



Deacon Carolyn Foster, co-chair of Alabama Committee of the Poor People's Campaign: A National Call for Moral Revival, speaks at a press conference outside the Alabama State House in Montgomery, March 5, 2019. (Photo: The Alabama Poor People's Campaign: A National Call for Moral Revival)



Deacon Kelley Hudlow speaks at the Poor People's Hearing in Montgomery, Alabama, March 4, 2019. (Photo: Chris Dayton)

"We commit ourselves to ministry of active engagement, advocacy, and support. We commit ourselves to empower and lift up the individuals, communities, and parishes we serve. We commit ourselves to utilize our gifts, resources, and networks of relationships to support the Poor People's Campaign: A National Call for Moral Revival..."

~ Community of Deacons, Diocese of Alabama

THE DIAKONIA OF THE POOR PEOPLE'S CAMPAIGN

A National Call for Moral Revival

BY DEACON KELLEY HUDLOW

On March 20, 1968, Martin Luther King, Jr. addressed a mass meeting at the First Baptist Church in Eutaw, Alabama. In that speech, he outlined the goals of the Poor People's Campaign:

Now we are going to get the right to have three square meals a day. Now we are going to get the right to have a decent house to live in. . . . Now we are going to get the right to be able to educate our children... Now we are fighting for the right to get proper medical care. . . . Now we are fighting for the right to get the basic necessities of life.¹

Though King was assassinated on April 4, 1968, the Poor People's Campaign did make it to Washington, D.C. On Mother's Day, May 12, 1968, Coretta Scott King led thousands of women in the first wave of demonstrations. A tent city, known as Resurrection City, was built on the National Mall and would remain there until June 24, 1968. The Poor People's Campaign had some success, but King's ambitious goals were left unfulfilled.

On November 19, 2017, at Tabernacle Baptist Church in Birmingham, Alabama, in the midst of a contentious special election for a U.S. Senate seat, the Rev. Dr. William Barber II and the Rev. Dr. Liz Theoharis led a mass meeting for the Poor People's Campaign: A National Call for Moral Revival. This was the thirteenth stop on a nationwide tour to build support for the campaign. Building on King's vision, the revived campaign sought to address the issues of systemic racism, poverty, ecological devastation, the war economy, and the distorted moral narrative in our country. The campaign began with 40 days of nonviolent direct action coordinated across 30 states, commencing on the Monday following Mother's Day, and culminating in a rally on the National Mall on June 23, 2018. This season of nonviolent direct action saw over 2,500 moral witnesses arrested across the country.

Each participating state formed a state committee, and Deacon Carolyn Foster of St. Mark's Birmingham was chosen to serve as one of three

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ASSOCIATION FOR EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

MAY 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.

Diakoneo is published quarterly by the Association for Episcopal Deacons.
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©2019 Volume 41 No. 2 ISSN 1070-7875

From AED's President

The Power of Hope

BY DEACON DOUGLAS ARGUE



In the midst of a Holy Lent, I have found myself focused on the daily readings of Moses calling the whole assembly of Israel together and I am reminded that in a few short months many of us will be gathered together in Rhode Island for the AED Triennial. The focus of Triennial will be "The Power of Hope: Transformation through Reconciliation and Relationship." I think this theme is perfectly timed for where I find myself in the cycle of life.

As the new president of AED (having assumed that role at the February board meeting in Albuquerque) I find great hope in the work that AED is committed to doing for deacons across the church. The board and the organization have both undergone

some tremendous transformation over the past several years that has been accomplished through both reconciliation and relationship. For example, AED is forging new relationships with the Church Pension Group to ensure that deacons have access to the benefits they need as they retire and end some ministries for well-deserved rest. Is that work done? By no means; there is much more to be accomplished. But it's hope that pushes that work forward at each encounter.

Hope is also shining through AED's work around diaconal competencies and the resources needed to accomplish those competencies. More and more diaconal formation programs are using the competencies and offering critical feedback to AED that will be used to edit, update and improve the competencies over the years. Additionally, AED is now in the process of figuring out how to adequately curate resources that it can lift up as crucial to any formation process. This all takes time, patience, relationship, and hope -- lots of hope.

I invite you to join us in Providence, Rhode Island in June to learn more about how you are being transformed and how God may be calling you deeper into reconciliation and relationship. It's only through answering the Spirit's sweet whisper that we can rest in hope, faith and love in each other and our Creator. So, come, experience the Power of Hope and be transformed.



"Today I had a wonderful volunteer helping me. She came up and sat with me after the peace and led us to the altar and found her place at the table. Here we are giving the dismissal!" ~ Daryce Hoff Nolan, Diocese of Chicago. (from AED's Facebook group)

SHARING NEWS, ARTICLES AND PHOTOS WITH AED.

Many of the things you see here and online come to us unsolicited, from deacons and postulants. They tell stories of ministry, leadership, event participation and advocacy. These submissions are highly valued, and reveal the breadth of diaconal ministry.

What's happening in your diocese & ministry?

Submit news, articles and photos and together we'll engage the servant ministry of all the baptized.

Need a few tips?

Articles average 800-1,000 words, but fewer words are just fine, too. Photos help to tell your story; quotes make it personal.

Photos reproduce best when they're at least 1 MB (1,000 KB) in size.

Send questions & submissions to Deacon Anne at communications@episcopaldeacons.org.

Our Writing Guide is available at www.episcopaldeacons.org/diakoneo-magazine.

Everybody into the Pool!

BY DEACON LORI MILLS-CURRAN

Fifty-eight diocesan deacon leaders gathered in February for three days of shared learning through workshops, open space discussions and a brief introduction to UTO grants available for diaconal ministry. Three concentrated days of networking with deacons was exhilarating. I love traveling for AED. I feel like a football cheerleader when I talk about it. (If only I had the figure!) I love this organization and recently told someone "I was born for this!"

Despite all these good vibes, I again heard something at A3D that is very discouraging. Somehow, some way, some people have experienced A3D, and sometimes AED as a whole, as an exclusive club. I have heard this mentioned in many different ways:

- "I am not an archdeacon so I can't come to A3D." Wrong. Again and again we have said anyone with formational or supervisory authority for deacons, or anyone with an interest in best practices for it, is invited. (We even changed the name to A3D from Archdeacon and Deacon Directors' Conference, to deemphasize the "archdeacon.") Please come!
- "Only insiders get to be involved as deacons in General Convention." Again, wrong. We involved over 60 deacons at the last two, at our booth, in legislative

advocacy, in liturgy, and in a great party we host every GC. Watch for info on involvement opportunities next spring!

- "Only insiders, or only members, are welcome at Triennial." Really, really wrong. Triennial is designed to welcome everyone. As a result of our recent strategic plan, we have raised almost \$45,000 to date, to make it affordable and top quality. We have capacity for 280, and I hope you have signed up!

I can't say it enough. If you have experienced AED, in some way, at some time, as off-putting or exclusive, I have a question for you. Will you email me, so we can learn from your experience of us? It's lmcii@aol.com. Tell me what you want from AED that you have never received. Talk to your friends, too, who are sitting out membership. Tell them of this offer.

AED has lots and lots of stuff to do, to support deacons in The Episcopal Church and Canada. We need us all, to do the work we are called to do, today. Please, as I said above, everybody into the pool!



CALENDAR

WILD GOOSE FESTIVAL

July 11-14, 2019
Hot Springs, NC
wildgoosefestival.org

OSL INTERNATIONAL CONFERENCE

July 25-28, 2019
Lake Buena Vista, FL
www.osl2019.org

14TH DOTAC CONFERENCE

Diakonia of the Americas and Caribbean
August 14-20, 2019
Vancouver, British Columbia, Canada
dotac.diakonia-world.org/upcoming-events

TRANSFORMING EVANGELISM

November 22-23, 2019
DaySpring Conference Center, FL
dayspringfla.org/events/list/

2020

A3D CONFERENCE

March 5-8, 2020

ASSOCIATION OF ANGLICAN DEACONS IN CANADA TRIENNIAL CONFERENCE

June 25-28, 2020
Hamilton, Ontario, Canada

PROVINCE VIII PROVINCIAL

Special invitation to Prov. V and VI
Our Fragile Island: Protecting God's Creation
August 20 - 23, 2020

Send event notices to Deacon Anne at
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Read these articles, from AED's newsletter *Deacon Update*, on our website at www.episcopaldeacons.org/diakoneo-magazine.

