



ASSOCIATION FOR
EPISCOPAL DEACONS
ENGAGING THE DIAKONIA OF ALL BELIEVERS

DIAKONEO

TO BE A SERVANT; MINISTER TO ANOTHER'S NEEDS

November 2022

A DEACON ON THE CAMINO

BY ARCHDEACON CHRIS BEUKMAN
July, 2022

For twelve centuries, people of faith have walked the path known as the Camino de Santiago to visit the place in Galicia, Spain where the remains of the apostle Saint James the Greater are believed to be buried.

In April and May of this year, I had the opportunity to walk a good part of the Camino Frances, the part of the walking path that begins in the French Pyrenees and leads all the way to the grave of St. James. There are many other Caminos coming from all different directions, all leading to Santiago.

Walking the Camino is a very social activity. You meet up with pilgrims who walk at the same pace you do, then you fall behind or they go ahead and the next day you make a new set of friends. Many days however, I had the need to walk alone and in silence.

I met many interesting people on the Camino, but one of the most interesting ones was Father Bruce, a Catholic priest from Iowa. I met him the day before the Camino reaches the Cruz de Ferro, a pivotal place on the Camino where pilgrims are invited to lay down their burden symbolically by depositing a stone they have carried in their packs all this way.

Father Bruce told me he wanted to offer a Eucharist at sunrise at the Cruz de Ferro, and I half-jokingly offered to be his Deacon. The next morning, many of us hiked up in the dark to Cruz de Ferro. Father Bruce did a wonderful job at this Eucharist. During the sermon, we were invited to share words that described this experience of pilgrimage for us: 'Life-Changing', 'Hopeful', 'Inspirational', 'Grounding'.

When it came time for the Gospel, Father Bruce handed me his cellphone, and when I began to read I realized he had selected John 14:6 where Jesus says: 'I am the Way, the Truth and the Life'. I was

almost too choked up to finish. Here was Jesus reminding me that, as I walked the Way, Jesus is the Way.

I learned many things while walking the Camino. I learned not to get discouraged when road signs told me Santiago was still 790 kilometers away. I learned how to accept feedback from my fellow pilgrims with openness and humility. I felt the power of being on a Way where all are heading in the same direction, west towards Santiago. I felt the spirit of all those who had gone before on the Camino, reflecting on how we invoke the spirits of all those who have gone before us in the Community of Saints as we commemorate one of our spiritual ancestors each day on the Church calendar. And I reflected on the vows of obedience that we make at Baptism 'to work for justice and peace, and to respect the dignity of each human being' as I tried to obediently follow the twists and turns of the Way. And I kept seeing surprises and blessings on the way, such as meeting butterflies, salamanders, lizards and snails who seemed to be on their own animal Camino, and coming upon a fountain that instead of pure water dispensed wine to all the pilgrims.

Lest all this sounds a bit serious, there were plenty of opportunities for fun and celebration on the Way: eating wonderful pizza with new friends, soaking my feet in an ice-cold fountain, playing the recorder in church cloisters, and of course, the required half liter of red wine with dinner almost every day. As Pilgrims say: 'No Vino, no Camino!'

At the end of my pilgrimage, I met another visionary priest in the city of Santiago. Her name was Mother Anna, a priest from the Diocese of New Jersey who now lives in Santiago and was recently officially installed as the Anglican Pilgrim Missioner in Santiago. Over a dinner of Pulpo Galego, a Galician dish of stir fried octopus and potatoes, Mother Anna shared her vision of an Anglican Pilgrim

Continued on page 4

Variations on a theme

We read in Lamentations that “the steadfast love of the Lord never ceases; his mercies never come to an end. They are new every morning....” It seems a little paradoxical; God’s love is both steadfast / consistent (the same) and new (different).

This seems similar to ‘variations on a theme.’ In music, there are basically eight notes, but composers and musicians find endless possibilities within that framework. Often a composer will introduce a simple melody or “theme” and spin out all kinds of variations: faster, slower, syncopated, embellished, etc. They’re in one sense new while also being in another sense the same.

I was astonished watching an analysis by Howard Ho of Lin Manuel Miranda’s song “We Don’t Talk About Bruno” from the film *Encanto*. He looks deeply into the musical structure of the song. The way all the different characters’ parts fit together and the way some of that musical theory shows relational dynamics and the arc of the story fascinates me. (I also wonder about deacons as the “Bruno” of the Church family at times, but that’s another conversation.)

The idea of things being the same and also different came up again in a conversation about Monet’s water lilies. I thought he made only a few paintings of water lilies, but I learned that they were in his own garden, and he painted them over and over - at different times of day, in different seasons, in different light, with different colors.

Another area where I ran across an intersecting idea is in the field of acting. A friend who is both an actress and an acting teacher shared a common request from directors: “Give me the same thing, but different.” There is so much variation in tone of voice, timing, expression, movement. This is why there wasn’t just one performance of *Romeo and Juliet*, or *West Side Story*, and not even just one remake or reinterpretation.

My examples of things being both the same and different so far all come from the arts. In the sciences, some examples might be fractals, genetics, and chaos theory; I would love to hear other areas you see this in.

The theme, I think, of everything we’re called to be and do in life is love. Love God; Love your neighbor - and everyone’s your neighbor. Jesus, scripture, and the saints offer countless variations on this theme. I think part of diaconal ministry, particularly in the work of interpretation, is to point out where variations express the theme of love and invite others to create their own, essentially saying ‘Here is one example of love; now, try the same thing, but different.’



Deacon Tracie Middleton,
AED President

August, 2022

What are AED’s Deacon Competencies?

The Competencies are a document created by AED that outlines areas of competency used in successful Diaconal Formation Programs.

We’ve received feedback from a few dioceses that are using the Competencies:

Diocese of Arizona / Deacon Dr. Robin Hollis

We have mapped our courses and curriculum to the Deacon Competencies. It provided a ‘checklist’ to ensure we were in community with the diaconate as well as ensuring compliance with canonical requirements. We have shared these with all of our faculty as they continue to evolve their curriculum. The more anchored version is helpful in really determining the level of learning that is occurring. Thanks!

Diocese of Iowa / Deacon Dr. Judith Crossett

I devised a “portfolio” for deacons in formation, very much based on the Competencies. It helps us see where there are gaps, encourages those in the process to articulate their reflection on what they are learning and doing and becoming.

Diocese of Montana / Archdeacon Dorcie Kafka Dvarishkis

We make good use of the Competencies in our School for Deacons!

- The categories help us structure the topics/focus of our 2-yr. academics
- We are looking more deeply at each competency area in our third year and applying them to our field work.
- I have encouraged our deacons to review the competencies as they seek out their annual continuing education offerings to address their growing edges.

► Download the Deacon Competencies at www.episcopaldeacons.org, under Resources.

Episcopal Deaconesses Feast Day - September 22

In July, General Convention passed Resolution A008, authorizing the commemoration of deaconesses for trial use for the triennium 2021-2024.

The Episcopal deaconess movement describes a ministry of women who were set apart for service by their bishops, beginning in Maryland in 1857 and ending with the ordination of women as deacons in 1970.

Episcopal deaconesses joined a wider movement that began in Europe in the 19th century. Deaconesses ministered as nurses, teachers, chaplains, caregivers, administrators, fundraisers and missionaries both within the U.S. and around the world. They often served under difficult conditions, with little compensation, and always under gendered definitions. They ministered in times of peace and in times of war.

► Learn more about the Deaconesses Feast Day at www.fundfordiaconate.org/deaconesses.

Next steps on GC resolutions

Since the last *Diakoneo* was released, our Church has been through a General Convention, as well as participation in the Lambeth Conference, a gathering of bishops from throughout the Anglican Communion.

The General Convention was abbreviated, but a great deal of work still took place. As deacons we have a unique, if not sometimes confusing role in the Church. We have a “special ministry of servanthood directly under [our] bishop.”(BCP). To be clear, we are under ‘orders’, both to our bishops and others who have authority over us, so proceed with some caution. And, as deacons we are to bring the needs of the world to the church, and bring the church into the world.

Below is just a small list of resolutions approved by General Convention that affect all dioceses. Some resolutions require action, and others only recommend action. In all cases, the House of Deputies and House of Bishops have voted that these are important issues. If you find something here of great interest, I encourage you to research the resolution, and see if there is a way you can support your congregation or diocese in meeting the intent of the resolution, and let us know if you need any support. For more information about these resolutions, go to www.vbinder.net, where you can look up the specific resolution.

