



ASSOCIATION FOR EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

LET'S WORK TOGETHER!

Dear Friends,

We would like to invite you to review this snapshot of the work of the Association for Episcopal Deacons. AED has always been at the forefront of work with The Episcopal Church and The Anglican Church in Canada (and their deacons). Our role is essential, as deacons and dioceses adapt to pandemic realities.



Join us this year to support our important work as we:

- **Thoughtfully assess adaptations of diaconal identity and formation necessitated by the worldwide pandemic.** Our all-online March 2021 A3D Conference, *Pivot from Panic: Deacons for a Post-Pandemic Church*, will assist those responsible for deacon formation and supervision to discern their own “new normal” for deacons’ ministries.
- **Maintain our position as the “go-to” source for information on best practices** for deacon formation and supervision.
- **Enrich our robust website** of resources for dioceses, deacons, and other partners across the denomination, and increasingly the world, as other Anglican provinces seek help launching or renewing their own diaconates.
- **Convene monthly online gatherings for networking and support.** With help from host Bexley Seabury Seminary, we regularly host 50 or more individuals to address timely topics. Church planting and immigration ministry are recent topics, and more offerings are in design.
- **Develop a well-received online diaconal preaching conference** with the Episcopal Preaching Foundation, adapted to deacons’ special needs.
- **Support a rapidly growing network for Spanish-language deacon formation** and practices, with appropriate materials.
- **Bring the deacons’ prophetic voice to the councils of the church.** Two dozen deacons have been appointed to task forces and other churchwide groups, and we are preparing now for General Convention 2022 in Baltimore.
- **Collaborating with the Church Pension Fund and the Fund for the Diaconate to address issues of critical financial interest to deacons.** We seek to serve the future needs of all deacons, and regularly assist deacons and dioceses with reliable tools and information.



Everyone of any order is eligible to join AED. One-third of all deacons have joined. We’d like to see every deacon join. If money is a barrier, perhaps you might ask your parish or diocese to reimburse your membership?

AED also offers diocesan memberships. Please check whether your diocese supports us. Could your diocese join the growing group who acknowledge AED’s value to the church, by paying membership dues for all of its deacons?

AED also accepts your gifts, and those from your diocese, bishop, and parish. As we look ahead for 2021, we’re excited about new initiatives and ongoing ones. AED’s strategic plan serves a new generation of deacons and will lead us into an era in which deacons have come into their own. Join us!

We are called to promote the diaconate and the diaconal ministry of all the baptized, as are you. Let’s work together.

Faithfully,

Lori Mills-Curran
Deacon and AED Executive Director

Tracie Middleton
Deacon and AED President



Photos are pre-Covid



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AED is a membership association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada whose mission is to increase participation and involvement of all baptized persons in Christ's diaconal ministry, especially by promoting and supporting the diaconate.

As a member of AED you'll:

- Receive *Diakoneo* magazine 4 times per year
- Enjoy a discounted rate for online CALL courses (Center for Anglican Learning and Leadership)
- Support for the ministry of deacons in the US, Canada and around the world
- Enable the growth of AED and the sharing of diaconal resources
- Make possible financial support for provincial deacon events

Membership is open to everyone, lay and ordained

Current AED activities include:

- Facilitating communications among deacons and all ministers
- *Diakoneo* - a quarterly magazine with articles about the diaconate and servant ministry
- Monthly email *Deacon Update*, an AED Facebook Page and Facebook group
- Sharing information on diocesan diaconate programs and events
- The annual Archdeacon & Deacon Directors' Conference (A3D), for archdeacons and anyone interested in the formation and supervision of deacons
- Providing leadership and resources for workshops and conferences on the diaconate
- Representing the diaconal voice in the leadership structures of the Episcopal Church

Yes, I'd like to join AED in supporting the work of servant ministry in The Episcopal Church and The Anglican Church of Canada.

- ☐ Annual Regular: \$50
- ☐ Annual Sustaining: \$75
- ☐ Annual Student/Limited Income .. \$30
- ☐ Annual Supporting: \$150
- ☐ Annual Patron: \$250
- ☐ Life Membership \$1,000
(A 24 monthly payment plan is available, online only.)
- ☐ Extended Life Membership \$400+
(Additional payments, by check, of \$300 each due at 12 and 24 months. Not available online.)

Join online at:
www.episcopaldeacons.org

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Join. Renew. Donate.

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Join by mailing this form:
AED Membership Office
P.O. Box 1516
Westborough, MA 01581-6516

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Name _____

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*(If you prefer to pay by credit card, please use our **online secure form** at www.episcopaldeacons.org. On the home page, click the button, **Join. Renew. Donate.**)*

This is a gift membership: ☐

Birth date: (if deacon or in formation) ____/____/____

Ordination date: (if deacon) ____/____/____

My diocese: _____

**MEMBERSHIP
MAKES A
GREAT GIFT!**

Canadian deacons can join AED by purchasing a "Blended Membership" through Anglican Canada, which provides full member benefits in AED.

Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at membership@anglicandeacons.ca.

Please send my quarterly issue of *Diakoneo* magazine via:

☐ email pdf
(saves AED \$14 for 4 issues)

☐ US mail

To help reduce printing & mailing costs, please consider the pdf option. If no selection is made, *Diakoneo* will be emailed.

Diakoneo is available to all members.

I am a:

☐ deacon ☐ presbyter ☐ bishop

I am in formation for:

☐ deacon ☐ presbyter

☐ I want to be a deacon

☐ I am a friend



RECREATING THE RETREAT EXPERIENCE

Adaptations benefit men
in recovery

BY DEACON CANON BRIAN P. NORDWICK

October, 2020

On the first three Saturday's in October, I had the opportunity to lead three all-day Zoom retreats from 9 in the morning until 9 at night. The retreats have been a tradition for a group of over 300 men in recovery from alcohol and drug addiction for 69 years. They normally meet for an entire weekend. Since we didn't want to break tradition, we had to come up with a creative plan using Zoom to recreate the retreat experience.

We had a team of people who were the host and co-hosts of the Zoom retreat. They took care of all the technical aspects that included letting people into the retreat, calling on them when they had questions, helping people get signed in, etc. They posted prayers and videos and other items using the shared folder feature. The retreat was a combination of brief sharing on specific topics and then they were given a question to go into random breakout rooms of 3-4 people for small group discussion. We would then pull them back into the "big" room for closing thoughts and prayers before moving to the next session or a meal.

For meals, participants had their own lunch and dinner which they could virtually share with those who wished to have a "virtual dining room" conversation with their meal. Others chose to mute themselves and turn their video off but stay signed in until coming back for the next session.

We had a session on Stations of the Cross, a memorial service for deceased retreatants with names being read like a necrology, a large group meeting with everyone given an opportunity to "briefly" share and ended with a virtual ice cream social with everyone getting a bowl of their favorite ice cream.

We used backdrops of the retreat center to give the retreatants a feeling of "being there".

Spiritually, the retreatants mentioned that while they were skeptical beforehand, they were amazed at how well it went and how their spiritual batteries had been recharged. Just seeing old friends and hearing their voices gave retreatants a feeling of peace and grace. Several mentioned that even when we can go back to the retreat center, we should livestream Zoom the retreat for those who can't attend in person.

God is good and God can be experienced in social media. Stepping out of our comfort zone and taking a risk doing something new paid big dividends for all – including me! I was blessed to be of service in this virtual format.

In addition to working with men in recovery from alcohol and drug addiction, Brian also serves in Kairos prison ministry, in the Diocese of El Camino Real



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FEBRUARY 2021

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Diakoneo is published quarterly by the Association for Episcopal Deacons.
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vacant; to be filled in March, 2021
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Dn. Ed Richards, Treasurer
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AED ON SOCIAL MEDIA

- Facebook: AED Page & Group; Archdeacon Group
- Monthly e-newsletter *Deacon Update*: Sign up at www.episcopaldeacons.org
- Young Episcopal Deacons: youngdeacons.net
- Twitter: @EpiscDcns

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From AED's President

Windows and doorways

BY DEACON TRACIE MIDDLETON



December, 2020

I've been thinking lately about doors and windows. Many deacons, when giving a dismissal, do so while standing in the doorway leading out of the nave. A doorway is one metaphor for a deacon: a point of access between the church and the world.

