



L-R: Asylum seekers are assisted by a deacon in the clothing section. Deacon Wanda Cuniff (center) and others sorting through donations. The group crossing the International Bridge with bagged breakfasts.

## SEEKING TRUTH & CALLED TO ACT

BY DEACON LINDA SHELTON

*"How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action."*

1 John 3:17-18 NRSV

A group of nine deacons and eight parishioners from the Diocese of Texas<sup>1</sup> headed to the Mexico border in late July on a three-day learning and service pilgrimage to San Antonio, McAllen, and Brownsville, Texas. Concerned about immigration issues and treatment and needs of asylum seekers, we were led by Archdeacon Russ Oechsel and seminarian and Diocesan Liaison to Episcopal Migration Ministries Alyssa Stebbing. Our trip followed the July 8 "Joint Statement by Bishops of All Six Episcopal Dioceses in Texas Decrying the Inhumane Conditions at Our Nation's Borders."<sup>2</sup> A diocesan-wide donation drive for clothing, shoes, baby formula, and toiletries benefiting Catholic Charities Rio Grande Valley's Humanitarian Respite Center offered churches the opportunity to "do something" through giving, but we knew more is required of us. Our goal was to learn more about the work of faith and non-profit groups on the border serving asylum seekers and to seek the truth, so that our churches and communities may offer increased and long-term support.

San Antonio identifies itself as a "Compassionate City" and in 2014, when hundreds of unaccompanied children arrived in San Antonio from Central America, faith leaders organized the Interfaith Welcome Coalition (IWC), a collaborative effort of the city government, local non-profit groups, and inter-faith organizations, to offer support. IWC volunteers met our group at Travis Park United Methodist Church in downtown San Antonio and told us about IWC's Backpack Project, Airport and Bus Station Volunteers, and the Overnight Shelter programs that now assist asylum-seeking families who are transported to San Antonio after being released from South Texas detention centers to join family or sponsors across the nation and await asylum hearing

court dates. With few resources for the journey, families must continue traveling to reach family members or sponsors around the nation. IWC backpacks filled with toiletries, water, snacks, formula, diapers, and a teddy bear help them and symbolize the city's compassion.

At St. Mark's Episcopal Church, another IWC member, The Rev. Ann Fraser explained their role of replacing asylum seekers' medications that are confiscated at the border through donations of VISA gift cards. She led us to the Migrant Resource Center, where volunteers and city employees provide a warm welcome as they help waiting asylum seekers make phone calls and confirm travel plans. Children's crayoned art surrounded the mostly Central American and a few Congolese families who sat, some holding sleeping children, waiting for their transportation. At the bus station across the street we met more smiling volunteers ready to greet and assist any asylum seekers needing help with tickets, connecting buses, etc.

The next day at the Catholic Charities RGV Humanitarian Respite Center in McAllen, we worked with volunteers from Michigan, New York, New Jersey, Pennsylvania, California, and Washington greeting and helping arriving families who came in waves from the nearby bus station. Travel-weary parents responded with smiles to greetings and simple kindnesses. At times, offering pastoral listening to the migrants, volunteers, and staff felt most needed. A teacher from the East Coast had three asylum-seeking children in her class this past year and she came to the border to see, to learn, and to help, and wanted to talk about her experience. Some staff, volunteers themselves, serve every day motivated by their compassion for the families and their belief that so much needs to change. While admitting some days are stressful, a staff volunteer reminded us that "God shows up by bringing people together."

Volunteers at the clothing desk saw to it that people had some choices in selecting one set of clothing to help restore their dignity and

*Continued on page 4*

NOVEMBER 2019

*AED is a membership-funded association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada. Our 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 AED's President

## Doing amazing work for diaconia

BY DEACON DOUGLAS ARGUE



Following the 3-year strategic plan that AED developed in 2017, we have made great progress in creating a more mature organization that is situated to lead the church forward in service to God and supporting those that are dedicated to diaconia. This has been hard and holy work. It is easy for me to focus too much on the work and think we are not doing enough or fast enough for our members. We 'should' be able to do more! And then something happens that gently (or sometimes very harshly) reminds me of the divine difference between *kairos* and *chronos*. Thank God for these intermittent reminders in my life. When these God-moments happen, I am able to slow down, breathe, center in prayer and have divine conversation with Spirit that

always leads me deeper into relationship with Her, myself and others in my life. During these times I experience metanoia and see that AED is made up of people who volunteer their time and talents to make the organization run. Sure, AED has paid talent leading the everyday work; however, they give far more to AED than they are awarded in compensation. Yes, we have a dedicated board leading the various activities of the organization – think Triennial, development of Competencies for Deacons and advocacy at General Convention; however, we are all involved in our various congregations, dioceses, community and jobs – not to mention the families to which we belong and have obligations. Indeed, we are called in many different directions and have many responsibilities. Given that, it's amazing the work we have accomplished over the past two years and the work we have set in place for the coming years. For instance, AED has developed a closer relationship with our sister organization, The Fund for the Diaconate, and is forging ways to work together for the support and betterment of deacons. We have changed the way we are approaching formation and especially charged a new committee with seeking out and providing formation tools for Spanish-speaking diaconal students. We have a lot more to do and will get there with your continued support and God's.

## CONTINUING EDUCATION

#### CALL Courses - online

**Winter 2020** (January 13 – March 2, 2020)

- Facing Choices: Anglican Ethics
- Mobilizing the Congregation for Social Ministry

**Spring 2020** (March 23 – May 18, 2020)

*With a one week break for Holy Week*

- The Diaconal Hermeneutic
- Practicing Community Theology

Full course list - [cdsp.edu/call/online/](http://cdsp.edu/call/online/)

**AED Members receive a discount.**

#### The Art of Teaching Spiritual Discernment

Mar. 2-6, 2020

Sewanee, TN

<http://beekencenter.sewanee.edu/events/listening-hearts-2019-2020>

#### Submit news or an article for publication in *Diakoneo*.

AED is always looking for news related to diaconal ministry, formation, events and the ways we engage the church in service.

Please send news and articles to [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org).

Download our **Writing Guide** at [www.episcopaldeacons.org/diakoneo-magazine](http://www.episcopaldeacons.org/diakoneo-magazine).

#### Share photos, too!

We love to include photos of your activities. They reproduce best at 1 MB or larger.

Please send photos to [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org).

*Editor's note: Lori Mills-Curran was so impressed by an article describing a road trip taken this summer by diaconate students that she's including it here, instead of her usual article.*

# Hitting the Road to Inspire Millennial Deacons

BY CHRISTOPHER POTTER

Inspired by AED's Triennial in June, my classmate, Rachael Essing, and I embarked on a cross-country road trip to teach volunteers in the Episcopal Service Corps about ministry as deacons.

The AED was very generous and encouraging toward us younger deacons and postulants, but the contingent of deacons under 40 at the Triennial was small and we saw a need for fresh perspectives and skills in the diaconate.

We hatched a plan to encourage our Millennial peers to seek ordination as deacons. Rachael and I are both Episcopal Service Corps alumni. We both had transformative experiences doing a year of service at local non-profits while living in intentional Christian community. I was blessed to have Missouri's archdeacon, Mark Sluss, as a mentor. The day he sat our group down to discuss becoming deacons was a turning point in my life, and Rachael and I set out to recreate that for ESC volunteers across the country.

In July and August, we contacted the director of every ESC site and raised over \$1,500 from generous Church donors. Then, from August 12 to August 29, we drove 8,300 miles and visited six ESC sites, talking with over 25 volunteers and staff members.

Over dinner at each site, we discussed the meaning of diaconia and the role of deacons in the Church. We introduced volunteers to



a vision of the Church powerfully practicing its social mission. I'll never forget the message striking one volunteer in Tucson who exclaimed with an enthusiastic smile, "When the Church practices its values, good things come of it!" Volunteers' hope for the Church was revived, and with it their inspiration to help lead the Church.

At each site, we closed with an activity to help the volunteers find their calling. They listed their skills and passions, then their community's needs, to discover areas of overlap. They compared the convergence of their passions and community's needs to their current routines, looking for areas to better align their daily lives with their calling.

At the end of the trip, I arrived home exhausted but hopeful. I had met peers who are serving their community and listening for God's call. As long as people are called to those two things – and they always will be – the Church will thrive.

Please help carry on this work: have faith, pray for the Church, and share the spirit of diaconia with the young people around you.

*Chris and Rachael are students in the Province 1 School for Deacons.*

## DEACON UPDATE e-news

From AED's monthly enewsletter *Deacon Update*

- **Border Advocacy** - EMM webinar; policy changes, first hand accounts, dialogue, Q & A
- **Immigrant Stories: Reflections for Preachers and Teachers**
- **Union of Black Episcopalians** - Resources in recognition of the 400th Anniversary of the arrival of the first enslaved Africans in Virginia
- **The Turquoise Table** - Erik Soldwedel, community spiritual outreach
- **Ramblings With No Destination: An Essay on Grief**, Deacon Don Howells
- **Weekly Podcast**: Reflections on Sunday's lectionary, Rick Sigler
- **Deaconcast**: A 30 minute conversation on formation, being a deacon and ministry with Patricia Jackson, Bonnie Matthews and Felix Rivera

**Read these articles at [www.episcopaldeacons.org](http://www.episcopaldeacons.org).** Go to: Publications, Diakoneo. While you're there, sign up for our e-news *Deacon Update*.