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News to share about deacons in your diocese?

Send it to Deacon Anne at communications@episcopaldeacons.org

committee co-chairs. Through her work with Greater Birmingham Ministries, an interfaith organization that advocates for and provides direct services to people in need, Foster was well connected to the faith community and to directly impacted persons. As a co-chair, she organized logistics of trainings, direct action events, cultural events, and served as a moral witness by being arrested the second week of the campaign.

On March 2, 2018, the Diocese of Alabama Deacon Community met and, as a community, endorsed the work of the campaign and pledged support. "We commit ourselves to ministry of active engagement, advocacy, and support. We commit ourselves to empower and lift up the individuals, communities, and parishes we serve. We commit ourselves to utilize our gifts, resources, and networks of relationships to support the Poor People's Campaign: A National Call for Moral Revival, and particularly the Alabama State Organizing Committee."² The support from the Community of Deacons included preaching and teaching about the work and goals of the campaign, financial support, attending and supporting rallies and direct action.

Alabama deacons continue to support the work of the Poor People's Campaign: A National Call for Moral Revival. Throughout the summer and fall of 2018, work of the campaign shifted to voter engagement and mobilization. On March 4, a Poor People's Hearing was held at Immanuel Presbyterian Church, Montgomery, Alabama.³ This hearing was held on the eve of the state legislature going into session. On March 5, Foster



Deacons Kelley Hudlow and Carolyn Foster attend the mass rally in Washington, D.C., June 23, 2018.

and other members of the campaign held a press conference outside of the state house and attempted to deliver the campaign's demands to legislators and the governor.⁴ The group was granted limited access to the legislators' offices but were denied access to the governor's office.⁵ Throughout 2019

and 2020, the campaign will continue with hearings, bus tours, and voter empowerment.

The Poor People's Campaign: A National Call for Moral Revival is a "fusion movement" that calls on people of faith and conscience to put aside difference and to work together. This commitment to work across difference echoes Dr. King's words "We are tied together in the single garment of destiny, caught in an inescapable network of mutuality... For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God's universe is made; this is the way it is structured."⁶

Deacons are particularly equipped for the work of the Poor People's Campaign. Deacons at ordination are called to serve all people, particularly the poor, the weak, the sick, and the lonely; to make Christ and his redemptive love known, by our word and example; and to interpret to the Church the needs, concerns, and hopes of the world.⁷ Through the work of John N. Collins in examining *diak-* words in the New Testament, the understanding of *diakonia* as being direct service to the poor and attending tables has expanded. *Diakonia* is perhaps better expressed "as a commission to fulfill an important task or mission, more specifically, God's mission in the world."⁸ The work of *diakonia* and



Deacon John Stewart waits to lead prayers at the first rally on the steps of the historic state capitol building in Montgomery, May 14, 2018. (Photo: Kelley Hudlow)

its embodiment in deacons is accomplished through proclamation and action and the "practice of restoring broken relationships and affirming the dignity of the marginalized."⁹ Deacons are called to affirm "the dignity and power of those involved in its work, and especially of those judged as poor and helpless...[by] opting for practices that allow people to be subjects in the process of working for a better future."¹⁰

As the go-between of the Church and the world, deacons are equipped to build connections and relationships across difference. In the Diocese of Alabama, the community commitment to support the campaign has allowed deacons from varying contexts and ministries to work together. The campaign has challenged the deacon community to broaden its focus from meeting daily needs to include systemic change. The community has been challenged to empower those whom it serves (both inside and outside of the church) to advocate for the loving, life-giving, and liberating Gospel of Jesus Christ to transform our state and our nation.

The *diakonia* of the Poor People's Campaign: A National Call for Moral Revival continues, and it needs more deacons. To learn more about the campaign and how to get involved, visit www.poorpeoplescampaign.org.

¹ "Martin Luther King Jr.'s Call For a Poor People's Campaign," *The Atlantic*, accessed on 3/10/2019, <https://bit.ly/2UyOflk>.

² The letter is available at: https://www.dioala.org/dlc/newsdetail_2/3191122.

³ Video of the hearing, including speeches by Foster and Hudlow is available at: <https://www.facebook.com/AlabamaPPC/videos/267540604171633/>.

⁴ Video of the press conference is available at: <https://www.facebook.com/AlabamaPPC/videos/794109600945050/>.

⁵ Video of delivery of demands is available at: <https://www.facebook.com/AlabamaPPC/videos/408426393253762/>.

⁶ "Remaining Awake Through a Great Revolution," Rev. Dr. Martin Luther King, Jr., delivered at the National Cathedral, Washington, D.C., on 31 March 1968. Accessed 3/10/2019, <https://stanford.io/1ABRiXS>.

⁷ *Book of Common Prayer*, p. 543.

⁸ *Called to Transformative Action: Ecumenical Diakonia*, April 17, 2018, p. 44. Accessed 3/10/2019, <https://bit.ly/2CjrtXA>.

⁹ *Id.* at 42.

¹⁰ *Id.* at 46.

Kelley Hudlow is the Communications Coordinator for the Diocese of Alabama, the Associate Dean of Students and Chair of Diaconal Studies for the Alabama Integrative Ministry School, Deacon at Birmingham Episcopal Campus Ministries, and was the Lead Documentarian for the 40 Days of Action for the Alabama Committee of the Poor People's Campaign: A National Call for Moral Revival. She shares her reflections, sermons, and artistic pursuits on her website, www.NotoriouslyEpiscopalian.com.

DEAF MINISTRY

as a Deacon

BY DEACON DR. GENE BOURQUIN

Almost a decade ago I walked the ramp to the lower chapel of St. George's Church in Manhattan. As I entered the lower chapel to worship with St. Ann's Church for the Deaf, I was at the end of one journey and the beginning of another.

Five years earlier, after a long time estranged from my Christian identity, I took an assignment as the Sunday American Sign Language (ASL) interpreter for a Deaf ministry at the local Metropolitan Community Church. Week after week, I would translate the passionate evangelical sermons of the preachers and found myself awakening again to the Word. Now I was about to enter the first church for people who were Deaf in the United States, St. Ann's, founded in 1852. Deaf people had literally led me back to God and to the Episcopal Church.

Early after my 2016 ordination to the diaconate I met with my Bishop. I had been encouraged by friends and colleagues to explore whether my call to becoming a deacon included service to the Deaf communities. My professional background was as an interpreter and deafblind specialist for nearly three decades. The Bishop had his own story of how a Deaf couple had touched his ministry when he was a parish priest, and he welcomed the concept of a ministry to deaf people in our 200 churches and facilities. Working closely with the diocese's Canon Pastor, a new position housed in the Bishop's office was codified, with the expanded goals of facilitating and growing ministries of, by, and for people who lived with sensory loss: deaf, blind, and deafblind individuals and communities.

This is all a new experience for me and the Diocese. In my covenant, which began with the Diocese in August 2018, are the basic tenets for the position. The Pastoral Missioner is first a pastoral caregiver, and second a missionary for evangelism. In the former role, so far the ministry has had me visiting people from our churches in their homes and in hospitals, bringing the Eucharist, sharing prayers, or just checking in on people who are ill. I've helped officiate memorial services in the Deaf community. And when a parish called a few days before Christmas Eve asking how they could make their Lessons and Carols service accessible for visiting Deaf family members of a congregant, I found myself unexpectedly (but joyfully) interpreting. I coordinate interpreting services for the Diocese, and I am the liaison to the national Episcopal Conference of the Deaf. Often lessons from my former secular career helps and the job is as varied as is the Diocese.

