



diakoneo

GREEK: TO BE A SERVANT; TO SERVE

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

NOVEMBER 2015



ASSOCIATION FOR
EPISCOPAL DEACONS
ENGAGING THE DIAKONIA OF ALL BELIEVERS

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How are we doing?

Our goal is a *Diakoneo* that's both interesting and informative. Is there something you'd like to see included? A new idea? Comments can be sent to our editor Anne at communications@episcopaldeacons.org.

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The teens built two ramps and made other home repairs.

TEENS REPAIR HOMES THROUGH

Beach Towel Ministry

BY CAROLYN ALFORD, INTERVIEWING DEACON CAROL EATON

*This article was originally published on JDNews.com, August 9, 2015.
It is reprinted by permission and edited for length.*

Lindsay R. of Jacksonville called me Tuesday evening to share the good news of her medical checkup. While we talked, she told me about a group of teens from Episcopal churches that had come to this area to minister to seniors and the disabled by repairing their homes. I called the Rev. Deacon Carol Eaton of St. Peter's by-the-Sea Episcopal Church in Swansboro who is director of Beach Towel Ministry.

During the week of July 18-25, 2015, about 44 high school teens from Episcopal dioceses across North Carolina, and one each in Virginia and Pennsylvania, came to St. Peter's for Beach Towel Ministry — an annual youth service ministry so called because of “the towel that Jesus wrapped around his waist and became a servant. Just like Jesus we become servants,” Carol said. “We live near the coast so we call it Beach Towel Ministry. Each volunteer gets a beach towel.”

During that week, the teens worked at six job sites from Morehead City to Richlands with eight teens and three to four adults with construction experience at each job site helping seniors and

the disabled repair their homes. The teams, with help from a few volunteers from St. Peter's in Swansboro and St. Anne's Episcopal Church in Jacksonville, built two wheelchair ramps — one for a woman with blindness who could not leave her home because of arthritis. She now has a way to easily leave her home and more opportunities for socialization and health care, Carol said. Another team built a ramp for a couple in Jacksonville. The wife used a wheelchair and the husband had difficulty walking.

The teams power-washed several homes and landscaped one house, which included trimming trees that completely covered the roof of the mobile home. They painted two bathrooms and one mobile home and cool-sealed two roofs in 95 to 100 degrees weather. A team widened a bathroom doorway so the owner could access the bathroom with her walker. The largest project was renovating a complete bathroom in the Richlands area, adding a vanity, toilet and tub.

While repairing the homes is important, “the

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

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FROM THE PRESIDENT

"love...live the questions"

Go...engaging in God's mission

BY DEACON LAUREN WELCH



As I write, summer is turning into fall, students are back in school, churches are busy preparing programs for the coming year, the AED executive committee is gathering to strategize for our coming year, designing continues for our Triennial Assembly in Minnesota and The Episcopal Church is coordinating the investiture of our Presiding Bishop-elect, Michael B. Curry.

There is excitement and hopefulness in the air in the midst of all the chaos in our world.

Our Presiding Bishop-elect calls us to join the "Jesus Movement," to "go into the neighborhoods" where things may be different than in our pews, maybe even frightening. Yet we are called to "Go" because that is where Jesus is and calls us to follow. There is violence and death in many of our neighborhoods and yet we are called to "Go" because Jesus has gone ahead of us planting seeds in hearts, and new fragile life is beginning to blossom in places that might surprise us. We are to be present, to listen deeply to what is already blooming, to engage and to participate with our brothers and sisters in this flowering until this rebirth flourishes into the kingdom of God.

To embolden us on the way, the AED Triennial Design team is in the midst of planning for our gathering June 16-19, 2016, in Chaska, Minnesota at Oak Ridge Hotel and Conference Center. Our Theme is *Diakonia: Engaging God's Mission*. We are delighted and grateful that new Presiding Bishop, Michael B. Curry, will celebrate and preach at our opening Eucharist. Lori Mills-Curran, AED Executive Director, will give the Keynote address. Craig Van Gelder, professor of congregational mission at Luther Seminary, St Paul, MN will lead a workshop. More details on workshop leaders will be announced when confirmed. The terms "missional church" and "missional leadership" are used to describe a wide range of ministry and leadership throughout our churches. I believe Presiding Bishop Michael Curry's vision, Deacon Lori Mills-Curran's prophetic diaconal voice and Craig Van Gelder's wisdom will inspire deacons' commitment to the theology and practice of missional church as it is known today.

AED and the deacons of the Episcopal Church in Minnesota are working diligently to create an engaging event for everyone, to include activities for spouses and children as well as our free night in Minneapolis. For the baseball enthusiasts, we know the Minnesota Twins will be playing the New York Yankees. More information will follow as details become available. For now, please mark the dates on your calendars and encourage others to attend.

Share your resources & news

- Deacon events
- Your work in the community
- Formation Resources

We're always interested in sharing what you're up to. If you have news or materials to share here or on the website, please contact our editor Anne at communications@episcopaldeacons.org.

NEW: Online links to more info

A *Diakoneo* subscriber recently asked for links to more information about articles. While our pdf version includes live links, the paper version is not interactive.

However, in this issue we're trying something new.

When an article contains additional information, a note will appear at the end, directing readers to visit www.episcopaldeacons.org/diakoneo-magazine. There you'll find a list of links to articles in the current issue.

We hope this new feature enhances your reading.

Taking the long view for the diaconal future

BY DEACON LORI MILLS-CURRAN



Over the course of the last year and a half I have been taking training in nonprofit fundraising. An institution called the Lake Institute, an affiliate of the Lilly Family School of Philanthropy at Indiana University, provides directors of nonprofits with tools to maximize financial support of their organization. The first steps include assessment of your institutional readiness: Would you appear to donors as a meaningfully well-organized recipient of their funds? Can they trust you with their money? Do you have a clear vision of what you exist to do and how to do it? Who is likely to support you in that work?

AED has supported itself with membership fees for many years, taking a few forays into fundraising, such as our 25th Anniversary campaign a few years ago. We could do a lot more if we had more money: more opportunities for involvement, more assistance to deacons far and wide who need training and resources. We could supply the deacons of The Episcopal Church (TEC) with even more educational, spiritual and economic support. We could help TEC train deacons in many languages and support their projects and communities.

Should we? Is this AED's job? Is some of it TEC's, or the individual dioceses' job? What

do deacons need anyway, these days? When all but one diocese ordains deacons, and deacons are multiplying year by year (we are now over 3,000!), and deacons are well-accepted and integrated into ministries everywhere, is there anything left for AED to do?

I suspect there may be, and I am betting my future on it. To that end, and to make sure AED moves forward on the issues of most importance to tomorrow's deacons, I have written and am promulgating a survey of diaconal visions for AED's future, with advice and assistance from the Lake Institute. AED's Board of Directors has been polled.

Next, the deacons who will be active for the longest period into the future will be polled on-line, via the AED website. I am asking every deacon under age 45 what they want AED to do and to be, to maximize our impact on their ministries. I will compare the results with the current board's answers, and we will discern from there what to do next.

I look forward with great interest to the information we gather, and will report back when it is collected. Pray that the response is good and that younger deacons will share their wisdom with us.

calendar what's coming

ARCHDEACON & DEACON DIRECTORS' CONFERENCE

Feb 25-28, 2016
San Antonio, TX

NEW hotel this year - Omni La Mansion del Rio, on the RiverWalk. Watch AED's website for details.

AED TRIENNIAL ASSEMBLY - DIAKONIA: ENGAGING GOD'S MISSION

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

Our new Presiding Bishop Michael Curry will celebrate and preach at the Opening Eucharist.

See page 11 for more details and visit AED's website for updates.

DIAKONIA WORLD ASSEMBLY

June 28-July 5, 2017
Chicago, IL
Details to come.

To include your deacon event contact communications@episcopaldeacons.org.

The Association for Episcopal Deacons is grateful to those dioceses which supported us in 2015 as Member Dioceses.

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most important thing is the bonding of teens and homeowners,” Carol said. “A lot are lonely with no family.”