# CALENDAR

## ROOTED IN JESUS

January 21-24, 2020

Atlanta, GA

Speakers: The Most Rev. Michael Curry; The Rev. Dr. William Barber II, Repairers of the Breach.

[www.episcopalfoundation.org](http://www.episcopalfoundation.org) *Calendar of events*

## A3D CONFERENCE

March 5-8, 2020

Location TBA Dec. 1st

Annual learning lab *for anyone* involved with or having an interest in deacon formation.

Details on pg. 5

## PROVINCE IV DEACON RETREAT

May 1-3, 2020; Atlanta

## NUEVO AMANECER

May 12-15, 2020

Hendersonville, NC

Celebrates and supports Latinx ministries.

[www.episcopalchurch.org](http://www.episcopalchurch.org) *Resources-Events*

## ASSOCIATION OF ANGLICAN DEACONS IN CANADA TRIENNIAL CONFERENCE

Deacons in Community

June 25-28, 2020

Hamilton, Ontario, Canada

<https://www.anglicandeacons.ca>

## PROVINCE VIII PROVINCIAL

### *Special invitation to Prov. V and VI*

Our Fragile Island: Protecting God's Creation

August 20 - 23, 2020

Phoenix, AZ

Send event notices to Deacon Anne at [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org)



Diakoneo Back Issues at  
[www.episcopaldeacons.org](http://www.episcopaldeacons.org)

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individuality. They laughed together when some clothing was obviously way too large or old-fashioned. With new clothing, a mother took her dirt-covered child to the shower area and said through tears, "Now, I'm going to bathe you and you'll be pretty again." Shoe laces and belts, confiscated at the border, were replaced, as were shoes so worn that feet were visible through holes. Seeing these shoes, shoes that had walked months from El Salvador, Guatemala, or Honduras, and across Mexico, going into trash barrels, gave one deacon pause as she thought of their journey. Simple acts of care and hospitality took on new light. Walking down the long line of men, women and children, greeting them and offering hand sanitizer, became a holy act as they extended their open palms and those of their children and babies. It seemed as if we all were participants in the ritual act of washing feet; trust reigned where language failed, and we remembered that we are to be the hands and feet of Christ to these neighbors.

Information sessions with staff answered - and sometimes raised - questions, and were important; however, meeting people on the front line was what this trip was all about. Doing something, even small things, felt so much better than standing by helplessly. Cleaning tables became an act of diakonia as it created an opportunity to talk with the asylum seekers watching and waiting in line nearby. The desire to help was evident among the families, too. One five year-old boy kept repeating "Ayuda! (Help!)" as he bagged hand wipes with volunteers and his parents watched approvingly.

The next morning in Brownsville, amidst rain and flooded streets, we made our way to the bus station and were met by Andrea Rudnik and other volunteers from Team Brownsville pulling wagons loaded with



brown-bag breakfasts. We all walked across the International Bridge into Matamoros, Mexico to a small open concrete and bare dirt area filled with people emerging from their small rain-soaked tents or makeshift shelters. Joining the volunteers in passing out sandwiches, chips, and orange juice, we visited with the drenched asylum seekers who had spent the night in the rain under the watchful gaze of Mexican troops. Team Brownsville, a group of community volunteers and people of faith, provides breakfast and dinner seven days a week to about 150-250 asylum seekers who are now required to remain in Mexico while waiting for their name to appear on the list to apply for asylum in the U.S. Each day they wait, fearful of missing their name being posted if they leave, and most without resources for shelter. Some have waited over a month.

Before leaving we asked what we could do. Most of us live far from the border, but the crisis on our border affects us all. Changes in government policy occurred within days of our trip, and some believe that confusion and uncertainty are intended to discourage asylum seekers. Service programs must continually adapt to these changes to continue helping the people and are seeking ways to increase support of ministries and outreach in Mexico, where the people must now wait. Donations of

cash help in this effort, as do in-kind donations of requested items listed on agency websites. But foremost they need us to raise our voices as advocates –

Deacon Wanda Cuniff was interviewed in the local news, reflecting on her experience on this trip. Find the link at [episcopaldeacons.org/diakoneo-links](http://episcopaldeacons.org/diakoneo-links).

Deacon James Enelow and Diocesan Liaison to EMM Alyssa Stebbing worked with other volunteers to find clothing for asylum seekers. Small sizes are in great demand & short supply.



(Children's faces intentionally disguised.)

learning all we can, helping others to understand that the border crisis is a humanitarian crisis, speaking against injustice and for humane, just, and compassionate long-term systemic changes honoring our neighbors. Episcopal Migration Ministries (EMM) supports refugees, immigrants, and the communities that embrace them and is a great resource for learning more about the Episcopal Church's advocacy and ministry on the border. Individuals, churches and communities are also invited to join EMM's "Partners in Welcome"<sup>3</sup>, an online network and learning community that empowers advocates to act through tools, workshops, and webinars.

One of the agency volunteers asked that we simply carry back what we saw to our churches and communities. "Tell what you saw, tell the truth." That truth included smiles, kindness, hope, washing of hands, holding of babies, sharing of stories and laughter, the sacred exchange of welcome, and the face of Jesus in every person we met, whether asylum-seeker, volunteer, or staff. That truth is also the hard truth of the loss and suffering and violence these families have fled to find a safe place to call home for their children. And, not to be forgotten, that truth includes the Holy Spirit bringing people together as loving neighbors, organizing chaos into order that let us know we had indeed traveled to and were on Holy Ground.

<sup>1</sup> The Diocese of Texas, one of six dioceses in the state of Texas, covers the eastern-most portion of the state and borders the Gulf of Mexico. Brownsville, McAllen and San Antonio are in the Diocese of West Texas.

<sup>2</sup> Bishops' Statement on <https://www.episcopalnewservice.org/pressreleases/bishops-of-all-six-episcopal-dioceses-in-texas-issue-a-joint-statement-decrying-the-inhumane>

<sup>3</sup> Episcopal Migration Ministries "Partners In Welcome" <https://episcopalmigrationministries.org/partnersinwelcome/>

*Linda Shelton is retired from active diaconal ministry at Palmer Memorial Episcopal Church but continues advocating for and supporting EMM and refugee ministries in Houston. To learn more about the trip, donation and service opportunities contact Alyssa Stebbing at [refugeeliasion@gmail.com](mailto:refugeeliasion@gmail.com). On Facebook visit Episcopal Migration Ministries-Diocese of Texas.*

SAVE THE DATE

# A3D ARCHDEACON & DEACON DIRECTORS CONFERENCE 2020

**Thursday, March 5 - Sunday, March 8, 2020**

Location: To be determined by December 1, 2019

VISIT  
OUR WEBSITE  
FOR ONGOING  
DETAILS!

## Latinx Diaconal Formation: The Promise and the Challenge

AED is thrilled to finally accomplish a long-held goal: to tackle the subject of recruiting and preparing Latinx deacons for a full role in the Episcopal/Anglican diaconate. Resourcing those who would serve Latinx communities as a deacon is both promising and challenging work. We will address it with the help of our Recursos Españoles (Spanish Resources) Task Force, newly formed at Triennial 2019. The topic is exciting much interest and we hope it will open conversation about how to begin to develop best practices for culturally and linguistically appropriate techniques for formation in any setting.

**Who's invited? Anyone with an interest in deacon supervision or formation!** For many years, AED has hosted Deacon Directors and Archdeacons at an annual gathering. There, these leaders assessed new best practices in what amounted to an annual learning lab, designed to address issues they faced in formation and supervision locally. For the last several years, *any* persons who hold such authority informally, those spearheading an effort to improve their own local diaconal practices, or those considering renewing the diaconate in their diocese, have also been most welcome. As always, there will be ample time to utilize Open Space Technology, an effective method of group facilitation which leads to profoundly productive conversations concerning your own immediate challenges in diaconal formation and supervision.

**Pre-event workshop: "Archdeacon 101"** Are you newly charged with responsibility for diaconal formation or supervision? Starting at noon on Thursday in advance of A3D's opening that evening, those who desire to delve deeply into what such a job description might entail are welcome to attend.

**Dates and Times:** Tentative, for planning purposes. A full agenda will be on [episcopaldeacons.org](http://episcopaldeacons.org).

- Pre-Event: Archdeacon 101: Thursday, noon - 4:00 PM.
- New Conference Attendee Orientation: Thursday, 4:00 PM (if you've never attended A3D).
- Welcome Reception for all: Thursday, 5:00 PM
- Dinner and Welcome: The A3D Conference kicks off Thursday with dinner and session 1.
- Ending Sunday: 12:00 noon. The event ends right before lunch on Sunday.

## Costs

**Full registration information will be on AED's website December 1.** Costs are expected to be similar to last year: approximately \$385.00 for the conference, with an additional cost for the Archdeacon 101 pre-event. (Costs will be increased for this popular pre-event to reflect more realistic budgeting and to include lunch.)