In the latter role, of missionary for evangelism, come some of the biggest challenges. Right now, the Diocese has two congregations with significant numbers of Deaf people. In addition to historic St. Ann's there is Holyrood in upper Manhattan, where the church is nurturing a new ministry for Deaf people from Hispanic communities. I support these congregations by publicizing their services and events, updating the diocesan websites and FaceBook page for people who are Deaf and blind, visiting regularly to see how I can help with outreach, and sometimes consulting on community access issues. I now also interpret one service a month into ASL at the Cathedral of St. John the Divine, the church where I also serve as a liturgical deacon. And

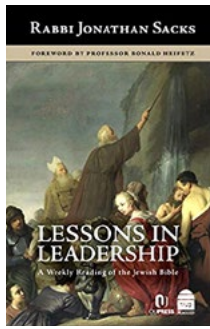
we have a church located just outside New York City where the priest and her spouse are fluent signers, and they will do a bilingual (ASL and English) service at certain times of the year.

But the Diocese of New York covers a vast geography, with many small rural churches spread out over ten counties. In those areas further from the urban center, I would like to make the Church accessible to more Deaf and people with sensory losses. This means investigating how we can best reach out to people with disabilities in places where the numbers are smaller and identify what churches need and want. I am helping coordinate workshops on accessibility planned in two parishes, as well as a liturgical interpreting seminar. A program to assist Hispanic Deaf immigrants is also in its beginning stages. In June we will host a Eucharist visitor/minister training in sign language, welcoming Deaf people more meaningfully into lay ministry. These are a beginning, but much more legwork will be needed if we want to achieve substantial improvements in welcoming and serving all people.

At our recent Diocesan convention, I was asked to proclaim the Gospel at the Sunday service. As hundreds stood to hear the Word, I marked the Gospel book and spoke the words, The Holy Gospel of Our Lord Jesus Christ according to Matthew. Then the room went quiet and I proclaimed the gospel text in American Sign Language. No one moved as the story and words of Jesus came off my hands. The symbolic role reversal, where hearing people were in a service and suddenly the Gospel was in a language most could not access, was profound for many in attendance. Afterwards, people told me how affected they were and how some cried as they watched the story in ASL. It was not just a moving moment, but an opportunity to promote Deaf ministries to the leaders from throughout our churches.

The end goal and the privilege of working as the Pastoral Missioner to the Deaf is to support and empower people. Fr. Richard Mahaffy, Deaf Episcopal priest wrote in his treatise, *Theology Without Words: Deaf People, God, and the Church*, "Deaf people should not only be included in church, but should also be encouraged to develop their own distinctive understanding of Christian truth, a truly Deaf theology. Deaf theology is a new field which looks at theological questions from the perspective of Deaf people and their experience of God and of the world." It is a special ministry of servanthood that lifts up communities and promotes new ways of understanding God.

Gene Bourquin works as a clergyperson at the Cathedral of St. John the Divine and is the Pastoral Missioner to the Deaf for the Diocese of New York. He is retired from the national center on deafblindness in New York and has also worked as the O&M specialist and travel instructor at the Lexington School for the Deaf. He holds a masters in Deafness rehabilitation and a doctorate in healthcare administration. Deacon Gene has lectured internationally and nationally, published in peer-reviewed journals, and teaches at various colleges and universities. He is living with glaucoma and resides in Manhattan and Chiang Mai, Thailand with his spouse, Kong Sam.



Lessons in Leadership

By Rabbi Lord Jonathan Sacks

REVIEW BY DEACON CANON JACQUIE BOUTHÉON

Last summer, when the soon-to-retire Archbishop Colin Johnson of Toronto met with the Community of Deacons of the diocese, he strongly recommended this book to us. Having read other books by Rabbi Sacks (notably “Not in God’s Name”) I immediately ordered it. The subtitle, “A weekly reading of the Jewish Bible” reveals that it is an exploration of the themes of leadership (and, sometimes, lack of it) in the Torah, the first five books of the Old Testament.

In his Foreword, Professor Ronald Heifetz offers some basic definitions of leadership. It should generate capacity, not dependency; it is not the same as authority, but rather responsibility. When that responsibility is lodged in authority, by virtue of position or office, it is ideally shared in the community.

Rabbi Sacks expands on this point of responsibility, using major figures of the Old Testament as models, both successful and not-so-much. In his view, victories are not what make people leaders, but how they cope with defeats, how they learn/recover/grow. It is not position or office, but rather a basic attitude to life which distinguishes the leader from the non-leader. Rather than being seen as a gift, leadership is a process, using skills, experience and the ability to make space for others. Leaders are not born, but have gifts which enable them to become leaders – if they use them rightly. The unexpected lesson is that leadership is not only about achieving it, it’s about what each of us becomes because of it.

Looking first at Genesis, Rabbi Sacks identifies the problem with leadership as a failure of responsibility, on several levels: personal (Adam and Eve and the “blame game”), moral (Cain and the murder of his brother), or collective (Noah who failed to warn anyone outside the family of the impending flood). Leaders arise in situations where there are no ground rules. True leaders have the ability to admit mistakes, to learn from them and to grow.

Turning to Exodus, Rabbi Sacks identifies women as leaders: Moses’ biological mother, sister and wife; the Jewish midwives who would not obey Pharaoh’s rules about destroying babies; Pharaoh’s daughter who dared to protect the child Moses. He writes of failure as a learning experience, of the need to think ahead, not just about tomorrow, of the need to know the past in order to anticipate the future. Other key words are Empowering the team with mood, morale and confidence; Inspiration (turning our gaze up towards the far horizon of hope) and Delegation. The great challenge of leadership is to give people the chance to give, to participate and to contribute.

Interestingly for us as deacons, he makes a clear distinction between priest and prophets. Priests heard the Word of God for all time; prophets heard the Word of God for THIS time. Key words for priests are pure/impure, sacred/secular and they represent the religious establishment. Key words for prophets are righteousness, justice, love and compassion; they are anti-establishment and critical of power. Leadership however is not confined to one class or role, but divided and distributed.

From Leviticus, Rabbi Sacks draws out different wisdom, notably from the examples of the high priests and rulers. He identified two forms of courage: strength to take a risk, and humility to admit when the risk fails. There are also two forms of temptation: the fear of greatness (who am I to do this?) and the conviction of greatness (I can do better than they can). He calls us to remember that the task matters more than the person, that leaders do their best without thinking themselves superior, and that leaders are willing to take advice.

In the current social media “perfect storm”, his words on free speech ring true: “Free speech is not speech which costs nothing. It is speech that respects the dignity and freedom of others. Forget that, and it becomes very expensive indeed.” (p.145)

The Book of Numbers offers much of the same wisdom. Rabbi Sacks also directs our attention to Joshua chapter 22 and the Harvard Negotiation Project with its four key points: separate the people from the problem; focus on interest and not positions; identify options for mutual gain; employ only objective criteria.

Looking at Deuteronomy, Rabbi Sacks considers the leader as teacher, focusing on Moses’ farewell teaching to the people as they prepare to enter the Promised Land without him. Leaders know how to listen to the unspoken cry of others and the still, small voice of God. Leaders can frame reality for the group: current state, aims, choices. Leaders don’t let go of the big picture and drown in details. Leaders learn and don’t stop; they grow and teach others to grow. A leader’s job is not to give people what they want but teach them what they ought to want.

Adaptive leadership can be exhausting; Moses’ “eyes were undimmed” because he kept the vision of his youth, so that his natural energy was unabated. The moral: never compromise ideals, because that is what keeps the human spirit alive. It is impossible to be a transformative leader without passion.

In concluding, Rabbi Sacks offers us the seven principles of Jewish leadership, which I think are equally applicable to us as Christians – and as servant leaders:

1. Leadership is service – it is not authority, it is the chance to serve
2. Leadership begins by taking responsibility – we can complain or we can act
3. Leadership is vision-driven – first Moses saw the burning bush, then he got his assignment
4. The highest form of leadership is teaching – educating people to think, see and act in new ways
5. A leader must have faith in the people s/he leads
6. Leaders need a sense of timing and pace – not get so far ahead that followers cannot see them
7. We all are summoned to the task

There is so much to learn from this book, that this review gives only the most superficial overview. To my mind, it is one of the most worthwhile books I have read in a long time.