A teen volunteer from Virginia said her homeowner reminded her of her grandfather. The veteran sat quietly staring into space or the television. She set a goal to greet the veteran every morning hoping he would open up, Carol said. By the end of the week, he was telling the teens stories about his experiences in Vietnam. At another jobsite, a homeowner had COPD and was on constant oxygen. He shared the pain of losing a son in an accident, and his wife.



“The most important thing is the bonding of teens and homeowners.”

“Loneliness and the feeling of abandonment are replaced during that week with joy,” Carol said.

The week was not all work. The teens went to the beach two to three times each week, fellowshiped and came together as a community. The churches and communities supported them. Traditionally, each Friday night was Dairy Queen night when they were welcomed and given a discount by the Swansboro Dairy Queen. The girls were housed at the First Baptist Church in Swansboro and the boys at St. Peter’s. The athletic facilities at Swansboro High were opened to the students to shower. The Cape Carteret Gym and Aquatics opened the indoor pools to the students on a rainy day.

Looking forward to continued growth

Deacons in the Episcopal churches are required to have a ministry outside of the church that brings the world to the church and the church to the world, Carol said. Carol and her husband, the Rev. Bert Eaton had participated in the Towel Ministry in Bessemer, in the diocese of Western NC. When the Rev. Eaton became the Pastor of St. Peter’s,

Carol brought the Towel Ministry and renamed it to fit the diocese.

For the past 10 years, the Beach Towel Ministry has been held each year on the third week in July. The ministry has been so successful in this area that the Bishop of the East Carolina Diocese has asked Carol to bring it to other churches along the coast next summer. Carol plans to take a Power Point presentation and other information to the churches, hoping one will volunteer to host the ministry.

Carol plans all year for the week in July by contacting churches, senior services and social workers looking for needs where the teens can help. As described on St. Peter’s website, “our week at Beach Towel Camp includes morning and evening worship, a healing service, evening programs, outdoor labyrinth walk, beach trips, pool party, movies, and sunset reflections by the White Oak River in Swansboro.”

Deacon Carol Eaton serves at St. Peter’s by-the-Sea Episcopal Church in Swansboro, NC. Links for this article can be found at www.episcopaldeacons.org/diakoneo-magazine.

DEACON POSTULANTS TACKLE A POVERTY ISSUE

How to learn about the Living Wage by doing less!

BY RONALD STEED

Sometimes, a Deacon project comes along as a result of trying to avoid work....

There are three of us who are Deacon postulants in the Episcopal Church in Connecticut (ECCT); Elaine, Ned, and Ron. Our Diocese had recently revised the formation process for Deacons and among the cornerstones of the new process is flexibility regarding the academic work necessarily to demonstrate competence in the canonically required areas. Each of us has been pursuing distance-learning courses through the [Church Divinity School of the Pacific](#), and all three of us will be part of a collaborative Deacon formation initiative in [Province 1](#) with the dioceses of New Hampshire, Rhode Island and Western Massachusetts. But, because we are keen to have a sense of shared community in the formation process, the three of us have also been taking coursework together under our formation director, The Rev. Molly James.

This Spring we were taking a course in Christian Ethics using the book, *Christian Ethics: A Case Method* by Martin-Schramm, Stivers, Gudorf. Molly had structured the course so that each of us would submit three essays on a case study of our choice, and it was our fervent wish to reduce that workload that resulted in our Living Wage study.

Deacons' Council discussions lend insight

A great thing about being a postulant in the ECCT is that we are included in the activities of the ordained Deacons in our Diocese. During the spring meeting of the Deacons' Council, the topic of the living wage came up. We discussed that a living wage resolution had been passed during the 2014 Diocesan Convention, but it did not seem to have much guidance beyond urging Parishes to implement the living wage. Several of us remembered how confused the delegates were, since it seemed to require the use of a complex calculator and it just wasn't clear to the delegates just how it should be used. The calculations varied considerably by geographic location as well as by family size, the age of children, and whether spouses worked or not, etc. Although the resolution passed, it was just not clear what Parishes were supposed to do... the devil was in the details.

We three postulants recognized an opportunity, both to help Parishes understand the living wage AND to reduce our coursework load! We proposed to Molly that we might substitute a single, collaboratively-written study on the living wage (a ready-made ethical-problem-of-



Ned Lewis, Elaine Sleath, Ronald Steed

our-times if ever there was one!) in lieu of her essay requirements. This study would help Parishes understand the living wage and to find some simple ways they could "live into" the spirit of the 2014 resolution.

Our research method included a deep Internet search into the ways that governments, corporations and faith communities around the world determined the living wage, the resolutions that have been passed in our denomination and others, and phone interviews with Episcopalians around the county who had some knowledge of the problem. It became crystal clear that the living wage is not a simple issue... it was no wonder our delegates were confused! Fortunately, there seemed to be some simple ways that our Parishes might use.

In the end, the three of us probably ended up working a lot harder on this one project than if we had each written independent essays, but the results seem to have been worth it. Our paper explains the complexities and ethical dilemmas of the living wage and offers a simple three-tiered way that Parishes can use to live into it:

- Pay at least \$15/hr, consistent with many who are advocating for living wages today.
- Use the MIT Living Wage Calculator to find a rate consistent with a "self-sufficient" approach.
- Use a publication from the Alliance for a Just Society to find a rate consistent with the "Prosperity" approach.

We tested these approaches with a case study based on a typical Parish in our Diocese and found that all three approaches were within that Parish's means (mileage may vary).

With the help of the Deacons' Council and others in our Diocese, we hope to make a short presentation at this year's Diocesan Convention to update the delegates on our work in support of last year's living wage resolution, and to have a table at convention

where we can engage with others about the issue. Additionally, we are working with the Finance Committee to include something similar to the guidance above.

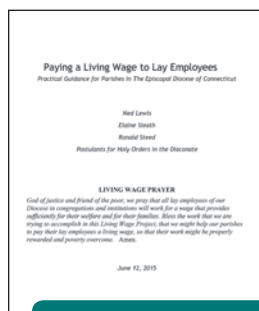
The lesson: work collaboratively and you just might help to solve a problem... with less work!

Ronald Steed, Elaine Sleath and Ned Lewis are postulants for the diaconate in the Episcopal Church in Connecticut. Links for this article can be found at www.episcopaldeacons.org/diakoneo-magazine.

I'm so proud of you all and so proud of the Deacons' council under Bonnie's leadership for the book study [Hand to Mouth, Living in Bootstrap America] and the fruit it has borne in so many ways. God be praised!

Thanks all!
+Laura

*The Rt. Rev. Laura J. Ahrens
Bishop Suffragan, Episcopal
Church in Connecticut*



DOWNLOAD Living Wage Paper

Golden Age for deacons

BY THE RT. REV. LARRY R. BENFIELD

Preached on August 8, 2015 at the ordination of Kaye Staggs and Susan Lyon in the Diocese of Arkansas.

The ordinal for deacons in *The Book of Common Prayer* states that a deacon is to serve all people, particularly the poor, the weak, the sick and the lonely. There is one role for the deacon that is just as important and that I am fairly certain the authors of the Prayer Book were somewhat afraid to include: that is, the deacon is to make the bishop nervous.

Bishops have long had a loving/fearful relationship with deacons. The love has probably centered on the fact that when there is work to be done among the poor, the weak, the sick and the lonely, the bishop has someone to whom to hand off that duty, and the work has probably been done for free way too often. Having deacons is like having permanent interns to do sometimes messy jobs that the IRS would say ought to be paid work. The fear that bishops have has often come from the fact that the deacon is always standing there as a tangible sign to the bishop that there are indeed poor, weak, sick and lonely people in the world, and the bishop had better not forget it. People dressed in purple with gold rings and amethyst-encrusted crosses need to be aware of that truth. It may be the real purpose behind the liturgical tradition of always having the deacon stand closer to the bishop in procession than anyone else. I will be the first to admit that it makes us bishops nervous.