## Location

Normally at this point in time we would be able to announce A3D's location. However, we have not completed all arrangements. It is our great regret that we have been unable to secure accommodation in Puerto Rico, which has been previously mentioned as a venue. Due to what appeared to be insurmountable logistical and expense uncertainties, we hope to revisit the Puerto Rico locale for a later event. Venue arrangements for A3D 2020 (and a link for hotel registration) will be available via [www.episcopaldeacons.org](http://www.episcopaldeacons.org).

**Registration opens Dec. 1, 2019!**

Visit <https://www.episcopaldeacons.org/a3d-2020> for details and registration.

## REQUEST FOR PROPOSALS

**AED**  
**Triennial Conferences**  
**2022 & 2025**

**Host Triennial in your Diocese!**

Read the RFP at [www.episcopaldeacons.org/2020-triennial.html](http://www.episcopaldeacons.org/2020-triennial.html)

Proposals are due January 30, 2020

Every three years, AED hosts a Triennial Conference to which we hope to welcome all deacons in the United States, Canada, and associated communions. We invite you, your community of Deacons and your diocese to submit a Proposal for hosting this Conference. Hosting a Conference enlivens your local diaconal community, and provides a tremendous service to the diaconal community as a whole.

AED attempts to provide wide opportunity for deacons and others to participate, and so attempts to hold the Conference in a variety of locales around the continent. In order for the event to be successful it is essential to have a well-organized local committee from a host

Diocese to offer an invitation and manage on-site activities. The last Conference was held in Providence, RI. Dates are generally May-June.

The AED Board of Directors plans to make site decisions for 2022 and 2025 (if possible) at the Board meeting in March of 2020.

**To be considered, proposals must be submitted to [lmci@aol.com](mailto:lmci@aol.com) by January 30, 2020.**

If needed, there will be two Zoom calls for technical help in preparing your proposal.

- October 28 at 7 pm eastern, and
- November 25 at 7 pm eastern

Contact Lori at [lmci@aol.com](mailto:lmci@aol.com) to join a call.

**Proposals are due January 30, 2020**



< Bishop Tom Ely leads teens through Christian Worship.

# PEACE IN ACTION

Jerusalem Peacebuilders' summer programs for young leaders from the USA, Israel, and Palestine

BY JACK KARN, DIACONAL CANDIDATE

“Good morning campers!” These familiar words resonate with many of us. Whether as fond memories from our childhood or employment as counselors or directors, they are common and mundane words and they wash right over us without a second thought. But in the context of bearing witness to God’s reconciling love at work in the hearts and minds of American, Israeli, and Palestinian youth and adults each summer, those simple words deserve a revisit.

Whether in Vermont, Connecticut, Texas, or even Cambridge, England you will find one of Jerusalem Peacebuilders (JPB) Summer Institutes in operation during the months of July and August. What started in 2011 with eleven teenagers coming together at a small, remote camp property in the Vermont woods has expanded into five intensive, interfaith and peacebuilding programs for 125 promising participants. Combine that with an active portfolio of more than a dozen in-school programs, alumni reunions, and weekend retreats, and you have an impressive approach to grassroots, people-to-people peacebuilding.

The vision for JPB began with its Founders, The Rev. Canon Nicholas and Dorothy Porter, who lived and served in Jerusalem in the 1990s. Having experienced first-hand the violence and intractability of the Israeli-Palestinian conflict, they were inspired to live out their Christian responsibility and contribute to peace. Where better than to start with youth? And so, their approach to Mideast peacemaking came in the form of offering summer peacebuilding programs for the next generation of young leaders from the USA, Israel, and Palestine.

How do transformation and reconciliation take root? At JPB, they form by creating a community where participants are challenged and empowered through a life-changing program that explores topics of universal importance of what it means to be human and a child of God. In each program, participants engage in a carefully crafted curriculum of workshops, dialogue, religious education, worship, recreation, presentations, and, importantly, fun! Core topics of leadership, identity, communication, peace and conflict, interfaith understanding, the Israeli-Palestinian conflict, and social justice form the crux of our approach. Our thinking, and what research shows, is that when people are challenged in a safe and supportive environment, they can transform their thinking about themselves and the world, thereby altering the trajectory of their entire lives.

You may be wondering what peace in action really looks like, so let’s zoom into our Leadership Institute in Vermont; our most intensive program for 17-18 year olds. Nearly all of our participants who are

accepted into this program are alumni. With over six months of planning and coordination, the participants will travel nearly 4,000 miles to the program, and they will communicate and express their most personal thoughts and feelings with each other in English which is their 2nd, 3rd, or even 4th language. Jet-lag, nervousness, and excitement are on everyone’s mind as the first day of the program begins. Over the next few days, the teens work together in building a team, navigating a ropes course, discussing why they’ve come to JPB and their hopes and fears, and creating masks which they will paint and dialogue about at the end of the program.

Once a firm foundation of trust and friendship is established, the participants receive amulets that they are required to wear at all times during the program. Then, they begin to unpack their thoughts and feelings about the Israeli-Palestinian conflict, followed by a religious weekend of hearing from a visiting imam, rabbi, and priest about the connections between God, peace, service, and forgiveness. Jummah prayer, Shabbat worship, and Holy Eucharist are observed.

During week two of the program, the teens learn from an accomplished actor about ways to use drama for social change and spend five days creating social justice skits that they will perform for local audiences.

A film on the conflict is shown for the participants to discuss and then practice dialogue facilitation skills for use during a public screening. As the program comes to a close, everyone is preparing to go home and take their learning back to their friends, families, and community. They receive diplomas and exchange their amulets for talismans, each uniquely designed by a local artist as a way to remember their sacred time together. Hugs, memorable camp songs, notes of appreciation, and follow-up activities conclude the final hours of the program. Now, the participants must take their learning out into the world and help lead the change: that long and narrow road they are all called to walk.

I see the miracle of Christ’s healing in the work of JPB. It is an expression of diakonia and an example of how human interaction transforms into peace in action when the Holy Spirit is present. My own experience since joining the organization in 2014 is a testament to this truth. Each year, I am humbled and amazed by the ways our Lord works in my life and the hundreds of lives touched by JPB. At JPB, death and despair do not get the last word for Israelis and Palestinians. Instead, the new life of hope, peace, and reconciliation shine forth through the participants, staff, and supporters of this ministry.

This is why I hold those simple words “good morning campers!” so dear. Like that good morning at the empty tomb in Jerusalem, any day we bring together God’s people for mutual understanding and reconciliation, be they Americans, Israelis, Palestinians, or others, I believe that we can proclaim it to be a good morning.



Having fun during the Crazy Olympics.

# Community Response to Asylum Seekers

BY DEACON NANCY MEISTER

The Tucson, AZ community has come together in a generous and heartfelt manner to meet the needs of asylum seekers. Beginning in 2012, migrants were being dropped off by ICE (Immigration & Customs Enforcement) at the bus station late at night with no guidance or resources. Volunteers met families at the Greyhound station and provided assistance to contact their sponsors, guidance about travel and food for their journey. Clergy from St. Andrew's Episcopal Church and Catholic Community Services (CCS) led the initial effort. In 2014 CCS opened Casa Alitas, House of Little Wings, in a family neighborhood that could accommodate four to six families. Later, First United Methodist Church opened the Inn Project with a much larger capacity. Until a year ago migration across the border fluctuated with the seasons and there was often very little need during the hot summer months.

I have been a deacon at Grace St. Paul's Episcopal Church (GSP) since my ordination in 2010. When in formation, my ministry presentation was "Building Bridges at the Border." I had useful bilingual and cross-cultural skills having lived in Colombia as a child, worked in interfaith literacy programs during college in Honduras and had been a Peace Corps volunteer in Peru during the 60's. In 2011 as a retired social worker, our Rector asked me to lead a new social service ministry. Volunteers in our food pantry and shower ministry identified the need to address more fully the needs of our guests. So my ministry goals for border work took a detour until 2015 when a new clergy person was hired to take over responsibility for it. Because of the use of space by our homeless ministry, we could not open a shelter so we decided to partner with Casa Alitas as it is near GSP.

In 2016, GSP joined the New Sanctuary Movement and we received our first family on Palm Sunday. A Radical Hospitality ministry was formed and we have had three different families since that time. Part of sanctuary is to have prayer vigils and I lead bilingual prayer vigils bi-monthly in the chapel.

In the last year migration from Central America, Mexico and many other countries has increased greatly. Causes of this include the increase in violence due to cartels, gangs and extreme poverty. The severe effects of climate change have made it difficult for people to feed their families on the drought stricken land. Nevertheless our government has designed policies such as family separation and "Remain in Mexico" to slow migration.

In order to avoid drop-offs at the bus station, Teresa Cavendish and Diego Lopez, dedicated leaders and staff of CCS, have worked hard to keep up with the increase in asylum seekers and avoid bus drop-offs. They collaborated with a large Catholic church with a basketball gym to open a shelter. There are seven churches that are part of the CCS coalition of shelters. Some are permanent and others pop up for a week or two. Several times last year, including over Christmas and New Years, CCS had to open rooms at a motel.