Sometimes deacons actively create access, especially when we notice obstacles making it difficult for people to come into the church or to go back out. When the obstacle is a gap, building a bridge may create access, but when the obstacle is a wall, creating access may involve knocking a big hole in it.

Opening the church to the world is one type of *diakonia*, and deacons are not the only ones who do it. Learning how to live-stream and post video or audio of services, for instance, has created thousands more virtual windows and doorways into the church. Lay people, bishops, priests, and deacons have all been part of making that happen.

In addition to *making* access points, *diakonia* may also involve being an access point. Deacons are sometimes called icons of service. An icon is a window; the idea is that you don't primarily look at an icon but *through* it. The word "window," interestingly, refers to the opening itself, not the pane of glass that may be installed in it, so a window is essentially an empty space with a frame around it.

I've found this idea helpful in relation to pain and loss. Suffering or grief can knock a hole in any wall we may have built to try and keep others (maybe also God) from seeing or coming inside.

I used to consider the extreme vulnerability of our bodies, hearts, and minds, as a real design flaw. It seems unfair that God is impervious while we are so easily breakable.

But then there's Jesus to consider. He emptied himself to become like us - even to the point of dying. I wonder whether it may be that every aspect of human vulnerability and emptiness that Jesus experienced frames another window or doorway in the barrier between us and God.

Our vulnerability may be a feature, then, and not a bug, because it opens us up in the same ways so that, individually and as the Church, we can't get stuck inside ourselves.

AED'S BOARD ELECTION

- RESULTS -

Congratulations! These individuals were recently elected to AED's Board:

- Lay: Dana M. Jean (Dallas)
- Deacon: Jan Grinnell (RI)
- Deacon: Juan Sandoval (Atlanta)
- Priest: Frank Alton (Los Angeles)
- VP/President-elect: Carole Maddux (Atlanta)

Their terms will begin in March, 2021 at the spring board meeting.

Total Number of Deacons

US & Central America	Canadian
2109 Active	350 Active
962 Retired	84 Retired
179 In formation	7 In formation
(as of 12/22/20)	

AED Membership Totals

Individual Memberships	Diocesan Memberships
611 US	85-90 per yr.
68 Canadian	(of 111 Dioceses in Prov 1-9)
(as of 12/22/20)	

Membership in AED makes this newsletter, the website and other resources possible.
Become a member of AED and help strengthen and support diaconal ministry.

Visit www.episcopaldeacons.org/join-aed to learn more.

Serving young deacons

THERE'S MORE TO BE DONE

BY DEACON LORI MILLS-CURRAN



Slow and steady, but not fast enough for me. When I got the job of AED's Executive Director in 2013, I had one major goal. I wanted to make it easier to be a young deacon. I had been ordained when I was 33, after several years in a formation interrupted twice for babies. Six months later, I moved across the country for my husband's work. There, I discovered a diaconate I didn't recognize.

I had *thought* I knew what a deacon was. No one spoke in terms of "Waves" of diaconal theology back then. Susanne Watson Epting hadn't yet written her book in which she laid out the framework for understanding them. (*Unexpected Consequences: The Diaconate Renewed*, 2015). So I didn't know that the theology of the diaconate varied from diocese to diocese. I didn't know that this meant the policies and procedures which governed my diaconal life would now be different. I suddenly was a problem deacon.

I had assumed I would stay in one parish, because I was ordained in Wave 4 (priest assistant who couldn't change parishes). But this diocese made you change parishes every year, a characteristic of Wave 6 (itinerant prophet, called to urge the baptized to justice and service). This was a disaster for my tiny children and my husband. It was almost impossible to do the ministry I loved

without solid parish support. In the next years, I questioned

my vocation again and again. I gave up my diaconate twice, but stumbled forward. I never met a deacon my own age until I was in my 40's.

So, I cannot say how happy I am that AED has slowly but steadily made progress serving young deacons. In 2016, I asked Tracie Middleton, a young deacon, if she would be willing to convene a group at AED's Triennial in Minnesota. She took it from there. They did a research survey, set up a Facebook page, hosted learning workshops online, and have begun to run for the AED Board. At Triennial 2019, there were 40 young deacons and discerners in attendance. Two of them initiated a tour to visit Episcopal Service Corps sites. One is serving on the Board of the Fund for the Diaconate. And Tracie is now President of AED.

This progress is not fast enough for me. Much work remains. Can you help spread the word, that young deacons (and young people of all orders) are welcome and needed in AED? That we will work side by side, to change the system, to get their unique needs met? I committed to this in 2013, and I remain so. What's next?

AED Board Report

BY BRADLEY PETERSON, SECRETARY

The Board of Directors met on November 18, 2020 via Zoom. The draft budget for 2021 was reviewed, as proposed by the Finance Committee. The committee planned to revisit certain budget items and provide a revised draft for consideration at the board's December meeting.

The board heard reports on plans of Provinces II, IV and IX for a Spanish-language preaching conference for deacons scheduled for 2021; on the Church Pension Fund's workshop for deacons via Zoom on December 8; and on resources available from the Absalom Jones Episcopal Center for Racial Healing in Atlanta via its new website. The board identified the impacts of the pandemic on deacons' ministries and on budgets, notably diocesan budgets, as the pressing topic for AED.

The board met online again on December 9, 2020 when it adopted the budget for 2021 and reviewed a balance sheet showing the effect of the pandemic, noting AED's sound finances despite reduced activity in 2020.

CALENDAR

AED'S

A3D 2021 CONFERENCE

March 4 - 6, 2021

Online. See page 6.

ANGLICAN DEACONS CANADA 2021 TRIENNIAL CONFERENCE

July 9-10, 2021

This has been changed to a virtual format. Details at www.anglicandeacons.ca

SPANISH PREACHING CONFERENCE

For Deacons of Provinces II (Cuba), IV, IX

In conjunction with the Episcopal Preaching Foundation, AED is planning a Preaching Conference for our Hispanic/Latinx Deacons. See page 7.

AED TRIENNIAL 2022 - Tentative

Since General Convention has been postponed to 2022, the date for Triennial is being revisited by the AED board.

How do I... submit news, articles or photos?

Large or small, live or remote, we'd like to share your news. All are welcome - clergy & lay, deacons & postulants.

Perhaps during Covid-19, new ministries have arisen or been revised? Are there new leadership roles, creative events, renewed advocacy? Share your news with the diaconal community. Contact Deacon Anne for information at communications@episcopaldeacons.org.



Diakoneo Back Issues

Visit www.episcopaldeacons.org, under Publications/Diakoneo

FEBRUARY 2021

Recreating the Retreat	3
From AED's President	4
From AED's Executive Director	5
AED Board Report	5
A3D Conference	6
Allyship Training	6
Young Episcopal Deacons	7
Book Reviews	8
Emergency Grant Program	10
Diakonia World Federation	11
Board Report: Fund	12
Continuing Education	12
Diocese of St. Ives	13
Research Diaconia Conference	15
Newly Ordained	16

REGISTER NOW!

A3D 2021 CONFERENCE

formerly Archdeacons & Deacon Directors' Conference

PIVOT FROM PANIC: DEACONS FOR A POST-PANDEMIC CHURCH

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

ONLINE

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

Full Three-day Conference:
\$65.00 (Includes Keynote)

Thursday Evening Keynote and
Conversation only: \$15.00

Registration opens January 11 at
www.episcopaldeacons.org/A3D-2021

Newly designed A3D Conference, all online on Zoom and affordable at \$65.00!

