THE PEOPLE

The Baluba (Lost Community) inhabit a remote area of central Zambia, approximately two hours north of the city of Ndola, a city in Zambia’s Copperbelt Province. Deep in the bush, the trail into the heart of this approximately 2000-member community is impassable during the rainy season. Their sole source of water is the local stream. There is no electricity. Housing is partially assembled cinderblock squares, with little or no furniture. Some have thatched or tin roofs.

Displaced from their original dwelling place by a major deforestation project, the Baluba wandered for months before settling in their current location. Hence their name, Baluba – Lost Community. The Baluba’s sole mode of transportation is walking. They do not have cars, motorcycles, or bicycles.

How, you might ask, did I end up as a visitor in this remote community over 10,000 miles from my home in Ft. Walton Beach, Florida? A good question. I blame it all on an amazing young Zambian fellow named Victor Chimfwembe, who is pastor to many of the Baluba, and caretaker of more than several of the community’s orphans. Victor and his equally amazing wife, Rachael, have committed their lives to the Baluba – to those who are lost and those who are suffering. They are missionaries in the truest sense of the word.

I first encountered Victor at a gathering of local clergy. He was in America on a fund-raising tour and had been invited to speak at their monthly ministerial meeting. Victor spoke in perfect English. He described his early life as an orphan on the streets of Zambia, and his journey from a life lived on the streets to a life lived in service to God. Victor spoke with passion about his call to bring love and hope

Continued on page 4
From AED’s President

An “Ordinary Time” for Growth
BY DEACON DOUGLAS ARGUE

Well, here we are in the longest season of the church year – Ordinary Time. And, yet, it seems like anything but ordinary. Our nation is seeing unprecedented political upheaval over immigration and non-citizens in our country; news of horrific scenes of gun violence have become an expected story in the daily papers that often don’t even make it to the top-story; weird weather patterns sweep across our globe dealing treacherous conditions for communities and families with which to contend. Hardly ordinary time. Yet, if one looks under the surface of each of these we witness another truth about being a beloved community. AED completed one of the most successful Triennials (in my memory) in Providence, Rhode Island with over 260 people attending and participating; neighbors are reaching out to neighbors to assist and aid in recovery and support after terrifying tornadoes and floods; advocacy organizations are increasingly pushing back on decision-makers to curb the stem of violence in our streets causing more peace to occur than before; unsafe and unsanitary conditions for those that seek the safety and security of our borders are being exposed forcing changes – albeit, small – to how we extend hospitality to those in need. Hardly ordinary time.

The Spirit of God is all around us in amazing ways that we are often unaware. The season of Ordinary Time gives us the much-needed opportunity to pause, pray, think and then love our way into new growth. Ordinary Time allows us the opportunity to rest in Jesus after, perhaps, the “violence of business” the previous season of Advent to Easter had thrust upon us. Ordinary Time presents an avenue to go deeper into our faith and relationship with the Holy Trinity and better understand where we need to pay more attention and where we need to prune back those habits that impede our ability to be fully present in God’s creation.

“Ordinary Time” is hardly ordinary time. I invite you into a space of reflection and pondering on how you and I, and AED, are living more fully into this long church season. Where are we pausing? How are we being more fully present? What pruning do we need to tend to in order to foster growth? May you allow the Spirit to guide you in this truly Ordinary Time.

“I have deacon news to share.”

HOW TO SUBMIT YOUR NEWS, ARTICLES AND PHOTOS.

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?
Do you advocate for a particular cause? Have you and your parish embarked on a new ministry? Submit your news, articles and photos so that together we can engage the servant ministry of all the baptized.

The nuts and bolts
Articles average 800-1,200 words; fewer words are fine, too. Photos & quotes help to tell your story.

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.

Host AED’s next Triennial in 2022

If you attended the event this past June, you know how exciting and valuable Triennial is to attendees. Please prayerfully consider if your diocese and community of deacons might host the next Triennial. Watch www.episcopaldeacons.org for the RFP and further details.