From January to August of this year, Casa Alitas shelter has been at a former Benedictine monastery. A developer purchased the monastery from



Nancy (second from left) and others in front of the church, after a bilingual prayer vigil.

an aging religious community and offered it temporarily to CCS to serve asylum seekers. At the peak of families crossing in large groups last May, volunteers at the monastery served as many as 450 people. CCS has developed a model of best practices. After first completing the medical screening and intake process, CCS was able to coordinate transfer to other shelters.

The asylum-seeking families arrive at the shelter directly from Border Patrol, ICE and Customs and Border Protection custody.



The leader of the day outlines the shelter admission process. This includes identifying medical needs, an intake interview which includes questions about whether they have been separated from family and information on their sponsor. They receive a binder for their information regarding their temporary status and date of their first asylum court appearance along with immigration resources in the state where they will be living. They are welcomed with water, fruit and soup. A volunteer with knowledge of Mayan languages is responsible for developing translation resources. Next they contact their family in their home country and their sponsor, find clean clothing in the "bodega" and take a shower. Most families stay two or three days. While with us, activities such as ESL and art classes are available. Valarie James, art director and GSP member, organized an exhibit of their work, "Hope and Healing: The Art of Asylum." Lastly, as they leave, their tickets are explained and they are given food for their journey. At the airport they are accompanied through security to the gate.

In August the monastery property returned to the owner and we moved

*Continued on page 8*

# DOTAC news

DIAKONIA OF THE AMERICAS AND THE CARIBBEAN

BY DEACON DOUGLAS ARGUE



As the president of AED, I had the wonderful gift of being able to attend the quadrennial Diakonia of the Americas and the Caribbean (DOTAC) conference in Vancouver, BC from August 14-20. We gathered at the University of British Columbia which is situated on the “traditional, ancestral, and unceded territory of the Musqueam people,” a first nation people of what is now called Vancouver. A deep “Thank You” to my Diocese of Southern Ohio bishop, The Rt. Rev. Thomas Breidenthal, for supporting my attendance at this marvelous ecumenical diaconal event.

The theme for this gathering was “Respecting Covenant – Risking the Journey toward Reconciliation.” Over the course of the six days, 165 people engaged in service to Christ through the lens of their unique denomination sang, prayed, learned, laughed, shed tears and worshiped as the feet and hands of Jesus on this earth. We heard about covenant and reconciliation through the perspective of six fantastic speakers from the areas of indigeneity, eco-justice and global migration. Those six days also brought the group the opportunity to visit a plethora of sites in Vancouver to experience more about first nation people, sustaining biodiversity, issues around food sovereignty, and responding with radical hospitality to immigrants coming to our various nations.

But most of all, over the course of the days together, siblings called to diaconia from Anglican, Lutheran, Methodist, Presbyterian, and The United Church of Canada traditions gathered as one to feel supported in the Love of Christ with and through each other. Despite our subtle theological differences that were decided generations before any of us, we each understood in our hearts how we were connected in service and we allowed that to be our guiding mantra. Though our interpretation of scriptures may lead us to a variety of understandings, we recognized the need for forgiveness and reconciliation. And, even as we celebrated Eucharist together, our various faith traditions moved beyond the words and truly allowed the Spirit to move our hearts ever deeper towards our one loving Creator.

I am bringing back to my community a deeper understanding of my diaconal siblings from across the various denominations and wonder how I can assist in connecting us in a better way for support and companionship. AED has been and will continue to be a driving force for DOTAC and hopes to send representation to the 2023 DOTAC conference to be held in the warm weather of the Caribbean. I hope you can attend.

*For more information visit [www.dotac.diakonia-world.org](http://www.dotac.diakonia-world.org).*

## Asylum Seekers, from page 7

to a repurposed county juvenile detention center. We are now the Casa Alitas Welcome Center and volunteers worked hard to transform the building. I am working with a new “trauma team” to address the more horrific experiences such as abuse, rape and separation.

Serving asylum families is truly a gift for us. Several families stand out. An 81-year-old woman with her son and daughter-in-law, flew from Cuba to Panama and traveled by bus to Nogales, Arizona. They waited at a shelter three months to cross at the port of entry where only 10 people are allowed to cross daily, a process called “metering.” The mother had a hernia and her son was very anxious about her condition. The physician, who did not speak Spanish, and I worked together with this family. He carefully examined her while we attempted to alleviate their anxiety. Other volunteers found her a room with a bathroom and a bed instead of a cot. They left by bus the next day full of hope.

I met with a Guatemalan woman with her daughters, ages 13 and 16. We always ask if there are other children in the family at home and she broke into tears as she said, “my son who is 18.” If he had come with them, he would have been immediately taken to detention. Then I asked where they were going and who was their sponsor. She said “to join my husband in L.A.” We were all in tears.



Above: Intake leader the Rev. Delle McCormick with new families.



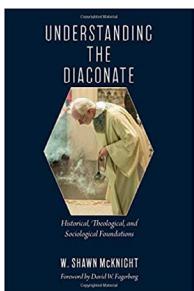
Right: The Art of Asylum exhibit with artwork created by asylum seekers.

Last week a father and daughter arrived at the shelter. During intake, the volunteer learned that they were separated from his wife and two other children. While traveling north on a bus, his wife and two children were removed from the bus at random by Mexican authorities. As there was not room for them to be together he and his daughter were sleeping in the back of the bus. In Border Patrol custody he was told that he likely would not see his family again. His sponsoring family luckily lived in Phoenix and they were picked up at the shelter the next day. Several days later, a mother with two children arrived and she told the intake volunteer how she had been separated from her husband and daughter. Through the detailed records we keep, a joyful reunion was arranged the next day. This was surely a God moment.

Our Christian faith makes it imperative that we welcome the stranger in our midst and love our neighbors as ourselves. Family unification has long been a hallmark of immigration reform. It is intensely moving when we say goodbye to a family and see them on their way for the next leg of their journey.

My prayer for them is that in the places they land throughout our country they will not receive hatred and prejudice but loving people who will be good neighbors and guides.

*Nancy Meister services as deacon at Grace St. Paul's Episcopal Church in Tucson, Arizona. She is retired as a clinical social worker at Banner University Medical Center.*



## Understanding the Diaconate: Historical, Theological and Sociological Foundations

By W. Shawn McKnight

REVIEW BY DEACON CANON MICHAEL JACKSON

This volume has an ambitious title. As evidenced in other recent publications,<sup>1</sup> “understanding the diaconate” poses major challenges – historical, theological and, as American Roman Catholic bishop and scholar W. Shawn McKnight points out, sociological. Fortunately, Bishop McKnight has the gift of making complex and even erudite issues readily comprehensible to his readers, notably through strategically-placed summaries at various points in the book.

In the first part, “Theological Foundations of the Diaconate,” he tackles fundamental questions about the origins and meaning of the diaconate. Drawing on the seminal studies of John N. Collins,<sup>2</sup> he shows how the Greek New Testament word *diakonia*, so long interpreted as meaning humble service, actually had a much broader and richer connotation, which he encapsulates as “the performance of deeds in the fulfillment of a mandate.” Shawn McKnight does an impressive job in clarifying the findings of Collins, placing them in context and assessing their impact. He goes on to analyze the (limited) New Testament evidence for the diaconate and concurs with other scholars that the “seven” mentioned in Acts were not deacons as later understood. “The biblical ‘office’ of deacon is largely indeterminate,” he concludes; it will only take shape in the post-apostolic and pre-Nicene era.

Bishop McKnight next examines the current theology of the deacon, based on *Lumen Gentium*, a key document of the Second Vatican Council which triggered the restoration of the permanent diaconate in the Roman Catholic Church. Here he draws out the nuanced and multi-faceted relationships of the deacon with the other ordained ministers and with the people of God as a whole, sharing in their baptismal *diakonia* but embodying it in a unique way. The deacon, in a classic phrase of *Lumen Gentium*, is ordained not to priesthood (like bishops and presbyters) but to “ministry” – he is, says Bishop McKnight, “a concrete symbol and animator of Christian service.” This has Christological, pneumatological (of the Spirit), and ecclesial dimensions. A prime role of the deacon is “mediation,” between the bishop and the laity and between the church and the world – not as a “buffer” but an intermediary, facilitating *koinonia* and unity.

The mediation function of the deacon is so important that Shawn McKnight devotes the next section of the book to it, “The Diaconate as *medius ordo*.<sup>3</sup>” Using the insights of the social sciences, the author explores the vocation of the deacon as “social intermediary,” ordained but not sacerdotal, therefore both “other” and yet “among” the people of God. Through the diaconal priority of service to the disadvantaged, the deacon promotes social cohesion in “a society dominated by utilitarian individualism.”

In Part 3, “The Witness of History,” Shawn McKnight pursues his exploration of the deacon as social intermediary through historical precedents. Drawing on documents of the early Church, he describes the variety of the deacon’s roles in the “Golden Age” of the diaconate, from about 100 CE to the Council of Nicaea in 325. In this period

the diaconate was an influential order, functioning in conjunction with the bishop, parallel with, not subordinate to, the presbyterate, “within a collegial and organically structured church.” This ministry involved administration, charity and outreach, word and liturgy, assisting the bishop with pastoral care and drawing to his attention the needs of the community.