Back when I was young, I read a book called *The Diaconate* by James Barnett. He believed that that the Golden Age of deacons was from about the year 100 AD until 600 AD. He even said that priests were often not ordained unless recommended by deacons, and were generally less thought of than deacons. Carrying the thought further, it makes me wonder if, by implication, bishops were thought of least of all.

One of the likely reasons that the first few hundred years of the church's existence was a Golden Age for deacons is that the world was such a tumultuous place that was primarily non-Christian. Churches did not dominate the social and political scenes. In that vacuum, if there were to be any good news, someone had to be Jesus Christ to the people forgotten in the tumult of the day. People had to be fed and their illnesses cared for and their hearts mended. It was the Golden Age for deacons precisely because they constituted the tangible presence of Christ in the form of a servant in an institution without power. Jesus indeed says that about himself in today's gospel. "I am among you as one who serves," he says. And as I like to say, "How do we treat the risen Christ when we see him? With awe-filled honor." To be so honored in one's own humility would indeed have been a Golden Age for deacons.

Well, the western world turned Christian, bishops gained palaces, priests pushed deacons into the background, bureaucracy took over, and the Golden Age for deacons was no more. We ended up with an order in the church that almost died out except as a remnant we held on to simply because we forced priests to be ordained deacon before being ordained as priest. It is that very literal and sometimes debilitating way we look at our life in the church: always baptism before Communion, always Confirmation before leadership. And that leadership process itself so very linear: ordained deacon, then priest, and then for the unlucky few, bishop.

We could not quite kill off the order of deacon, no matter how hard we tried, no matter how much bishops might have wanted to forget the forgotten. I think that we were fortunate in not killing off the order because in the 21st century we just might be on the verge of another Golden Age for deacons. I find it fascinating that the diaconal order for its own sake is coming back just as our society is turning less overtly Christian, as society sees Christianity less and less as the default way to live, and as culture increasingly forgets the poor, the weak, the sick and the needy. As institutional Christianity is no longer the focus of the West's attention, it might become necessary to start seeing Jesus once again in the lives of those who are specifically called to be servants. The

world is tumultuous, and there are so many forgotten people who need to see Jesus Christ. If deacons could have been Jesus in the distant past with all the mess that was happening then, well, deacons can be Jesus yet again in this tumultuous world. The honor in humility might be returning.

Susan and Kaye, some people might say that, given your chronological age, your golden years are approaching, but I say that your Golden Age is approaching, the age in which you get to be seen as Jesus among the people with whom you will work. What an unbelievable honor. As that old saying goes, you will comfort the afflicted and afflict the comforted. You will give comfort to the forgotten outside the church and, if you are

doing your job well, give some affliction to those of us inside the church.

Remember what I said a few minutes ago about deacons being placed next to the bishop in procession? You need to make certain that such continues to be the case, not just in procession, but more importantly in making certain that others do not hide from me the hurt of the world. Bishops and lay people and priests need Jesus around to keep us honest and focused on the good news that exists not only for people like us, but for people so very unlike us. We need to feel nervous and fearful on occasion. We need you.

Never forget that you are the face of Jesus Christ to the people who will likely not darken the doors of a church. Help the poor see their wealth. Help the weak find their strength. Help the sick see the wholeness that is inside them. Help the lonely feel confident. After all, it is the call in the ordinal. And lastly, always stand beside me, not letting anyone get between us, not letting me or any of the rest of us forget the ministry to which we are all called of being the face of the risen Christ to the world. Amen.



Deacons Kaye Staggs (L) and Susan Lyon with Bishop Larry Benfield.

The Rt. Rev. Larry R. Benfield is the 13th Bishop of the Diocese of Arkansas.

How to care for, and get the best from your deacon

BY ARCHDEACON MARK SLUSS

This article first appeared in the June, 2015 issue of Seek, the magazine of the Diocese of Missouri. It is reprinted by permission.

What is a Deacon? You'll find an abundance of misconceptions in the general public. Deacons of the Episcopal Church often find themselves explaining exactly what a deacon is. In some church denominations, a deacon is not an ordained order, but an honorific title for lay church elders. Simply put: a deacon in an apostolic succession church (such as our Episcopal Church) is an ordained order, set apart for ministry in the diocese, not to a particular parish.

How the Deacon fits in the church

Deacons serve under the bishop with a dotted-line relationship to the parish rector or priest-in-charge. Many deacons are bivocational, and we have seen an increase in bivocational priests in this diocese as well. Bivocational means that the ordained person often holds a full time job outside of the church. It is important to understand that deacons (and some bivocational priests) are non-stipendiary, which means that they are not paid by their congregation for ministry, unlike full time priests.

Within the liturgy, the deacon stands as a symbol of the servant Christ. We proclaim the Gospel, we bid the prayers, we stand as Christ to proclaim the confession for the community, we prepare the table in order to make a holy space for the Eucharist to occur and, finally, we send forth the congregation to continue their ministry to the world.

The deacon's life is not a job or a vestment we put on, it is a way of life.

We are set apart to specifically care for the poor, the sick and the friendless (from our ordination vows). Deacons serve in that threshold area, interpreting the needs of the community to the church, and interpreting the church to world. That mission is what defines our way of living, it is what frames our ministry. Our eyes are always open to how the church can fulfill God's mission to the poor in our world. The diaconate is simply our way of living, it is who we are.

A Deacon's duties

Within the diocese of Missouri, there is a common misconception of what a deacon's duties should entail. The deacon in our church and diocese is called to be a leader, along with the priest, to teach and guide a congregation to live out the full mission of their baptismal covenant. Realize that as a leader of the congregation, meetings should be scheduled to accommodate the deacon's bivocational schedule (i.e. do not schedule staff meetings or worship committee meetings during regular business hours when the deacon would be scheduled to work their regular secular job). If your gatherings and meetings require a deacon to use their vacation time to attend meetings for the congregation, that is an abuse of a deacon.

Deacons are not a *super* servant, taking on the responsibilities that the parish priest or lay persons do not feel comfortable or like to do.

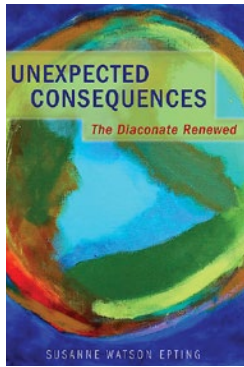
The deacon is to lead and make possible for lay persons to fully live into their baptismal covenant, equipping them to minister alongside the priest, to the church and to the surrounding community. The deacon is NOT to DO outreach for the congregation. That is something that most congregations believe. They use the deacon as cheap labor (because they are not paid) to be the parish outreach program. Doing so negates the call to ministry for the baptized. It gives them an excuse to sit back and not do ministry. A task should not be assigned to the deacon because the congregation or priests do not want to do it.

I was approached by a congregation who wanted a deacon assigned to them. Before proceeding, I met with their leaders to find out why they wanted a deacon. The members of this parish wanted a deacon to do all pastoral care visits, to teach Sunday school, to serve at the liturgy, to preach and to work at and coordinate their outreach programs. I shared that I did not think expecting a deacon to perform all of those functions was realistic. A deacon's role is to lead; the laity could do those ministries themselves. The outreach endeavors of a parish should be led and carried out by the laity. The deacon can help with any assistance in scheduling, facilities, and gathering any resources that the church community needs to do the ministry, but should not DO the outreach for the congregation.

Eucharistic visitors could be trained by the deacon. Sunday school can and should be taught by the laity. And lay persons can lead some worship services and serve as acolytes and servers in the Eucharist in order to assist the priest in worship. The Diocese has a lay preaching license that can be obtained so that the lay persons who are gifted at preaching can provide the homily to the congregation. These are the types of work that the deacon does to empower the laity to do these types of ministries.