- A062 – Requires dioceses to submit a plan to narrow gender equity gaps.
- A127 – Strongly encourages dioceses to study Indigenous residential boarding schools, and gather information from survivors and provide public platform for stories of survivors.
- A088 – Encourages all to learn more about the pressing moral implications of climate change.
- A161 – Encourages dioceses, congregations and other institutions to consider purchasing medical debt.
- B006 – Urges dioceses to advocate for safe gun legislation with states.
- B007 – Encourages dioceses and congregations to advocate for funding and public policy support for community violence intervention programs and strategies.
- C054 – Directs the dioceses to contact the leadership of their legislatures to encourage legislation that will protect and expand voters’ rights and access as outlined in the resolution.
- C064 – Commemorates Break the Silence Sunday, which is the International Day for the Elimination of Violence against Women.
- D019 – Promotes acknowledgements of Indigenous Lands at all gatherings.
- D031 – Urges all Episcopalians to advocate for our government to address serious shortcomings in our treatment of the “strangers in our midst”.
- D046 – Urges Episcopalians to prayerfully consider how they can support children in foster care.



Deacon Carter Hawley,
AED Executive Director

August, 2022

AED’s ‘LIFE & WORK OF DEACONS’ Feedback

Held in June via Zoom, deacons and those in formation who attended the conference provided helpful feedback. Participants were grateful for the Presiding Bishop’s inspiring keynote address, and appreciated his reflection on Martha and Mary: “He spoke of Mary and Martha as symbolizing different dimensions of how to serve”; “The way he talked about Martha being long and Mary being deep, that a deacon needs the deep roots of prayer and study at the teacher’s feet in order to perform service.”

Participants expressed a strong interest in future events that focus on deacon mentoring, spiritual development, bible study and affinity groups arranged by ministry.

The presentations were found to be inspiring and challenging. Attendees were appreciative of the speakers’ passions and energy in exploring the deacon in liturgy, looking at the variety of ways one can serve as a deacon, and the importance of balance between ministry and spiritual self-care.

Some participants found the days ran long; many asked for annual gatherings online for all deacons. Others suggested gatherings for deacons by specific groups, including young deacons, Spanish-speaking deacons and retired deacons. Monthly gatherings of archdeacons and deacon directors for mutual support was also desired. AED will use this information in future planning.

CONNECT

THE GOOD NEWS FESTIVAL

Dec. 10, 2022, all day with an evening Revival At The Town and Country Resort, CA
The Diocese of San Diego will welcome Presiding Bishop Michael Curry and The Rev. Dr. William Barber II, one of the most prominent advocates for the poor.

Free & open to all. You must save your seat at www.thegoodnewsfestival.com

How do I...

submit news, an event or an article for publication in *Diakoneo*?

All submissions are welcome - from clergy, those in formation and laity. Possible ideas are:

- Reflections on ministry or new ministry
- Discernment & formation experience
- New leadership roles
- Events, Books, Photos
- and other deacon news

Contact communications@episcopaldeacons.org.

ARE YOU SUPER-CONNECTED?

AED is seeking a deacon in each diocese to let us know about diaconal ministries, events, community work, etc. to share in *Diakoneo*. If interested, please contact Deacon Anne at communications@episcopaldeacons.org

THANK YOU!

AED is grateful to our members and donors, who make possible this magazine, the website and other deacon resources. Together we are strengthening the ministry of deacons.

NOVEMBER 2022

A Deacon on The Camino	1
AED President	2
AED Executive Director.	3
Task Force on Black Ministry.	4
News Reports.	5
Planned Giving	6
A Ministry of Presence	7
What is a Death Doula?	8
Lifelong Learning.	8
Deacons across the Border	9
Reflections on GC#80	10
AED Board Report	12
The Fund for the Diaconate	12
In Memoriam.	12
Ask the Archdeacon	13
Landmark Anniversaries	14
Newly Ordained.	16

Center in Santiago where all Anglican and Episcopal pilgrims could rest and be welcomed. Mother Anna's vision, I believe, deserves all of our support.

I am hoping all deacons, when they have the opportunity could walk the Camino at least once in their lifetime. It is a life-changing experience. The Camino invites us to lighten our burdens (and yes, it is a great way to lose weight!). The Camino invites us to find clarity, direction and purpose, as St. Augustine once said 'solvitur ambulando' – 'things are resolved as we walk.'

The Camino is described in great detail with all the same stages, routes and sometimes even the same inns as today in a manuscript from the twelfth century called the Codex Calextinus. In the Codex is found the following prayer:

'God, You called your servant Abraham from Ur in Chaldea, watching over him in all his wanderings, and guided the Hebrew people as they crossed the desert. Guard these your children who, for the love of your Name, make a pilgrimage to Compostela. Be their companion on the way, their guide at the crossroads, their strength in weariness, their defense in dangers, their shelter on the path, their shade in the heat, their light in the darkness, their comfort in discouragement, and the firmness of their intentions; that through your guidance, they may arrive safely at the end of their journey and, enriched with grace and virtue, may return to their homes filled with salutary and lasting joy'.

Chris Beukman is the Archdeacon for Deployment and Pastoral Care in the Diocese of Massachusetts. For more information visit santiago-compostela.net and www.anglicancentresantiago.org.

CREATION OF A Task Force on Black Ministries

BY DEACON ANTONIO BAXTER

Reprinted by permission from the Diocese of Washington's website.

On January 29, 2022 the Convention of the Diocese of Washington approved a resolution establishing a Task Force on Black Ministries. Task force members will be appointed by the Diocesan Council from congregations that are historically Black or have a predominately Black membership and will also include a representative from the Union of Black Episcopalians (UBE).

The Task Force is charged with the priorities of looking at past injustices and recommending strategies and the resources needed to make Black parishes viable in the diocese. The sponsors of this resolution thought it was critical to enhance the vitality of Black

parishes. According to an article in the Philadelphia Tribune, 75% of Black priests come from Black parishes. Black parish vitality is critical to ensure the representation of Black clergy in the diocese. The Task Force on Black Ministries will examine practices and models in evangelism, worship, and mission that would be more conducive to Black parish revitalization from the Black church perspective.

This task force will open opportunities for Black parishes throughout the diocese to collaborate and strategize together about how best to live out mission and ministry in the 21st century of the Jesus Movement.

THE TASK FORCE'S Progress & Next Steps

BY DEACON ANNE PILLOT

Our communication director spoke with Deacon Antonio Baxter on the Task Force's progress and next steps.

The Task Force on Black Ministries resolution was submitted by Deacon Antonio Baxter and Fr. Shepherd; it was overwhelmingly approved at Diocesan Convention.

Task Force members were appointed in February and have been meeting twice a month (sometimes more) since March, via Zoom and in person. The eleven members come from historically Black parishes and predominantly Black parishes.

Meetings have been fruitful and productive, with a commitment to provide a way to engage in honest dialog, where people are not afraid to speak about difficult topics. The focus has been on identifying what issues are facing Black churches, and coming up with strategies to address those.

Throughout a rigorous schedule of meetings, the mood has been upbeat and encouraging, with members energized by the conversations and looking forward to next steps.

In September, the Task Force provided a report to their Diocesan Council with these recommendations:

- Establish training designed for clergy and lay leaders in Black churches that enables them to be better community organizers.
- Develop ways of inviting people to Black churches and immersing Black churches in their communities.
- Establish a permanent committee for Black Ministries in the diocese.
- Provide dedicated funding for this work.
- Designate diocesan staff who are dedicated to Black ministries, and will be responsible for building this new program and continuing the work.

The Task Force anticipates bringing these recommendations to Diocesan Convention in January, 2023. For more information please visit edow.org.

MOMS: Midwives on Missions of Service

BY DEACONS TRISH ROSS AND CHRIS MCMANUS

Excerpted from MOMS' summer newsletter - June 2022.

Edited for length.

We are safely home from Sierra Leone, where we taught in two sites in the Kenema District, certifying 45 women as MOMS Community Health Workers. This certificate allows them to work in any government clinic in the country.

The women were delighted and proud of their accomplishments. Seeing their joy is one of the best rewards ever! One woman, the new leader of the group from Talia, wept when she walked forward to get her certificate. She was overwhelmed by her own accomplishments and the future she saw for herself and her community. She was astonished when some of the members of MOMS Leadership Council arrived to describe the impact MOMS has made on their lives: the platform for advocacy for the neediest in their communities, the combined power of many voices, the mere notion that illiterate farm women can make a real difference in the health and well-being of their families and neighbors.

One morning, I was called to attend a birth. The woman had only had one antenatal exam, and the baby was breech. She was far enough along in labor that sending her to a hospital was not reasonable or safe. We delivered a little boy, who had been holding both legs up by his head. He needed some help breathing, which I provided. He and his family stayed in the clinic for about 36 hours then went home in good shape.