<table>
<thead>
<tr>
<th></th>
<th>Total Deacons</th>
<th>AED Members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3108 US</td>
<td>964 US</td>
</tr>
<tr>
<td></td>
<td>412 Canada</td>
<td>91 Canada</td>
</tr>
<tr>
<td></td>
<td>3520 Total</td>
<td>3520 Total</td>
</tr>
</tbody>
</table>

(AED members are deacons, priests, bishops & lay)
Triennial Event Exceeded My Expectations

BY DEACON LORI MILLS-CURRAN

What a wonderful event our Triennial was! As you can see from the articles and photos, 256 deacons from all over, including a strong contingent from Canada and a large group of young deacons and young persons in process, attended. The workshops covered a wide range of fields, all related to the theme of reconciliation. Our goal, as set by AED’s strategic plan, was to increase numbers and quality.

My own satisfaction was deep:
1) We were able to acknowledge the contributions of the Vocational Development and Life-Long Learning Task Force, which created and launched the diaconal formation competencies which are now so well-accepted across The Episcopal Church. This stalwart band has created a tool which allows deacons to claim their rightful and necessary place as the arbiters of how the church forms and cares for men.
2) We were able to acknowledge the needs and concerns of people who are balancing work, family and diaconate at a much younger age than most deacons in the past. The growing popularity of the diaconate as a lifelong, as opposed to a retirement, vocation needs to be acknowledged by the church, with appropriate plans made for their well-being and support. This cause is close to my heart, since I was ordained at 32. I am sure I was tiresome to them as I celebrated, with a touch of jealousy, their newly higher profile. But what satisfaction to me as I know they will not suffer, if I can do anything about it, what many younger deacons have suffered in the past. We even had four diaconal babies present!
3) We launched a new affinity group for those interested in Spanish language diaconal formation, soon to be gathered by new chairs Juan Sandoval and Maureen-Elizabeth Hagen. I also think we set a new standard in liturgy. Presiding Bishop Curry never disappoints. The transformation of our dining room into sacred space for our opening Eucharist was breathtaking. The beauty of the closing Eucharist at Trinity Newport was exceptional. (I sat in George Washington’s pew!).

We have a lot to do over the next few years, and we got it off to a great start. Start now to plan to attend, or host, Triennial 2022!
to those who were living in despair, especially the children orphaned after the AIDS-related deaths of their mothers and fathers. Within the space of a few short minutes, I knew that God was calling me to work alongside Victor and the Baluba.

As Victor was ending his presentation, with hope in my heart, I asked if healthcare was a concern for the Baluba. He responded with a big “yes.” And that was the beginning of my journey to Zambia and my partnership with Victor, Rachael and the Baluba.

THE VISIT

My goal in visiting Victor and the Baluba was to offer a day of teaching and to understand as fully as possible both the strengths and the needs of the community. I also planned to visit local resources such as hospitals, pharmacies, and nursing schools. Finally, I wanted to be certain that by the time I boarded the plane for my 10,000-mile journey home, a plan of action had been developed and agreed upon by everyone.

During my four-day stay Victor, Rachael and I covered many miles and visited many places. I was continually amazed at the resources at hand in Ndola, just two hours distant from the Baluba. A very large hospital with a dedicated HIV/AIDS and TB program; a pharmaceutical distribution center that stocks every medication imaginable at prices far below anything we encounter in the US; and a nursing school whose director indicated that she would be in favor of collaborating with us in developing a community nurse program for the Baluba.

But, eclipsing all of those resources were the Baluba themselves. From the moment of my arrival, celebrated with singing and dancing, through the day of teaching these wonderful people, everything was an incredible surprise. It was abundantly clear – they wanted to learn – in every way. They wanted to learn how to prevent diseases such as HIV and malaria, so prevalent in their lives. They wanted to learn how to take care of themselves.

At the end of the day, exhausted and very dusty, I sat silently among this group of amazing people and could not believe all that been accomplished in just a few short hours of teaching. Group leaders for various projects had volunteered to be trained; several people became expert at taking blood pressure readings; both men and women fearful that they were HIV-infected came forward for testing; and Victor had arranged to take at least 10 people into Ndola the following week for TB testing and HIV clinic registration.

At the close of my visit in Ndola, as I sat with Victor and Rachael, I emphasized over and over again how many assets the Baluba had among them. We agreed that identification of four to six leaders who would be trained in specific areas was critical, and that community growth that came from within was by far preferable to having people outside the community come in as “experts.” We formulated a plan that would allow for this training and for the ongoing purchase of over the counter medications that Victor and Rachael could distribute in cases not requiring specialized medical care. We discussed a community healthcare nurse program. We agreed that indeed, God had brought us together, and in that we were most blessed.