To ensure that the priest and the vestries understand what the duties and expectations of the deacon are, we encourage, and the bishop expects, all new deacons to work with their priest to create a letter of agreement. This would identify some of the expectations resulting from a relationship with a deacon and the congregation, for example how much time is the deacon expected to spend working for the congregation (10 hours per week?), expectations in attending vestry meetings, how continuing education funds are used, funding of a discretionary account for the deacon, vacation and time off, reimbursement of fees for memberships, books and periodicals, mileage reimbursement and registrations for diocesan retreats and convention. This way everyone understands what the deacon will do, so that unrealized, undefined expectations will not cause misunderstanding and animosity. Remembering these points of care respects and strengthens both the deacon's and the laity's ministries for the local congregation, for the diocese and for the church worldwide.

Mark Sluss is the Archdeacon for the Diocese of Missouri.



A Landmark Study of the Diaconate

BOOK REVIEW BY DEACON JOANNA J. SEIBERT

Unexpected Consequences: The Diaconate Renewed by Susanne Watson Epting.

A landmark is an object or feature of a landscape that is easily seen and recognized from a distance, especially one that enables someone to establish his or her location, like the spire of a church for ships sailing up the

river. It is also an event, discovery or change marking an important stage or turning point in something.

This former board member and president of the Association for Episcopal Deacons has given us a landmark study of the diaconate, describing its beginning and how the changes in the Order of Deacons in the Episcopal Church has positioned the diaconate to lead the institutional church in its struggle to change as well. Watson Epting has continued to use the metaphor of waves, starting with the first four waves of the diaconate defined in Ormonde Plater's equally landmark book, *Many Servants*. She describes the ebbs, flows and shifts as deacons claim a vision articulated in the ordination service and the Baptismal Covenant in the *Book of Common Prayer* leading to at least three more waves.

In this last wave that began in 2005, deacons are being seen as

companions, ones who stand beside. We stand beside people in their ministry; we stand beside the sick, the poor, the weak and the lonely. We stand beside the priest at the altar. We stand beside the bishop. We are educators, reaching out and under instead of down. We help recover the ministry of the baptized. We lead in asset-based community development, life-long learning, and coach and empower congregations and their work in the world. We are relationship-builders; interpreters, not translators; not thorns in the side, but working to smooth the way. We are a sign of our baptismal promise to seek and serve Christ in all persons.

The history and description of the diaconate today by a deacon with twenty-four years of experience in the ministry is interesting, fascinating, never boring. The book should be a must-read for all Episcopalians but especially for clergy and most especially for all deacons.

I was so intrigued by the book that I've worked out a study guide to be used that may help deacons and congregations discuss the many issues presented. (See below)

The Rev. Joanna J. Seibert M.D. is a deacon in the diocese of Arkansas and Professor of Radiology and Pediatrics at the University of Arkansas for Medical Sciences.

BOOK STUDY: Unexpected Consequences: The Diaconate Renewed

1. Can we each take one of the waves and discuss it?
2. Where is the wave you came in on; which are you on now?
3. Discuss quotes from the book about the 1979 BCP from Louis Weil: "One of the major contributions of the '79 Book was to address the problem of clericalism. And in many ways the '79 Book is a step in the right direction of putting the clergy in their/lour place. We (clergy) suffer from the idea that ultimately it is the ordained person who calls the shots". pp. 40-41
4. Another Weil quote: "Baptism moves from a rite of personal salvation (private baptism) to a rite of initiation, incorporation into a 'faith community'. It is as significant in the life of the community as it is to the individual being baptized." p. 39
5. Can you give some examples of "servanthood means reaching out and under the issues instead of reaching down"? p. 124
6. How can you articulate to your congregation that the first call to serve comes at baptism? p. 124
7. Who are the good deacons already in our midst who are not being ordained? p. 147
8. Is there still time for us to follow the resolution at 2012 General Convention to start every meeting asking; "How does what we are doing here affect or involve those living in poverty?" p. 152
9. Have you had any experience of doing things "greater than" what Jesus did? p. 44
10. Why must the theme of the deacon be in two parts: the total ministry of the church and servant ministry? p. 36
11. Have you had the experience related by Maybee of getting orders from unexpected places? p. 66
12. Discuss diaconal spirituality in your own life. p. 162
13. When were you able to be a part of a prophetic ministry? p. 159
14. Explain contextual theology. p. 156
15. Have you been able to be a "coach" empowering congregations? p. 138
16. So what is your answer when you are asked, "What is your diaconal ministry?" pp. 36-37
17. Deacons are often called "thorns in the church's side." Is this helpful for diaconal ministry? p. 149
18. Why diaconal community? p. 141
19. Are we supporting diaconal assignments in church-wide offices or beyond the church? p. 118
20. What is the symbolism of the deacon standing "alongside" at the table? p. 97
21. What are Watson Epting's views as to the principles that should be present in a deacon formation program? Do you agree? Was this your experience? p. 108
22. After reading this book, is there an issue the deacon community should bring to the next diocesan convention?
23. Discuss Bishop Breidenthal's statement that "recovery of the diaconate, far from demoting the laity, presages a flattening of our hierarchy, a redistribution of ministerial power". p. 126
24. What are your ideas about how to share your thoughts about diaconal ministry with this diocese and the COM?
25. What about a deacon speaker at clergy conference?



The Fund for the Diaconate

BY DEACON KEITH MCCOY

The annual meeting of the corporation of the Fund for the Diaconate in The Episcopal Church (TEC) was held on Wednesday, September 29, 2015 at the offices of the Church Pension Group in Manhattan. It was followed by the Fall board of directors meeting.

The annual meeting heard the results of this year's voting, in which all deacons in TEC were eligible to participate. Re-elected to three years terms were Dns. Robert Franken (CO), Pamela Nesbit (PA), and Louise Thibodaux (AL). The membership also approved the auditors for the current year. On the ballot this year was a major revision of the Fund bylaws; these were also approved.

The Fall business meeting of the board began immediately afterwards. Ted Hallenbeck (RI) stepped down as president of the Fund after serving for four years in that office and twenty-five on the Board. Allerton "Tony" Marshall (SC), the only lay person on the board, also stepped down after serving as Treasurer for over twenty five years.

The 2015-16 officers are: Keith McCoy (NJ), president; Pamela Nesbit (PA), vice-president; Ellen Ross (NE) secretary, Robert Franken (CO), treasurer. Marshall was appointed as fund accountant, and Bill Jones (VA) was reappointed as assistant secretary and grants coordinator. McCoy appointed several committees, per the new bylaws.

The Board met with its investment advisor from Bessemer Trust, and the Audit Committee met with representatives of Eisner Amper, the Fund's auditors. The Fund continues to function with a clean bill of financial health.

Attendees heard about recent meetings, such as General Convention and the Network of Episcopal Clergy Associations, at both of which the Fund made its first appearances at this year. It was voted to spend up to \$4,000 for preliminary investigation of a fund-raising campaign in conjunction with AED, pending their approval; the purpose would be to secure funds to enable us to further the work of the diaconate. The Board heard about the improvements to our new website (www.fundfordiaconate.org), and discussed a new logo. Franken also updated the Board about [TREC](#) (Task Force for Reimagining the Episcopal Church) and what will happen post-General Convention.

At the end of the meeting, the Board voted to honor Hallenbeck by creating the Hallenbeck Fellowship, which will provide financial assistance for one or two deacons to attend a national church or deacon-related conference each year. Further details and application information will be announced in the Spring of 2016, and the first awards will be given for 2017 meetings.

The Spring meeting of the Fund Board will be on May 25, 2016 in Chicago. The 2016 annual corporation meeting and the Fall board meeting will be held in New York, at a place and date to be determined.

Visit
[THE FUND](#)
online

Keith McCoy is the President of The Fund for the Diaconate.

VOCATIONAL DEVELOPMENT

Vocational Development & Lifelong Learning

BY DEACON TIM SPANNAUS

Competencies and other resources to support diaconal formation and lifelong learning are available from the Vocational Development Task Force of AED. The Task Force presented the latest drafts at the Archdeacons and Deacon Directors' Conference in March of this year and then to the Board.

We regard the current versions as works in progress. We hope they are valuable now and we expect to continue improving them over the coming years. They can be found on AED's website under About/Standing Committees/VDLLL. Please provide your feedback to the VocDev Task Force to let us know how you are using these materials and how they can be made more useful for you.