Each diocese envisions the diaconate in a contextually customized way. When the context is in chaos, how do deacon leaders equip our deacons to serve for such a time as this?

Join us for the keynote insights of The Most Rev. Linda Nicholls, Archbishop and Primate of the Anglican Church of Canada.

Bishop Nicholls' keynote will be complemented by a presentation by Larry Peers, former Senior Alban Institute consultant and experienced online seminar leader. Larry Peers is a widely recognized expert in adaptive church change. "While laser focused on the work that needs to be done, Larry's humor, non-anxious manner, and quiet confidence make even the most difficult of dilemmas feel more like an interesting puzzle waiting to be solved." lawrencepeers.com

Facilitated conversations about engaging in this essential work will follow. Opportunity to reflect in community could address:

- Maintaining our prophetic voice when the churches face accelerated financial distress.
- Self-care in default of resources.
- Assisting deacons isolated from their former ministries to find new paths to express it.

Our tech host will be Julie Lytle of Bexley Seabury Seminary, who has years of experience in managing online learning well. Dividing screen time into manageable units, Julie will help us make sure this conference has value without excessive Zoom misery.

Ample time for our valuable Open Space discussions, where you pick the topic to address, will be factored in. Informational workshops concerning deacon access to the Church Pension Fund, a report from the Fund for the Diaconate, the Episcopal Preaching Foundation's new customized offerings for deacon preachers and supports from other partners in mission will be available, including new tools for anti-racism allies.

Tech Help Needed? Not familiar with Zoom? (Or maybe you already know it and hate it?) Coaching is available: Contact Deacon Lori at lmcii@aol.com for help.

Allyship Training

BY DEACON BRIAN HUTCHERSON

December, 2020

The Diocese of Southwestern Virginia was searching for a new way to cover the requirement for anti-racism training. What they found was Allyship Training. With a Beloved Community grant from The Episcopal Church, they were able to discover what it means to be a good ally to marginalized people.

Service Never Sleeps is the organization that provided our Allyship Training. They are based outside of Washington, D.C. Because of the pandemic, all in-person courses were suspended. So, they switched to an online course taught over the Zoom platform.

With the grant, they were able to provide training for 35 people to be better allies to our neighbors. Both lay, clergy, and diocesan staff were fully trained. Even the Bishop joined in the fun!

The course consisted of five sessions over four weeks. We would spend 90 minutes each week with our instructor and classmates on a Zoom session. Then we had another 2 hours of videos and homework to be completed throughout the week.

In Allyship Training, you learn how to be an ally to marginalized people. The major focus of the course is on issues of race. However, allyship deals with all possible groups where someone may be discriminated against. We discovered that we might be a marginalized person in one area of our life, and a privileged person in another other area. It is the responsibility of the privileged person to speak up for the

marginalized. To make sure their voice is heard. To make sure they have the same opportunities as everyone else.

One example from the class was of a mother who was caring for a disabled daughter. If they wanted to go to a restaurant they had to answer many questions before they could go. Could they find transportation that could hold the motorized wheelchair? Would there be ramps or steps at the restaurant? Would the aisles be wide enough? Would the table be tall enough to fit the wheelchair under? Could they make it in and out of the bathroom? You and I might just walk in the door and never think about all these things. But someone with a disability has a lot of challenges to consider.

This example was very eye-opening for me. Whether it be issues of race, gender, national origin, religion, disability, etc., we want to be sensitive to the needs of the marginalized. And if we are privileged in that area, we want to be a good ally for their cause. So their basic human needs are not overlooked.

In the end, Allyship leads us to action. Here are some examples of ways we can be a good ally in our communities:

- Service (homeless shelter, food pantry)
- Financial (invest in minority business)
- Education (teaching, preaching)
- Advocacy (speaking to people in power)
- Action (protests, marches)

If your Diocese, or parish, would like to learn more, you can reach Service Never Sleeps at www.serviceneversleeps.org.

Brian serves at St. John's Episcopal Church in the Diocese of Southwestern Virginia. He is a stay-at-home dad to twin girls, Kate and Maggie.

Young Episcopal Deacons

BY DEACON JON OWENS

November, 2020

It was a little over 4 years ago, during the 2016 Triennial, that AED launched the Young Deacons Task Force for deacons under the age of 50. During the following 3 years, we created a website, youngdeacons.net, and our own Facebook page with 176 members who are ordained or discerning the diaconate.

Last year, after the 2019 Triennial, a small group of people in the process for the diaconate rose to the challenge to take our message of formation to Episcopal Service Corps, thinking strategically these would be a good group of people who are already doing “diakonia.” After debriefing we arrived at what they felt could have helped make their visits more effective.

This year the task force has been working on a brochure that your diocese can reprint for your conventions, as well as a PowerPoint presentation. Rachel Essing and Chris Potter have been invited this year to speak at Yale Divinity School about young people discerning the diaconate.

More opportunities are coming! The Rev. Rick Sigler will be working with our Young Deacons Task Force to begin looking at continuing education we can do together as young deacons and will be convening us via Zoom soon.

TIPS FOR ENGAGING IN DEACON RECRUITMENT OF YOUNG PEOPLE

Did you know there are fewer deacons under the age of 50 than over the age of 90 nationwide? For the health of our order, recruiting young deacons is imperative. Here are some tips to help you in recruitment:

- Have conversations and mentor young adults in your church.
- Use the recruitment materials we are coming up with to help.
- Do not just wait for a Diocesan Day of Discernment, take the message to where young adults are. This means find out where there are young adult groups. Some dioceses have them, or perhaps you have an Episcopal Service Corps or a university campus ministry. These are all great ways to talk about the ministry of the diaconate.

Jon Owens serves as Associate for Ministry Development at St. John's Oakland in the Diocese of California and also serves as Director of Confirm not Conform, a national confirmation curriculum. He works in parish ministry full-time.

How do I know if I am called?

A call to diaconates often begins with self-examination, but it is affirmed by the faith community. Review the seven discernment questions on the AED website for those exploring a call. Here a conversation with your priest and ask about the discernment process. Most discerners have a step-by-step guide of what the discernment process entails, including education and training opportunities. Be aware that financial support for these costs may be available. Ask. You may be the discerners your diocese needs in waiting for.

Called to Servant Leadership: The Episcopal Deacon

Interpreting to the church the needs, concerns and hopes of the world.

ASSOCIATION FOR EPISCOPAL DEACONS
DISCOVERING THE DIACONATE OF OUR PRESENT

Why be a Deacon?
often asked why they would give work. Since deacons are generally not paid by their parish (although they may be), the challenges of being a deacon are often significant. Traditionally, the need to balance paid work, family life, and lively liturgical and ministry demands often required those called to servant leadership to postpone ordination, and in many dioceses the average age of deacons is older.

Why does anyone give their life away?
They do for passion. A passion to make real in the world the living power of Christ, a passion for the justice that Jesus demanded, and a passion to display the church to the world, in a significant manner of a possible diaconal call.

Every diocese takes in deacons to serve local needs. Are you the deacon your diocese needs? Explore the Association for Episcopal Deacons website, which has many profiles of how deacons live out their call. One of them may be yours.

The church is not the church without diakonia.

The Young Episcopal Deacons Brochure is available for download at www.episcopaldeacons.org/young-deacons. Their PowerPoint presentation is in development.

WEBSITE RESOURCES

Visit www.youngdeacons.net for:

- Information on ways to reduce/remove barriers that make it more difficult for young people to pursue a vocation as a deacon.
- Books, videos and a link to stay in touch.