THE PLAN

For the moment, our plan is quite simple. Here in the US we have established a provider network on the “What’s App” application (i.e. dermatologist, nurse, pharmacist, infectious disease MD, etc.). Victor can contact the network providers at any time with questions, pictures, and/or thoughts. Our providers can be back in touch with him immediately, advising him as to what medical action should be taken.

On a monthly basis a qualified nurse, identified by Victor, will visit the community to teach basic public health information and to triage those who present with medical complaints. We are in the process of developing a monthly budget that will provide funds for basic over the counter medications and the community nurse’s salary. The nurse will have the authority to dispense these medications to those with simple complaints (i.e. arthritic pain, cough/congestion, sores and simple wounds, etc.). The nurse will also have the authority to test for HIV, malaria, and diabetes. For complex medical issues, the community nurse will work with Victor to establish referrals and transportation to medical resources in Ndola.

In May, 2019 our plan was implemented and we’re giving it a three-month trial – time to work out the kinks. During that time, we will also establish a fundraising plan and determine whether or not we need to develop additional components to our work in the Baluba community.

During all of this we remain amazed at the grace that God has bestowed upon us as we journey together with Victor, Rachael and the Baluba.

Clelia Garrity serves at St. Simon’s on the Sound Church in the Diocese of the Central Gulf Coast.
Thoughts from Our First Triennial

Dani and Paul attended AED’s Triennial Conference June 6-9 in Rhode Island.

The Spirit Moving Amongst Them

BY DANI GABRIEL, DEACON CANDIDATE

As soon as I found out about the AED Triennial, I knew I was going to get there somehow. I am a candidate for ordination in the Diocese of California. I have an 11-year-old and a 13-year-old who were going to be in their last week of school. I have multiple jobs and am an intern at church. It seemed like kind of a crazy idea. I was positive, however, that I needed to go.

I have the privilege of knowing many inspiring deacons from our diocese and the surrounding region, and I have been talking to them about their work and their ideas about the diaconate. I am working on a book about deacons, their work, their insights, their sense of call. It is also about the history of the diaconate and my own journey. The interviews I have done so far have been incredibly compelling.

The deacons I have interviewed have shared their visions of a dynamic church where all are truly welcome. They have also been hilarious, and have illuminated unexpected truths about life. They have taught me more about what following Jesus really means. These conversations have convinced me that deacons are central to the work of the church now and in the future. I came to the AED Triennial hoping to learn more about the work of deacons throughout the Episcopal Church.

The Triennial was a chance to be surrounded by deacons, the spirit moving amongst them. I met more amazing people than I could have hoped for! Deacons throughout the church working on food justice, racial reconciliation, youth ministry and more really changed my ideas about what’s possible. I was very grateful for the chance to meet so many other younger folks. The young deacons I met at the Triennial are asking questions, trying new things, and exploring new areas of ministry. I am looking forward to continuing to learn from them. I am so glad that I was able to make the trip, with generous support from my diocese and AED.

I found an out-of-the-way spot in the business center at the hotel and let the recorder roll. I was able to do some exciting interviews with deacons throughout the church, and I look forward to following up with others. The voices of deacons are all unique, and have so much to teach us. I have my work cut out for me now, with lots of writing to do. Most importantly, I left Rhode Island convinced that amazing things are ahead, for young deacons, for all deacons, and for the church.

I’d love to hear from anyone who wants to share their story or has ideas about something that would be great to include in my project. allthepossible@gmail.com and www.allthepossible.com.

Dani Gabriel is a poet and writer in addition to being a candidate for ordination to the Diaconate in the Diocese of California. She is the Poet Laureate of El Cerrito, CA and works with Sojourn Chaplaincy.

Excitement & Connection

BY DEACON PAUL APARICIO

My attendance at Triennial would not have happened without the travel assistance offered by AED (Thank you Deacon Lori Mills-Curan! Keep that fund going!) and especially would not have happened without Deacon Maureen Hagen nudging me earlier in the year. She was emphatic that it would be worthwhile, and thanks be to God for her willingness to reach out!

The Triennial reminded me of Church Camp, Happening, and Cursillo but built for deacons! All three of those experiences were events in my life where God’s love was concentrated for a set time, location, and embodied in those that participated. They were safe places to discern God’s will, learn from others, and dwell in the presence of our Lord that is not always available in other experiences of the Church.