Bishop McKnight traces the gradual disintegration of this form of the diaconate in the centuries following the Council of Nicaea. As the church grew in size and importance following its recognition by the Roman Empire, its structures changed from collegial to hierarchical. Bishops presided over dioceses; presbyters (now called priests), took charge of local congregations; and as for deacons... subordinated to the presbyters, they dwindled in numbers and importance until by the Middle Ages they were on the fringe of ordained ministry. The *coup de grâce* for the diaconate was consecutive ordination, modelled on the Roman civic *cursus honorum*, the linear progression through the ranks of clergy where the deacon was simply and briefly an apprentice priest – the “transitional” diaconate which persists to this day. Only a residual liturgical function survived – gone were the administrative and pastoral and charitable roles. There were exceptions, of course, and the author recounts some interesting ones, notably the office of archdeacon from the fourth to the ninth centuries, after which it was subsumed into the presbyterate.

In Part 4, “The Deacon Today,” Shawn McKnight applies the fruits of his research to what the diaconate is, or should be, in the contemporary church. His underlying theme is that the *raison d'être* of the deacon is the ministry of social mediation. He begins with an in-depth chapter on “The Deacon in the Liturgy” – interestingly, because the liturgical role was the medieval vestige of the ancient diaconate and has frequently been devalued for its modern counterpart. However, the author sees it as being of major importance: “the deacon in the liturgy is an epiphany of service.” Using again the tools of the social sciences, he probes the anthropological meaning of “ritual and social life.” In worship, the deacon is a symbol of *communitas*, forging communion between the people of God in contradistinction to secular social structures. This thesis is supported and illustrated by an analysis of the deacon’s specific roles in the eucharistic liturgy.

Up to this point, Bishop McKnight’s study, while dealing with the Latin-rite diaconate, has been relevant to deacons in all ecclesial communions. The two remaining chapters focus on how the diaconate may function practically in the Roman Catholic Church, particularly in the United States. The various options and offices for the deacon in parochial, inter-parochial and diocesan settings will be of minor interest to those from other churches. The continuing theme of social mediation nonetheless provides a common thread.

In the Conclusion, Bishop McKnight does a masterful job of summarizing, integrating and elucidating his findings. He celebrates “the inherent flexibility of the diaconate” – what David W. Fagerberg, contributor of the Foreword, calls its “inherent plasticity”! The author ends the book with a positive evaluation of the ecumenical implications of the diaconate, which “has the potential to be an influential *ordo* among the people of God,” within and between the churches – and by extension in a troubled and divided world.

*Understanding the Diaconate* is at one and the same time complex, comprehensive, profound, challenging – and yet accessible. This is one of the most significant publications on the diaconate in recent decades.

*Continued on page 10*

# Advocate for Change

News from the Office of Government Relations and The Episcopal Public Policy Network

BY ALAN YARBOROUGH

Faith-based policy advocacy involves a great deal of interpreting between policymaking language and the values inspired by our faith, between the voices of those in need and legislators tasked with improving our society. This all happens as we wrestle to find solutions to the challenges in our government and society. Deacons embody this type of exchange between the world and the Church. As such, their experience and position in the diaconate is critical to our Church's growth and success in advocacy and civic engagement.

The Office of Government Relations (OGR) is a resource for the Church on public policy and civic engagement. We are wanting to more intentionally engage deacons in this important ministry of advocating for change in our government's laws and policies. Many of you are already quite involved with this work, and are members of The Episcopal Public Policy Network, which OGR manages. For those of you less familiar, let me tell you a bit about what we do and how you can join us.

OGR serves as a witness of The Episcopal Church to Washington, DC, making sure that the values and policy positions of the Church are shared with Congress, the presidential administration, and U.S. government departments and agencies. We receive our direction from General Convention and Executive Council resolutions. The job of OGR, rather than advocating for the interests of the institution, is to advocate for our Church's values, for the common good. In doing this, we also aim to educate, equip, and engage Episcopalians to do this work alongside us.

We **educate** Episcopalians about public policy and legislative developments in the federal government. The Episcopal Public Policy Network (EPPN) is our primary tool for communication. We're present on Twitter, Facebook, Instagram, and email, where we share outlets for individual and collective action.

We **equip** Episcopalians for advocacy through workshops and printed resources on civil discourse, faith and citizenship, election engagement, and more.

We **engage** Episcopalians by providing opportunities for them to directly advocate on issues about which they are passionate. OGR staff support this behind the scenes by tracking legislation, building relationships with elected officials, signing on to letters and statements, finding bill co-sponsors, and providing expertise to legislators to help them make a difference for their constituents.

Our work is focused around five policy areas: Creation Care, Ending Poverty, Racial Reconciliation, Migration, Refugees & Immigration, and Human Rights & Peacebuilding. We also track a host of other ongoing issues important to people in the pews.

We understand our work as **evangelism**, where through better policy we seek to build a better world, ensuring a safe future for a beloved community. **Reconciliation** is a core part of the ministry of public policy advocacy, seeking to repair the breach through justice and healing in the realms of international conflict, criminal justice, poverty, human rights, and a host of other issues. And we understand our work is integral to **creation care**, restoring our relationship between ourselves and God's creation.

The most important part of our work is that it extends beyond our office. OGR provides an outlet for all Episcopalians to become advocates. The first step to becoming an Episcopal advocate is to stay informed on what we're asking churchgoers to do by signing up for EPPN Action Alerts. The second step is passing on the message to others to encourage them to take action and learn from the resources we develop and share.

We want to expand our reach into the Church's membership, to engage more Episcopalians in healthier conversations, and to unlock the political diversity and expertise that exists in our pews. Deacons can be a critical partner in this work, especially in amplifying our messaging at the local level.

Our hope is that you will join us as individual advocates building relationships with your elected officials. We also hope you can go a step farther by helping us spread the word about this work to get others involved. Be in touch and let us know how we can help you carry out our baptismal call to "strive for justice and peace" through the active ministry of public policy advocacy. I can be reached at [eppn@episcopalchurch.org](mailto:eppn@episcopalchurch.org).

*Alan Yarborough is the Communications Coordinator with the Episcopal Church Office of Government Relations. He also works on maintenance and growth of the Episcopal Public Policy Network.*

## THANK YOU TO THESE MEMBER DIOCESES THAT SUPPORTED AED IN 2019

The Episcopal Church	
Alabama	Northwestern Pennsylvania
Albany	Ohio
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Atlanta	Oregon
Bethlehem	Pennsylvania
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Central New York	Rhode Island
Chicago	The Rio Grande
Connecticut	Rochester
Convocation of Episcopal Churches in Europe	San Diego
Dallas	San Joaquin
Delaware	South Carolina
East Carolina	South Dakota
East Tennessee	Southern Ohio
Eastern Oregon	Southern Virginia
El Camino Real	Southwest Florida
Fond du Lac	Southwestern Virginia
Georgia	Spokane
Hawaii	Texas
Iglésia Episcopal Puertorriqueña	Utah
Idaho	Vermont
Indianapolis	Virginia
Iowa	Washington
Kansas	West Missouri
Kentucky	West Tennessee
Lexington	West Virginia
Long Island	Western Kansas
Los Angeles	Western Massachusetts
Louisiana	Western New York
Massachusetts	Western North Carolina
Maine	Wyoming
Maryland	The Anglican Church of Canada
Michigan	British Columbia
Milwaukee	Calgary
Mississippi	Fredericton
Montana	Huron
Nebraska	New Westminster
Nevada	Niagara
Newark	Nova Scotia and PEI
New Hampshire	Qu'Appelle
New York	Rupert's Land
Northern California	Western Newfoundland
Northern Michigan	Yukon
Northwest Texas	

## Book review, from page 9

Shawn McKnight succeeds admirably in helping us understand and appreciate an elusive but dynamic order of Christian ministry.

1 See for example D. Michael Jackson, ed., *The Diaconate in Ecumenical Perspective: Ecclesiology, Liturgy and Practice* (Durham: Sacristy Press, 2019).

2 Starting with *Diakonia: Re-interpreting the Ancient Sources* (New York: Oxford University Press, 1990).

3. Bishop McKnight expands here on his essay, "The Uniqueness of the Deacon," in James Keating, ed., *The Character of the Deacon: Spiritual and Pastoral Foundations* (New York: Paulist Press, 2017).

*Michael Jackson is a deacon in the Diocese of Qu'Appelle, Anglican Church of Canada.*



# A Service of Lament, Reconciliation & Commitment

## Bearing witness to a history of racial injustice

BY DEACON  
DAVID CURTIS

On or about August 20, 1619, twenty-odd Africans arrived at Old Point Comfort (present day Hampton, VA) as enslaved persons, beginning a 400-year legacy of enslavement, persecution, oppression, suppression, racism, and hatred. On August 17, 2019, roughly 250 people of faith gathered at St. John's Church, Henrico Parish, in Richmond, VA, for A Service of Lament, Reconciliation, and Commitment.

This service was sponsored by the Central Richmond Region of the Diocese of Virginia. (The Diocese of VA is divided into regions, allowing for cooperation among congregations and for better communication.) However, the roots of this service began in 2015.

In Fall 2015, St. John's Church where I serve as deacon launched a racial reconciliation effort called Conversations in Black & White. This effort was born out of reactions to the murders at Mother Emmanuel AME Church in Charleston, SC. The program provided a safe space for participants to hear from others, especially those with different life experiences. The space allowed people to discuss difficult topics around race and to learn from one another.