We faced a number of annoyances but did OK. A fuel shortage threatened to stop us: we're very careful to minimize fuel use, but teaching in two sites required us to make that trip daily, plus food and supplies.

Another struggle was housing - the owners of the first house had a change in plans. The second house was too crowded. We ended up in a place we referred to as 'the hovel' in honor of its low ceiling, lack of windows, and dirt. But it did have an indoor toilet of sorts. The well was just a hundred yards away, so that wasn't too bad.

The weather was hot: several nights, the thermometer showed over 90° when we crawled under the mosquito netting to hide from bugs and read.

We're planning to return yet again. We've been working in Sierra Leone for 16 years now, and have trained over 750 women. We have saved thousands of lives and improved even more.

Trish Ross and Chris McManus are deacons in the diocese of California. Visit MOMS at www.moms-midwives.org. Read the newsletter at www.episcopaldeacons.org/health.

Maryland Public Policy Ministry

BY DEACON KATHY SHAHINIAN

August, 2022

Throughout the past twelve years, while serving as the public policy advocate for the Maryland Episcopal diocese, I have had the privilege of working with a wonderful group of committed clergy and laity. From this community, the Maryland Episcopal Public Policy Network (MEPPN) ministry was born.

Established in the Episcopal tradition, MEPPN affirms the essential relationship between what we believe and how we live. We join the words "Faith" and "Justice" into a single term to reflect our belief that faith and justice are intimately bound together. God calls us, as individuals and as communities, to act on behalf of the vulnerable, weak, and oppressed. Through working together, we ask people of faith to revisit and renew their commitment to the Gospel and the common good.

Our Baptismal Covenant, as well as our vows at ordination, serve as a blueprint for our charge as deacons in how we are to follow and serve Christ. Our contract with God, as it relates to public policy, is to strive for "peace and justice in the world" and "respect the dignity" of every person. Promoting legislation that improves the quality of life for people is what my ministry is all about. As a deacon, I keep one foot in the world and one foot in the church, enabling me to share the Good News of the Gospel.

Washington Refugee Response

BY DEACON TERRI MURPHY

August, 2022

In the Diocese of Washington, our Refugee Response Committee grew out of the need to welcome, house and clothe some 20,000+ Afghan refugees that started arriving on our doorstep last August with the U. S withdrawal from Afghanistan. If ever there was a diaconal moment, this was it.

The work of the committee involved *all* deacons, deacon postulants and deacon candidates in the diocese. We worked tirelessly with local relief agencies to procure housing, food, clothing and furnishings and I am proud to say, after nine months, all refugees were off military bases and into proper housing in the D.C. area. But the work has not ended. We now are engaged with the second wave of adjustment - trying to provide mental health services for the considerable number who now suffer from PTSD, to cultural education (English language lessons, how to get kids enrolled in school, how to use the bus and rail system, how to get a library card, etc.), to legal help to change immigrant status and much more. The work goes on...

But there is also a new group of immigrants that we are welcoming. As you may know, busses of immigrants from the southern US border are being sent to D.C. with no support systems in place, nowhere to go. Our Refugee Response Committee is now working to help ease their transition.

This committee was initially co-chaired by deacon Anne Derse and now is being chaired by Nancy Stockbridge, who will be ordained in November.

Send diaconal news, reflections and photos to Deacon Anne at communications@episcopaldeacons.org.

Leaving a Legacy

THE BENEFITS OF PLANNED GIVING



A collaborative campaign by The Fund for the Diaconate and AED, to support and improve the lives of Episcopal deacons.

Deacon Robert Franken, treasurer of *The Fund for the Diaconate*, was interviewed by Deacon John Ray about planned giving and how your gift to *The Fund* can help deacons and those in formation.

Interview has been edited for clarity and length.

John Ray: Give us *The Fund's* background.

Robert Franken: *The Fund for the Diaconate* was formed in 1927 by deaconesses, frustrated that they weren't allowed to be part of CPG. So they created their own fund. If any of their members reached the age where they needed assistance, this fund would help. We continue that original ministry. We continue to provide sustaining grants and have expanded our grants to include postulants and candidates by assisting in funding their training; those in emergency situations like floods; those with medical needs not covered by insurance, or those without insurance.

We have people who have given their lives to ministry, who may not have planned for their own retirement sufficiently. Or in the case of Formation Grants for deacons in training, part of what we're trying to change in the diaconate is to get younger people involved. Younger people with families might not be able to afford what it costs, they might need help with child care, or books or tuition.

John: Talk about Planned Giving.

Robert: A planned gift is one of several things. It's either a very large one-time gift, say a \$50,000 gift, or putting an organization into your will. When you pass on, that organization will receive money. Or it's making *The Fund* a beneficiary of one of your insurance policies or IRAs, or by giving shares of stock.

To put this in some perspective, *Advancing the Diaconate* is a two-part campaign. It's about supporting annual gifts and memberships to AED, who advocate for deacons, provide resources & events and set standards for what diaconate training looks like. AED supports deacons in their everyday ministry.

The Fund for the Diaconate is different in that we're looking to be there for the next generation of deacons. Five, six or 10 generations from now. We're a place for somebody to know that their legacy will help make things possible for

deacons in the future, beyond their life. It's a great opportunity and gift to someone in the future.

John: Who should consider planned giving to *The Fund*? And let's be clear that people need to consult with their financial adviser, their attorney, when thinking about this.

Robert: I would encourage every deacon, whether you have a little or a lot, to put *The Fund* in your will. If you don't have a will, the state decides who gets your money or your assets or your home or whatever.

John: The fiscal soundness of *The Fund*?

Robert: *The Fund* is audited every year and has been on a sound fiscal footing. We've grown over the years, other than this last year, where the stock market took away some of that. But we've still grown in our grants; during our most recent fiscal year ended July 31, *The Fund* approved grants totaling \$308,000.

John: And management of those assets is well supervised, right?

Robert: Right. Bessemer Trust, a very reputable organization, manages our money. Our investment committee is looking at whether we can put more of our money into sustainable investing and still be able to get the returns that we need to support the grant request that we approve at our biannual board meetings.

John: The *Advancing the Diaconate* campaign is trying to move the needle a bit toward younger deacons who have a difficult time paying to become a deacon. Also, deacons who aren't wealthy, who don't have the financial backing behind them.

Robert: And some are so dedicated that they serve as deacons probably to the peril of their own financial stability. I can't fault them for that. That's the call that they have from God and the responsibility. Now, should their congregations know more about who they are and what their needs are? Yes. Should their bishops know more about who they are and

what their needs are? Yes. We're working hand-in-hand with dioceses as people come to us and say they have needs. We immediately go to their bishop and have a conversation to make sure that there's greater awareness about who their deacons are.

John: One of the things that we haven't talked about is how to give from retirement plans.

Robert: Well, at a given age, everybody is required to start taking distributions from their 401(k)s; those are mandatory and taxable. If you don't need that money, one of the things that you can do is transfer up to \$100,000 directly to a qualified not-for-profit, such as *The Fund for the Diaconate*, and not have to pay income taxes on it. We're a qualified 501(c)(3) not-for-profit.

John: People need to know who their beneficiaries are in life insurance policies, retirement plans, 401(k). Circumstances change and they may need to be updated.

Robert: Right. Everybody should look at those on a regular basis. If you move, laws are different from state to state. You should know and keep records of your beneficiaries. Who's in your will? Who are your executors? Those are things that you ought to pay attention to.

And by the way, *The Fund* is able to receive mutual funds or stock transfers, as another way in which you can make a planned gift.

John: If people have specific questions or want to start the process of planned giving, how can they reach you?

Robert: I can be reached at 970-281-2311 or treasurer@fundfordiaconate.org. To name *The Fund* in your will or as a beneficiary, use our full name "The Fund for the Diaconate of the Episcopal Church" and include our EIN number 23-7125960.

Visit www.fundfordiaconate.org/planned-giving. The entire interview will be available on AED's YouTube channel via www.episcopaldeacons.org.

A Ministry of Presence

BY KRISTEN WHEELER

September, 2022

In seminary, we're asked to step outside our comfort zone in ministry. So when my mentor, Deacon Jay, asked me to come to the sober living house where he's been doing ministry every Monday night for the last 14 years, I was hesitant. I couldn't think of anything more uncomfortable than a house full of addicts. I said, "I'll try, but I can't make any promises."