So much care and effort was clearly seen in the planning of Triennial to make sure that logistics were covered, that an agenda was full without being overwhelming, that space existed for the Holy Spirit to enter our conversations and social interactions, and that no voice would be left unheard. As deacons we seek those that are marginalized by the world and the Church. At this event those marginalized are deacons! Our formation, our ministry, our lives at home or in secular work are often overlooked, last considered, or left out of scope when plans are set.

Those running the event weren’t alone in exhibiting empathy. Those who attended were willing to share who they are, where they are, and how God is active in their life. (I apologize if I introduced myself twice to you. I met a lot of people!) There was an energy that emitted from everyone as they were joyful and knew God’s love that was inspiring and contagious. I imagine that many saw me or the other young deacons everyone as they were joyful and knew God’s love that was inspiring and contagious. I imagine that many saw me or the other young deacons we could relate with the daunting task of starting down that diaconal road. Instead of being overwhelmed, that space existed for the Holy Spirit to enter our lives. People were safe to make sure that logistics were covered, that an agenda was full without Deacon Maureen Hagen nudging me earlier in the year. She was emphatic that it would be worthwhile, and thanks be to God for her willingness to reach out!

It was no surprise though that there was some tailoring to the young deacons to specifically connect with each other. Deacons Tracie Middleton and Douglas Argue both were conscious of the opportunity for the diaconal unicorns to know that we aren’t alone. Table #4 was informally set aside as the young deacons table during meals which became a launching point for us to connect. We had to laugh though during the Thursday night dinner when four different people leaned in to let us know that the Presiding Bishop would stop by and say hello to the young deacons. We felt like Elmo was stopping by the nursery.

Joking aside, it was very kind that many were looking out for us and were hoping that our time was fruitful. In between the schedule, the group met on the side to share our thoughts. Out of that sharing some of us are now looking to start a podcast series to support the younger community. We shared stories of how great our formation was or wasn’t.

Continued on page 8
Triennial Memories
Triennial slideshow at www.episcopaldeacons.org
Social Justice - Who Better Than Deacons?

BY DEACON DENIRAY MUELLER

One of the aspects of the job of the deacon is defined as ‘taking the church to the world, and the world to the church’. This means we are to not only care for the needs of our congregations, but also take the concerns of the church to the wider world – in other words, ‘speak truth to power’.

At the recent meeting of the Association of Episcopal Deacons (AED) Presiding Bishop Michael Curry was our keynote speaker. Just prior to his speech, he heard a reference to “AED” and had an epiphany. AED in the medical world refers to ‘Automatic External Defibrillator’ – an application of electricity which stops the heart’s arrhythmia, allowing the heart to re-establish an effective rhythm. He suddenly made the connection that deacons ‘apply electricity of the Holy Spirit’ to the world. And he is right! Bishop Curry went on to say that “we need a revival”, and he couldn’t think of “a better group of people more appropriately placed than deacons”. He ‘encouraged’ deacons to begin applying electricity to righting the wrongs in the world at the national and local level.

In the Episcopal Church a deacon exercises “a special ministry of servanthood”, serving all people and especially those in need. Deacons often work directly in ministry to the marginalized inside and outside the church: the poor, the sick, the hungry, the imprisoned. Deacons have specific liturgical responsibilities in the worship that are intended to reflect their role as servants of Christ. These duties include taking the Good News of God’s love to the world (proclaiming the Gospel), bringing the concerns of the world into the church (working with others on the prayers of the people), modeling servanthood (preparing the table) and sending the people of God out to serve the world (proclaiming the dismissal). Ideally, each of these liturgical duties is matched by real world and congregational ministries.

Deacons are to interpret to the Church the needs, concerns, and hopes of the world – in other words, work for social justice. According to the New Oxford American Dictionary social justice is “justice in terms of the distribution of wealth, opportunities, and privileges within a society”. Aristotle, in The Politics, said ‘justice’ ensured that individuals both fulfilled their societal roles and received what was their due from society. Joseph Joubert, a French moralist and essayist, said “Justice is truth in action”.