Available on Amazon from Oupress/Maggid

Jacquie Bouthéon is the membership director for the Association of Anglican Deacons in Canada. She serves as deacon at Christ Church Scarborough Village in the Diocese of Toronto.

A Deacon's Reflection on Retirement



BY DEACON CHRISTINE JANNASCH

Reprinted by permission from the Association of Anglican Deacons in Canada's newsletter, Salt & Light, Epiphany 2019 issue.

One of life's milestones is retirement, but it is hard to think of deacons retiring. We don't retire from Holy Orders and we can't close down our calling to see, to care, to speak out, to care for. However, at the beginning of Advent, 2018, I retired from stipendiary ministry as a deacon in the Diocese of Ottawa. Only 5 years previously, the ordination of permanent deacons had resumed in our diocese. (We are actually called "diocesan deacons," as a reminder that we are not appointed primarily or permanently to one parish; and that we report directly to the Bishop.)

In that period, I have had appointments in three parishes, and as Chaplain at The Well Drop In Centre for Women and Women with Children. The commitment of the diocesan leadership to the diaconate as a full and equal order is shown in the stipendiary nature of our appointments. The same commitment is shown in the requirement that we should have education commensurate with, though not necessarily the same as, that of priests.

Advent, with its expectant waiting in pregnant darkness, has been a fitting season to begin reflection on leaving this part of my ministry journey. Satisfaction and joy and gratitude are fruits of grief experienced and surrendered while I was planning to step away from certain responsibilities. Fatigue lingers, as does regret for not having done more. I remember the title of Richard Rohr's book on contemplative prayer: Everything Belongs. There is room for all my feelings and thoughts.

The motto of the Diocese of Ottawa's Community Ministries, to which The Well belongs, is "Choose Hope." It was a joy to be a deacon appointed to The Well, to experience the exhilaration of engagement, to share in creative responses to the needs of the poor, the sick, the weak, the lonely, the oppressed. Choosing hope is an active beginning to more action.

My new beginning requires less action and more passion (more surrender to God's work in me.) It requires waiting, gestation. As in a silent retreat, encountered reality is not always comfortable. I remember Thomas Keating's explanation that humility is an attitude of honesty towards reality. I practice humility, albeit ungraciously, when I notice

anger and other inner pressures that have motivated my urge to help. My gratitude practice is also sometimes ungracious, but I am helped by memories of conversations with the women at The Well. We spoke about the healing powers of gratitude, even of gratitude for unpleasant things. We spoke about gratitude (and forgiveness) as choices worth considering, but never to be mandated by others, especially in contexts of injustice and oppression. The anger of the women belongs. My anger belongs.

And yet one of the blessings of fatigue is that there is less energy for anger, less energy for practice. It is now necessary to surrender to gratitude, to rest in gratitude. The Christmas birth of our Saviour is the occasion of joyful gathering, of the angels, the shepherds, the wise men, the whole mystical body of Christ. We are not alone in our ministries, in our calls. I am glad of my fellow-deacons who continue the work in various settings in the diocese: parishes, drop in centres, prison, hospitals, retirement homes, to name a few. I am glad that I can continue my ministry of spiritual direction, and that I can continue at my most recent parish as an Honorary Deacon. I am very grateful for the support and help received during the stipendiary years of ministry.

I can't remember who said that obedience is listening with the intent to respond. I look forward to a 3-day silent retreat and my first 10-day silent retreat, planned for in 2019. I trust that whatever disorientation I experience at these retreats will allow a new call, new responses to emerge. I hope that I will be able to wait instead of falling back on old habits, or instead of embarking on others' paths. Waiting is good practice for not getting ahead of the Spirit. I had not thought I would write a reflection piece during Christmastide, but I must have been listening, paying attention - the call, the nudge was unmistakable and so I wrote.

I look forward to the Epiphany service of Lessons and Carols to be held at Christ Church Cathedral in January. The diocesan deacons have been invited to read the lessons. The wise men came from the distant East to do homage to the Messiah, and returned home with good news. Who better to read the lessons than the deacons who invite the world to Christ, and send the church out into the world.

Christine Jannasch is a retired deacon in the Diocese of Ottawa.

ASHES TO GO FROM DEACONS



Geri Swanson, Diocese of New York.

John Rohde in Armory Square and at the Samaritan Center, Syracuse.



David McDonald with Mo. Suzanne Toro at Cornwall-Salisbury Mills, New York train station.



Jim Jenkins, Diocese of Central Pennsylvania.

YOU ARE AN EVANGELIST TOO

BY DEACON CLELIA P. GARRITY

These days I am an evangelist. My life, whether at church or in the community is devoted to evangelizing – to reconciling those whom I encounter to God.

What does that mean, you might ask? Perhaps you are shocked. Clelia, the Episcopal deacon, an evangelist? Do we do that in the Episcopal Church? I thought evangelism was something those “other” churches did. Surely, not us – surely, not us Episcopalians.

But, I am an evangelist – I really am – and whether or not you know it, you are too. So, let’s take it apart – let’s unpack it.

First of all, what does it mean to reconcile people to God? Various synonyms for reconcile are: to reunite, to bring together, to restore to harmony. When we are doing the work of reconciling people to God, we are working to unite, or to reunite, them with God. We are working to bring them together with God. We are working to restore harmony in their relationship with God – to bring about their awareness of God’s love for them, and the healing power of that love. A love filled with grace and forgiveness.

And then, what does that controversial word evangelize really mean? To evangelize means above all to bear witness to a transformation that occurs within ourselves once we allow Christ to abide in us and we in him. Once Jesus has become the source of our life, we are called to give the gift of the life-giving Jesus to the world. Through us the gospel, the good news of Jesus Christ, takes on bodily, truthful expression. Through our relationship with Christ, we develop a way of being in the world that helps people come to the awareness that there is another way of being – a way not centered on preoccupation with self, a way that is not divisive, angry, violent and filled with hatred. Another way – a way that heals mind, body and spirit. A way that brings us together in love – the kind of love, the *agape* love, that Jesus had for us – the kind of love that God has for us.

To evangelize does not mean standing on a corner with a bible in your hand and talking about Jesus to someone. Absolutely not. Evangelism is a *way of being* in the world – a way that brings the “other” to the awareness of the value he or she has in God’s eyes – to the awareness that they are loved by God. Evangelizing means communicating through your very being the words that God proclaimed five centuries before Christ: “*You are precious in my sight, and I love you*” (Isaiah 43:4).

Evangelism and its outcome of inspiring people to realize their worth in God’s eyes – the love that God has for them and the forgiveness, the salvation that comes along with that love - is not something optional. Paul put it quite succinctly when he said, “*Woe to me if I do not evangelize!*” (1 Corinthians 9:16) For Paul, evangelization was the direct consequence of his commitment to Christ. As Paul understood it, through his presence among us – his incarnation and then his resurrection - Christ united us inseparably to God. Through our relationship with Jesus we are united with the divine – the flesh and the spirit become one. No one should ever feel they are excluded from that union – excluded from the knowledge that they are a loved child of God.

Evangelization calls us to start with ourselves. It is first and foremost a way of life, a way of being in the world that occurs as a result of our “oneness” with Jesus Christ. A way of life through which that “oneness”

transforms us into witnesses of the reality of God’s love. Once Christ abides in us and we in him, evangelization occurs unconsciously, effortlessly, through our joy in knowing that God has always loved us and will always love us and through the peace that comes from knowing that God is with us always. Through our being one with God, Christ becomes both visible and credible in the eyes of those who do not know him. We become evangelists.

In the Gospel of John, Jesus says, “*I am the bread of life that came down from heaven... Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.*” (John 6:51-58)

How, you may be wondering, do we as members of the Episcopal Church link evangelism to Jesus’ claim that he is the bread of life, and to our regular participation in the Eucharist? What does our gathering around God’s table each Sunday really mean to us and for us? How does the Eucharist transform us? Who do we become once the celebrant has proclaimed, “*The Gifts of God for the People of God*”, and as we then receive the sacraments of bread and wine, as we participate in the gift of Jesus with us, among us, in us? Without question our participation in the Eucharist draws us into intimate relationship with Jesus. The flesh and the spirit are joined. Through our participation in the Eucharist, we experience the union of the human and the divine. We abide with Jesus and he abides with us. And, in receiving the life-giving gift of Jesus, we accept his love – we accept God’s love for the world. We become a people transformed. A people ready to go out into the world and to witness another way of being – a way of love, a way of forgiveness, a way that allows hope, a way that promotes healing, a way that gives joy, a way that brings the peace that passes all understanding. We become evangelists.