The documents include competencies (learning

outcomes) for deacons, as well as suggestions for assessment of knowledge and skills, resources, and a general framework for how to use the materials we have written. They are intended for use by directors of formation, faculty, commissions on ministry, standing committees and bishops.

With work on the competencies winding down, new tasks present themselves. We see an emerging role for the Task Force, in reviewing and offering critiques of course offerings submitted to the Association, comparing them to the standards we have established and continuing to revise. In addition, we offer to curate submissions of curricular materials to be shared with the community through the AED website.

Recently, we have been in conversation with CDSP's Center for Anglican Learning and Leadership (CALL) about reviving the agreement between AED and CALL, offering reduced tuition for AED members. In addition CALL has encouraged us to propose and create new courses for diaconal formation. These new courses, and revised existing courses, present an opportunity to implement the competencies in actual course offerings. You will hear more from us about these courses and your opportunities for lifelong learning.

Tim Spannaus is a deacon in the Diocese of Michigan.

DOWNLOAD
The Competencies



Archdeacons Veronica Ritson, left and Sarah Getts

Both of these articles first appeared in the Summer, 2015 issue of AZ Episcopalian, the magazine of the Diocese of Arizona. They are reprinted by permission. Photo: Nicole A. Krug.

Retirement allows Archdeacon to re-discern her ministry

BY THE VENERABLE VERONICA RITSON, ARCHDEACON

The Venerable Veronica Ritson has announced her retirement after nearly 10 years as Archdeacon. This allows her to focus on new endeavors she has planned. Her last day at Trinity Cathedral was June 30, 2015.

In a recent guest E-pistle article posted on the diocesan website, Veronica explained what it would be like to watch her last class of deacons be ordained on June 6, 2015. "As the Archdeacon, I will have the role to vest the Vocational deacons. Amid the chuckling of which shoulder does the stole drape over (left versus right), I will have that soft moment of proudness as I know that they are moving from being a formation student, into the Community of Deacons for the Diocese and the Church."

As she looks ahead, she shared her upcoming plans based on a directive she gave a year ago to her fellow deacons: "...I invite all of us to re-discern our ministries. What is our voice of transformation? Do our ministries reflect today's cultures?"

For me, this came to reality, last December when Trinity Cathedral hosted four panels of the AIDS Memorial Quilt. I was reminded that it was the world of HIV/AIDS support and advocacy that quietly directed me to and through this Diaconate path. And, I was very aware of how I was out of touch! So, it is time for me look at the world through the lens of a 21st Century deacon, which means being IN the world for a while."

Veronica plans to focus on mind, body and spirit for the next year, with themes of commitment, courage, healing, truth and peace.

"...I invite all of us to re-discern our ministries. What is our voice of transformation? Do our ministries reflect today's cultures?"

New Archdeacon named

Bishop Smith has asked The Rev. Sarah Getts to join the diocesan staff as the new Archdeacon. Her official start date is July 1, 2015 but she began training with The Venerable Veronica Ritson, Archdeacon, in June.

Sarah was born in Maidstone, south-east England. She spent 10 years in London specializing in oncology nursing before moving to the U.S. She, her husband David, and their three children lived in Los Angeles

and New York before finally settling in Phoenix in August 2001. Their three adult children now live in three corners of the U.S. Sarah worked at Hospice of the Valley for 13 years and most recently was the director of their Palliative Home Care program.

Sarah was raised in the Church of England, and the family found their church home at St. Barnabas on the Desert. During this time, Sarah discerned an outward call to the diaconate and after several years of

contemplation, she applied to be considered as a postulant. She was ordained a deacon in 2012, and has continued to serve at St. Barnabas, as well as in her workplace. As Archdeacon, her responsibilities will be oversight of the current deacons and their formation, as well as the retreats and meetings they attend. Although St. Barnabas will continue to be her church home, she will also have an office at Trinity Cathedral.

NEWSONLINE

Visit www.episcopaldeacons.org/diakoneo-magazine for links to these articles of deacons' ministries in the world.

- Deacon Elaine Clements - Building Community After Katrina and Beyond.
- Deacon Tom English - To Forgive, Divine. Tom writes on his work in Prison Ministry, published in Episcopal Cafe
- Archdeacon Sandy Turner - Operating a free medical clinic in Dearing, GA, partnering with Dearing Baptist Church and others in the community.

CONGRATULATIONS

Deacon Nancy Rogers Crawford, Diocese of Oregon, just completed her three-year presidency of the National Episcopal Church Women (ECW). What a wonderful leader she has been!

SAVE THE DATE

ENGAGING GOD'S MISSION: DIAKONIA

AED Triennial Assembly

Thursday, June 16 – Sunday, June 19, 2016

Chaska, MN • Oak Ridge Hotel & Conference Center



ACTIVITIES INCLUDE

- Opening Eucharist with new Presiding Bishop Michael Curry, celebrant & preacher
- Workshops on the deacon as part of the missional church, featuring Craig Van Gelder and others
- Ministry Faire
- Banquet
- Exhibits
- Saturday evening in Minneapolis. Choose from The Guthrie Theater, Pillsbury House Theatre, The Twin Cities Gay Men's Chorus, the Twins vs the Yankees and more!

The Missional Church Movement

*Join the conversation with
Craig Van Gelder.*

There's a different kind of church conversation going on these days – one that moves beyond just focusing on purpose, strategies, or recovering early church practices. Craig Van Gelder argues that understanding the nature of the church is foundational for clarifying the purpose of the church and for developing and organizing its ministry.

Moving beyond methods and techniques to create or sustain church growth, Van Gelder shows that when a church is focused on Spirit-led ministry, growth and development are the natural outcome. His published works, including *The Ministry of the Missional Church*, and *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (with Dwight Zscheile), bring together theology and organizational theory in a way that inspires biblical and theological imagination about how to let the church be the church – a Spirit-led, missional community that seeks to participate fully in God's mission in its particular place in the world.

Craig Van Gelder (PhD, Southwestern Baptist Theological Seminary and University of Texas at Arlington) is professor of congregational mission at Luther Seminary in St. Paul, Minnesota. View his introductory video concerning the missional church at vimeo.com/7788526.

Join us for this intriguing workshop!

**The deacons of the Episcopal Church in Minnesota
welcome you to the AED Triennial!**

Oak Ridge Conference Center

Discover the 130 acres of natural beauty surrounding Lake McKnight at Oak Ridge Hotel & Conference Center. All guest rooms include pillow-top beds, personal Keurig coffeemakers, flat-screen TVs and views of their lovely grounds. Plus -



- Complimentary wireless Internet throughout the hotel
- Fitness center, sauna and gymnasium
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- Complimentary self-parking on site
- Complimentary local transportation (5-mile radius, subject to availability)
- Gift/Sundry shop and ATM
- 24-hour, full-service business center
- Full-service restaurant and bar/lounge
- Scenic lakeside patios and bonfire pits
- Access to regional hiking and biking trails

www.oakridgeminneapolis.com

Watch www.episcopaldeacons.org for details about the Triennial Assembly, including registration!

AED Board Report

BY DEACON GEN GREWELL, SECRETARY

The AED Board held their quarterly conference call on September 29, 2015. Present on the call were Gen Grewell, Greg Rickel, Douglas Argue, Tina Campbell, Elaine Bellis, Lauren Welch, Lori Mills-Curran, Kate Harrigan, Geri Swanson, Bradley Peterson, Maureen Hagen, Michael Kitt and Anne Pillot. The Rev. Kate Harrigan led our opening prayer. Our June minutes were approved as amended.

Treasurer Michael Kitt reviewed our financials as of August 31, 2015. Our total revenues are \$41,500 to a budget of \$41,600. Operating expenses are on track. Some items are a bit under budget. The auditors have the materials for 2014. Total expenses have exceeded our revenues by \$7,825. However, from an operating standpoint we are breaking even, given our investment revenue transfer. Also, our General Convention tracking was moved into a separate document so that we could see what is there. At the end of General Convention we have an ending fund balance

of \$2,529.20. This will be available as we begin to plan our participation for GC 2018.