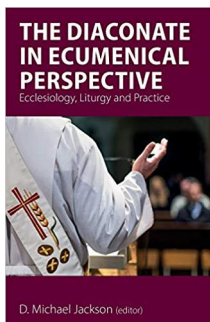
INTERVIEW: Deacon Dani Gabriel interviewed Deacon Jon Owens on the vision of an accessible diaconate. Available at www.episcopalcafe.com/young-episcopal-deacons

Spanish Preaching Conference for Deacons of Provinces II (Cuba), IV and IX

In conjunction with the Episcopal Preaching Foundation, AED is planning for a Preaching Conference for our Hispanic/Latinx Deacons in 2021. The task force working on this is Deacon Tracie Middleton (AED president), Peter Wild and Charles Cesaretti (CPF), Bishop Rafael Morales (President, Prov. IX) and Deacon Juan Sandoval (AED Board member). Watch for more information as it becomes available.

Conferencia Española de Predicación para Diáconos de Provincias II (Cuba), IV y IX

En conjunto con la Episcopal Preaching Foundation, AED está planeando una Conferencia de Predicación para nuestros Diáconos Hispanos/Latinx en 2021. El grupo de trabajo que trabaja en esto es el Diácono Tracie Middleton (presidente de AED), Peter Wild y Charles Cesaretti (CPF), Obispo Rafael Morales (Presidente, Prov. IX) y Diácono Juan Sandoval (Consejero de la AED). Esté atento a más información a medida que esté disponible.



TWO BOOK REVIEWS

The Diaconate in Ecumenical Perspective

Edited by D. Michael Jackson

Leading authorities in Canada, the United States and the United Kingdom explore the diaconate from a variety of traditions. Adopting an ecumenical perspective, the authors emphasize the relevance and potential of the diaconate, finding common ground and some differences between Christian traditions.

We welcome two reviewers for this book, an outcome of the *Anglian-Roman Catholic-Ukrainian Catholic Conference on the Diaconate*, held in Saskatchewan, Canada, May 2018.

REVIEW BY DEACON WENDY PEARSON

Sometimes I don't know what my expectations are until I start a project, and in the midst of it I catch myself thinking "why isn't this going as planned?". Other times I finish a project and only then hear myself say "I didn't expect THAT". This book afforded me both. I went in with the open expectation to learn and be challenged as a newly ordained deacon. While I struggled with some language issues which did not surprise me, I also struggled with my own biases and snobbery. And that did surprise me. I heard myself say "it's not like that anymore!"; I heard myself say "I wish it were still like that!"; I heard myself say "YES", as well as "OH, HECK NO". But always, I spent my time reading intentionally to understand my own level of faith and fear in this new-to-me community that is centuries old, and to question worldviews like and unlike my own. These are simply my reflections from engaging with the book as a whole, even though it is presented as specific essays.

When discussing anything ecumenical, I think I get stuck in a desire to warp unity into meaning 'making all things the same'. I learned that my expectation in the reading of this book was an intention to see how I could help make things the same for deacons everywhere. Streamlining, being efficient, neatly trimming each oddly shaped bit in order to make it "fit", to make it "right". The essays in this book gave me an opportunity to look more closely at another way to do *and* be diaconal ministry. By the end I was surprised to find myself looking for ways to keep the oddly shaped bits... odd. Not so much to defy unity, but to magnify that God's design is better at accommodating *odd* rather than *neatly trimmed*. I hadn't anticipated feeling encouraged to NOT change the process of formation so that every denomination does their training, or ministry, or expression the same way.

There have been so many changes to the diaconate (moving in waves is the image I enjoy) that trace the experiences and expectations of our order. A wave moves ahead, it overwhelms itself, it recreates within its own movement and looks again like something new, yet often looking the same. Not once have I read about any change to the concept of diaconate as being unanimously well received. And yet each change was a movement forward, even when the movement stalled out or crashed in on itself. A wave is a response to the stimuli of the surrounding environment. One of the repeated themes within the essays is the concept of the diaconate springing up

Continued on page 9

REVIEW BY DEACON STAN BAKER

What an auspicious time to write a review of this important book! At the same time I was reading the book for review, I was facilitating – in my role as a member of the Standing Commission on Liturgy and Music (SCLM) – a workgroup on creating a Calendar Day in Lesser Feasts and Fasts to celebrate Deaconesses. The history of the emergence of deaconesses and deaconess houses in the 19th century in Europe and their spread to the Americas, including more than a few houses in the United States, is well documented in this book. Deaconesses "breathed life and vitality into the diaconate." (p142) The work of these amazing women – both their diaconal servant work, and also their diaconal leadership – helped influence the shape and mission of the diaconate today.

This excellent book is a compendium of essays that rose out of an exciting conference, which I truly wish I had attended, held in May 2018, at Campion College, Regina, Saskatchewan. It was co-sponsored by three faith groups: The Diocese of Qu'Appelle of the Anglican Church of Canada, the Roman Catholic Archdiocese of Regina, and the Ukrainian Catholic Eparchy of Saskatoon. The contributors to the book represent diaconal experience from many places and faith groups around the world, including: Anglican, Roman Catholic, Eastern Orthodox, Lutheran, and Methodist. It incorporates essays that are clustered in the following areas: Theology of the Diaconate; The Transitional Diaconate; Women and the Diaconate; Ecumenical Voices of the Diaconate; The Prophetic Ministry of the Deacon; The Deacon in the Worshipping Community; and Forming Deacons. The shape of the diaconate is realized differently in each of the faith groups mentioned above, and also differently within some of them. The liturgical role of deacons varies, as does our witness in the world, our leadership roles within the church, and the manner in which we are ordained, consecrated, or set apart.

I am writing this review as an active deacon. I serve as Cathedral Deacon at the Cathedral Church of St. Paul in Burlington, Vermont. As such, I have chosen to use the words "we" or "our" when referring to deacons, rather than "their" or "them." One thing that is clear from the outset in reading this book is that the diaconate as a Holy Order is less clearly defined than the Priestly Order. This presents challenges as we deacons determine who we are, but it also bestows a major benefit. Since our order is less clearly defined, it can change and

Continued on page 9

Review by Wendy Pearson, from pg. 8

as a response to some abysmal social condition. The surrounding environment called out for change. And each time a community responded to that call it was different and unique to the community and context of its social condition. I'm writing this in the throes of a pandemic when I can't do "my job" in the church and I'm potentially not doing "my job" outside the church. What these stories have shown me, what my own spiritual and educational formation has shown me, what those who continue to do deacon's work is showing me.... It's all good. It is the work itself. It is the desire to do the work. It is the willingness to teach someone else the work so that nothing is done alone. That is Christ's mission. For all of us to work and teach together; sometimes, if overwhelmed, moving aside and retreating to gather momentum and move on, looking much the same but having learned enough to do things a little differently. With change, with frustration, with joy, with help, with support, without support, with trying, with just doing what needs to be done, the work of a deacon continues FORWARD. Today I struggle less with the idea of just giving someone a neatly trimmed image of a deacon. I am fortified with books like this that showcase the amazing amount of work that goes into trying to explain all of the odd bits that form together to offer the world a small glimpse of the changing, and unifying, life of deacons.

Wendy Pearson was ordained on July 11, 2020, in the Diocese of Western Michigan. Her ministry focuses on Creation Care.

This book's topics: The Theology of the Diaconate, The Transitional Diaconate in Question, Women and the Diaconate, Ecumenical Views of the Diaconate, The Prophetic Ministry of the Deacon, The Deacon in the Worshipping Community, and Forming Deacons.

Each topic contains two-three essays.