Who could be against justice? If there’s one thing that the laws and prophets – especially Jesus – agreed on, it is ‘justice for all’, regardless of background or social status. This is one of the main things Jesus did in the world: identify with the powerless, take up their cause.

And who better to ‘do justice’ and apply the electricity of the Holy Spirit than deacons?

Again and again in the Gospels, Jesus angrily challenges the religious authorities, mocking them for their self-aggrandizing, self-promoting ways. He alienates the elite by spending time with and showing favor to the poor and marginalized; he talks to women, eats without regard for the dietary rules, he heals those considered unclean and returns them to wholeness. He questions current laws and challenges the status quo. And as a result, he becomes the target of those in authority. Ultimately, those authorities kill him.

Nevertheless, Jesus showed us that there are times when we must stand up and express ‘truth to power’ in constructive, meaningful, unyielding ways despite the possible consequences. Consider how often, and in how many ways, Jesus expressed anger in the Gospels. He was clear and direct, bringing about justice or revealing malice or ignorance. He made no personal attacks, but sought to uncover the evil behind the actions. There is no record of Jesus being angered by a personal offense no matter how wrong, unjust, or violent it may be. He lived and taught that the one who is persecuting us is also created in the image of God and loved by God, and in that reality, we can love our enemy.

And who better to ‘speak truth to power’ than deacons? Just as God is righteously angered over oppression and injustice, so should we be. Learning how to balance these teachings and actions is a lifelong process for those who choose to follow his ways. The Good Samaritan wasn’t good because of his origins or because he was traveling. Instead, he looked around him, around where he lived and worked and traveled, saw a human in need, and got involved. He gave up time, money, and most likely status and respect in doing so. As he went about his day, he loved someone and righted an injustice.

Deacons are, destined by nature of their calling and ordination vows, to right injustice as well as care for those who are needy.

There are many ways we can be involved in helping set things right. We can advocate for stricter, common-sense gun laws, or work toward offering much-needed services for those suffering with mental illness; we can encourage our governments to shelter the homeless; we can feed those in poverty, visit those in prison, clothe children in need, serve those with special needs; we can work with youth who need an adult mentor. The needs are endless, the injustices everywhere.

This is the time for each of us to ask ourselves: How can our sense of outrage at injustice be channeled into loving action? We, as members of the Association for Episcopal Deacons have an obligation - no, a mandate - to work for social justice, just as Jesus did. We must be angry at instances of injustice, speaking truth in love to our friends, our neighbors, our legislators, our nation and the world.

When we witness wrong done to others, particularly those who do not have the strength or means to defend themselves, then as deacons we need to express the anger of love – the anger that gives us boldness and outspokenness to defend what is right and just. Jesus’ example and teachings reveal to us that anger, channeled and directed in love, can be redirected into positive acts. We open ourselves to the guidance of the Holy Spirit to determine how best to express our moral anger, and in all matters, how to speak and act in love.

This kind of direct action is risky because it involves other people, who are also made in the image of God. People about whom Jesus said, “Whatever you did for one of the least of these, you did for me.” (Matthew

Continued on page 8
BECOME A MEMBER OF AED TODAY!

August 2019

Deacon Kevin Stewart, Diocesan missioner for community engagement, was awarded the Excellence in Education Award from the Milwaukee Public Schools in March. “Stewart has helped plan and participated in team-building, solutions-based discussion, mindful moments and impromptu conversations,” remarked an attendee.

Deacon Yvette Owens was appointed Archdeacon in the Diocese of Georgia in April. She serves on diocesan committees and also speaks on anti-racism for the Diocese. Owens said, “my servanthood will be about serving my fellow deacons and equipping them to bring more deacons to the diocese.” She commented that the life of Saint Anna Alexander, Deaconess, has been inspirational to her.

In July, Deacon Brenda Gilbert began serving as the new Archdeacon of the Diocese of Western North Carolina. She is known for her deep commitment to those in need. Brenda is currently a member of the steering committee for the Iona WNC School for Ministry and was appointed as a mentor to deacons in the Iona Collaborative directed by the Seminary of the Southwest.

Deacon Mary Becker has accepted the position of Diocesan Disaster Coordinator, to work with Episcopal Relief & Development, in the Diocese of Kansas. She’ll create a disaster coordination plan and begin to work with congregations on how they can plan for disasters that might affect them or the surrounding community.