Highlights from our Board reports included the following: For the 2016 Triennial Assembly, Presiding Bishop-elect Michael Curry will be our celebrant and preacher. Our Executive Director Lori Mills-Curran will be offering the keynote address. Tina Campbell is coordinating the Ministry Faire for the Triennial.

The board addressed some lingering administrative matters pertaining to where investment reports for AED's investments are sent, authorizing such reports to be sent to our Executive Director, Lori Mills-Curran. Lori reported back to the board concerning her participation in the Lake Institute's programs for non-profit fundraising, and reported progress on recruitment for a fundraising subcommittee. She also reported on progress concerning AED's desire to foster development of training resources in the Spanish language. Finally, the board discussed Membership Director Jo Weber's plans for

retirement in January 2016, and laid the groundwork to plan for her successor.

We also have a replacement for Board Member Tom Lutes, who had to resign recently due to family and work commitments. Johnna Dominguez, from the Diocese of Los Angeles, has submitted her application and has been appointed by the Executive Director to fill the position for Tom's remaining term. She will be eligible to run for re-election.

"I believe that the diaconate is poised to be more recognizable and respected by today's young adults... Deacons send people out into the community to do their work, and this is exactly what today's youth want. Young adults today are always looking for something to do to make the world a better place."

Johnna Dominguez

All business was completed and our meeting adjourned. The Rev. Kate Harrigan offered a closing prayer.

With gratitude to deacons celebrating "landmark" ordination anniversaries in 2016

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

60 Years

05/26/1956 William I. Johnson, Michigan

50 Years

06/01/1966 Gary Wayne Williams, Oklahoma
09/25/1966 Lynne T. Greene, M.D., Southwest Florida
12/01/1966 Robert C. Reed, Northwestern PA

45 Years

07/11/1971 Ormonde Plater, Louisiana

40 Years

01/10/1976 Philip Alden Anderson, M.D., Ohio
02/01/1976 John A. Dinges, Milwaukee
06/12/1976 Maurice B. Seaver, Western NC
08/28/1976 Emmett John Babler, Minnesota
09/26/1976 Donald A. Chubb, Kansas
11/09/1976 Robert A. Rohleder, Milwaukee
12/10/1976 Jack G. Trembath, Michigan

35 Years

01/30/1981 Mary C. Pratt, Vermont
05/01/1981 John E. Santosuosso, Southwest Florida
06/20/1981 Ralph W. Anderson Jr., Western MA
06/21/1981 C Edward. Osborne, East Tennessee

06/27/1981 William G. Riedell, Colorado
07/11/1981 Geneva F. Burke, Michigan
12/01/1981 Lawrence W. Steurer, Albany
12/01/1981 John D. Nemes, Olympia
12/11/1981 John D. Roper, Kansas
12/14/1981 Jerald D. Loper, Minnesota
12/15/1981 Carol Sue Mallin, Southeast Florida

30 Years

01/06/1986 Mildred Williams, Albany
01/26/1986 James W. Parry, East Tennessee
02/02/1986 Gonzalo Antonio Oñate-Alvarado, Central Ecuador
02/21/1986 Daniel Lewis Fowler, Chicago
02/21/1986 Judith Young Mackey, Los Angeles
03/01/1986 Shirley Ethel Trail, Western New York
03/10/1986 Linda J. Brondsted, Episcopal Churches in Europe
04/01/1986 Raymond E. Daly III, Florida
04/03/1986 Barbara E. von Haaren, Minnesota
04/05/1986 Carol L. Millette, Rhode Island
04/05/1986 Edward J. Trafford, Rhode Island
05/03/1986 Audra M. Nickerson, Western Michigan
05/03/1986 Christine W. Tillman, Western Michigan
05/25/1986 Stewart M. Stoudemire, Western NC
05/30/1986 Charles N. Nelson, Minnesota
06/01/1986 Tamara M. Green, California
06/01/1986 Bard Quillman, Tennessee
06/10/1986 Kathleen Joanne Van Sickle, California
06/28/1986 Lynne Herrick McNulty, Rochester

07/19/1986 Gini F. Hart, Nevada
08/24/1986 Stephen B. Stine, Texas
09/29/1986 David Pirritte Karcher, Southeast Florida
10/18/1986 Elmo E. Maxwell Jr, Central Florida
10/18/1986 Terrance M. (Terry) Garner, Milwaukee
10/19/1986 Irvin W. Maranville, Vermont
10/19/1986 Joyce M. Maranville, Vermont
10/24/1986 Diane Whallon, Florida
10/24/1986 Harry W. Craig Jr., Kansas
10/24/1986 Caryllou S. (Deedee) Evans, Kansas
10/26/1986 Brenda M. Kroll, Dallas
10/26/1986 Mary G. Willow, Southwest Florida
11/01/1986 Donald S. Lewellen, Chicago
11/30/1986 Karen Dakan, Southwest Florida
12/06/1986 Malcolm McGregor, Barnum, Connecticut
12/06/1986 Francene J. Bedell, Fredericton, Canada
12/13/1986 Thomas D. (Tom) Williams, Central FL
12/14/1986 Roberta D. Kuschel, California
12/14/1986 Charleen M. Crean, Los Angeles
12/15/1986 Mary Lou Chin, Long Island
12/15/1986 Charles L. (Charlie) Perrin, Long Island
12/19/1986 Patricia R. (Patsy) Lyle, Louisiana
12/20/1986 Janet F. King, Idaho
12/20/1986 Robert C. Long, West Missouri
12/27/1986 Joan Marie Dehzad, Minnesota

25 Years

01/10/1991 Melinda P. LeRoy, Western North Carolina
01/15/1991 Charles Parslow, Caledonia, Canada
01/25/1991 Lyndie Duff, Wyoming

Continued on page 14

DIOCESE OF ST. IVES

The fictional Diocese of St. Ives is a recurring column in Diakoneo, dedicated to exploring solutions to “problem moments” in diaconal ministry. The situations are true, but the names have been changed to protect the innocent and guilty. Each issue features responses to the prior chapter, plus a new “case study” with an opportunity for comment.

Response to Chapter XXV, August 2015

How to handle a hot thurible

BY DEACON KEITH MCCOY

As Fran Abalone aptly put it, “It’s just so icky.” Not to mention possibly illegal. How does one untangle the various threads and follow the proper issues to a resolution?

The situation from the last episode had the parish secretary at St. Matthew’s calling in the deacon, because she had found some pornography in and around the church office, and suspected the new rector. At the end, she left it in Deacon Gene’s hands to fix.

There are several issues here:

- 1) The parish secretary feels sexually harassed;
- 2) The deacon has been made responsible for a resolution;
- 3) There are three incidents mentioned, but only one has tangible evidence;
- 4) Is what the rector does on his own time his own business?;
- 5) Has there been misuse of church equipment and space?;
- 6) Who really should be in charge of the situation?;
- 7) What happens after this gets out?

First of all, Deacon Gene needs to pass this on to a responsible party: he’s been triangulated

into the situation, but in order for this to be handled properly, he quickly has to put this in the hands of persons who can do something. There are few laws about possessing adult pornography, but there are probably diocesan canons, and there are definitely national canons, regarding sexual misconduct. This suggests that the deacon should turn the question over to the Bishop, and let the diocese decide how to investigate.

Secondly, Fran’s claim of sexual harassment needs to be addressed. She may be so unnerved by the whole matter that she is unwilling to put anything in writing. However, an attorney with experience in this area should sit down with her and outline the legal aspects of her making or not making a statement, and what can and cannot be done in each instance. Counseling would be helpful, too.

What happens further at the diocesan level is not the subject of this column. However, Deacon Gene does need to prepare for the fallout in the parish should the diocese take any actions, such as suspending or removing the rector. Parishioners will take sides on the issue;

some will even leave. If the diocese decides not to do anything (for lack of evidence or spine), the deacon will need to give Fran guidance. The issue may get into the media. It will be a mess, and the parish will suffer.

