E. Nickerson, Mass
 06/23/1990 Ann D. Pelletier, Rhode Island
 06/23/1990 Marlene Jenny, Simonian, Rhode Island
 06/28/1990 Irma M. Wyman, Minnesota
 06/29/1990 William B. Seebeck, New York
 06/29/1990 Teresa C. Thomas, Alaska
 06/30/1990 Charles E. Bradley, Oklahoma
 06/30/1990 Jimmie Ruth Coffey Hunsinger, Florida
 06/30/1990 Stanley R. Upchurch, Oklahoma
 07/11/1990 Margaret M. Bernhard, Oregon
 07/20/1990 Richard E. (Rick) Johnson, Montana
 07/29/1990 Margot Rose, Anglican Parishes of the Central Interior, Canada
 07/31/1990 Karlyn Ann, Shepherd, Rio Grande
 09/08/1990 Claudia S.M. Hogan, Eau Claire
 09/12/1990 Michael J. Burg, Fond du Lac
 09/12/1990 Wendy A. Rozene, Maine
 10/01/1990 William R. Thomsen, W. NC
 10/06/1990 Stanley E. Easton, Alabama
 10/12/1990 Roger J. Reynolds, Oregon
 10/13/1990 Judith A. Neiman, Western Michigan
 10/25/1990 Margaret A. (Peggy) Day, Maine
 10/26/1990 Catherine A. Shield, Kansas
 10/27/1990 Eugenia H. (Genia) Dowdeswell, W. NC
 11/09/1990 Alice Fay Herman, Southern Ohio
 11/11/1990 John Lane, Georgia
 11/14/1990 Stella M. Clark, Georgia
 12/01/1990 Robert W. Cudworth, Connecticut
 12/01/1990 Karen C. Fedorchak, Connecticut
 12/01/1990 Herman Harris, Upper South Carolina
 12/01/1990 Patricia C. Joy, Connecticut
 12/01/1990 Bruce, Mason, Connecticut
 12/01/1990 Scott J. Stevens, Connecticut
 12/08/1990 Arthur L. Hollows, Central Florida
 12/08/1990 Dorothy K. Jones, Cal
 12/08/1990 Gary R. Rowe, Central Florida
 12/08/1990 Sandra J. Rowe, Central Florida
 12/08/1990 Richard E. Sutherland, Central Florida
 12/08/1990 Jamie G. Turner, Central Florida
 12/08/1990 Joan C. Verret, TSSF, Central Florida
 12/19/1990 Judith L. Kalom, Atlanta
 12/23/1990 Robert J. Vaughn, Southeast Florida
 12/27/1990 Janis L. Goold, Oregon

A well of fruitful discussions

Open Space allows participants to select the topics

BY DEACON MAUREEN-ELIZABETH HAGEN

One of the highlights of AED’s annual Archdeacons/Deacon Directors conference is Open Space, a time when participants propose topics of specific interest and facilitate conversation with a wide range of colleagues. Usually, we convene about 15 separate discussions. We each have to limit our choices to the three that most directly affect our ministry.

Session 1: Human Awareness

I chose three sessions related to deacon formation. Aaron Perkins from the Diocese of Maine convened the first group on the *Human Awareness and Understanding Competency*. Eight of us spoke about our best practices, including agency-based and congregation-based field education, family-systems theory, psychological methods, cross-cultural experiences, community organizing, and diversity training. As a starting point, we need to articulate the critical competencies in this area. Starting with the ordination vows – to bring the hopes, needs and concerns of the world to the Church – deacons must have sufficient understanding of power, injustice and powerlessness. They must be able to

conduct one-on-one meetings and house meetings to discover the community’s concerns and possible solutions. Deacons will encounter The Other again and again; how can we walk with The Other in a way that is affirming, respectful and compassionate?

Session 2: Document Review

The second Open Space group met to provide feedback for the *Ministry Development and Lifelong Formation* draft document developed by AED’s Vocational Development and Lifelong Learning Advisory Council (convened by Deacon Tim Spannaus of Michigan). The group strongly supported the report’s focus on the importance of coming up with how and why we want to develop competencies before considering ways of getting to that point. The focus on praxis-based learning and the use of portfolios was well received. The group suggested improving the document by less academic jargon, more explicit focus on how adult learner-centered environments operate, and by discussing the other competencies. The group was greatly encouraged by the Advisory Council’s work and eagerly awaits future installments.

Session 3: Seminary & Deacons?

The third Open Space meeting I attended was convened by Diane D’Souza who asked, *What Might a Healthy Relationships Look Like Between a Seminary and Deacons?* Even though we met after dinner, this session piqued a lot of interest. Director of Lifelong Learning at Episcopal Divinity School, Dr. D’Souza asked people to discuss their personal experiences with seminaries. Quite a few deacons had attended seminary at some point and they had a variety of experiences. Most reported seminary’s focus on priest formation tended to lead to undervaluing other students. Some wondered if the seminaries’ current interest in deacon formation stemmed more from their needs for increased revenue streams than from a genuine desire to enhance diaconal formation. We discussed different ways deacon formation leaders would welcome increased connections with seminaries, including flexible schedules, an appreciation of what deacon students had to offer and inclusion of deacons on boards and as faculty.