Review by Stan Baker, from pg. 8

grow over time as we begin to live into the diaconate as both an order of servants, and as an order of leaders and change agents. The history of the diaconate is one of dynamic transformation over time, as we emerge as a more active, prophetic order - as "ambassadors and heralds." (p14)

Deacons are more than humble servants, and the word *diakonia* encompasses much more. The writing of John N. Collins is mentioned several times in various essays in the book and speaks to the meaning of *diakonia*. Marylaine Maybee quotes him in her seminal essay: *[T]he word is better understood to mean "the carrying out of a commissioned task" rather than the more traditional "humble service."* By extension, this re-interpretation emphasizes the functions of a 'diakonos' as being a messenger, or go-between, an agent or an ambassador, an attendant to a household or an important person charged with a particular task or responsibility. The Hanover Report strives for a compromise by summing up diaconal ministers as "those who are called to be agents of the Church in interpreting and meeting needs, hopes, and concerns within church and society." (p136)

Another of many important points in the book is the connection of a deacon's liturgical role with our role in the world. "Word" and "service" are both descriptors of our role, and foundational to our life as deacons. (p176) These two functions are inseparable and augment each other. One writer, Rosalind Brown, urges deacons to be freed up from pre-Sunday service sacristy duties so that we can meet parishioners at the door as part of our ministry of welcome and connection with the people. (p164) In proclaiming the gospel, bidding intercessions, inviting the peace, setting the table, adding water to the wine, raising the chalice at the doxology, assisting in communion, cleaning up the table, we prepare the way to dismiss the people, arguably the most important role we carry out. These are all acts that take place within the church - acts of hospitality and welcome as Brown notes (p166) - that lead us, hand in hand with the people, to do God's work in the world, the work we are called to do as Church.

The longer I am a deacon and the deeper I delve into the meaning of *diakonia*, the more I begin to understand the depth and power of the diaconate. As I proceed on the deacon path, I am more and more powerfully moved by, and grateful for, my ordination into this extraordinary Holy Order. Knowing that my journey to understanding is never ending is part of the mystery of the diaconate for me. Reading this remarkable book was part of my ongoing emergence as a deacon of faith, word, and action. I highly recommend the book to deacons, those considering the diaconate, deacon aspirants, and non-deacons alike. Thanks be to God!

Stan Baker serves as Cathedral Deacon at the Cathedral Church of St. Paul in Burlington, Vermont. His "day job" for the last seven years is as a psychotherapist in private practice.

ADDITIONAL PAPERS, BOOK REVIEWS & SERMONS

Visit AED's website to read these and other materials.

Book Reviews

- *Deacon by Design: The ups and downs of an Anglican deacon* by Deacon Gill Kimber
- *Remain in Me: Holy Orders, Prayer, and Ministry* by James Keating
- *Women: Icons of Christ* by Phyllis Zagano

Reviews by Deacon Michael Jackson, at www.episcopaldeacons.org/book-reviews

Theological Papers

- *The shape of things to come* by Deacon David Clark
- *Issue of Sequential and Cumulative Ordination* by Deacon Michael Jackson

Visit www.episcopaldeacons.org/papers--reports

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- *Letting Go the Extra* by Ari Wolfe, Lent 4
- *Speak Out* by Geri Lee Nelson, Easter 5

Visit www.episcopaldeacons.org/sermons-by-deacons

To submit reviews, papers and/or sermons please contact Deacon Anne at communications@episcopaldeacons.org.

SUPPORT FOR DEACONS DURING THE COVID-19 PANDEMIC



The Fund for the Diaconate's Emergency Grant Program extended through April 2021

BY DEACON PAMELA NESBIT

December, 2020

The Fund for the Diaconate evolved from the Deaconess Retiring Fund, which was set up early in the 20th century to offer pensions to deaconesses in the Episcopal Church. These women had been barred from being part of the Church Pension Fund, and therefore had to create their own, much smaller, fund, to be able to care for themselves in old age. When the Episcopal Church stopped ordering deaconesses in 1970, the Retiring Fund met its obligations to the remaining deaconesses, and then became The Fund for the Diaconate. *Its mission was to offer financial aid to deacons in need.* The Fund does not have the resources to be able to offer retirement pensions for deacons, however we do offer grants for one-time expenses, such as hearing aids, and, in some cases, for monthly grants *to meet living expenses.* The application and approval process normally takes several weeks and grants are reviewed every six months.

In the Spring of 2020, as churches, businesses and schools around the country closed in response to the spread of the novel coronavirus, the Fund realized that we needed a more flexible and expeditious way to respond to deacons in need. The Emergency Grants Program was approved by the Board in April to help deacons who had suddenly lost their means of support. Deacons who had been laid off, furloughed or otherwise had their employment hours cut back or eliminated, were eligible to apply. As non-stipendiary clergy, most deacons earn their living outside the church and are vulnerable to the business closings and layoffs that have resulted from the pandemic quarantine. The Fund

"[Many deacons] work part-time or in the gig economy in order to have the flexibility in their schedules to be able to minister in the church. This makes them more vulnerable to being laid off or to having their hours of work cut."

Grants Administrator, Deacon Theresa Lewallen, and a task force of board members worked with applicants to make sure that financial loss was appropriately documented while getting financial aid to them as quickly as possible.

Seventeen deacons from 15 dioceses have received help from the Emergency Grants Program as of this writing. Deacon Lewallen and the task force have worked closely, on an ongoing basis, with the grantees. Some

applicants received a one-time payment to see them through a transition to a new income source. Some have received monthly grants. Some grantees have contracted COVID-19, and one has died from the virus. It was vital that the Emergency Grants Program be flexible as applicants' situations are changing so quickly. As the months have passed, unemployment and federal stimulus payments have run out and businesses that thought they could survive the pandemic downturn have gone out of business. Hospitals have laid off deacons who are chaplains in response to reductions in income. Church buildings remain closed. Many deacons are elderly and cannot safely go out and work during this time. In spite of this, the Fund has managed to be a close ally to deacons in this ever-changing situation.

In administering this program we were able to learn more about how deacons support themselves outside the church. Many work part-time or in the gig economy in order to have the flexibility in their schedules

to be able to minister in the church. This makes them more vulnerable to being laid off or to having their hours of work cut without notice. We found that it's sometimes challenging to convince deacons to care for themselves rather than always putting the needs of others before their own. Some grantees were willing to accept a one-time grant, but worried that taking more money might deplete resources needed by other deacons. This is despite the fact that they continued to be in significant financial need. When they were assured that the Fund has the resources to help them and other deacons in need, they were willing to accept more help.

One of the hallmarks of the COVID-19 pandemic has been uncertainty. As of this writing, when the relief of an effective vaccine is on the horizon, we continue to be unsure of how long we will need to quarantine, what federal aid might or might not become available, how the economy will be affected in the long term, and when and how we can go back to work. In such circumstances we need community. We need to check in with one another. We need to be able to rely on the care of our siblings in Christ. Deacons are often the ones who provide this care, particularly to the marginalized. Now that deacons are the ones in need, it is imperative that the diaconal community be there for one another. If you are a deacon in The Episcopal Church with reduced family income in this time of COVID-19, please go to fundfordiaconate.org to apply.

Pam Nesbit is the Vice President of the Fund for the Diaconate. She is Archdeacon Emerita of the Diocese of Pennsylvania. Before retiring, she worked for many years as a clinical psychologist treating victims of childhood sexual abuse.

The Fund's Covid-19 Emergency Grant Program has been extended through April 2021; applications are reviewed as submitted.

Non-emergency grant applications are accepted at any time and reviewed at the Fund's next Board meeting.

Visit www.fundfordiaconate.org for information on all grants.

Additional News from The Fund for the Diaconate

CPG Webinar for Deacons

Changes to CPG's Clergy Pension Plan have made it possible for eligible deacons to participate. On December 8, 2020, CPG held a special webinar for deacons about these changes. You can watch a recording of this webinar and download slides on CPG's website - www.cpg.org/active-clergy/learning/conferences/resilience-webinar/

Planned Giving & Major Gifts

You can help the Fund respond to deacons in need through planned giving. Designate the Fund in your estate planning or with a major gift. Visit www.fundfordiaconate.org/donate for more information.

Legal Name: The Fund for the Diaconate of the Episcopal Church
Tax ID: 23-7125960

GRANTS HELP DIACONAL PROJECTS GLOBALLY

Awarded by DIAKONIA World Federation



BY TED DODD

October, 2020

DIAKAID, a funding body of DIAKONIA World Federation, awarded 15 grants last fall to members of the diaconate for projects which deal with the many stresses and struggles related to the pandemic around the world.