Thanks to Deacon Jay and these addicts I see every Monday night, my weekly routine now includes a room full of beautifully broken people who just need someone to say "you matter," and someone to pray with them, sharing hugs and smiles. I've heard so many of their stories, very real and damaged people from all walks of life; prolific lawyers with an alcohol problem, doctors and nurses who stole drugs from their own hospitals, fathers shooting up but never in front of their kids, the man who said he was a terrible dealer because his level of empathy stretched to the addicts on the street with their own horrific stories, the frail homeless man with the sweetest smile and a drinking problem, the kind of guy everyone, including myself, has hastily passed by on the street saying "oh, he'll just use that money to buy drugs and alcohol," and he did. Spending time with these alcoholics and addicts has shattered everything I ever thought of them in the past, every word, every judgment. These are incarnate people who want to do something about their addiction, whether they relapse or not, remembering that this is a disease. They are just happy to be with people who are not there to judge them, but to pray with and for them. And, for the record, I've only missed three Mondays since I started in this ministry nearly a year ago.

One morning, I took my therapy dog, Angela Basset Hound, to the women's sober living house for our regular visit (I now go to both sober living houses). When we got there, Angela focused on one individual in tears and waiting for a counselor and wouldn't pay any attention to the rest of the room. When the group asked me what was wrong with Angela as the woman and her counselor walked outside, I answered "she just knows." You see, my sweet basset hound has a knack for this sort of thing. She can pick the person out who needs her affection most and whom she is most determined to get that affection from. Angela wouldn't settle and kept looking back at the door where the woman exited. When the woman re-entered the meeting, Angela hopped up and ran to her, rolled over on her back, paws raised in the air, and with a deep sigh as her long ears fell to the floor like

cloth napkins, I started tearing up. Then the woman looked at me, looked at Angela, and fell into a puddle on the floor hugging this therapy dog tight as she wept and wept. Angela licked her nose and maneuvered into her lap when she said, "I love you, how did you know I needed you today?" I glanced back at the rest of the room, everyone was crying and collectively said "she did know," and then "there is a reason for therapy dogs."

Sweet Angela knew, in a way, like God knows. God knows who needs love the most. God knows who needs a gentle basset hound at their feet, or a smile that lights up a room, or a warm hug and a "you matter too." God knows when we don't have two coins to rub together, or when we don't know where our next meal is coming from, or when we're battling addictions, or just need someone to love us and not judge us. When we're asked to do something seemingly impossible and totally out of our comfort zone, God uses others to remind us of the Spirit's presence in the world.

I remember the first time I told a family member I was volunteering at the sober living houses in the city, and they said, "Really? That's so dangerous Kristen, it's in such a bad neighborhood. And people with addiction? They just can't control themselves." To which I responded,

"do they not deserve healing? Even if it's simply a ministry of presence?"

Your ministry of presence matters too, dear friends. If I had known then what I know now, when someone asked me at the beginning of my process, "why a collar?", I would have answered two-fold – because I see the way the guys at the sober living house feel safe asking deep questions about faith to Deacon Jay

who wears a collar every Monday night, and because Angela Basset Hound needs one to attach her leash to.

Kristen Wheeler is a postulant for the diaconate in the Diocese of Louisiana, a middler in the IONA program through Seminary of the Southwest. She serves at St. Michael's Episcopal Church in Mandeville, LA. She is an artist, writer, and modern iconographer who teaches and preaches regularly throughout the diocese.



What is a 'Death Doula'?

BY DEACON LYNN CAWTHRA

August, 2022



I am a Deacon in the Diocese of British Columbia and I have the privilege of working with seniors in their homes as a Community Registered Care Aid. I help people stay in their homes for as long as possible and give them care. We work with all kinds of situations including Death from time of diagnosis to the end, only giving the care that we are allowed to give. I would have liked to give more care at the end of their lives but am forbidden. When I heard about a Death Doula, I researched it only to discover that it is similar to a Birth Doula, only giving care from the time of getting the news that death is going to happen to end of life and helping and supporting the family after. My heart leapt - something to help me work with people who are dying. Helping to create the type of death that is wanted. This also enables the Doula to be present at the actual time of death. Being a Death Doula has no limitations as to who can be involved unless it comes from the client.

A Death Doula will help with downsizing, making shadow boxes, a poster board of life, could be flowers, plants, something important that they want to share. The doula helps the family and client plan the funeral, tea, party, whatever is wanted. Helping to decide what, if anything, is given at time of death and only allowing those to be present that the client wants. A live funeral versus a death that goes from a full funeral, to burial of ashes and or where to put them. This enables a person to have the ability to die at home with the dignity that is deserved, ensuring that everyone has that dignity, especially at death. A Death Doula will help turn a Death from what is perceived as being horrible to an experience that is wonderful. Doulas help with the understanding.

The Diocese enabled me to take a course through INELDA (*International End of Life Doula Association*, inelda.org) and one of the

leaders of the program was Henry Fersk-Weiss who used the book that he wrote, "Finding Peace at the End of Life." This was a very well-done and organized course and was attended by people from all over the world.

As a Home Care Giver, I work with people who are in the process of dying and whose spouses have died and we could not say anything to them. We are told not to talk about IT because the person is upset about their loss. Clients always managed to talk to me and I did some talking with them, but I was very careful. Upon my retirement from Home Support, I am looking forward to working with people who are dying, and walking with them and their families through to death and after.

I am getting ready to retire as a Registered Care Aid and I am looking forward to being able to help people do what they want at the end of their lives. I am looking forward to my ministry opening up more than what it has already.

As a Deacon, I was called once to help a family whose mother was dying and she chose to die at home. The three girls put their lives on hold and all came home to be with mom through to the end. They set everything up and I was asked to go in and sit with mom. There were family issues, and in listening to what mom was saying and offering support; she ended up having a beautiful death, and the girls could not have been any happier. This was a church family but it would be no different in community.

Working with Death gives me joy, to sit and listen to their stories is a treat and a gift for me.

Lynn Cawthra was ordained in 2008 and serves at St. Mark, Qualicum Beach in the Diocese of British Columbia, Anglican Church of Canada.

LIFELONG LEARNING

Online Classes from the Center for Anglican Learning and Leadership's (CALL).
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Winter: Jan 23-March 13, 2023

The Pentateuch
New Testament Introduction
Church History: Wisdom for Mission
Images of Diakonia
Liturgical Leadership
Praying the Old Testament
Pastoral Care with Marginalized Communities

Spring: April 10-May 29

The Prophets
What We Believe
Changing Church: Missional Practices
The Anglican Bible
The Diaconal Hermeneutic
Introduction to Liberation Theology
Church History: Reformation
The Sensual Gospel of John



Diaconal Ordination Process

Deacon Anthony Keller, *That Deacon On YouTube*, created a series of three videos addressing the ordination process for Episcopal Church deacons. Search YouTube for "That Deacon on YouTube", then click the Videos tab.



Deacon Natalie Thomas and her daughter, at a June protest in Massachusetts speaking against the Roe v. Wade overturn.

Deacons across the border

BY DEACON ROD MCDOWELL

August, 2022



This is a story of Deacons coming together. It ultimately started to happen because of the Covid epidemic and an idea. Today, Deacons from the Anglican Diocese of Niagara, the Episcopal Diocese of WNY, and the Episcopal Diocese of N.W. Pennsylvania gather by Zoom every Monday morning at 9 am for one hour to pray, to listen, to encourage and simply to chat.

The Anglican Diocese of Niagara's headquarters is in Hamilton, and we have about 100 parishes. We currently have 17 active deacons. WNY is centered in Buffalo and goes from Niagara Falls to the Pennsylvania border. It has 11 active deacons. N.W. Pennsylvania has about 5 active deacons. The 2 US dioceses share one bishop, the Rt. Rev. Sean Rowe and Niagara's bishop is the Rt. Rev. Susan Bell.

The story begins with my formation in the fall of 2005. I live in Ontario, right across from Buffalo. The then director of personnel for the Diocese of Niagara recommended that I join with the WNY deacons in their formation process. The connections were made, and I had a short drive to the then diocesan headquarters in Buffalo where I joined a group of about 7 candidates. I was with them for several months and lifelong friendships were formed. Some of them came to my ordination in 2007 and I attended some of theirs. The then Bishop, Rt. Rev. Michael Garrison, embraced me and said I was one of them. I was active in some Buffalo social action issues, attend workshops in Buffalo, and later in Erie, PA. In March of 2020, Covid hit.

The dioceses of the Anglican Church of Canada suspended in person services. We discovered, as I am sure you did, something called Zoom.

In Buffalo, Archdeacon Diana Leiker, then director of deacons of WNY had a fabulous and I believe inspired idea. Why don't the deacons of WNY and NW Pennsylvania meet regularly by Zoom. Diana thought it important to do something and approached Bishop Sean Rowe about this. She already knew me from the formation process and my journeys to the US to join with them, and asked the bishop if the Canadians would be allowed to join in with their colleagues. Bishop Sean said yes.