In June, Peter Jackson, Archdeacon in the Diocese of Newark, was honored by Interweave as a distinguished Global Citizen. He retired as Chief Editor of the Yearbook of the United Nations, responsible for the annual publication of an authoritative reference work of the activities of the entire UN system. Jackson also previously held the position of Chief of Conference Services at the Secretariat of the Caribbean Community in Georgetown, Guyana. (www.interweave.org)

Social Justice, from page 7

25:45) The Jesus who said, “Greater love has no one than this, that he lay down his life for his friends.” (John 15:13)

We need to remember what Micah 6:8 says: what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? We, as deacons, are called to be a witness to the world of God’s love and Jesus’ teachings. Are you ready to be the electricity to return the world to its normal rhythm?

Are you ready to take those steps needed to carry out the teachings of Jesus? Are you ready to: ‘strive to do justice, love kindness and walk humbly with God’?

Deniray does advocacy for the Diocese of Southern Ohio, for state and federal government and is on the staff of Saint John’s Episcopal Church of Worthington & Parts Adjacent, Worthington, OH.

New Appointments or Archdeacons in your diocese?
Send news to Deacon Anne at communications@episcopaldeacons.org. Remember, photos reproduce best at 1 MB in size or larger.

Excitement & Connection, from page 5

We shared how difficult it is to be a young parent, young in career, and young in the diaconate. This communal spirit overflowed into social time where we went out on the town. A couple late nights were definitely felt in the next day.

For me, the four days just clicked on all cylinders. At other conferences I am usually exhausted by the end. This was not the case at Triennial. I left the hotel with excitement that could only be the result of the Holy Spirit actively living in the whole event. My soul was yearning for connection and diaconal empathy prior to arrival and that hole was filled with belief that it is my duty to make known and support the redemptive love God embodies in the diaconate in the Diocese of Fond du Lac. Love that will empower the diaconal community that exists today and yet to come. Love that will embody the words of the Presiding Bishop as a “loving riot”!

I am ever thankful for my time at Triennial. I am ever thankful for all those leading and participating that opened their hearts that weekend. I am also thankful for the Holy Spirit speaking through the imagery shared by AED’s current president as he preached standing in the majestic pulpit at Trinity Episcopal Church in Newport. The Holy Spirit sharpening her nails preparing to impale us, not to consume, but to inflict love and hope into our souls so that we may embody diaconia in all that we are.

Paul works as an electrical engineer and serves as deacon at Grace Episcopal Church in Sheboygan, WI.

Young Episcopal Deacons are at www.youngdeacons.net and on facebook.
The Road So Far

BY DEACON QUINN WILHELM


December 22, 2015, was a red-letter day in my life. It was the day that my life, which had been the picture of predictability in the unpredictable world of a street cop, took a sudden and scary turn. Lying in the emergency room of St. Anthony’s Hospital as a patient was profoundly uncomfortable and unnerving for me. I had spent literally hundreds of hours over my 35-year police career at St. Anthony’s, but always for someone else’s tragedy. Now I was here for one of my own. I could not feel my entire right side, I could not stand, and I could only communicate with great effort. Now a doctor who looked about 12 years old was giving me a frightful diagnosis. I’d had a stroke in my brain stem, in what he called “the most expensive real estate in the human body.”

Terry McGugan, my rector from Christ Church Denver, arrived before I was even out of the ER. Members of my men’s fellowship group arrived as well, and together they prayed, asking God to come and help me. My cop friends came and went throughout the night.

As I began the long journey of recovery, it was clear that my days of chasing people over fences at three in the morning were over. The department where I was employed agreed and set a date for my pending “medical separation,” which meant being fired. I had one daughter starting college and a second getting ready for her wedding. It was not the time to be unemployed. What was I qualified to do? My college degree was in Theology. As a young man I had considered being an Episcopal priest, following in the footsteps of my best friend’s dad, Bishop Bill Frey. What good was that now?

Then, on a trip where my wife and I attended my daughter’s freshman orientation at college, a new direction all but slapped me in the face. It happened after my wife and daughter decided they wanted to stay in my daughter’s new town for a couple of days for some quality time. My daughter suggested I catch a ride back to Denver with her boyfriend’s dad. As he and I drove to Denver, I began to share about my situation. He was employed in a neighboring sheriff’s department, and I felt comfortable talking to him about my predicament. I mentioned my degree in theology, and he said, “You know, it dawns on me that we are hiring a new chaplain for the jail. A guy with your background in theology and your law-enforcement experience would be a great fit.” As we drove and discussed the position, I grew excited at the possibility.