In July 2020, the Executive of DIAKONIA World Federation agreed to meet the crisis by offering quick turnaround grants for the member associations of this worldwide diaconal community. Proposals were encouraged within a short timeline: one-month, early August to early September, 2020. An amazing number of applications resulted. The projects demonstrate the imagination, empathy, and commitment of the international and ecumenical diaconate.

The applications chosen to be funded represent a broad international community of diakonia: Eastern Europe, Central America, the continent of Africa, the Caribbean, Oceania, Asia, the US and Canada.

Medical issues and public health safety have, of course, been a primary concern during this time of COVID-19. In El Salvador, a project to refurbish a community clinic will be supported by these DIAKAID grants. On the island of St. Kitts, a church-run school will have its sick bay stocked with medical supplies needed to face necessary precautions.

COVID-19 has resulted in a time of economic stress and hardship around the world. The projects in Indonesia and the country of Georgia will aid families living in poverty by offering food support during widespread unemployment. In the Philippines, employment training will be organized.

Women have faced increased isolation, domestic violence, and sexual assault during this time. In Nigeria, funding will support an organized effort to defend and support rape victims. In the USA, an online community of over 300 will connect women with women for learning, coaching, job-searching, and encouragement.

Education has been strongly changed during this period of lock-down and social distancing. In Rwanda, children from the poorest families will receive supplies and backing. In the Jamaica Children's Home, monies will go toward the costs of adapting to distance learning.

Strains are put upon mental health and addictions, during this time of tension and anxiety. In North Carolina, front line workers in food pantries and shelters will participate in mental health first aid training.

NOTE: DIAKAID is a funding body of DIAKONIA World Federation. Before that, DIAKONIA had taken action to provide financial aid to deaconess communities and diaconal projects. At this time, there are no plans for additional grants. Read about DIAKAID's history and background at www.diakonia-world.org/en/activities/diakaid.shtml

Canadian projects receive grants

BY CANON DEACON NANCY FORD

December, 2020

Among the 15 grants awarded by DIAKAID were two for Canadian projects. One was awarded to a local project proposed by the Rev. Canon Nancy Ford and Sharlene Law Executive Director of Umbrella Society for Addictions and Mental Health. Nancy writes: "We felt this project is an absolute must in our community. That we are seeking to work with other agencies and groups to ensure the most vulnerable in recovery receive support is crucial. As Evan James, Team Lead for Umbrella said in an interview with CBC radio, "If a person new in recovery slips once it could be a death sentence". Those newly out of Treatment and fragile in recovery need support. They are particularly vulnerable, having not used for awhile their bodies are detoxed and less able to accommodate to substances. And the supply has become progressively toxic." This has made the use of Naloxone (which reverses opioid overdose) sometimes ineffective in reversing an overdose. The funding we received will support a new group program through Umbrella called **Comfortably Un-numb: learning to live without substances**. The group is ideal for those who have chosen to live their life without substances, and need help managing the "what's next" in their recovery journey. The group will delve into important topics such as communications, finances, relationships, forgiveness and much more. It has already shown itself to be a success! It is an honour to receive this grant and highlights the fact that the global diaconal community sees substance use as a critical issue in the time of COVID-19.

Hope, in this double crisis of substance-use deaths and Covid is difficult. We know the number of deaths from overdose continues to outstrip the number of those who have died from COVID-19 and all other causes of death including accidental deaths, vehicular deaths, homicides, and non-Covid illness-related deaths.

Nancy Ford is Deacon to the City out of Christ Church Cathedral, in Victoria, BC. She's the Director of Deacons for the Diocese of British Columbia and the President of Anglican Deacons Canada.

Learn more about the work and mission of DIAKONIA World Federation

The DIAKONIA 2021 World Assembly has been postponed.

Visit www.diakonia-world.org/index.shtml for:

- Newsletters (pdf)
- Activities including Theology and Justice, Ecumenical relationships

- Monthly prayers
- The Annual Report from MAMRE, Madagascar 2020
- News from Rwanda March 2020

BY DEACON KEITH MCCOY

The annual meeting of the Fund for the Diaconate of The Episcopal Church was held virtually on Monday, October 12, 2020. Seven deacons were present, and 619 deacons by proxy. After opening prayers and the reading of the necrology, the only business at the meeting was the report of the tellers of the ballots from the recent board election. Of the 3,293 deacons in The Episcopal Church as of August 1, 2,972 received electronic ballots, 251 received paper ballots, and 70 had no contact information. 619 ballots were cast.

There were four candidates for three full terms. Results were: Larry Green - 391; Anita Catron Miner - 475; Nina Pickerrell - 362; Fatima Yakubu-Madus - 467. There were 20 blank votes, and 8 write-in votes. Dns. Green, Miner, and Yakubu-Madus were elected to 3-year terms.

The Fall board meeting of the Fund was held virtually over four sessions during October 13-14, 2020. All board members were present, along with Grants Administrator Dn. Theresa Lewallen, and Communications Director Dn. Anne Pillot.

The board heard from Tim Molloy, Senior Vice-President at Bessemer Trust, for a report on our funds; he reported that we are in good shape, despite the ups-and-downs of the year. The financial report from our Treasurer, Dn. Robert Franken, showed our accounts with a fiscal year end balance of \$8.1M. The new accounting firm is working out well. The F2019 audit is on track to be completed soon.

Dn. Lisa Bennett, principal of The Cornerstone Group and the fundraising consultant for the Fund and AED, presented ideas on getting back on track for the joint fund-raising program. With additional information from the Fund/AED Joint Development Task Force, the Fund board approved a variety of steps and expenses to move forward with the planned campaign sometime in 2021.

The Communications Director presented her report, with recommendations for making the Fund more visible to the deacon community. As a result, the Fund will add a Facebook page to its social

media presence and provide more information on the website, with a separate section on deaconesses.

The Grants Administrator presented the board with reports on applications, and six grants were renewed. The Emergency Grants Task Force and a review committee reported, and recommended, that in light of the ongoing COVID-19 pandemic, we extend the Emergency Grant program through April 2021, which was approved. Seventeen deacons were assisted during the program to date. Dn. Lewallen reported that financial literacy was the primary issue in the people she works with, and that we need to do more in that area.

Dn. Swanson reported that she was part of a Working Group helping the Standing Commission on Liturgy and Music, to develop a proposal to add the Deaconesses of The Episcopal Church to the publication Lesser Feasts and Fasts. The proposal will be voted on at General Convention in 2022; the proposed collect was used at the close of the board meeting.

The board also met with the leadership of the Church Pension Group. Among the topics discussed were: The Vermont Deacons Resolution (see Feb. 2020 issue of *Diakoneo*); the opening of most, if not all, virtual programming to the interests of all clergy; the possibility of creating a "Deacon's Corner" on the CPG website; promoting webinars specifically for deacons and how they can participate in CPG.

The Reorganization meeting was moved to January 13, 2021, and the Spring meeting was changed to April 5-8, to accommodate schedules and to allow for strategic planning. At the conclusion of the meeting, Dn. Kevin Gunn was thanked for his service on the board; he did not stand for re-election.

The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. We do this through annual or one-time grants. Details and application are available at www.fundfordiaconate.org.

CONTINUING EDUCATION

CALL Classes (*Center for Anglican Learning and Leadership*)

Spring 2021 (April 12 – May 31, 2021)

- What We Believe: Anglican Theology *with Rev. Dr. John Kater*
- The Anglican Bible: Scriptural Conversation and Formation *with Rev. Dr. Donn Morgan*
- The Diaconal Hermeneutic: The Deacon's Eyes and Ears *with Dr. Rod Dugliss*
- Changing Church: Mission, Leadership, and Beloved Community *with Rev. Kyle Oliver*
- Introduction to Pastoral Care *with Dr. Elaine Ramshaw*
- Theology of the Cross *with Dr. Stephan Quarles*
- Preaching for Church and World in the Digital Age *with Fr. Cathie Caimano*

Fees: \$230 (standard rate), \$205 for AED members.