When Diana contacted me, I immediately contacted our then director of deacons, Jean Ruttan Yates and she said yes. I frankly do not remember if we contacted our bishop then but as the saying goes, do not ask for permission, ask instead for absolution. When she was told, Bishop Susan Bell was delighted.

Since July of 2020 we have been zooming every Monday morning at 9 am for about an hour. Diana sends out a link every Sunday evening and acts as the host. If she cannot do it, Sheila Plant, presently deputy

director of deacons for Niagara, takes over.

Our Zoom happens even if it is a holiday because we all feel it is vital. We talk about so many things including our ministries, experiences, etc. Each session can be different. The link is sent to all the active deacons of the three dioceses. We have deacons who have only been ordained for several months and others that go back to 'the last century'.

In one typical meeting, we had 10 deacons attending. The average attendance in recent months has been 9-10. On that day we discussed several issues. One WNY deacon told us about a trip she would be making to an orphanage in Honduras that she and her parish help sponsor. One of the Canadians talked about his problems dealing with mentally ill litigants when he sits as a part time Small Claims Court judge. This led to a general discussion about how to deal with incidents of that in church. This in turn led to a lengthy discussion of the situation in Welland, Ontario. There is a group of six women there, called Beyond the Street, who work with street people and the mentally ill in that city. Our newest deacon, who coordinates a breakfast program in that city, told of their efforts to work with this group to deal with the problem.

We have learned that the US and Niagara dioceses operate differently. Niagara deacons remain with the parish that raised them although their work in the world takes outside parish boundaries. The US deacons may be assigned anywhere by their bishop and can even be parish administrators.

One of our major frustrations is the border. US deacons coming to Canada must file a virtual document called Arrive Can to enter Canada and need a passport to return to their own country. Canadians have an easier time entering the US if we are vaccinated and must do the Arrive Can to return. We pray that the border will go back to normal!

On Sept. 24 the Canadians will be holding a service and talk on contemplative prayer in Welland. The good news is that one of our US colleagues will join us. May I say Glory Hallelujah!

Since July 2020 we have experienced something special and holy. I think social scientists would call it a support group. I am sure our Lord sees it as something much more.

All of us deacons give thanks for each other. We are truly brothers and sisters in Christ.

Rod McDowell is the Director of Deacons for the Anglican Diocese of Niagara, Anglican Church of Canada. www.niagaraanglican.ca

THANK YOU TO THESE MEMBER DIOCESES THAT SUPPORTED AED IN 2022

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(as of 9/1/22)

REFLECTIONS ON GENERAL CONVENTION

Seven things the 80th General Convention has taught me in just two days

BY HAILEY MCKEEFRY DELMAS

Edited for length.

When I told friends that I'm going to General Convention I could see one of two reactions: 1) their eyes would glaze over with boredom or 2) their faces would be filled with confusion. Some of the terms used when discussing GC80 include resolutions, amendments, agendas, etc. Between all of those things, though, a special kind of magic happens. Call it the movement of the Holy Spirit. Call it love. It's the thing that brings me back to this work again and again.

Here's what I saw and heard behind and within the past two days:

1. Manners matter. In the same way that our liturgy on Sunday mornings is a dance, with call and response, behavior and norms, the GC has a graceful rhythm. It has rules of order and polite language that reminds everyone that the work we are doing has dignity and importance. People take turns being recognized to speak. They give thanks for that opportunity. They speak within an agreed upon timeframe. It is incredibly civilized—and a wonderful reminder of the spirit and approach we need to be adding to the public discourse that is swirling around us, full of poison and anger.

2. Words matter. As a writer and editor, I dread editing by committee. However, the word-smithing we do on legislation brings us to an awareness of how the words we use shape our reality and potential to lift up or push down other voices. I love the respect our church has for the power of them. This respect extends deep into our church. In fact, the House of Deputies passed a resolution asking the church “undertake the review of all of our worship materials with an eye to addressing colonialist, racist and white supremacist, imperialist and nationalistic language and content.” That's important!

3. Diversity matters. Over the past decade, the face of GC has changed. In the Deputies, in the speaking to legislation, and on the ballots, we have more people who have traditionally stayed on the margin. People of color, young people, LGBTQ+ voices, and others are finding that we are making space for diversity and are stepping into that invitation. It's going to make the church look more like God's dream.

4. The Episcopal Church is not just the United States. When people ask me about the Episcopal Church, I'll admit that I've said “It's the Anglican Church in the United States.” That was me being lazy.... and I've committed to stop. Our church is so much bigger than that.

The Episcopal Church includes Columbia, the Dominican Republic, Ecuador, Honduras, Puerto Rico, Venezuela, Cuba, Haiti, the Virgin Islands, Taiwan, and Micronesia, as well as the Convocation of Episcopal Churches in Europe. At GC, we added language to various resolutions to ensure that these corners of the Church also have representation. In addition, more people in these countries stood for election at this GC. Everybody is welcome...we say it and we mean it.

5. Faith is inherently political. Much of the conversation at GC is about business but there's a huge serving of social justice as well. We have a lobbying organization in the Church that uses resolutions that come out of GC to understand what secular legislation to support. More and more, we are asking ourselves how the things we have done, from how the church invests its wealth to how it gathers as community, might leave someone out – and how we might do a better job of including them. People with physical disabilities, mental health issues, and languages other than English, for example, have needs that must to be considered. Nursing mothers and working parents need support. These are just a few examples, but radical welcome begins with doing the work of being accessible to everyone.

6. It's OK to disagree in love. Conflict is scary, and our current culture associates disagreement with enmity. The Church tries to present a different model of staying in relationship and in conversation even as we disagree. We don't always do it perfectly, but at GC80 it seems that we've hit a moment of true respect. There's been no yelling, no name calling, no walking away and no picketing. Listening to other opinions doesn't often change my own carefully considered opinions (although it can). I am reminded that the people “on the other side” are really on the same side, of loving our Church and wanting the best for it. We agree almost always on what needs to be done, but disagree about how to do it. That feels better to me than the vitriol that is in our world right now.

7. The church is evolving. We consider ourselves a church of traditionalists—and that's true. At the same time, we are looking at new ways of being church. Especially in the wake of the pandemic, we have realized that sometimes doing things differently is necessary, and it gives us a chance to learn something new. During GC80, we heard inspiring speakers talk about the ways that our church may be able to evolve.

I'm proud to be part of this church. Are you? Share this with others if you think our faith community is amazing.

Hailey McKeefry Delmas serves as one of the Archdeacons for the Diocese of California and works for the diocese's School for Deacons. Visit her blog at scatteredrevelations.com.

Reflections on General Convention 2022

BY DEACON STEVEN COSTA

Edited for length.

Our Deputation met once a month to review and discuss key issues in the Blue Binders, and how we as the church would address them. While this allowed us to be akamai (wise/smart) about pertinent issues, for me, it was more about building and living Beloved Community. As we engaged with each other, as we shared in prayerful meditation, our community of servants grew stronger and closer. *By my actions, teach my mind* (Maka hana ka 'ike) is an ancient Hawaiian

proverb. Some of us bemoaned the process of reading and making annotations to report back at our meetings, but soon it became evident that our prayer and presence was drawing us closer together, that the mystical presence of the Holy Spirit ('Uhane Hemolele) was at work despite the messiness of our human condition.

I should honor ke Akua (God) with blessings in all circumstances. A few days before we were to leave for Baltimore, my doctor called me in to share that once again I had been diagnosed with bladder cancer, so the COVID protocols at GC were a real blessing to me.

Continued on page 11

continued from page 10

Day 1 of GC, the first of our deputies tested positive for COVID. Where was Jesus (Iesu) in this circumstance? How did I need to know Christ today? Did I need him to be a wonderful and wise counselor, or did I need him to be mighty, a source of strength and healing in my life? Then the next day, another of our deputies tested positive. At this point, I sure needed Christ (Cristo) to be the Prince of Peace, to bring peace to my troubled heart (puuwai or na'auao). How were we going to pivot and adjust to this trying circumstance? Well the good news is that Jesus Christ is just what I/we need and so much more.

How were we to fulfill our kuleana (responsibilities)? Through prayer (pule) and meditation (no'ono'o ana) we tap into the Holy Spirit ('Uhane Hemolele). 'Gracious Lord Jesus (Haku Iesu), I praise you today as my Wonderful Counselor. Through your word and spirit you guide my steps, helping me to live rightly.' As we sat with our dilemma of a dwindling Deputation, we discerned to not let the deceiver divide (Ku'e) us. We continued to pray and ask our Lord to sustain us. I have to admit, I was concerned: if I contracted COVID after just having been diagnosed with cancer, I could have been in dire straits. But I/we persevered (Ho'omau) in great humility (Ha'aha'a) as our Wonderful Counselor guided our footsteps. We supported and encouraged each other. We had meals together and prayed together as a Beloved Community.