This was an opportunity to live into my lifelong calling to guide others in religious experience. After many formative conversations, I was encouraged to begin the discernment process to be ordained as a deacon. In November of that year I resigned from the police department after 35 years and was sworn in as the chaplain at the Jefferson County Detention Center that same day.

Jail and prison are two very different places. In prison, the inmates have been found guilty by a court of law and sentenced to serve a specified amount of time — usually a period of many years. In jail, not everyone has been convicted. Many people are in jail waiting for their day in court because they are not able to afford bail. The average length of time people are in the Jefferson County Jail is about 28 days. Many have long and tragic criminal histories and have been in and out of jails and prisons for much of their lives. Others are there for the first time. But whatever their reasons for being in jail, the vast majority have some component of their lives where they have simply lost control. Perhaps an addiction issue, or an unhealthy emotional life that leaves them ill equipped to cope without resorting to violent outbreaks and harming others. Whatever the issue is, many have hit bottom and are vulnerable and open to finding a new direction.

After engaging in the discernment process and completing the requirements, I was ordained to the diaconate in June 2018 and assigned to Christ Church Denver, my home parish of nearly 40 years. My wife is fond of saying that I’ve been engaged in diaconal work for 35 years and someone finally decided to put a collar on me. After my previous career, I am learning how to embody a very new type of authority: one of being a clergyman. It’s not as different as you might think. Both wear a uniform and listen to confessions, work in crisis routinely, and wear many different hats. But there is one difference that is taking a bit of getting used to. I am not used to being considered the “good guy.” Nobody ever wants to have the cops come talk to them. The inmates, most of whom know nothing of my prior life, welcome my presence and ask to speak with me often. My prior life, however, gives me the ability to know how to listen to what inmates are saying and what questions to ask. I speak the language.

The Jefferson County Jail has about 1,400 inmates on any given day, so I am very busy. My primary role is as a religious programming facilitator, which means I get to do what I love: solve problems. I get to build and design a program schedule that considers the needs of the inmates and meets them with programs and resources in a constantly moving environment. We conduct about 200 religious programs a month, including Bible studies, worship services of many kinds, and specific programs such as Alpha, Celebrate Recovery, and Endow, a Catholic ministry to help women who have been abused see themselves as God sees them: valued. I also coordinate a volunteer staff of more than a hundred individuals.

Using an electronic system, inmates send “kites” to the chaplain for specific requests. These include Bibles, Qurans, or whatever their primary faith text is, a specific religious dietary need, or a request to speak with me about a personal matter, etc.

I manage about 1,600 of these requests a month with the assistance of our volunteers. Like I said, it’s a busy job, but very seldom does a day go by that I don’t find myself thanking God from the depths of my heart for saving my life in December of 2015 and for plotting out a new direction for me, one for which I am uniquely qualified but could not have imagined on my own.

Many months ago, I was praying one early morning and reading the scripture, as has been my habit for many years. I read Psalm 116:12 where it asks, “How shall I repay the Lord for all his kindness to me?” As I read these words, I began to cry, knowing that God had indeed spared my life after my stroke and several times since as I have struggled with health issues. As I cried I had a vision of a man in an orange jail uniform flash after my stroke and several times since as I have struggled with health issues. As I cried I had a vision of a man in an orange jail uniform flash into my mind. That was God’s message to me. I could show these inmates the same kindness God had shown me. This is the gift God has given me: the opportunity to serve those whom many in our society consider “the least of these.” I can genuinely say that I am deeply honored that God has given me the task of ministering to these men and women, many of whom are at a crossroads and need help making decisions on where they are going and what direction they are going to take. In 2018 alone, 57 inmates have been baptized into the body of Christ, with several more to join in the days and weeks ahead. I know how faith in Christ has changed my life. I hope and pray that it changes theirs too.

Quinn Wilhelm serves as the deacon at Christ Church, Denver and as the chaplain to the Jefferson County Sheriff’s Office Detention Services.
The Baby Room is an outreach program of St. Mark’s Church in Abilene, Texas. It opened in 2008 as part of my charge to take the church into the world and bring the world into the church. It was started with the offering gift I received at my ordination and donations from St. Mark’s parishioners.