Following on our reconciliation and other social justice work, I approached the Rev. Amelie Wilmer, St. John's rector, and the Rev. Dr. Dorothy White, Associate Priest at St. John's, in January 2019 about holding an event to mark the 400th anniversary. We began discerning God's call and the Spirit's voice in this process. As we met and talked, we reflected on the work St. John's had undertaken, how this work had changed the congregation and us, and how God was continuing to call us to the work of reconciliation. It became clearer that a service, marking this anniversary, should be developed.

But, how should the service unfold? We continued to pray, to listen to one another, and to listen the world around us. We realized that the service should not simply mark the 400th year anniversary, but it should bear witness to the racial injustice and history of our nation, a legacy that continues today. We finally settled on three themes for the service: lament, reconciliation, and commitment.

The service began with a Call to Worship, spoken by our presider, African Americans, white persons, and other marginalized people. The Call to Worship affirmed, over and over again, that we are all children of God and that we all proclaim and reclaim our identities as children of God, regardless of what the world would call any of us.

The service also included a Litany of Remembrance and Commitment. The litany was divided in two parts. In the first part, we remembered and named the sins of our distant and recent past, such as enslavement, Jim Crow, voter suppression, unequal policing of neighborhoods, racial violence, and red-lining, to name but a few. The second part of the litany asked us to commit to a more just and equitable world, a world where racism is removed and all of God's children are free to be the children of God.

A central part of the service followed. Everyone present was invited forward for healing and anointing. They could ask prayers of healing for themselves, for others, for our nation, and our world. I held the hands of those who prayed for an end to gun violence and the courage to work for that goal and of those who prayed for healing from cancer. Tears fell as people prayed to be relieved of racism, of bigotry, and of hatred.

The service culminated in the Eucharist. People were fed for the work ahead and then sent into the world to do that work by loving others and serving our Savior.

What I discovered in this work is that the power of liturgy can remove the power of the fiercest evil by naming it in sacred space. Intentionally developed liturgy allows us to gather, to repent, to heal and be healed, and to carry the Gospel with us in our lives. Many people remarked about how the service deeply touched them and made them re-look at themselves and their own beliefs. Some remarked that they were grateful that others named and acknowledged their pain. Still others said that they are discerning their own call to reconciliation in this world.

This service also allowed the Church to hear the "needs, concerns, and hopes" of the world around it. In a world where people of color are routinely treated differently than their white counterparts, where neo-nazis, neo-confederates, and KKK members march openly in the streets, where politicians use racist dog whistles to rile their base, we gathered together to affirm and to re-affirm that we are called to be Beloved Community, to do justice, to love kindness, and to walk humbly with our God. We gathered to hear God's word proclaimed and preached. We gathered to affirm that love trumps hate.

The service has also begun another discussion and discernment to invite the churches who sponsored this event to engage in the work of reconciliation together, across parish boundaries. Based on our additional conversations, prayer and discernment, we feel that the Spirit continues to call us to the hard work of continuing reconciliation.

I worked on this service for eight months, praying, discerning, meditating, writing and re-writing prayers as the world changed around us. I also served as the main coordinator for our service, working with 12 different churches. I was exhausted at the end of our two-hour service on August 17th. I finally crawled into bed around 9:30. Too tired to say Compline, I simply offered the best prayer I could: "Thank you, God".

And I found myself awake at 3:30 am the next morning, ready for the work of reconciliation in this world as I heard that great Gospel hymn ringing in my ears:

*Lead me, guide me, along the way.  
For if you lead me I cannot stray.  
Lord, let me walk each day with thee.  
Lead me, O Lord, lead me.*

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*Deacon David Curtis serves at St. John's Church, Henrico Parish, in Richmond, VA. Those interested in the liturgy used for this service can contact him at [dcurtis@saintjohnsrichmond.org](mailto:dcurtis@saintjohnsrichmond.org).*