Details and registration at cdsp.edu/call/online/

The Learning Center from CPG

Open to stipendiary and non-stipendiary clergy. Includes podcasts, eLearning, financial education, health & wellness and more.

Visit www.cpg.org/active-clergy/learning/

Violence Prevention Curriculum from The Diocese of Missouri

Each Other's Keeper: The Church's Response to Violence. The program is made up of six chapters, each on different violence-related topics:

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

Available at www.eachotherskeeper.org.

RESPONSE to Chapter XLVI, from November 2020

Hospitality

BY DEACON KEITH MCCOY

2020 has been a year that has required a spirit of innovation and a nimbleness of thought. Nothing has gone as planned, and yet we have constantly needed to plan - while on the run. The unexpected has become the norm. “Whirl is King”, as Aristophanes wrote about 2,400 years ago.

Like everywhere else in The Episcopal Church, St. Philip’s in Potwallup was doing its best to out-ride Whirl during the pandemic. Led by its long-time deacon, Peggy Otto, the little congregation had managed to come up with some safe compromises that allowed parishioners to feel as if church life is not too changed. Morning Prayer on the lawn, nice music even without an organ, some special training for lectors to compensate for the outdoor sounds - the situation was working, for most people.

But, as we all know, there are those who can’t help but go the other way, even when we need everyone to pull together. In Chapter 46, we had a collision of two such entities. On the one hand was Sailor Bill, your everyday “street” person. He managed to get by in life (Lord knows how), but his colorful personality made most people overlook his innocent flaunting of the world’s expectations. On the other hand,

there were the Sidehighs, a privileged couple who believed there was a place for everything and that everyone should stay in their place. Bill was the irresistible force, Dorine and Basil the immovable objects.

The problem in Chapter 46 was when Sailor Bill took the reserved seats of the Sidehighs, who were late arriving to worship. They wanted what was “theirs”; he didn’t see the need to give up what had been given to him. It was up to the deacon, in the midst of the service no less, to adjudicate this dispute.

This is one of those occasions when deacons must live by their wits, their street smarts, and their faith. The clock cannot be stopped or turned back. The issue is immediate, and must be dealt with NOW. Most of all, how is Christ’s love going to be exhibited in this crisis?

Deacons would probably agree that Jesus always sided with the outcasts and those on the margins of society. He would have no problem with Sailor Bill keeping the seat. On the other hand, how would he (and how should we) address the Sidehighs? Should their expectations simply be dismissed?

The Sidehighs will not “win” this skirmish, but they should be left with something positive that they can be reminded of later. When

negotiating among adults, it is important that everyone feel that they received something, and contributed to the overall outcome. While they may not get their preferred seats, the goodwill they would generate by stepping aside may ultimately play to their egos. There may be some short-term pouting, but a reminder later on that they did the right thing by not insisting on their “rights” can make them feel like they were on the side of God.

What the parishioners observe of the decision making can also be to everyone’s advantage. If they see that the matter is handled fairly and calmly, they will be supportive of the deacon as well as feeling better connected to the St. Philip’s community. A badly handled response will make some feel less willing to identify, or unwilling to continue as part of a group that treats others unfairly.

Jesus calls us to oneness with the Father, as well as amongst ourselves. When faced with a petty dispute over who gets to sit where, or such like, our best response should be to leave everyone with the opportunity to remain as part of the community, rather than feel that the church has taken sides. We may not be able to make everyone happy at the moment, but we can lay down a base on which to build back trust.

NEW: Chapter XLVII

Navigating the Nile

BY DEACON KEITH MCCOY

A new baby can be a handful, but for Dn. Kevin Wong-Allen and his husband Jeff, it was more than most parents bargained for. Shortly after Jeff went back to work and Kevin took over the full time parenting of the newborn, Emily was diagnosed with a tumor. The next two years were a blur of doctor visits and hospital stays, overlaid with tears and prayers. The congregation of All Souls, New Canterbury and its priest, Stephen Carillon, were exceedingly supportive through the ordeal. The little girl was eventually given a clean bill of health, and the Wong-Allen household began to return to normal.

For Kevin, part of that normalizing meant returning to his role as the deacon at All Souls. He had taken a indefinite leave of absence shortly after the baby was born, and hadn’t even vested since then, let alone continued with any of his ministries. But now, he was ready to resume some duties within the parish.

This particular afternoon, the deacon was in the rector’s office to discuss the how’s and whereby’s of his return to active status; Stephen was running late – nothing new there. As he waited, Kevin looked around, and his glance fell upon the picture of the then-newly installed rector of All Souls with Bishop De Granite, from ten years ago. He thought about how young Stephen looked at that point, and then about how tired he seemed lately. A further look around the work space showed numerous piles of papers, journals, and take-out containers. The deacon wondered how addicted the rector was to chicken niblets and french fries.

At which point, Fr. Carillon bustled in. “I’m so sorry, Kevin. The COP meeting ran late, and then I had to stop for gas or walk the rest of the way back. And coffee – I needed coffee,” as he slurped a long sip from a paper cup. He collapsed into his chair, and sighed. “It’s great to have you back, at long last.”

“It will be good to be back,” replied Wong-Allen. “Deaconing stayed in my mind the whole time I was with Emily, and now that she is healthy, I’m ready to pitch in. What can I do for you and All Souls?”

The conversation twisted and turned from there. For everything the

Continued on page 14

deacon suggested, the priest had a reason why he needed to keep doing it. Aside from the deacon's liturgical roles and preaching once a month, the rector didn't seem willing to let go of anything.

There was a pause in the conversation after Carillon turned aside another of the deacon's ideas for sharing in the ministry of the parish. Kevin decided to change the direction of their talk. "So, Stephen: how's your sex life these days?"

Stephen laughed. "I haven't been on a date in years. Wow – when was the last time I did that?" He paused to think about it, but Kevin pushed on.

"Stephen - what are you doing to take care of yourself?"

"What do you mean?" replied the rector.

"We've spent the last thirty minutes discussing how you can't give up anything that goes on around here. You're not taking your time off, at least according to what the rest of the staff have told me. Your eating habits (pointing to the containers) aren't healthy. And if Megan was your last date, she was nearly four years ago.

You need to take time for yourself."

Carillon brushed the observations aside. "I'm fine. I sleep late once in a while. I was at clergy conference last year. People here need me, and there's no one else around. And who wants to date a priest, anyway?" He looked quizzically at the deacon. "Are parishioners talking to you about me? What are they saying?"

"No, no – no one in the parish has talked to me about you," Kevin was quick to respond. "Dottie, Hernan, and Karen (mentioning the parish secretary, sexton, and choirmaster) are concerned, though. And, you don't look well. You look exhausted."

There was some verbal fencing after that: can't find a priest to help out; why not use the Rockefeller bequest to hire a DCE; what deacons can do and not do. At times, the conversation verged on argument, but eventually subsided into a truce.

The rector looked at his cell phone. "Ah. Gotta go. City Human Relations Committee meeting tonight. I need to grab something to eat before I get there." As he got up, he saw the look on the deacon's face. "I know, but I can't just walk away from these commitments. People

have expectations."

To which the deacon responded, "Promise me that you'll think harder about what I can help you with. And that you'll start thinking about a vacation."

As he headed out the door to his umpteenth meeting of the day, the priest tossed over his shoulder, "I promise I'll think about it. How about you preach this Sunday, then?" And he was gone.

Wong-Allen mused about the conversation and the offer, as he also got up and left. Was this the beginning of something, or was it just a trip on that river in Egypt?

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

Keith McCoy has twenty plus years as a deacon and manager of public agencies. He serves in the Diocese of New Jersey.

Brief News

Request for Deacon Handbooks

AED board member Deacon Bob Mummery is compiling handbooks, competencies and discernment processes for deacons from all dioceses in North America. He hopes to sort, review and summarize the compilation in early 2021.