The deacon’s role will need to be as a non-judgmental and continuing presence at St. Matthew’s. He shouldn’t take sides. He should defer all questions to the diocese. He should assist any supply clergy who arrive. All his actions need to be centered on pastoral care, and not on the legalities and decisions surrounding the case.

Father Alex has made some bad choices, and there’re going to be repercussions. The deacon, as the on-going clerical presence, will need every pastoral skill at his command to help the congregation through this rough patch. Moreover, he’ll need some pastoral care himself to help him cope with the range of opinions and angers that he will have to deal with. The peace of God will be hard to come by for a while at St. Matthew’s. The deacon’s role will be to promote the return of that peace.

Chapter XXVI

The Lutherpalian Conundrum

BY DEACON KEITH MCCOY

For almost one hundred years, St. Philip’s in Potwallup had existed in blissful unawareness of what it really took to be a parish. In its early years, the parish at the foothills of the Appalachians had been the pet project of one bishop after another, each one expecting that St. Philip’s was in the right spot, waiting for the right time. Newly minted priests came and went with regularity, moving on to more substantial postings every few years.

The heyday of the Fifties saw the beginning of two long rectorates. Fr. Hammer had the support of his wealthy wife, who decided she liked the local scenery enough to keep them there for twenty-two years. Then came

Fr. Baskett, who ran a small used book business on the side. When he was killed by a toppled bookcase back in 1994, the diocese, out of pity and largess, supplied the funds to run a series of part-time vicars through the church, keeping the status quo.

What really kept St. Philip’s together over the last two decades was its faithful deacon, and former warden, Peggy Otto. It was her ability to convince diocesan officials that better days were right around the corner that produced the steady stream of priests to cover Sundays and the occasional funeral or wedding, while she handled the weekday pastoral needs.

Continued on page 14

So, when the latest vicar moved away, deacon and parish expected that another presbyter would be assigned. It was a surprise when the Canon to the Ordinary announced at the Vestry meeting that the diocese would like to yoke St. Philip's with the local and equally struggling Lutheran congregation.

The people at the Episcopal Church agreed that they would try it for a couple of years: they knew all the people at Zion, anyway. It was a week later that Peggy came over from the family oil business after work to meet Pastor Sven Lundqvist, who would be coming to Potwallup to lead both congregations. It was a pleasant meeting, amidst all the members of the vestry and parish council, and she looked forward to serving with him.

Not long after, it was Pastor Sven's first Sunday in town. Deacon Otto dressed as she always did on Sunday, in black clerical blouse, collar, and gray slacks. She was in the sacristy when the Lutheran cleric walked in. Peggy looked up, and Sven did a double take.

"Are you a priest?" he asked. "I didn't know there was another one in the parish."

Peggy smiled. "No, I'm a deacon. I read the gospel, call the people to prayers and confession, I set the table, and I do the dismissal. But that's just on Sundays. I do all of the sick calls during the week – that's my real calling."

The Lutheran looked confused. "So, you celebrate and preach, too?" The Episcopalian replied "Preach – yes, every six weeks or so. Celebrate? I can't do that, it's not in my pay grade." Sven continued to look perplexed, so Peggy broke the silence and reminded him that there was a service in ten minutes, and did he want to go over anything about it.

The two managed to get through that first service together without tripping over each other, although more than once Lundqvist stepped on the deacon's lines. But Peggy figured it would all work itself out with time.

Over the next few weeks, the two clerics continued the attempt to complement each other. Twice Peggy went to visit some shut-ins, only to find that Sven had just been there. And then he walked in on her at the hospital, just as she was administering reserve communion to Mrs. O'Rourke. And, at each succeeding service, she found him watching her moves intently, as if she were some rare species of butterfly that had just flown across his vision.

It was late one Wednesday afternoon, and Peggy was working on the

financials for the business, when one of the guys out front ushered Pastor Lundqvist in.

"Sven, how good to see you. Have a seat," offered Peggy. Sven took up her offer, looked around, and they chatted about the business a bit. Finally, he asked Peggy, "Do you and your husband go away at all on vacation?"

"Hardly ever," chuckled Peggy. "That's what happens when you have a family business – hardly any free time. Most of mine goes to the church, anyway. But, Will and I think it may be time to let Junior and the other two boys take more of a role in running this."

The pastor pondered that for a moment, looking off into a corner for something. Then he said, "Deacon, I was wondering if you would be willing to take a vacation – from St. Philip's. You've been working hard for a long time, and I'm having a little difficulty wrapping my mind around working with a deacon. I'm thinking it would be good for everyone involved if you took a break."

That left the deacon speechless. Her pastoral colleague attempted to fill the silence with his justification for his proposal: he needed to know the Episcopal liturgy better; she was probably burned out; maybe she could visit some Lutheran parishes and see how they operate; and more.

Finally, Peggy responded. "I think I should take off next Sunday, for starters. Would that work, Sven?"

"Yes, that would be a good start," he answered. "I'm glad that you see the benefit to this proposal." He got up to leave. "I'll tell the St. Philip's folks that you're starting a little sabbatical."

Peggy walked the pastor to the office door. "Just tell them I'm taking a week or two off, Sven. We'll need to discuss this some more." And, as she closed the door behind him, Peggy began to think about who she should call first to protest this barely-baked idea.

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

Deacon Keith McCoy has twenty plus years as a deacon and manager of public agencies.

Ordination Anniversaries, from page 12

02/02/1991	David J. Carlson, Michigan	06/22/1991	JoAnn Wootten, Arkansas	11/02/1991	Richard B. Newman, Pennsylvania
02/03/1991	Richard L. Cella, Colorado	06/24/1991	Stephen L. Thompson Sr., East Tennessee	11/23/1991	Margaret R. Foster, Western New York
02/23/1991	Ernestina R. (Tina) Campbell, Northern CA	06/24/1991	Caroline E. Conklin, Montana	11/30/1991	Lynne P. Curtis, Albany
03/16/1991	Janice L. Grinnell, Rhode Island	06/29/1991	Lynn Christopherson Woodward, OK	12/02/1991	Alison C. Lucas, El Camino Real
05/04/1991	Theorphlis M. Borden, Southern Ohio	06/29/1991	Margaret E. Green-Witt, Southwest FL	12/06/1991	Margaret E. Edgar, BC, Canada
05/04/1991	Carol T. Potterton, Southern Ohio	06/29/1991	Denise C. Healy, Southwest Florida	12/07/1991	Lucy Roberts, Martinez, Atlanta
05/12/1991	Constance F. Tyndall, West Missouri	06/29/1991	Phyllis C. Herlihy, Southwest Florida	12/07/1991	Jan S. Cazden, California
05/25/1991	Mary J. Kroohs, North Carolina	06/29/1991	Donna Millott, Southwest Florida	12/07/1991	Barbara E. Bishop, Chicago
06/08/1991	Bradie O. Hopper, Arizona	06/29/1991	Alice Rubright, Southwest Florida	12/07/1991	Ronald Lee Ferguson, Chicago
06/08/1991	Theolinda I. J. Knight, California	06/30/1991	Jacquelyn F. Arbuckle, Vermont	12/07/1991	Mary L. Harriss, Chicago
06/8/1991	Fran Sweet, California	07/30/1991	Margaret (Peggy) Mathauer, Vermont	12/07/1991	Rebecca Lynne Sperry, Chicago
06/09/1991	Georgia Ellen Agner, Eau Claire	09/20/1991	John Avery Palmer, El Camino Real	12/07/1991	Michael A. Yonkers, Chicago
06/11/1991	Gary Waple, West Virginia	09/28/1991	Steven R. McDonald, Upper SC	12/07/1991	Elena L. Barnum, Connecticut
06/14/1991	Barbara Ann Hary, Central Pennsylvania	09/28/1991	Herbert A. (Herb) Johnson, Western NC	12/07/1991	Elizabeth C. (Betsey) Lewis, Connecticut
06/15/1991	Edward H. Munro, BSG, Maryland	10/02/1991	Elise H. Braun, Vermont	12/07/1991	Paul H. Higginson, New Hampshire
06/15/1991	Marshall U. Thompson, Maryland	10/04/1991	Mary Lou Weiner, Idaho	12/07/1991	Andrew J. Fritsch, West Missouri
6/16/1991	Gary Rafael Sosa, Navajoland	10/09/1991	Joseph P. Illes, Northern Indiana	12/14/1991	David J. George, Central Florida
06/18/1991	Mary Jean Carmichael, Olympia	10/09/1991	Roberta K. Ring, Northern Indiana	12/14/1991	Madelyn C. Martin, Central Florida
06/21/1991	Aileen D. Walther, Central Florida	10/09/1991	Arthur C. Wolford, Northern Indiana	12/14/1991	Janice Mary Howard Miller, Northern IN
06/21/1991	Wilma M. Hoffer, Eastern Oregon	10/18/1991	Patricia E.S. Hill, Edmonton, Canada	12/15/1991	Joan T. McNab, Colorado
06/21/1991	Barbara A. Albers, Rio Grande	11/01/1991	James D. Wethern, Georgia	12/21/1991	Beverly Jean Ramsey Jones, Albany
		11/01/1991	Georgianna Chang, Northwestern PA		