All of this reminds me of Roy, an African-American man, who died many years ago of AIDS. When I first met Roy I was working for an organization called AIDS-Related Community Services, better known as ARCS. ARCS was located just outside of New York City and was one of the first organizations to offer counseling and other services for people living with HIV/AIDS. The year was 1990. As you may recall, in 1990 people living with HIV/AIDS were seen as modern day lepers. No one wanted anything to do with them. We at ARCS could not identify one doctor or one dentist in all of Westchester County who would allow any of our clients in their offices.

In order to meet the medical needs of a growing number of men and women who were dying without care and alone, the local hospital rented a house and converted it into a hospice for people living with AIDS. It was their goal to give each and every person as much dignity as possible and to keep them active for as long as their disease permitted.

Enter Roy who was assigned to ARCS as a volunteer. Roy looked much older than 32. He had lived a hard life. Roy told us that he had been on the streets since the age of seven. He had become addicted to drugs in his early teens. He had contracted AIDS through sharing dirty needles while injecting Heroin. Clean and sober now, AIDS had taken a huge toll on Roy. His body and feet were covered in lesions that occur as a result of AIDS-related Kaposi’s Sarcoma. Clearly Roy was continually in pain, but he was persistent in his efforts to be of use wherever and whenever possible. His favorite task was Xeroxing – he continually marveled at the ins and outs of our Xerox machine and its capabilities. We all came to love Roy. Our office was large and staff numbered about 35. Roy knew each and every one of us, and we him.

On what was to be his last day with us, Roy sat down in my office and said, “You know, I never had a family before. But, now I do. You are my family, and it feels good..” The next day Roy was admitted to the

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Encountering Christ at the Intersection of the Diaconate and Health Ministries

BY DEACON CAROL PETERSON, RN

One evening in the late 1990's while caring for patients at our local hospital in Laramie, Wyoming I had an "epiphany." Sitting at the nurse's station I conducted a mental scan of the people on the medical-surgical floor I was assigned to. I was struck by the fact that, while there were medical reasons for people's being there, in many cases it appeared that what ailed them most were the consequence of unhealthy lifestyles (poor food choices, lack of exercise, etc.), broken relationships, or unaddressed spiritual needs. It seemed obvious to me that in order for people to be truly well, in addition to addressing their medical issues, we also needed to address these other factors that were also making them sick or preventing them from healing. A more "wholistic" approach was needed.

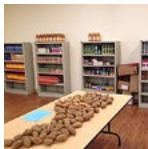
So I went to university and studied human nutrition, kinesiology and adult education. While in school, I worked as a cardiac-rehab nurse and after graduation I was employed by the State of Wyoming, first working as a K-12 school health consultant and then as manager of a program that provided cancer screenings for low-income un- and underinsured folks. I also had the opportunity to work for a non-profit health agency. That was when I felt God urging me on to something more. That urging turned out to be a call to the diaconate.

At the same time I also had the opportunity to obtain grant funding to begin a parish nurse program in Wyoming. I obtained my basic training at our first class in the summer of 2007. In August 2008, I received certification as a parish nurse educator and was ordained as a deacon that September. It was apparent to me that I was being called to a unique diaconal-health ministry.

For over 10 years, I partnered with the non-profit agency to train over 100 parish nurses (a.k.a. faith community nurses/FCNs) of various denominations, 12 of whom were Episcopalians. FCNs are RNs who provide care with a focus on the intentional care of the spirit. They use evidence-based interventions such as: education, counseling, advocacy, referral, accessing community resources, and they work collaboratively with partners to provide health/wellness promotion and disease prevention. FCNs provide wholistic care of individuals, families, and communities. Wyoming is a rural/frontier state and having a cadre of trained FCNs scattered around the state had the potential to positively influence churches' ability to address whole-person wellness within the church walls as well as at the community level.



Carol Peterson, St. Peter's Food pantry at Brenham Housing Authority, Coordinators Lillian Pollard (BHA resident) and Margaret Broadbent (St. Peter's).



In 2014, I also had the opportunity to work with Living Compass to help develop some wellness materials and help them plan and implement their first Wellness Advocate

training in Chicago. This helped me to see that low-cost resources provided to trained non-health professionals could also be an avenue to promote whole-person wellness.

In 2015, my husband and I moved to Texas and I was called to serve in a church that had been praying for a deacon for four years! Shortly,

I came to realize that the Diocese of Texas (one of the largest dioceses in the Episcopal Church USA) did not have a parish nurse program. This was a bit shocking since the diocese also has a large foundation with the purpose of improving the health and wellbeing of people within the geographical area covered by the diocese. So, working with the Canon for Wellness and Care and using a small grant from the Episcopal Health Foundation, we held our first FCN training program. In April 2018 we graduated our first class of six Episcopal FCNs.

Additionally, these past 12 months I had a contract with Baylor, Scott and White to pilot a Faith Community Volunteer Caregiver program in our small rural Texas county. Through this program, we trained volunteers from three different denominations (my Episcopal church, a Roman Catholic church, and a Baptist church) and the volunteers were then paired with people who were referred by the local free clinic or hospital and identified as being at risk for poor health outcomes. The volunteers helped people of limited means in a variety of ways. They addressed people's spiritual needs by providing a ministry of presence, offering prayers, and helping clients connect or re-connect with a faith community of their choosing. They helped address emotional needs by listening and offering compassionate companionship. And they provided a large number of other services ranging from hanging curtains to performing CPR. These volunteers served as instruments of God's healing in unexpected and life-affirming ways.

Through this program we also identified two significant community-level barriers to wellness: a lack of transportation and food insecurity. Our county has no public transportation and no taxi service. People have significant difficulties getting to their medical appointments, the pharmacy, or even the grocery store. This is a real concern in the summer months when temperatures can reach 100 degrees for weeks on end. And, food insecurity was far more prevalent than we imagined. Our church recently expanded its on-site food pantry, opened a satellite pantry at the affordable housing center, and now makes home deliveries to the sick and disabled. And, we are exploring ways to advocate within the hospital system and our local government to explore ways to address the transportation issue.

Christ's ministry on earth undeniably had a focus on healing people in body, mind and spirit. Christ also called the church (us) to preach, teach and heal (Matthew 9:35-39). Historically, the church has paid a lot of attention to the preaching and teaching parts while playing a lesser role in the healing part, primarily through funding for hospitals and large health care systems while only giving a nod to health, healing and wellness ministries in local churches.

I believe the Episcopal church should re-visit its biblical call to healing and support community-level wellness initiatives; provide training and support for FCNs and other health ministries led by non-medical parish members; and empower the church to help address the health and wellness needs of the people standing right in front of us. We have the tools needed to become wellness centers, serving

Faith Community Nurses are RNs who provide care with a focus on the intentional care of the spirit.

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The Reverend Leo Friday, Deacon Assistant, St Paul's Kashechewan, Ontario, Diocese of Moosonee. Leo is also Chief of the Kashechewan First Nation. With Bishop Mark NIAB and ACIP Co-chair Canon Norm Wesley.



Mother-daughter deacons Margaret Carlson Thor from the Diocese of Minnesota and Cookie Clark from the Diocese of Northern California.



In March, deacons Holly Hanback, Diocese of Virginia and Erna Rosero-Nordalm, Diocese of Massachusetts, had the pleasure of serving together on the first Sunday in Lent at St Gabriel's - San Gabriel Episcopal Church in Leesburg, VA.

You Are an Evangelist Too, from page 8

hospital. He died three days later. The funeral, held several days later in the equivalent of a Potter's Field, was attended by over ten of the ARCS staff. The ARCS' staff, while not a religious group, was a group of people filled with love and compassion. We were all, every single one of us, intent on witnessing the love and respect that we had for each of our many clients. Many of us sat with them for hours as they died, slowly and painfully, and alone.