Learning from our colleagues is perhaps one of the best take-aways I have from the ADD conference. The wisdom in the room is a deep well from which we all may drink. You can find summaries of most of the Open Space conversations on episcopaldeacons.org.

Deacon Maureen-Elizabeth Hagen serves in the Diocese of Oregon and is Formation Co-Director at their Academy for Formation and Mission.

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Diocese of St. Ives, from page 12

here and there. Finally, Helen got around to the real story: for several years when she was in her thirties, Mrs. Dombrowski had been sexually harassed by a priest at St. Hedwig's – Janice suspected it ended up being more than harassment.

"I hate him, for what he put me through," whispered the elderly woman. "Isn't that bad? Shouldn't he be going to Hell instead of me?" Deacon Trippe hastened to reassure the poor woman that Jesus wept with her, and only wanted to comfort her for the awful things that had happened to her at the hands of that pervert. At that, Mrs. Dombrowski sighed.

"Thank you, dear. I never told anyone what had happened to me. I feel so much better now." And, obviously relieved, she closed her eyes to sleep.

Nurse Trippe checked the oxygen feed, pulled up the covers on her patient, and returned to her station, checking on all her charges at the prescribed intervals through the night.

At 7 am, the shifts changed. Barely an hour later, Janice was still at the nurses' station, chatting with her colleagues, when a voice barked: "You! What did you say to my parishioner?" Everyone turned to see an irate Father Wojciehowski, the latest priest at St. Hedwig's, striding towards them.

Practically shouting, he pointed a finger at Trippe. "Mrs. Dombrowski

says you prayed with her last night, and she doesn't need the sacraments from the Church. Who the Hell are you to meddle with any of my children!"

Trippe tried to explain, but Father was having none of it. "I'm going to report you to Dr. Alfred. You should be fired. Why don't you stick to what you were hired to do?" At which, the indignant priest wheeled and stormed off, presumably to the hospital president's office.

Janice's fellow nurses clustered around her. "Don't worry, we'll stick up for you," said her supervisor. "I'm sure it's just a misunderstanding." But, as she received a hug from one nurse after another, Deacon Trippe could only wonder what line she had crossed, which had suddenly put her job in jeopardy.

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.

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.

June 24, 2006	Western New York	Vickie Sutor	Jan. 15, 2014	Upper S. Carolina	Mary Elisabeth Jeffers
July 23, 2010	North Dakota	Sally Lee Smythe	Feb. 1, 2014	Iowa	Kelly Shields
Nov. 17, 2012	Northwest Texas	Nancy Elle Igo	March 2, 2014	Bethlehem	Beverly Ann Meneeley
Dec. 1, 2012	Northwest Texas	Paige Higley McKay	April 4, 2014	Northern Indiana	John C.A. Berkley
Dec. 14, 2012	Eau Claire	Beatrice Mary Dwyer	May 2, 2014	West Missouri	Kim Taube
June 1, 2013	Spokane	Karen A. Schomburg	May 20, 2014	Eastern Oregon	Marilyn Roth
June 9, 2013	Kootenay, Canada	Deborah Wilson	May 31, 2014	Georgia	Susan Diane Hill, James Ludlow Maury
June 15, 2013	Rhode Island	Mary Ann Mello	June 8, 2014	British Columbia, Canada	Heather Cutten
Sept. 14, 2013	Georgia	Leeann Drabenstott Culbreath	June 14, 2014	Dallas	Mark Hall
Oct. 20, 2013	Spokane	Alice Anita Rognas	June 24, 2014	Kentucky	Danny Dykstra, Barbara Merrick, Michael Vollman
Nov. 16, 2013	Northwest Texas	Douglas Cashell	June 28, 2014	Chicago	Mary Ann Rhoades
Nov. 16, 2013	Western Mass.	Beatrice M. Kayigwa	June 29, 2014	New Westminster, Canada	Connie Wilks
Dec. 7, 2013	Southwest Florida	Alisa Roberts Carmichael, Lynn Dean Grinnell	July 5, 2014	Iowa	Kay Beach
Dec. 15, 2013	Northern Michigan	Mary Patricia Sullivan	July 19, 2014	Milwaukee	Kenneth Castello
Dec. 21, 2013	Eau Claire	Charles Farrell	Aug. 26, 2014	Calgary, Canada	Rosemary Bishop, Robert Mummery
Jan. 11, 2014	Mississippi	James DeDeaux, Billy Walton	Sept. 27, 2014	Central Florida	Edmonson O. Asgill, Thomas Bankowski, P. Terri Malia, WillaMarie Smith, Martha A. Toney
Jan. 11, 2014	Fredericton, Canada	Deborah Cochran, Sandy MacPherson, Elizabeth Wells	Sept. 28, 2014	Rupert's Land, Canada	Diane Panting