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in memoriam

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

Charles Walter Baldwin, Apr. 10, 2015, Atlanta (unknown) 1995
Brian Joseph Barnes, Sept. 6, 2015, California (Archdeacon) (51) 2006
Maurice Blanchard Seaver, Mar. 23, 2013, Western N. Carolina (85) 1976
Jean Boyd, Jan. 14, 2014, The Arctic, Canada (87) 1986
Margaretta Y. (Peggy) Brown, May 20, 2010, Florida (84) 1989
Dorothy (Dutch) Carlisle, Apr. 7, 2015, Spokane (90) 1999
Ronald J. Cebik, Nov. 24, 2014, Connecticut (78) 1997
Nancy I. Conley, Nov. 24, 2014, Hawaii (78) 1991
Barbara A. Crampton, Sept. 14, 2015, Georgia (90) 2015
Ruby T. Cruz, 2015, Southeast Florida (82) 1986
Betty Lorraine Miller Drake, Dec. 19, 2014, Florida (83) 1990
Janice L. Fritz, Mar. 21, 2015, Central PA (63) 2004
Mary Haas, May 10, 2015, Vermont (88) 2003
Verle E. Helsel, June 21, 2015, Spokane (82) 1968
Jonathan A. Holloway, July 8, 2015, Spokane (85) 1976
Mary-Frances Jones, Aug. 26, 2015, Minnesota (84) 1982
Tessie Eileen Meadows, June 30, 2015, Brandon, Canada (74) 1997

Charlotte (Char) Mills, June 25, 2015, Spokane (77) 2010
Frederick M. Myers, Aug. 19, 2014, The Rio Grande (98) 1982
Patricia Ann Loveridge Nahikian, Nov. 23, 2014, Florida (75) 1996
Betty L. Pinnock, July 14, 2015, Oregon (82) 2000
Bard Quillman, June 5, 2015, Tennessee (94) 1986
Kenneth C. Reed, July 11, 2015, New Jersey (92) 1985
Fred W. Sands, June 12, 2014, Southeast Florida (81) 1995
Vivian Seipp, Dec. 26, 2014, New York (86) 1992
Joan Shaw, Mar. 31, 2015, Eastern Michigan (81) 1999
Carol Burkey Snell, June 25, 2015, Central PA (Archdeacon emerita) (73) 1988
Dorothy M. Stacey, Oct. 27, 2014, West Missouri (90) 1980
Lawrence Jay (Larry) Steele, July 19, 2015, Los Angeles (75) 1999
Howard Dale Thompson, Apr. 4, 2015, Albany (73) 2005
Herbert W. Trimpe, Apr. 13, 2015, New York (75) 1992
Paul Anthony Valdes, Aug. 26, 2015, North Carolina (76) 2005
Faith E. Watson, Nov. 30, 2014, Spokane (90) 1980
William Winkler, Nov. 13, 2014, New York (72) 1994
Janet Wood, Sept. 6, 2014, Kootenay, Canada (85) 2004
Hugh M. (Max) Wright, July 29, 2015, El Camino Real (86) 1995
Alvin P. Zunkle, Oct. 19, 2014, Northern Indiana (84) 1991

Every effort has been made to provide accurate information and we regret any errors. We appreciate being notified when a deacon has died. Please send notifications, including diocese, date of ordination, age and date of death to membership@episcopaldeacons.org.

NEWLY ORDAINED

Recent Ordinations

We celebrate the following diaconal ordinations that have been reported to AED. Ordination notices (date, diocese and deacon) are published as we receive them, and may not be in chronological order. Please send ordination notices to membership@episcopaldeacons.org.

June 28, 2012	Diocese of Edmonton, Can.	Cheryl Boulet
Sept. 6, 2013	Diocese of Kootenay, Can.	Pat Simons
Nov. 22, 2013	D. of W. Newfoundland, Can.	Elsie Rose
May 4, 2014	Diocese of N. Michigan	Diane Darlington
May 31, 2014	Diocese of Georgia	Alexander Thomas Moreschi
July 13, 2014	Diocese of N. Michigan	Dorothy Jane Spencer
Nov. 8, 2014	Diocese of Algoma, Canada	James Schell
Dec. 6, 2014	Diocese of Iowa	Judith Ann Thayer
Jan. 5, 2014	Diocese of Edmonton, Can.	Krista Dowdeswell and Rita Milne
June 8, 2014	Diocese of Edmonton, Can.	Arthur Dyck and Adenike Yesufu
Jan. 17, 2015	Diocese of Pennsylvania	Donna Lima-Monteiro
Jan. 31, 2015	Diocese of Long Island	Marjorie Boyden-Edmonds, Walter Fuller
Mar. 25, 2015	Diocese of Edmonton, Can.	Mike Lynch, Aaron Parsall-Myler
Apr. 22, 2015	Diocese of South Dakota	Jerry VanderLee
May 16, 2015	Diocese of Newark	Kenneth Boccino
May 22, 2015	Diocese of Nebraska	Bryan Peterson

May 24, 2015	Diocese of Montréal, Canada	Mary Pickup
June 6, 2015	Diocese of Arizona	Michael John Douglas, Emmanuel Bola Oluoro
	Diocese of Massachusetts	James Dreger Chapman
June 7, 2015	Diocese of Ontario, Canada	Donald Goodwin
June 13, 2015	Diocese of Colorado	Nancey Bookstein, David C. O'Rourke, Pam Stewart
	Diocese of Maine	Abigail (Abby) Bower Pettee, Ann Kathlyn O'Sullivan
	Diocese of Milwaukee	William Henry Dunlop, Cliff Perkins
	Diocese of Nebraska	Joan Wood
	Diocese of Southwest Florida	Rosalind Hall, Pamela Milhan, Cynthia Roehl
June 14, 2015	Diocese of Hawaii	Viliani Langi
June 20, 2015	Diocese of Texas	Alberto Melis, Mary Lenn Reddick
	Diocese of Western New York	Martha Farone
June 26, 2015	Diocese of Brandon, Canada	Sally Carter, Cheryl Kukurudz, Flora Young
June 28, 2015	Diocese of Edmonton, Can.	John Gee, Sally Harrison, Dan Wold
Aug. 1, 2015	Diocese of Oklahoma	Laura Blazek, Mike Watkins, Jim Welch
Aug. 8, 2015	Diocese of Arkansas	Susan Loy Lyon, Katesia (Kaye) Staggs
Aug. 8, 2015	Diocese of N. California	Donald Walter Callison
Aug. 15, 2015	Diocese of San Joaquin	Nancy Anne Key
Aug. 17, 2015	Diocese of Alaska	Barbara Zimmerman
Aug. 29, 2015	Diocese of Western New York	Lillian J. Davis-Wilson