Our journey with Roy, and so many others, represents to me the epitome of evangelism. The epitome of inspiring people to realize their worth in God's eyes – the love that God has for them and the forgiveness, and the salvation that comes along with that love. I will never forget Roy and the gift that he gave us as he allowed us to love him. We were in Roy and he was in us. The gift of God's love brought us together in peace, in joy, and a better way to walk beside those individuals living with HIV/AIDS.

In 1 Thessalonians Paul says, *"So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us."* (1 Thessalonians 2:8)

"You have become very dear to us."

That is the essence of evangelism – the evangelism that you and I are in the business of carrying out as we leave our various churches each week. We are called to share not only the gospel of God, but also ourselves, because the world has become very dear to us. Because we want to give witness to the reality that there is another way of being. A way of being that is not based in divisiveness, anger, violence, and hatred. A way of being that is based in compassion, in forgiveness, in love.

We are showing the world that there is another way of being, and if we shine the light of that way so very brightly, those living in darkness will want to join us. We will have fed them the Bread of Life. We will have fulfilled our call as evangelists.

Clelia Garrity serves at St. Simon's on the Sound Church in the Diocese of the Central Gulf Coast.

Health Ministries, from page 9

our parish members as well as the needy in our communities.

Not sure where to start? Just look around you. Could you come up with ideas to help people make healthy choices or navigate the health care system? Could you help the elderly through church-based half-day adult day care and/or caregiver respite programs? Could you offer an on-site exercise class that is open to the public? Could you open a food pantry? Most churches are already providing health ministry in some manner. Build upon what you are already doing!

Deacons can play a unique role working hand-in-hand with church volunteers (nurses and non-health professionals) and in partnership with larger health organizations, wherever possible, to promote creative whole-person health initiatives. We can serve Christ by serving "the least of these" and make a difference in people's lives in life-affirming, transformative ways through parish health and wellness ministries. I believe it is possible because I've seen it happen in different ways – in two different states - in two different dioceses.

Carol Peterson is a deacon and parish nurse serving at St. Peter's Episcopal Church, Brenham in the Diocese of Texas. She can be reached at cepeteron13@icloud.com.



Canon Deacon Nancy Ford named Companion for the Centre for Christian Studies 2019

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The Companion of the Centre is awarded annually to acknowledge someone who has made a significant contribution to the work of CCS or whose life and work epitomizes its ideals. Nancy was ordained a Deacon in the Anglican Diocese of British Columbia in 1998. She currently serves as the “Deacon to the City” out of Christ Church Cathedral, where she and her social justice teams seek to engage creatively and compassionately with marginalized people in greater Victoria. She is a trusted member of Victoria's Downtown Service Providers, has served on the Community Social Planning Council, and is Vice-Chair of the Umbrella Society, which assists people affected by mental health issues and substance use. During the 2016 “Super InTent City” encampment on the grounds of the Victoria Law Courts, Nancy befriended the campers and went to bat for them in court. Nancy brings natural gifts, professional training, and experience as a therapist to her ministry as a deacon. In her work at the Cathedral she applies those skills, along with a passion for gospel justice, to the evident social inequities and suffering in her local context. In 2005 she was appointed Director of Deacons by the Bishop. In this capacity she has a key role in the discernment, formation, and mentoring of mentors, as well as assisting congregations in understanding the unique role of the diaconate. She co-chaired the planning committee for the Triennial Assembly of Anglican Deacons in 2017, and was elected President of the Anglican Association of Deacons in Canada until 2020. She was instrumental in the development and adoption of the “Iona Report,” a list of competencies for diaconal ministry in the Anglican Church. Nancy was also an active participant in the Program Review of the Centre for Christian Studies, and a key contact and resource person for CCS's Learning on Purpose course held at Christ Church Cathedral in 2018. As one nominator said, Nancy Ford's ministry of diakonia has been “grounded in a faithful and compassionate presence in the streets of Victoria, connecting the church to the outside world, reaching outward to her diocese and province, to deacons across Canada, and to the worldwide community of deacons in World Diakonia.” Or as another says, “She is a modern-day Stephen, Lydia and Phoebe: passionate, compassionate, caring, and articulate. She is a teacher, writer, and educator, walking with those on the margins. She is faithful and committed to following in the way of Jesus.”



Deacon Michael Shapcott appointed Executive Director of the Sorrento Centre

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Epiphany 2019 issue.

Michael Shapcott joined the staff of the Sorrento Centre in 2018. Ordained as a Deacon in the Anglican Church of Canada, Michael is well-known for a lifetime of social and economic justice work focusing on housing and human rights. In his work, Michael has managed national youth employment programs for Prince's Charities Canada, the Canadian charitable office of HRH The Prince of Wales; led the housing and innovation practice at the Wellesley Institute think tank; co-ordinated community and university research partnerships for the University of Toronto's Centre for Urban and Community Studies; managed the development of hundreds of units of affordable housing through the innovative Rupert pilot project; and worked at street-level with adults who were homeless as a Community Development Worker at the Toronto Christian Resource Centre. Michael, who is pictured carrying a trowel on the day of his installation as Executive Director of the Sorrento Centre and the Sorrento Centre Farm, seeks to live deeply into the words of the 14th century English mystic Julian of Norwich: “Be a gardener, dig a ditch, toil and sweat, and turn the earth upside down and seek the deepness and water the plants in time. Continue this labour and make sweet goods to run and noble and abundant fruits to spring. Take this food and drink and carry it to God as your true worship.” Michael lives on the campus of the Sorrento Centre with the delightful Phoebe, a young labradoodle. Michael knows how to play the accordion, and frequently does.

CONTINUING EDUCATION & RESOURCES

26th Festival of Homiletics

May 21-25, 2018
Washington, D.C.
Details at www.festivalofhomiletics.com

Volunteer Disaster Chaplaincy Training

July 15-17, 2019
University of the South
beeckcenter.sewanee.edu/events/vdct-2019

Episcopal Latino Ministry Competency

August 12 – 19
University of the South
Registration ends July 19, 2019
<https://dfms.formstack.com/forms/episcopal-latino-ministry-competency-course-2019-sewanee>

Asset-Based Community Development

Two Called To Transformation training events are being planned for the Fall of 2019. Check online for dates at
<http://calledtotransformation.org/more-information/events-and-trainings/>

ON AED'S WEBSITE

www.episcopaldeacons.org

Open Space Notes: *Under Events/A3D Conferences*

Deacon Sermons: Recent postings include Blessings & Woes; And yet, she persisted; Ordination Sermon. *Under Publications/Sermons by deacons*

Deacons in the Pension Fund: A series of articles by AED's Executive Director, exploring in detail some of the issues between CPG and deacons. *Under Resources/Diaconal Supervision & Management*

Writing Prayers of the People: Includes samples and hymnody. *Under Resources/Liturgical resources*

The School For Deacons:

A Guide to Spiritual Direction for Students

*Developed by Roderick B. Dugliss, Ph.D., for students in The School for Deacons, Diocese of California.
Suitable for all in formation.*

BY RODERICK B. DUGLISS

WHAT IS SPIRITUAL DIRECTION?

Spiritual direction is a relationship with a wise and grounded person with whom to discuss and pray about what is happening in one's life in God. How is our most intimate and profound relationship with the Holy understood, entered into, and nurtured? What happens when God seems distant, absent, unavailable? You open your soul to your spiritual director to have reflected back to you what s/he sees God doing in, with, for you. A director is a critical element in any process of discernment, but particularly discernment for Holy Orders. Once ordained, your spiritual director becomes even more important as a dose of reality and undergirding for one's life in ministry.

Spiritual Directors are sometimes called Spiritual Guides, Spiritual Advisors, or Spiritual Companions. A "confessor"—a role distinct and different from spiritual director—is a priest or bishop from whom one seeks sacramental absolution via auricular confession.

WHY IS IT IMPORTANT? WHY IS IT REQUIRED?