'Enter the Mighty God (Akua) El Shaddai. You are Emmanuel, God with us. Through you I/we can do all things. Be my/our Mighty God today.' And although my strength was waning with these 14 hour days, God sustained me, he sustained all of us.

'Ho'onani to you Ke Akua all praise and glory to you, God and Creator of the Universe. You are Love (Aloha) and you will never let us go.' New life and purpose infused us as we cared (Mālama) for each member of our Deputation. We were checking in on our members who were quarantined in their hotel rooms; all of our members who tested positive were pretty sick. So, we prayed for our isolated 'ohana, and sought the wisdom (na'auao) of ke Akua (God) which resides at our very core, in our DNA passed down from our ancestors (Nana i ke Kumu).

About 30 years ago I was introduced to contemplative prayer, and it has been an anchor for me, especially in challenging times. This is my 4th diagnosis of cancer and it drained my energy. My deputation encouraged me and made sure I ate well and rested. I spent quiet time with God in prayerful meditation so I can be Pono, enduring understanding. Contemplation in action. 'Enter the Prince of Peace (Maluhia). Because of your sacrifice on the cross, I/we can experience peace with God and peace with others in the midst of seeming chaos.'

In Baltimore, I was ready for the homeless people: as we trekked to and from the Convention Center, I always had a few dollars. We brought a huge variety of macadamia nuts and macadamia nut candies to share with those we encountered: hotel workers, fellow deputies, and the homeless. All of these and so much more was the privilege of representing Hawai'i at GC.

Grace, undeserved favor and blessing is who God is, not something he occasionally doles out. I am blessed to serve as Archdeacon of our Diocese and to have the experience of GC in Baltimore. It was a great privilege to be asked to assist in morning prayer. The team assembled was a shining example of ke Akua's Aloha in our lives as we prayed and sang together. More of the blessings of a God who is like a loving Father who protects and nurtures us.

Steven Costa serves at the Cathedral of St Andrew in downtown Honolulu. He is a retired clinician and counselor. His ministries are in prison, homelessness advocacy, 12-step recovery and Special Olympics.



Archdeacons
Jan Grinnell (RI) and
Ruth Elder (MD)

General Convention Insider

*Reprinted with permission from Province I School for Deacons.
Edited for length.*

Sources: Episcopal News Service and the Office of General Convention.

Archdeacon Jan Grinnell, co-facilitator of Province I School for Deacons and a seasoned member of The House of Deputies, shared some GC #80 highlights.

Jan proposed resolution D072 on Gender and Sexuality Training, which passed in both Houses. An official training curriculum called The Safe Zone Project will now be used in every diocese to train clergy, ordinands, and lay leaders. The resolution provides funds to prepare trainers.

Jan was also a member of the GC deputation from Rhode Island that proposed resolution C047 Establishing Compensation for Deacons, with the intent to require each faith community with a deacon in active service to pay the deacon a minimum monthly stipend of \$25, and also make the required contribution to the Church Pension Fund for the deacon's benefit. C047 passed in the HOD and was referred to an interim body for possible further consideration after failing to pass in the HOB. The resolution was modeled after a similar resolution adopted by RI, CT, and several other dioceses. Jan plans to follow through with the goal of securing Church Pension Fund benefits for all deacons church-wide.

She had high praise for GC #80: "It was outstanding." She attributes much of the legislative accomplishment to effective use of the Consent Calendar, and a streamlining procedure for acting on resolutions collectively that are unlikely to warrant individual debate. The icing on the cake was Jan's leading the Prayers of the People and setting the table at the opening Eucharist. "It was possibly the greatest moment of my diaconate, particularly leading the prayers. The words were so beautifully written—I truly felt God's presence. And, looking out on the whole assembly was just amazing. It was a privilege to offer intercessions to God on everyone's behalf."

AED Board Report

BY BRADLEY PETERSON, SECRETARY

The board of AED continues to hold its meetings virtually.

At its meeting on June 15, 2022, AED's Board of Directors

- heard updates on the Finance Committee's progress toward an investment policy for AED's reserve funds, on the Executive Committee's action to transfer authorization for banking and financial accounts to AED's new executive director and treasurer, and on plans and preparation for this fall's coming board elections;
- confirmed the appointment of Phyllis Jones, AED treasurer, to the

remaining term of the board seat reserved for a layperson, vacated by the resignation of Dana Jean;

- commended Carter Hawley, AED executive director, for success with recent programs notably the online *Life and Work of Deacons* event that drew 170 participants, and
- confirmed that 2023's Archdeacons and Deacon Directors Conference (A3D) should again take place online.

The Fund for the Diaconate

Assisting deacons - working, retired, in formation or disabled - who have insufficient funds for their needs.



President's Report, August 2022

We continue to support deacons in financial need. In 2022, we provided monthly sustaining grants totaling over \$270,000 to nineteen deacons. Our Emergency Grants program, created specifically to help deacons whose households were impacted because of the Coronavirus, has been made a permanent grant program, to help any deacon whose life has been impacted by some catastrophe. And we have added Formation Grants, to assist those who are in the process of joining our order.

The *Advancing the Diaconate* campaign continues to move forward, assisting AED now and the Fund in the future, with a common mission - helping deacons. If you haven't participated, we invite you to do so at www.fundfordiaconate.org.

We continue to develop relationships with other groups. Meetings with the Church Pension Group have led to some improvements in their services to our community.

The Fund participated in a working group of the Standing Commission on Liturgy and Music, developing a proposal to add the Order of

Deaconesses to the church calendar. Following the passage of GC Resolution A008, Episcopal Deaconesses have been added to Lesser Feasts and Fasts, celebrated on September 22. (See pg. 2)

GRANTS AVAILABLE FROM THE FUND

- Regular Grants
- Emergency Grants
- Diaconal Formation Grants

Applications and eligibility information are available on our website at www.fundfordiaconate.org/apply-for-aid.

Grant applications are accepted at any time and reviewed at the next meeting. Emergency requests are reviewed monthly.

PLANNED GIVING TO THE FUND

You can help deacons in need by naming The Fund for the Diaconate as a beneficiary of your retirement account, will, or trust. For details, see page 6 and visit www.fundfordiaconate.org/planned-giving.

IN MEMORIAM

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

Catherine Mae Bakely, 8/11/2022, S. Virginia, 83, 11/16/2008
Michael Shelton Cahall, 11/18/2021, Washington, 62, 11/14/2020
Carol Lee Callaghan, 8/19/2022, Easton, 75, 7/23/2005
Rex Vassa (R. V.) Cate, 6/15/2022, Georgia, 62, 1/21/2018
Marlene Carscallen, 8/8/2022, Toronto, 87, 2/18/1996
Anthony Christiansen, 6/19/2022, Colorado, 62, 6/13/2017
Diana G. Collins, 5/31/2022, Vermont, 78, 6/15/1993
Heather Cutten, 6/23/2022, Islands and Inlets, 78, 6/8/2014
Edward Leonard DeWitt, 11/2/2021, N. Michigan, 86, 11/4/2007
Jean Erickson, 6/16/2021, N. Michigan, 99, 5/20/1990
Roland Peter Ficken, 8/1/2022, Alabama, 86, 11/2/2022
Charles Edward Gearing, 5/1/2020, Atlanta, 91, 10/23/1993
Thomas G. Harris, 9/8/2021, Chicago, 83, 4/14/1973
Audrey L. Hay, 4/23/2018, Northern Michigan, 88, 2/21/1993
Andrew Johnson, 6/2/2022, Rochester, 83, 5/2/2009
Alison C. Lucas, 2/2/2022, El Camino Real, 96, 12/2/1991

Joyce Margaret Maranville, 8/18/2022, Vermont, 90, 10/19/1986
Robin Lee McNutt, 8/29/2021, Nebraska, 70, 8/15/2004
Betty McLeod Miller, 9/12/2021, Islands and Inlets, 67, 6/11/2000
Raymond Joseph Milner, Jr., 3/4/2022, Rio Grande, 91, 1/9/2007
Steve Nygaard, 6/7/2022, Northern Michigan, 73, 5/4/2003
C. Edward Osborne, 12/29/2021, East Tennessee, 92, 6/21/1981
Bonnie Bonnabel Lawes Polley, 8/5/2022, Nevada, 83, 12/9/1982
Hazel Satterly, 6/20/2022, Northern Michigan, 6/23/2019
Patricia Sheldon, 4/5/2022, Nebraska, 81, 12/1/1997
Irvin Dale West, Jr., 3/29/2022, Arkansas, 76, 11/7/1974

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.