If your Diocese has specific material in pdf format pertaining to the Diaconate (that they're willing to share), dealing with deacons' function/ministries, competencies required and discernment, please forward that material to Bob at rmummery@episcopaldeacons.org.



Voices on Vocation: Deacons in Action

Eight deacons from the Diocese of Los Angeles offer short reflections via Zoom videos. Visit www.edlaclergy.org/voices-on-vocation

Deacon Spotlights

The Diocese of Western North Carolina's blog often includes deacons. The latest: *Deacon Jacques Combs: A Deacon on a Mission*. Others include Deacons Tim Jones, Tim Ervolina and Glenda McDowell. Visit www.diocesewnc.org/blog (Scroll down to Oct. 27, 2020)

IN MEMORIAM

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

Linda Brown, 9/5/2020, Arkansas, 73, 2017
Carol Burgess, 9/2/2020, North Carolina, 81, 1987
Hugh Mabree Cooke, 7/1/2016, San Joaquin, 93, 1987
John A. Dinges, 12/25/2019, Wisconsin, 81, 1976
Mary L. Harriss, 9/25/2020, Chicago, 85, 1991
James P. Holley, 9/4/2017, Oklahoma, 86, 1988
Patricia Taylor Huls, 10/20/2020, Arizona, 78, 2008
Jannet Knox, 10/23/2020, Montana, 90, 1994
John E. Manola, 9/5/2020, New Jersey, 102, 1970
Mary Louise Moon, 6/2/2019, Olympia, 84, 2002
Louise H. Muenz, 11/16/2018, Georgia, 97, 1974
Ronald Owen, 4/22/2019, Quebec, 93, 1977
Richard T. Peterson, 12/12/2019, California, 85, 1980
Kenneth W. Rasnick, 12/12/2019, Michigan, 59, 2014
William F. Tompkin, 9/27/2020, Ohio, 87, 1992
Rita V. Tracy, 10/8/2020, Kansas, 82, 2000
Walter J. (Wally) Vine, 11/22/2020, Milwaukee, 74, 1998
Ernest Wilkinson, 8/27/2020, Northwest Texas, 83, 2000

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

Global Online Conference

The International Society for the Research and Study of Diaconia and Christian Social Practice

BY TED DODD

September, 2020

On September 17 & 18, 2020, the Research Diaconia conference met via Zoom, offering a far-reaching range of presentations from around the globe. The variety of understanding, practice and theology of the diaconate broadened my outlook. The rich sharing of ideas deepened my diaconal identity with intellectually stimulating ideas and studies.

Two keynote speakers shared their understanding of the conference's theme, *Diakonia as Gamechanger?: Leadership of Service in Times of Crisis, Complexity and Transformation*, from an Asian and African perspective. Clearly, this organization was working hard to expand its horizons beyond its European origins.

Panel presentations that I attended continued the diversity of perspective:

- A Norwegian researcher studied a program in African churches, *Use Your Talents*, that focuses on the Parable of the Talents as a key scriptural image. One woman in the study pointed to the David and Goliath story saying that for her context, "Goliath is poverty".
- German understandings of diakonia are dominated by their social work networks that grew out of deaconess Motherhouses. They're staffed primarily by non-Christians, so one researcher looked at various ways to address pluralism in these faith-based institutions.
- An Australian outlined the social agencies in the Uniting Church of Australia.
- A professor from the Philippines explored the Biblical roots of gratitude in diakonia.
- A researcher in Germany shared her study of an organization that reclaimed an abandoned industrial site and was using the facility to locate many social enterprises.

- A historian shared the lives of three women who were "firsts" in the church of Norway, comparing their leadership style of stressing communal and idealistic principles, with men's.
- A Cuban championed the inclusion of indigenous traditions and anti-colonial reconciliation for a diakonia based in a socially committed spirituality.
- A Filipino studying in South Africa examined the fear-based dehumanizing of the Duterte government's "war on drugs".
- A Swedish congregational study suggested diakonia would be enhanced by an alliance of learning-oriented deacons.
- A South African presentation on migration used the Abraham, Sarah and Lot stories from Genesis to understand work with displaced peoples.

A Zoom de-briefing discussion indicated that the conference was highly appreciated. Two issues emerged in the conversation:

- Diaconal Formation – support and networking of ecumenical and international educational programs for those training for the diaconate
- Diaconal Scholarship – sharing of resources and encouraging writing about the diaconate

Because of the hour for North America - mostly in the middle of the night - participation was hampered. Most people took part in segments. We selected different panel presentations and were in different breakout "rooms".

Ted Dodd is the President of DOTAC (Diaconia of the Americas and the Caribbean). A Diaconal Minister in the United Church of Canada, he retired from teaching in the diaconal formation program at the Centre for Christian Studies in 2015.

CONGRATULATIONS NEW DEACONS!

More
ordination
photos on
the back.



Bishop Hanely with Jackee Martinez. 9.22.20. Oregon.



Bishop Marray, Katherine Webb. 10/10/20. Easton.



Alisha King, Bishop Marray, Christine Sabas. 10/11/20. Easton.



Barbara Coleman with Bishop Marray. 10/17/20. Easton.



Bishop Townshend, Enrique Martinez (transitional), Susan Bagshaw, Jordan Murray (transitional). 11/30/20. Huron.



Laura Jean McCarthy with Bishop Marray. 10/24/20. Easton.



Marguerite Samuels with Bishop Marray. 10/31/20. Easton.



Stephanie Clayville with Bishop Marray. 11/22/20. Easton.

CONGRATULATIONS NEW DEACONS!

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

More photos
on page 15.

9/15/2020	Oregon	Tricia Gates Brown	10/24/2020	Easton	Laura Jean McCarthy
9/19/2020	Los Angeles	Christie Ann Mossman, Dominique Nicolette Piper	10/24/2020	Olympia	Alan Christensen
9/19/2020	Montana	Heidi Jones Magee	10/25/2020	Albany	Louis Enrico Midura
9/19/2020	New York	Cristóbal Colón, James Pecoy III	10/31/2020	Chicago	Ann (Max) Smith, Anne Smith, Michael Choquette, Timothy Murray
9/22/2020	Oregon	Jackee Martinez	10/31/2020	Easton	Marguerite A. Samuels
9/26/2020	Central PA	Stacey D. Catigano	11/14/2020	Washington	Adrienne Clamp, Antonio Jermaine Baxter, Ebele Okonkwo Onuigbo, Ethan John Bishop-Henchman, Linda Lorriane Mahler, Mary Norvell Sebold, Michael Shelton Cahall, Sally Ann Lermond, Sara Marie Thorne
9/26/2020	Georgia	Rita Spalding			Stephanie B. Clayville
9/27/2020	Calgary	Marcus Herrel, Tracey Stagg			Susan Bagshaw
10/4/2020	Toronto	Krista Fry			
10/10/2020	Easton	Katherine E. Webb			
10/11/2020	Easton	Alisha M. King, Christine J. Sabas			
10/17/2020	Easton	Barbara A. Coleman	11/22/2020	Easton	
10/18/2020	Toronto	Robert Townshend	11/30/2020	Huron	
10/24/2020	Chicago	Laura Eberly			



Archdeacon Charleen Crean, Dominique Nicolette Piper, Bishop Harvey Taylor, Christie Ann Mossman, Deacon Dennis Gibbs (preacher). 9/19/20. Los Angeles.



Roxanne Klingensmith, Archdeacon Dorcie Dvarishkis, new deacon Heidi Jones-Magee, Connie Campbell-Pearson, with Bishop Stebbins. 9/19/20. Montana.



James Pekoy III, Denise LaVetty, head of Diaconal Formation Program, Chris Colon. 9/19/20. New York.



Rita Spalding, Bishop Logue. 9/26/20. Georgia.



Bishop Scanlan. Stacey Catigano. 9/26/20. Central Pennsylvania.