Most simply put, you can't make the journey in an ordained leadership role alone. As a deacon you are at risk if you do not have the support and the tough questions a good spiritual director provides. You need to be clear about yourself spiritually, honestly, and candidly. You need to be as centered as you can before you can be unambiguously available as a deacon to congregants, to marginalized populations, to your own family. You need someone to whom to turn when things go superbly and when they fall apart and especially when life and ministry is an abundance of ordinariness.

CHOOSING A SPIRITUAL DIRECTOR

There are several criteria that can govern your choice of spiritual director.

Tradition. Should one's director be an Episcopalian or not? It is often recommended that clergy seek directors outside their denomination or confessional community so that all church related issues that come up can be shared without constraint.

Gender can be a factor. Will you be most open, most attentive, most receptive to a person of your own or the opposite gender? Only you can answer this. Notice what feelings and issues come up as you ponder your answer.

Lay or ordained? Spiritual direction is not the exclusive purview of the clergy by any means. It is a gift, a vocation distinct in itself. Across denominations spiritual direction has been recognized as a gift of many lay folk and not the gift of all clergy. What would work best for you? A lay person or an ordained person?

Convenience is important. Even the most ideal person cannot function if the process of meeting together is significantly burdensome.

MUST HAVES

Training. A spiritual director must have some intentional training and spiritual formation as a director. There are a number of programs locally and across the country. A director should be a product of one of them. Ordination does not automatically confer the gifts of

spiritual direction. Some ordained folk have this gift. Many do not. Unfortunately, some of those think they do.

Supervision. Your director must be in direction him/herself and/or in frequent peer supervision. Without this accountability, a director can be unhelpful, even harmful.

Identity. A spiritual director is a spiritual director. A therapist is a therapist. They are two completely different roles, disciplines, and focuses. There are some skilled persons who can do both and keep the lines clear. Caveat emptor. These days a number of therapists tack on 'spiritual direction' as an additional "service" without the proper training etc.

MUST AVOID

Your rector cannot be your spiritual director. Your director should not be from your parish of origin or your parish of ministry. Your therapist, even if s/he is a competent and trained spiritual director should not also be your director.

A faculty or staff member in your local formation school or program should not be your spiritual director. It creates a potentially difficult dual role situation.

A family member, close personal friend, employer, employee, or congregant cannot be your spiritual director. [You are likely to develop a spiritual friendship with a director, but to seek direction from someone with too much shared history or/and where there are obvious or not so obvious boundaries is not a good idea.]

HOW TO PROCEED?

Get some names. Your school, formation program or Diocese may have a list of possibilities. Network with friends, colleagues, clergy – folk whose spiritual instincts you trust to get their recommendations.

Interview some prospects. Ask, first of all, if the person is still doing direction [some folk linger on lists after they have ceased to function as directors] and if they are willing to consider taking on a new person. [If they say "no", ask them for any referrals.] Then ask for an initial meeting to explore the possibility.

Ask and listen. Find out what you need to know about their background, experience, and approach. They should ask you what you are looking for in spiritual direction. Notice what else they ask.

Fee. You need to ask if the person charges a fee or not, and know what you can afford to pay, if anything

You are looking for someone you can trust and someone who will be a "fit" for you. It's OK to say that you don't think this would work for you, and continue until you find your director.

Give it a Try. Once you agree to begin a relationship, agree up front that there will be a mutual evaluation of how it's working after three or so meetings, and then periodically (at least annually) after that.

Rod Dugliss is the Dean of The School for Deacons (sfd.edu) in the Diocese of California.

RESPONSE to Chapter XXXIX, from February 2019

A Gigantic Step

BY DEACON KEITH MCCOY

Not all of my stories are about problems; some of them are about possibilities. This chapter was based on last year’s news story regarding Amazon’s hunt for an east coast headquarters, and the impact such a major institution can have when it creates a new footprint.

For our version, a similarly large corporation acquires a huge tract of relatively undeveloped land in the Diocese of St. Ives, and announces the creation of a company town for thousands of its new employees. The diocese is fortunate enough to receive some land in the midst of this, and some money to create a ministry. So, the bishop calls together a priest and parish planter from another diocese, and pairs him with one of the more talented deacons of St. Ives. The bishop essentially says: here’s the ministry, here’s the money – go do something wonderful.

For starters, every new venture needs a plan. It would not be enough to say, “Let’s go knock on doors,” or “Let’s build a church that seats X.” There are different people in differing life stages to be considered: the farmers who are leaving;

the construction people who will come and then go; the early arrivals, for whom a community will not yet exist.

This will not be a typical evangelism effort. It would be useful if deacon and priest can determine what types of employees will be hired, in order to develop a ministry for their actual (rather than imagined) needs. Thus, some strategic thinking and planning is in order at the outset.

Even before that, Dn. Fragrance Hippolite and Fr. Chris Turnover need to meet and decide if they can and should be a team. Do their ministry styles mesh? Can they be a team rather than two separate individuals in pursuit of the same goal? How flexible can they both be for this project, and how imaginative? Few things will doom a project as surely as a leadership team that works at cross-purposes, or where respect is not mutual.

Deacon Teddy Brooks recommends that at least five years be given to this start-up, which would give the first arrivals time to put down roots

in the new congregation, as well as allow for a second wave to join something that has started to grow. Given that this community doesn’t even exist yet, three years would probably only see the start of construction. The two missionaries should negotiate for more time.

Dn. Teddy also recommends that some experienced Episcopalians be “borrowed” from surrounding parishes to help the newcomers (who probably won’t be Episcopalians, let alone church types) understand the ethos of The Episcopal Church. “Borrowing” might cause some *oggita* in the surrounding parishes, but it’s worth a try.

This is a unique opportunity, with a unique team. The old models for start-ups probably won’t work. Calling together a congregation with a sense of servant ministry right from the start would help take it beyond the frequent survival mentality, to something Christ would be proud of. But there’s a lot of thinking, conferring, and praying that needs to be done first, before these two head out the door to save souls.

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.

NEW: Chapter XL

Past is never past

BY DEACON KEITH MCCOY

“Second Sunday” meant it was Teen Night for the yoked congregations of St. Michael the Archangel in Wicissing and St. Barnabas in Arlington. In the past year, and with the gentle guidance of Deacon Kim Tompkins-Kozlov, the young people had turned an unused classroom in the basement of “St. Mike’s” into an acceptable hangout, and were even bringing their friends there on “their” night.

This particular evening, Deacon Kim was making a salad whilst awaiting the delivery of a variety of pizzas. She was carrying on a conversation with senior A’Tonya Wallace about the latest political issues, with classmate Jed Markevitch hanging on the latter’s every comment. Over on the couch, sophomore Willem Visser was doing something on his iPad, even as “freshwoman” Liesl Ambrose was bending his ear. The Palermo twins were goofing around in the corner with a friend they had brought. In all, it felt comfortable.

The pizza and drinks had been delivered, and people were choosing their slices. That was when Liesl piped up. “Deacon Kim, you’ll never guess what Willem found out about St. Mike’s!” Varying degrees of attention were then focused on him.

“Y’know that ugly window my family always sits next to? There’s an ugly story behind it.” Willem took two slices, but waited for the reaction.

Kim knew the Petitpoint window well. It was colorful, for sure. It featured a rather healthy and muscular Jesus Christ arising from his tomb; off to the sides of the window were two rather frail and pale women, looking at him with astonishment. It had been donated by Miss Nicholasia Petitpoint, who apparently had been a force to be reckoned with in town and at St. Michael’s about a hundred years ago.

“What the big deal?” questioned Gio Palermo. “It’s just a window.”

Willem was pleased to begin his lecture. “I was doing some research for my AP history class about life in Wicissing after World War I. They called it ‘The Great War’, as everyone else knows,” making a dig back at the older teen. “I found two articles on the microfilm of the Wicissing Gazette from 1919, at the library.”

Now that he had everyone’s attention, he went on. “The first article was about creating a group called the White Women’s Protection League. Miss Petitpoint was organizing it, and the first meeting was here at St. Michael’s.”

A’Tonya was all over it. “The WHAT???”