Dear Archie,

Dear Archie,

This morning I got the news that the rector of the church where I am assigned was suddenly removed due to a Title IV violation. I am the only other clergy here.

I'm pretty freaked out. What should I do?

Panicking,

Frantic Deacon

Dear FD,

Breathe.

Again, and deeper.

Okay, now call your archdeacon. They need to know and can help guide you through this.

I would steer clear of getting involved with the Title IV investigation except as asked. It is critical for your sake and for the sake of your people that you remain calm, non-anxious, and not-involved. They need a safe person to look to for leadership and pastoral care. I would not comment on the circumstances. Hopefully, you don't know the circumstances and don't need to know them beyond what's relevant to the care of the parish.

You also need to be aware of maintaining your role as deacon and resisting any push by others to step into the rector's place. The Canon to the Ordinary (or whoever has that responsibility in your diocese) will provide for presbyteral and administrative leadership. Support them in that work but maintain your boundaries.

If you or your archdeacon know of another deacon who has successfully navigated this situation, it may be very helpful to be able to check in with them periodically for advice and support.

This is a sad situation for all, but a necessary oversight for healthy churches. Many people may be angry or sad or need to take a break from the parish altogether. Your non-anxious and caring presence will be a balm and a rock for them. Thank you for being there.

I will pray for you, your parish, and the rector.

Archie

Dear Archie,

I just moved from one diocese to another and one of the customs here is puzzling to me. In my previous diocese, we were taught to wear our stole *under* our dalmatic. In my current diocese, though, I see the deacons are wearing their stoles *over* their dalmatics.

Should I tell them that they're wrong?

Under Wearer

Dear UW,

It's probably not the best move as a new deacon in a diocese to start off by accusing the other deacons of not knowing what they're doing.

As far as whether the stole is worn under or over the dalmatic, I consulted the wisdom of an early leader in the diaconate, Ormonde Plater.

In his 2009 edition of "Deacons in the Liturgy," he states, "When western deacons adopted the stole, sometime after the sixth century, for several centuries they wore it on top of the dalmatic. By the late Middle Ages deacons were wearing an ornate dalmatic in the color of the day, open at the sides, with the stole underneath."

My conclusion is that local custom should rule.

Not going there,

Archie

Dear Archie,

I was just appointed archdeacon by my bishop and I have no idea what to do! I've never been an archdeacon before!

I really want to do a good job. Where can I find help?

Searching,

New Archdeacon

Dear NA,

Did you know that AED's website has resources for Archdeacons (*under Resources/Diacon Supervision*)? You can also ask questions and connect with other Archdeacons on AED's Facebook group. And we offer an Archdeacon 101 class for newly appointed archdeacons, usually in the Spring.

I recommend attending our next A3D conference in 2023, whether virtually or in person. It was extremely helpful to me when I was first appointed.

Finally, work on a position description with your bishop. That will guide you.

Welcome!

Archie

"Archie" is Archdeacon Carole Maddux, in the Diocese of Atlanta. She was ordained in 2006 and has 10 years experience as an archdeacon. Answers are Carole's opinion only, based on personal experience, and do not necessarily reflect the opinions of either the Diocese of Atlanta or AED. She may not always know the answer but she's always up for a friendly conversation! Letters may be edited for brevity.

"Archie" welcomes questions about the funny, frustrating and serious issues of being a deacon. We accept submissions from everyone.

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DEACONS CELEBRATING LANDMARK ORDINATION ANNIVERSARIES IN 2023

55 Years

04/01/1968, John Burr
06/01/1968, John Bland
11/30/1968, Robert Steele

50 Years

06/13/1973, Melissa Newlin

45 Years

05/28/1978, Maylanne Maybee
06/01/1978, Bonniejean Christensen
10/23/1978, Derek Jones
11/17/1978, Barbara Novak
12/23/1978, Gisela Burley

40 Years

04/10/1983, Lee Sax
06/01/1983, Ann Whitesel
06/04/1983, Harold Aggeler
06/11/1983, Alice Turner
06/16/1983, Mary Louise Broucht
06/19/1983, Tyrone Hill
06/25/1983, Donald Adolphson
06/26/1983, Hazel Farkas
07/17/1983, Sylvia Singer-Hedlund
09/15/1983, Mary Farr
11/11/1983, Linda Sutherland
11/13/1983, Meg Lewis
11/19/1983, Sherry Young

35 Years

01/06/1988, Susann Fox
01/09/1988, Maron Van
02/01/1988, Br Charles LeClerc, OLW
02/11/1988, Andy Atkinson
02/11/1988, James Smith, Jr.
02/14/1988, Theresa Floyd
03/06/1988, Robert Gunkle
03/28/1988, Reese Wiggins
04/10/1988, Edward Hoffmann
04/30/1988, James Herndon
05/07/1988, Christine Grosh
05/07/1988, Gary Petersen
05/07/1988, Ellen Ross
05/20/1988, Audrey Delafield
05/30/1988, Tina Pippin
05/31/1988, John Garceau
06/04/1988, Janet Clarke
06/04/1988, Jenny Vervynck
06/11/1988, Polly Bowen
06/12/1988, Cynthia Irvin
06/24/1988, Martha Ponader
06/29/1988, Joani Bristol
08/24/1988, Catherine Cooke
08/24/1988, Lori Mills-Curran
09/10/1988, Judy Cirves
09/10/1988, Penny Hawkins Farrara
09/21/1988, Bethany Thomas
09/22/1988, Michael Ligon
10/02/1988, Meta Ellington
10/02/1988, Patricia Shoemaker
10/15/1988, Mary Ellen Appleton
10/16/1988, William Walsh
10/22/1988, Wil Fisher
10/28/1988, David Eick
10/28/1988, Thomas Herlocker

11/01/1988, David Potts
11/01/1988, Gregory Sinclair
11/02/1988, Gloria Price
11/06/1988, Kenneth Crothers
11/06/1988, Richard Goetsch
11/06/1988, Rick Harvey
11/06/1988, Rose Smith
11/17/1988, Henry Brown III
11/19/1988, Thomas Regan
11/22/1988, Thomas Langford
12/03/1988, Bacon Collamore, Jr.
12/03/1988, James Lieb
12/03/1988, Eleanor Novak-Scofield
12/03/1988, William Schooler
12/03/1988, Sharon Wagner

30 Years

01/22/1993, Merry Hedges
01/23/1993, Carolyn Stockwell-Tangeman
02/21/1993, Sandra Robison
03/17/1993, William Magie
03/25/1993, Barbara Adam
03/27/1993, Robert Murphy
05/20/1993, Carolee Quinn
05/29/1993, Jeannette Reese
06/05/1993, Frederick Huls
06/05/1993, Laura Norby
06/05/1993, Veronica Ritson
06/06/1993, Beth McKee-Huger
06/12/1993, Edna Shelton
06/12/1993, Betsy VanAuker
06/15/1993, Joanna Depue
06/15/1993, Peg Normann
06/24/1993, Barry MacDowell
06/24/1993, Henrietta Williams
06/26/1993, Elaine Cole
06/26/1993, Raymond Frazier
06/26/1993, William Hesse
06/26/1993, Linda Morlock
06/26/1993, Gloria Wong
07/07/1993, Ann Bowers
10/04/1993, Stephen Denny
10/09/1993, Jim Robertson
10/23/1993, John Titus
10/23/1993, Jacqueline Watt
11/07/1993, Leonard Howard, M.D.
11/12/1993, Mary Gould
12/03/1993, Gary Givler
12/04/1993, Ann Rose
12/11/1993, Steven Avery
12/18/1993, Suzanne Bruno
12/18/1993, Barbara Eldridge
12/18/1993, Mele McKinley
12/18/1993, Beth Wagner
12/20/1993, Edward Hammatt, Jr.