## DEACONS CELEBRATING LANDMARK ORDINATION ANNIVERSARIES IN 2020

### 75 Years

05/01/1945 Frances M Lightbourn

### 65 Years

10/01/1955 Ernest Hunter Blair

### 60 Years

12/24/1960 Donald Albion DeCoss

### 55 Years

10/16/1965 Albert E Moser

### 50 Years

06/23/1970 William Stephen Saborn, STD

09/13/1970 Walter Wright Lee III

12/19/1970 Donald Arthur Howells

### 45 Years

01/01/1975 James E Mobley

01/25/1975 Robert Turner

05/21/1975 Edward W Maddock

05/29/1975 Bobby Lynch, Jr

06/14/1975 Frederick D Erickson, Ph.D,

06/15/1975 Paul P Jackson

07/01/1975 Loring W McAllister

08/15/1975 Paul E Holbrook

12/17/1975 Gerald W Raschke

### 40 Years

01/01/1980 Elizabeth H Turner

05/20/1980 Alison Kemper

06/01/1980 Richard T Peterson

06/07/1980 Rita C Dugger, CSC

06/07/1980 Lois Anne Pagliaro

06/29/1980 George Medicine Eagle

08/30/1980 David Alan Alves

09/13/1980 Carol Ann Kerbel

10/13/1980 Nancy Rosenblum

11/29/1980 Dorothy S Calmes

12/13/1980 Raymond G (Ed) -Steever

### 35 Years

01/15/1985 Owen Kunkle

01/22/1985 Betty Harlina Marquand

01/27/1985 J Lawrence Beach

03/01/1985 Barbara L Dawson

03/14/1985 Robert Shoop

04/13/1985 Gail L Bennett

04/13/1985 Louise A Cressman

04/13/1985 Daniel C Hall

04/13/1985 William J Hefti

04/13/1985 W Keith McCoy

04/13/1985 Frederick R Pray

04/13/1985 Mary Jo Smith

04/13/1985 Warren D Spencer

04/13/1985 Susan B Taylor

05/26/1985 Brian Duffy

05/29/1985 Jennifer H Stiefel

06/01/1985 Carol Ann G Mills

06/01/1985 Joseph M Mills Jr

06/04/1985 Montie Bearl Slusher

06/07/1985 M Allen Dawson

06/13/1985 Svea Gray

06/26/1985 Gloria Rehberg

07/01/1985 Marilyn L Powell

07/13/1985 Austin Albert Almon Jr

07/13/1985 Janet M Broadhead

07/13/1985 Edwin F (Ted) Hallenbeck

07/13/1985 Ida R Johnson

07/13/1985 Betsy E Lesieur

07/13/1985 Iris E Mello

07/18/1985 Edith Sewell

07/21/1985 Thomas Runge

08/21/1985 Susan J Brady

08/24/1985 Patricia Joyce Hardy

08/31/1985 Charles Woltz

09/05/1985 Rena B Graves

10/25/1985 Pamela W Dunbar

10/25/1985 Ruth Warren Jones

10/28/1985 Nancy Corinne O'Shea

11/01/1985 Helen Harvane Mountford

11/08/1985 Nancy W Huston

11/08/1985 Norman L Johanson

11/08/1985 Robert G (Bob) Snow

11/08/1985 David J Stoddard

11/08/1985 Mary Sue Sturgeon

11/08/1985 James R (Jim) Visger

11/08/1985 Roger L Wait

11/08/1985 Nancy Currey Wood

11/10/1985 John K Earl

12/07/1985 Michael Edward Charles Erhard

12/07/1985 Michael C (Mike) Margerum

12/07/1985 Katherine E M Salinaro, TSSF

12/07/1985 Margaretmary B Staller

12/18/1985 Roxanne S Walters

12/18/1985 Linda Neal

12/20/1985 Richard Long

### 30 Years

02/14/1990 John W Jasper

02/14/1990 Marcia R Onkka

02/14/1990 Paul W Onkka Sr

02/16/1990 June McFadden

03/04/1990 Ned A Simmons

04/26/1990 Linda M Scales

05/02/1990 Elizabeth S (Betty) Buck

05/02/1990 Gae K. Davis

05/20/1990 David Babcock

05/20/1990 Jean Erickson

05/24/1990 Samuel A Morford

06/09/1990 Carolus J Cummings

06/09/1990 Karen Ann Jaenke

06/09/1990 Dorothy L. (Dede) Jamison

06/09/1990 Gregory Malley

06/09/1990 Lewis L McCrum

06/09/1990 Harriette Horse Sturges

06/09/1990 Peter H Vaughn

06/10/1990 Thomas S Dryman

06/23/1990 Margaret C F (Robin) Higbie

06/23/1990 Bercry Eleanor Leas

06/23/1990 Bruce E Nickerson

06/23/1990 Ann D Pelletier

06/23/1990 Marlene Jenny Simonian

06/29/1990 Teresa C Thomas

06/30/1990 Charles E Bradley

06/30/1990 Jimmie Ruth Coffey Hunsinger

07/11/1990 Margaret M Bernhard

07/20/1990 Richard E (Rick) Johnson

07/29/1990 Margot Rose

07/31/1990 Karlyn Ann Shepherd

09/12/1990 Michael J Burg

09/12/1990 Wendy A Rosene

10/01/1990 William R Thomsen

10/06/1990 Stanley E Easton

10/12/1990 Roger J Reynolds

10/25/1990 Margaret A. (Peggy) Day

10/27/1990 Eugenia H (Genia) Dowdeswell

11/09/1990 Alice Fay Herman

11/11/1990 John Lane

11/14/1990 Stella M Clark

12/01/1990 Karen C Fedorchak

12/01/1990 Herman Harris

12/01/1990 Patricia C Joy

12/01/1990 Bruce Mason

12/01/1990 Scott J Stevens

12/08/1990 Arthur L Hollows

12/08/1990 Dorothy K Jones

12/08/1990 Gary R Rowe

12/08/1990 Sandra J Rose

12/08/1990 Jamie G Turner

12/08/1990 Joan C Verret, TSSF

12/19/1990 Judith L Kalom

12/23/1990 Robert J Vaughn

12/27/1990 Janis L Goold

### 25 Years

01/28/1995 Margaret I (Mib) Kelly

04/25/1995 Leon Henry Pfotenhauer

04/29/1995 Nan M Cushing

04/29/1995 Jack D. Durant

05/17/1995 Ann W Hedquist

05/25/1995 Patricia I (Pat) Triska

06/03/1995 Karen Baker

06/03/1995 Mary Louise Hintz

06/03/1995 Charles D Jett

06/10/1995 Charles N (Charlie) deGravelles

06/10/1995 Jane Dorman

06/10/1995 William E Radcliffe

06/10/1995 Barbara A Sears

06/12/1995 William F Seals

06/16/1995 Jennifer Daly

06/18/1995 Bruce Morris

06/23/1995 Judith T Carrick

06/23/1995 Susan A McBeath

06/23/1995 Donna Jeanne Olsen

06/24/1995 Linda F Cappers

06/24/1995 Judith Fara Walsman Gann

06/24/1995 Thomas Anthony Harrington

06/24/1995 Nancy F Miller

06/24/1995 Mary Kathryn Shehane

06/26/1995 Claire B Linzel

06/29/1995 Linda Frye

06/29/1995 Audrey T. Gonzalez

06/29/1995 A. Jeanne Stout

07/08/1995 Douglas Reid Anderson

07/22/1995 Patricia (Trish) Ross

08/15/1995 Mary E Hoffman

09/16/1995 John B Harper

09/17/1995 Gene Christine (Chris) Sorey

10/01/1995 John B Wallace

10/05/1995 Judith A S Castle

10/06/1995 Charles (Chuck) Lane

10/14/1995 Evelyn Lennon

10/28/1995 William Oliver Bales

10/28/1995 Robert Eckardt

10/28/1995 Carla V Hungate

10/28/1995 Connie Jo McCarroll, D.O.

10/28/1995 Gene Waller Owens

10/28/1995 Brenda M Taylor

10/28/1995 Edith Woodling

11/01/1995 Janet L Galbreath

11/01/1995 Richard Labud

11/01/1995 John LaGresley

11/02/1995 Lorna Baird

11/18/1995 Blair Charles Biddle

11/18/1995 Margaret H Haight

11/19/1995 Agnes Patricia (Pat) Reynolds

11/30/1995 Lois Petty

11/30/1995 Gordon L Samra

12/02/1995 Kenneth W Parris

12/02/1995 Charles C (Chuck) Zellermayer

12/03/1995 Nancy Dockery

12/03/1995 Mark Eccles

12/07/1995 Kathleen Hiatt

12/08/1995 James D McElrath

12/09/1995 Margaret G (Peg) Buchanan

12/09/1995 Sally (Poteat) Learned

12/12/1995 Wanda B Lucas

12/16/1995 Eileen O'Shea

12/17/1995 Patricia J Roberts

12/19/1995 Donald R Payer

### 20 Years

01/06/2000 Hannah Alexie

01/06/2000 Mary Teya

01/14/2000 Edward Williams

01/15/2000 Charles B. (Bo) Keeler

01/15/2000 Eilene R. Warwick

02/01/2000 Kris W. Lethin

02/03/2000 Dennis Johnson

02/05/2000 Michael D. Bond

02/05/2000 Cathleen A. (Cathy) Brookman

02/05/2000 Lee Ann L. Gaede

02/05/2000 Judy S. Likwartz

02/05/2000 Gordon John Stanley, BSG

02/05/2000 Janet K. Whelan

02/13/2000 Jacqueline (Jackie) Everson

02/19/2000 Karyl A. Miller

02/19/2000 Robert Charles Pearce, Jr.

03/04/2000 Carol H. Gardner

03/05/2000 Max Morrison

03/25/2000 Justine M. Guernsey

04/02/2000 Mary Elizabeth Bianchi

04/09/2000 Dorothy Jean Gleason

05/06/2000 Patrick J. Bradley

05/20/2000 Leroy S. Close

05/20/2000 Linda M. Duval

05/20/2000 Edgar W.

RESPONSE to Chapter XLI, from August 2019

## Tunicle vs Dalmatic

BY DEACON KEITH MCCOY

The question of when is a person really a deacon was the focus of the last chapter in the deacon doings of St. Ives. As it happened, a deacon and her spouse took a well-deserved vacation, and end up in a small town with an Episcopal church. While worshiping there, they noticed a layperson doing many of the diaconal roles, as well as vesting similarly to a deacon. When questioned, the sort-of-deacon said she had no intention of seeking ordination, she was content to be what she was.

Those of us who have travelled around the church have encountered this situation before: a person functioning as a deacon, yet not ordained. There are usually two reactions. It's either “Oh, you really should be a deacon,” or “Stop her before she deacons again!” A quick and pastoral response would lean towards the former, but, as with all questions, more thought needs to be applied to the situation.

My observation would be that such cases are usually a meeting of necessity and availability. Something needs to happen, someone steps forward to meet the need, and matters go on from there. In Chapter 41, it was a physically failing priest connecting with an energetic

and capable newcomer. As time went on, the working relationship kept improving and expanding, until an outsider arrived and noticed how far down the road this arrangement had travelled, into a realm usually reserved for ordained persons.

So, we should ask ourselves: What does this person gain by becoming ordained to the diaconate? What does the parish gain from it? If this were an independent, storefront church, probably nothing. However, as a part of the wider church (Episcopal version), there are certain standards set up to ensure that a deacon or priest here is much like a deacon or priest somewhere else. So, the third question is: how is our “brand” maintained in such a situation as this?

Our denomination has recognized, to varying degrees and comfort levels, the need to have different approaches to creating clergy. Not every potential priest should spend three years in a residential seminary, and not every prospective deacon needs to give up a multitude of weekends, but that has been the norm for a long time. But, there are certain constants that are written into the national canons that

*The situations in this column are true, but the names have been changed to protect the innocent and guilty. Each issue features responses to the prior chapter, and a new “case study” with an opportunity for comments.*

specify what body of knowledge is needed, and what conditions must apply, before one can be ordained in The Episcopal Church.

Fortunately, we are moving away from restrictive and residential models for formation, and developing other ways to form our ordained ministers. AED has been a leader in this, and many of the seminaries, and even some dioceses, are pursuing alternative models of formation. Perhaps this other diocese has such a program for discernment and learning that Ms. Pepper and her rector are unaware of.

That's the view from above. On a more practical level, this story suggests a parish trying to survive, and many of the old ways have been discarded in favor of new life. Deacon Pollock, as a compassionate observer, might reach out to a fellow cleric in that diocese, perhaps even have a confidential talk with the diocesan Deployment Officer, and report what she has observed. Maybe the lay assistant needs encouragement, maybe the priest needs relief or diocesan support. Clearly, the diocese needs to pay more attention and provide more guidance (and not simply correction).

NEW: Chapter XLII

## Only You

BY DEACON KEITH MCCOY

It had been ten long years since Deacon Mike Bamberger took on the presidency of the Four Corners Ministry (FCM) in East Riverside.<sup>1</sup> The cooperative ministry on the north side of town had declined into near irrelevance, when the deacon showed up on that fateful night to represent St. James at the monthly board meeting. With the long-time president moving away and the other officers barely functioning, the organization was on the brink of dissolving. Mike sensed that he would be taking on a major renovation job, but, with the encouragement of his wife and his almost-as-new rector, Patrick McNulty-Fish, he decided to accept the challenge.

The first few years were not easy ones. The first hurdle was to rejuvenate the leadership. Mike managed to convince the First Baptist Church to come back, as well as Missionary Baptist Church to join for the first time – thus integrating this well-meaning but very “pale” group. But the Lutheran parish folded not long after. The Nazarenes became more active. Then the treasurer, who was from the Presbyterians, took offense at a

proposal to spend some of the FCM's long-saved cash on a summer camp for disadvantaged children, and suddenly quit. You can't imagine how long it takes to change the signatures on bank accounts and gain access to them once more when that happens.

After nearly six years of small victories followed by small setbacks, it all started to click. A non-denominational congregation actually sought FCM out, wanting to join. The city gave them a grant to expand the summer camp. Politicians started to show up at their events, especially the annual dinner, now expanded from a dreary little potluck to a local banquet hall which donated the food. The Four Corners Ministry had found a second life, under the leadership of its intrepid Episcopal deacon.