The young scholar retrieved his iPad, and consulted his notes. “The White Women’s Protection League. According to Miss Petitpoint, there was a need for the women of the community to come together and pressure the mayor and council to provide more police.” He paused, and

Continued on page 14

looked at Deacon Kim over his glasses, hoping she would understand this intellectual exercise. “She said that her people needed protection from the marauding Negro males coming into Wicissing.”

Needless to say, it took a few minutes before the deacon got back control of the gathering. “OK everyone, let’s just take a deep breath.” With everyone finally quiet and waiting on her to provide some resolution, Kim turned to Willem, and asked, “What else did you discover?”

He was a bit shaken by what had been directed at him for reporting this. But, he soldiered on. “According to the first article, the rector of St. Michael’s, the Rev. Leslie Sideglance, was quoted as saying that Miss Petitpoint ‘was a woman of substance in the community and needed to be listened to.’” Some one murmured the word “suck-up”. Willem continued.

“The second article said that a few people showed up at the meeting, including the mayor, who pledged his office to “the complete safety

of Wicissing womanhood”. Then it quotes Miss Petitpoint reporting that she had a letter of support from the Grand Dragon. It says another meeting would be called soon, but I’ve been through 5 more months, and haven’t found anything.”

“We should put a rock through that window.” Jed made that suggestion, which drew some approval.

“No,” said the deacon. “No violence, no destructive actions. We need to tell Fr. Rogers about what Willem found out. The Vestry will need to discuss it.”

“What’s to discuss? The woman was a racist. She bought that window to perpetuate her name and her stupid ideas. It needs to go.” A’Tonya defined the argument for one side. “I bet they decide to leave it there, because it’s always been there,” added Liesl.

There was more energetic discussion of the topic that evening. At a certain point, Kim started to wrap it up. “I expect there will be a lot of discussion about this, once Willem gives a copy of his research to Fr. Rogers. This will be

a chance for all of you to be leaders, and explain how this makes you and others feel.” The deacon started closing up the empty pizza boxes. “I know some of your rides will be here soon, but let’s keep this conversation going. It’s been really interesting.”

The group started to disperse, and as the deacon saw them out the door, she heard A’Tonya say to Jed, “I can’t wait to tell my grandmother about this. She will be blown away.” Kim locked St. Mike’s up, got out her phone, and texted the rector: “Call me. Very exciting meeting tonight.”

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

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

AED Board Report

BY BRADLEY PETERSON, SECRETARY

The Association for Episcopal Deacons’ Board met February 24-26 in Albuquerque, NM for its’ annual in-person meeting. After the opening Eucharist and procedural matters, outgoing president Maureen Hagen passed the gavel to recently elected president, Douglas Argue.

Over the course of the meeting the Board

- elected Board member Bradley Peterson as secretary;
- reviewed the objectives in the association’s strategic plan;
- heard the reports of executive director, Lori Mills-Curran; membership director, Catherine Costas; and communications director Anne Pillot;
- discussed steps to fill the vacancy on the Board that resulted from the death of Elaine Bellis last November;
- reviewed the budget proposal presented by Ed Richards, treasurer, recognized the necessarily slow and careful but as yet unfinished work of organizing 2018 actual figures, thanked the treasurer, executive director and Finance Committee for their attention to reporting and budgeting, and adopted the budget proposed for 2019;
- heard a report on fundraising in collaboration with the Fund for the Diaconate from AED Board member Carole Maddux and Fund Board member Robert Franken, adopted a resolution committing to a joint fundraising program with the Fund and to pursuing reputable business practices as a demonstration of AED’s commitment for Robert to share with the Fund, and identified members of an AED development committee and a joint AED-Fund development committee;
- discussed plans for the A3D 2020, approved Puerto Rico for its location, applauded the appointment of the A3D planning committee chaired by Tracie Middleton, AED vice president, and generated plans to promote participation by deacons from the Caribbean;
- heard a report on the planning for the AED Triennial 2019 in



Board and Staff: Brad Peterson, Tracie Middleton, Juan Sandoval, Carole Maddux, Lori Mills-Curran, Douglas Argue, Catherine Costas, Jan Grinnell, Gen Grewell, Carter Hawley, Robert Franken (Fund for the Diaconate), Kate Harrigan, Maureen Hagen. Not shown: Anne Pillot, taking the photo.

Providence, RI, recognized the important collaboration and financial assistance of Province I, accepted a donation from the Almy Corporation of promotional items branded with the AED Triennial logo, directed follow-up with the Presiding Bishop concerning his participation, and approved a grant from the Fund to assist attendance at Triennial by deacons from dioceses with fewer financial resources;

- received a report on cross-cultural outreach by AED relating to Latinx deacons, generally, but also deacons in the diocese of Cuba, in particular, and asked for further, more concrete plans from the committee;
- addressed reconfiguration of the Vocational Development Committee and further committee needs of the Board;
- reviewed the Survey of Needs results and discussed the implications for refinement and execution of AED’s mission;
- established a Membership Committee chaired by Tracie Middleton; and
- discussed the remit and membership of the A3D Planning Committee.

The Board engaged in prayer, community building exercises, and spiritual reflection throughout the course of the three-day meeting.

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As a member of AED, you'll join others who are committed to advancing diaconal ministry, by enabling us to provide resources on discernment, formation and ongoing ministry. Members play a key role in strengthening the ministry of deacons and "*Engaging the diakonia of all believers*."

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Canadian deacons can join too! Please purchase a "Blended Membership" through the Association of Anglican Deacons in Canada and receive full member benefits in AED. Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

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- ☐ email pdf (saves AED \$3)
- ☐ US mail

AED MEMBERSHIP MAKES A GREAT ORDINATION GIFT

IN MEMORIAM

Deacon deaths are listed alphabetically by name, date of death, diocese, age and year ordained

Jean Olsen Barry, 2/17/2019, Rhode Island, 75, 1985
 Roberta E. Carlson, 1/1/2017, Nevada, 91, 1992
 Marguerite June Cole, 1/15/2019, Nevada, 82, 1985
 John Henry Fitzgerald, 3/8/2018, Michigan, 84, 1985
 Mary Louise Forsythe, 9/22/2018, Nebraska, 85, 1988
 Arthur A. Good, 3/2/2019, Fond du Lac, 90, 1996
 Joan Hickey Kelly, 3/23/2019, Maryland, 56, 2017
 Jack Graham Trembath, 3/28/2018, Michigan, 95, 1976

Deaths 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.

GOT A QUESTION? NEED INSPIRATION?

Visit AED's social media and website



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AED's 2 Facebook Groups

- "Association for Episcopal Deacons"
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AED's Website at www.episcopaldeacons.org

- Liturgy, theology, formation, history and ministry resources; letters of agreement; continuing education; deacon sermons; events; books; and so much more.

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.

12/15/18	Atlanta	Debra Airing, Letty Guevara-Cuence, Victoria Jarvis, Devadas Lynton, John Ray, Julie Williard
1/19/19	New Jersey	Brigitte J. Pincelli, Joseph Luzardo, Kenneth-Scott Carpinelli, Michelle Lee Oquendo, Michelleslie M. Maltese-Nehrbass
1/20/19	Central Florida	Gail Richards Towell
3/03/19	Toronto	Elizabeth Cummings
3/24/19	Lexington	Susan Elizabeth Kurtz



Letty Guevara-Cuence, Rebecca Roberts (transitional), Debra Airing, Julie Willard, John Ray, Bishop Robert Wright, Victoria Jarvis, Devadas Lynton. 12/15/18. Atlanta.



Susan Elizabeth Kurtz with Bishop Mark Van Koevering. Lexington. 3/24/19



Gail Towell, left, with transitional deacons and Bishop Gregory Brewer. Central Florida. 1/20/19



Michelle Lee Oquendo, Brigitte J. Pincelli, Bishop William Stokes, Michelleslie Maltese-Nehrbass, Kenneth-Scott Carpinelli and Joseph Luzardo. New Jersey. 1/19/19

We love to include ordination photos, as space allows.

Photos need to be at least 1 MB (1,000 KB) in size.

Please send photos to communications@episcopaldeacons.org.