25 Years

01/06/1998, Glen Nicholson
01/31/1998, Scott Ellsworth
02/07/1998, Julie Babenko
02/07/1998, Scott Elliott
02/07/1998, Diane Koenig
02/07/1998, John Nachtrieb
02/07/1998, Sue Nebel
02/07/1998, Zarina O'Hagin

02/14/1998, Jeanie Beyer
02/14/1998, John Richardson
02/14/1998, Sarah Wolcott
02/21/1998, Kirby Colwell
04/18/1998, Anna Kubbe
04/18/1998, Jim Lorenze
04/18/1998, Kenneth Van Es
05/03/1998, Suzanne Crerar
05/03/1998, The Rev. Canon Nancy Ford
05/03/1998, Gilbert Shoesmith
05/09/1998, Charles Burch
05/16/1998, Ian Betts
05/16/1998, Sue Bonsteel
05/16/1998, Fitzroy Edwards
05/16/1998, John Kassebaum
05/16/1998, Paulette Remppe
05/16/1998, Lois Szost
05/24/1998, Leroy Morrison
05/30/1998, Carole Clark
06/01/1998, Kathryn Johnson
06/06/1998, Helen Adams
06/06/1998, Kathy Gray
06/06/1998, Shirley Morris
06/06/1998, Kathleen Pennybacker
06/10/1998, Rose Marie Martino
06/13/1998, Marguerite Alley
06/13/1998, Michael Bauschard
06/13/1998, Anne Carlton-Jones
06/13/1998, Judith Ahlvin
06/14/1998, Valerie Christopherson
06/19/1998, Ann Marie Baltz
06/20/1998, Gerre Glendenning
06/24/1998, Judith Ahlvin
06/24/1998, Don Leger
06/27/1998, Katie Derosse
06/27/1998, Judy Frizzell
06/29/1998, Mary Wilkie
07/17/1998, Linda Drozd
08/27/1998, Marcia Ann Richardson
09/11/1998, Ruth Hahne
09/12/1998, Patricia Guinn
09/12/1998, Lee Rose
09/12/1998, Robin Van Horn-Schwayer
10/02/1998, Kay Drebert
10/03/1998, Rachael Wolford
10/11/1998, Carol McClelland
10/17/1998, Christine Bennett
10/18/1998, Anne Adams-Harris
10/18/1998, Tom Ader
10/18/1998, Swiss Britt
10/18/1998, Nancy Yancey
10/19/1998, Cliff Davis
10/19/1998, Madonna Fradsham
10/19/1998, Heather MacEachern
10/31/1998, Victoria Cuff
10/31/1998, Louis De Sheplo
10/31/1998, Kathleen DeJohn
10/31/1998, Margaret Forsythe
10/31/1998, Jack Hain
10/31/1998, Leslie Mazzacano
10/31/1998, Margaret Smyth
10/31/1998, Colleen Spaeth
10/31/1998, Robert Thomas
10/31/1998, Paul Walsh

11/07/1998, Robert Bird
11/07/1998, Rhoads Hollowell
11/08/1998, Gerri Groubert
12/05/1998, Carol Bowen
12/05/1998, Gail Kertland
12/05/1998, Jean McIlvain
12/12/1998, Eloise Adams
12/12/1998, Mary-Lloyd Brainard

20 Years

01/04/2003, Susan Disharoon
01/04/2003, Bill Hanna
01/04/2003, Jim Lancaster
01/04/2003, Diane Livingston
01/04/2003, Robert Spencer
01/04/2003, Ludwig Wallner
01/04/2003, Bobby Weatherly
01/06/2003, Ellen Olson
01/09/2003, David Douglass
01/11/2003, William Pearson
01/11/2003, Elizabeth Smith
01/18/2003, Linda Barley
01/18/2003, Rick Leanillo
01/18/2003, Carol Locke
01/18/2003, Donald Williams
02/01/2003, Judith Heinrich
02/01/2003, David Myers
02/01/2003, John Whennen
02/03/2003, Pat Underkoffler
02/15/2003, James Gilman
02/16/2003, Chesley Lethbridge
02/16/2003, Jean Shears
03/01/2003, Patricia Murphy
03/19/2003, Kay Waff
04/26/2003, Ginny Brown
04/26/2003, Jan Matter
05/03/2003, Jessie Drysdale
05/04/2003, Claude Creten
05/18/2003, Maggie Cole
05/18/2003, Diane McGowan
05/24/2003, Ariail Gores
05/24/2003, Charles Mock
05/31/2003, Liz Miller
05/31/2003, Anthony Ring
05/31/2003, Jo Weber
06/01/2003, Ted Dodd
06/07/2003, Joanne Dauphin
06/12/2003, Sloane Floberg
06/12/2003, Richard Todd
06/14/2003, Mary Alice Lopez
06/14/2003, Fran McKinney
06/14/2003, Sandra Ritchie
06/14/2003, Sonja Robinson
06/14/2003, Janet Rodman
06/14/2003, Hilbert Telman
06/18/2003, Zula Johnston
06/21/2003, Alan Barrow
06/21/2003, Karen Hansen
06/21/2003, Helen Hargreaves
06/21/2003, Kyra Kerr-Fitzgerald
06/21/2003, James Ley
06/21/2003, Joy Prater
06/22/2003, Kim Boechler
06/28/2003, Helen Brewster

06/28/2003, Earl Grout III
06/28/2003, Christine Hoebermann
06/28/2003, Nancy Janess
06/28/2003, Keith Mackenzie
06/29/2003, John Ackermann
06/29/2003, Patti Johnson
06/29/2003, Lora Smith
06/29/2003, Peggy Theodore
07/25/2003, Vincent Tirado
07/26/2003, Mimi Howard
07/26/2003, Valerie Vernon
08/14/2003, Suzanne MacEwen
08/21/2003, Daisy Kirkpatrick
08/30/2003, Dale Hutjens
08/30/2003, Linda Schmidt
09/13/2003, Maggie Dawson
09/13/2003, Sean Krausert
09/13/2003, Larry Nicolay
09/13/2003, Cindy Obier
09/13/2003, Debbie Scalia
09/20/2003, Cindy Nawrocki
09/21/2003, Jean Dodd
09/21/2003, Jo Hoskins
09/27/2003, Patty Minx
09/28/2003, Luanne MacPherson
10/01/2003, Ikey Milton
10/01/2003, Brenda Panikapoo Cho
10/04/2003, Karen Kovats
10/08/2003, Liz Shelton
10/11/2003, Sharon Naughton
10/12/2003, Alice Schuiling
10/18/2003, Gerry Hayes
10/18/2003, Gerry Taylor
10/18/2003, Aubrey Young
11/02/2003, Bill Moyers
11/09/2003, Chris Wrampelmeier
11/12/2003, Robert Perrino
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12/13/2003, Cathy Puskarz
12/13/2003, Wanda Sherrouse

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2,020 Active
1,008 Retired
196 In formation

Canadian
341 Active
92 Retired
14 In formation

(as of 9/1/22)

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87
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Birth date: (if deacon or in formation) _____ Ordination date: (if deacon) _____

Denomination (if not Episcopal) _____ Ministry specialties _____

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- ☐ Deacon ☐ Priest ☐ Bishop
☐ In formation for: ☐ Deacon ☐ Priest
☐ Discerner for the diaconate
☐ A friend

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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.

1/26/2019	Algoma	Lana Grawbarger	6/11/2022	Central New York	Lynne A. Walton
6/23/2019	N. Michigan	Hazel Satterly	6/11/2022	Chicago	Brad Osborn, Qiana Johnson
11/4/2019	Edmonton	Shelly King	6/11/2022	Wyoming	Dena Knox
9/19/2020	Algoma	Katherine Scott, Valerie Ruth Paterson	6/18/2022	Connecticut	Dinushka Marian De Silva
12/2/2021	Nebraska	Roy Phillips	6/18/2022	Maine	Carlisle Blind, George Cooper, Heather Sylvester
12/11/2021	Chicago	Brenda LoTesta	6/18/2022	Rio Grande	Gregory Bussey
12/19/2021	Chicago	Kathy Hand	6/19/2022	Idaho	Nancy Koonce
1/23/2022	Alaska	Jacob Lambers	6/25/2022	Texas	Karen Jaworski
5/15/2022	Toronto	Greg Lane	6/25/2022	Western Kansas	Shane Schneider
5/28/2022	Toronto	Angie Hocking	7/30/2022	Milwaukee	Jeanette Lynn Zobel
6/4/2022	Colorado	Katherine Grace Snyder, Kristina Lewis	8/20/2022	Wyoming	M. Christine Laughery
6/4/2022	Maryland	Les Allen Roberts	9/4/2022	Calgary	Christopher Wall
6/4/2022	Massachusetts	Clifford Goodridge, Dawn Tesorero	9/10/2022	Virginia	Dawn S. McNamara, Susannah Harding
6/4/2022	Toronto	Will Simons	9/24/2022	Montreal	Randy Kenneth Gates
6/4/2022	Vermont	Lars Hunter			
6/5/2022	Arizona	Dorothy Gutwein, Edwin Rodriguez De Jesus, Kay Chasse, Sally Niles			
6/5/2022	W. Michigan	James Mitchell, Mark Kelley, Patricia Holcomb Harris			

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