With things going so well, and approaching his tenth anniversary (not to mention his 75th birthday), Dn. Bamberger had informed the board that he would serve one more year, and then step down as president. Alas, even though all the other faces on the board had changed, the Ghost of Dysfunctions Past returned, and twelve months of dithering took place.

As the annual board election neared, the deacon found himself in his rector's office, seeking guidance.

“I'm at a loss, Pat. I can't get them to coalesce around any vision of leadership. These few want me to stay on, that bunch wants an executive director, one woman is proposing a shared leadership model,

*Continued on page 14*

and the others only want to go along with the majority – whenever that may happen. And I'm tired - I'm ready to go." The deacon was uncharacteristically despondent.

His friend and advisor pondered the situation. "What if you just walk away from it?"

Mike frowned. "It would probably implode within a year, for lack of direction."

"So?"

"The Four Corners Ministry has had a long record of helping this end of town. Granted, they went underground for a number of years, but lately, they have really meant something to people around here – the hungry, the kids, just everyone. I couldn't let that happen!" Mike exclaimed.

The priest came back at him. "You're indispensable?"

"No, not at all," responded the deacon. "I just want someone to take over – and we can't even get to step one in the process." Mike sighed. "I'm just really frustrated at their inability to move forward."

Pat leaned forward towards his friend. "Then give them no choice. Leave, at the end of your term. Thank them for their support, wish them well, and walk out the door."

Mike was uncertain. "What if they still can't get it together, and FCM falls apart?"

Pat shrugged. "So be it. If you got hit by a car tonight, they would have to cope. You've given them eleven months to do something, and they

haven't. I suspect they won't do anything until they are forced to. Just go: sink or swim."

The deacon was unconvinced. "That's pretty radical. It puts a lot of services at risk."

"This isn't about you, it's about them," Pat pointed out. "Your ministry was leading them out of the wilderness to a new and better tomorrow. Now, like Moses, you need to pass the leadership on to some Joshua." "And if it dies?" asked the deacon.

"Then it dies," replied the priest. "It will live only if it means as much to them as it has to you."

The two sat in silence for a while. Finally, Pat spoke. "You have to have faith, Mike, that they will get it together, find a replacement for you, and move on. Otherwise, it wasn't meant to be."

The deacon took a deep breath, and stood up. "Pray for me, Pat. I either need the strength to keep on going, or the strength to step away." The two clerics hugged, and Mike headed for the door. And the priest said to his distressed friend, "I'll pray for all of you to hear the Spirit speaking."

<sup>1</sup>A follow-up to Chapter 8, Summer 2008. Read it at [www.episcopaldeacons.org/diakoneo](http://www.episcopaldeacons.org/diakoneo)

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

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

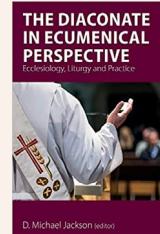
## AED Board Report

BY BRADLEY PETERSON, SECRETARY

The Board and Staff met via Zoom on June 21, 2019, discussing the following:

- Reviewed the format for budget and financial activity reporting;
- Received an update on finalizing bookkeeping for 2018 and staying up-to-date with 2019 bookkeeping;
- Received a report on cooperation with the Fund for the Diaconate via the Joint Development Task Force and on the proposed contractual work by strategic planning consultant Cornerstone;
- Reviewed the distinct missions of the Joint Development Task Force and AED Board's own Development Committee;
- Reviewed plans re:request for proposals for 2022's Triennial;
- Continued planning for 2020 A3D meeting;
- Reviewed the roles of Board members and their accountability to the Board and to AED constitution and bylaws;
- Consented to the president's appointment of Guy Leemhuis (Los Angeles) and Chris McCloud (Maryland) to the Board until the next election of Board members in order to fill vacancies on the Board;
- Received a report from the task force on "Recursos Españoles" on the publishing of resources for diaconal formation in Spanish;
- Acted to increase the compensation package for the executive director in accordance with AED's commitment to professionalism and collaboration with the Fund for the Diaconate;
- Authorized the Executive Committee to hire a human resources consultant to work with a Personnel Task Force of the Board and to expend up to \$10,000 to prepare a report by March 2020 to address questions of legal responsibilities around employees or independent contractors in light of US and various states' labor laws; and
- Requested submissions for 2020 budget requests to AED treasurer.

### NEW BOOKS



**The Diaconate in Ecumenical Perspective: Ecclesiology, Liturgy and Practice**  
Ecclesiology, Liturgy and Practice  
edited by Deacon Canon Michael Jackson

The thirteen contributors to this book are leading authorities on the diaconate from Canada, England, Scotland and the United States. Most of the essays are based on presentations given at the Anglican-Roman Catholic-Ukrainian Catholic Conference on the Diaconate held in Regina, Canada in May 2018. Available at [www.sacristy.co.uk](http://www.sacristy.co.uk) and Amazon.com.



**Near the Exit: Travels with the Not-So-Grim Reaper**  
by Deacon Lori Erickson

Erickson examines how she learned to face death head-on after her brother's unexpected death and her mother's moving to a dementia-care facility. Blending memoir, spirituality, and travel, she examines how cultures confront death, from Egypt's Valley of the Kings and Mayan temples to tourist-destination graveyards. Available on Amazon.com.

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Please purchase a "Blended Membership" through the Association of Anglican Deacons in Canada and receive full member benefits in AED. Visit [www.anglicandeacons.ca](http://www.anglicandeacons.ca) or contact Deacon Jacqueline Bouthéon at [aadc.members@sympatico.ca](mailto:aadc.members@sympatico.ca).

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Ordination date: (if deacon) \_\_\_\_/\_\_\_\_/\_\_\_\_

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## IN MEMORIAM

Deacon deaths are listed alphabetically by name, date of death, diocese, age and year ordained (as provided to AED).

Eva M. Barrett, 9/12/2018, Kootenay, 72, 2004  
Charlotte M. (Chere) Bates, 1/8/2019, Michigan, 74, 1999  
Barbara Smith Coan, 8/20/2018, Hawaii, 94, 1993  
John M. Coleton, 6/25/2019, Kansas, 95, 1968  
Lois Harvey Gatchell, 12/5/2018, Oklahoma, 98, 1977  
Elizabeth Grant (Liz) Hilton, 7/31/2019, Atlanta, 63, 2011  
Solomon S. Lee, 6/17/2019, Chicago, 89, 1987  
Howarth L. (Hap) Lewis, 11/18/2018, Southeast Florida, 84, 1992  
Antoine Linterieur, 10/10/2018, Milwaukee, 78, 1990  
Earl Everett McFarland, 3/13/2019, Rio Grande, 84, 2001  
Janice Mary Howard Miller, 9/24/2018, Northern Indiana, 79, 1991  
Richard Sterling Montrose, 12/20/2017, Long Island, 90, 1997

Barry P. Neville, 10/8/2018, Easton, 60, 2013  
Tex Norman, 9/5/2019, Central Florida, 68, 1996  
Dorothy J. Person, 1/24/2019, Northern Michigan, 92, 2004  
Hazel Redbird, 11/24/2018, South Dakota, 93, 2005  
Seymour Smith, 8/30/2018, Montreal, 82, 2007  
James Martin Voorhees, 5/4/2019, South Dakota, 85, 1994  
Barbara Winkler, 9/21/2017, Northern Michigan, 78, 1998

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](mailto:membership@episcopaldeacons.org).

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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](mailto:membership@episcopaldeacons.org).

1/27/2018	Long Island	John Musco, Mildred Previl, Philome Previl
6/22/2019	El Camino Real	James Hupbard Moore Arnold
6/22/2019	Texas	Charlotte Love
6/23/2019	Eastern Michigan	Daniel Maxwell
6/29/2019	Connecticut	Donald Field Burr II, Felix Arnaldo Rivera
6/29/2019	Oklahoma	Gary Lee Kirby, Nathan L. Johnson, Pamela Kay Vetovitz, Willard Boardman Smith
7/11/2019	Delaware	Christine Miller-Marcin
7/25/2019	Delaware	Bruce Finbarr-Richards
7/27/2019	Nevada	Veronica Marie Galas
8/10/2019	Delaware	Laurence H. Norfleet
9/3/2019	Nebraska	Greg Burke
9/7/2019	Central Florida	Gordon Callies Sims, Kimberley Kay Spear, Michael Switzer, Samuel Michael Katulic
9/7/2019	Oregon	Gregory Rainey
9/12/2019	Kansas	Charles Merritt Durland



Don Burr (bottom left), Felix Rivera (top left) with transitional deacons, Bishop Laura Ahrens and Bishop Ian Douglas. 6/29/19. Connecticut.



Peter Tepper (transitional), Michael Switzer, Kim Spear, Bishop Brewer, Sam Katulic, Gordon Sims. 9/7/19. Central Florida.



Gary Kirby, Willard Smith, Lance Schmitz (transitional), Bishop Konieczny, Pamela Vetovitz, Nathan Johnson, James Gorton (transitional). 6/29/19. Oklahoma.



James Arnold with his wife, Deacon Susan Arnold, and Bishop Mary Gray-Reeves. 6/22/19. El Camino Real.



Veronica Marie Galas with Assisting Bishop Waggoner, 7/27/19, Nevada.