We started in a small room in the parish hall. Within a little over a year we moved to larger room, we now have a double sized room, a prep room and a building for storage!

In the beginning we provided diapers, repackaged in bags of 20, which families could receive once a month. We also had clothing donated by several people. We started by serving sizes NB to 24 months. Eventually we were fortunate to apply for and receive grants from the Community Foundation of Abilene and Dian Groves-Owen Foundation.

Our beginning advertisement was word of mouth after an announcement in the local newspaper and referrals by 2-1-1 A Call for Help. Now several organizations refer people to us as well as a hospital, Pregnancy Resources and the local immigrant organization. The list is long as we are the only totally baby items provider in Abilene.

Currently we serve an average of 40 families a week. We now offer 24 diapers, a large package of wipes and large items determined to be necessary for the development and safety of young children such as car seats, walkers, swings, highchairs, bouncers, Pack-n-Plays (which are used as cribs) and clothing for children NB to age 4.

Peggy Valentine serves as deacon at St. Mark’s in Abilene, TX. Watch the news story about The Baby Room at www.episcopaldeacons.org/diakoneo-magazine.
Rather Than Casting Lots

BY DEACON W. MICHAEL NAILOR

In the first chapter of Acts the apostles are faced with the prospect of adding to their number. The candidates, Justus and Matthias, are mentioned nowhere else in the New Testament. Yet one of them would become a new “witness with us to Jesus’ resurrection.” Their method? “And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.” (Acts 1:26)

Many of us through our long years of formation and preparation arrived at a point where we wished that the “powers that be” would just throw the dice, following this historic tradition which always had connection to discerning God’s will. Perhaps it would be simpler! From Moses’ commissioning of Joshua (Numbers 27:21) to determining who might join the priestly caste after the return from Babylon (Ezra 2:63) – the casting of lots has been a method used to tune in to God’s will at the beginning of various ministries.

The Diocese of Central Pennsylvania recognizes the need for alternative and traditional paths to the diaconate. We seek not only to increase the number of active deacons in our diocese, but also to expand access to younger inquirers who typically have to balance life’s pressures with a testing of their call to ministry. Rather than casting lots, we chose to design and implement an integrated, timely curriculum, including field placement or contextual ministry, that enables individuals to move through online courses and face-to-face learning weekends at an appropriate pace to gain the knowledge and experience necessary to prepare individuals to live out their call with excellence.

With this goal in mind, the Stevenson School for Ministry has designed two courses aimed specifically at the preparation of deacons: The Deacon’s Path and Deacons in Action. The insights that helped us design this curriculum came from the Iona Report: The Diaconate in the Anglican Church of Canada and Competencies for Deacons 2017 by the Association of Episcopal Deacons. These two courses taken at the beginning and at the end of the formation process take a deep dive into the theology of Diakonia, faith formation, our baptismal call to service, and the practical roles and functions of the deacon to bring the church to the world and the world to the church.

These two 10-week courses are being taught by deacons of the diocese who end up being mentors in the long run to these deacons in formation. The reading required for both courses is drawn from:

• Unexpected Consequences: The Diaconate Renewed, by Susanne Watson Epting
• A Hidden Wholeness: The Journey Toward an Undivided Life: Welcoming the Soul and Weaving Community in a Wounded World, by Parker Palmer
• Many Servants: An Introduction to Deacons, by Ormonde Plater

COURSE 1: THE DEACON’S PATH

This introductory course is valuable to all who are discerning new ministries. Priests in formation, prospective deacons, and lay ministers all benefit from a course which:

• Investigates the biblical concept of diakonia
• Explores the trends in the diaconate from its biblical and early church roots, to our current understanding and the potential in the evolving diaconate
• Links a personal sense of call to the office of deacon
• Lives into one’s individual spirituality as a deacon
• Examines tactics to build relationships within and outside the church.

Major assignments in this course include: 4 short research papers, an application of social analysis method, and a reflective self-analysis. Weekly topics include: Qualities of a Deacon, Theology, Expectations, Social Analysis, Pastoral Care of the Marginalized, Deacons in the Liturgy.

COURSE 2: DEACONS IN ACTION

This course is valuable just before a candidate’s field placement. The course focuses on building relationships as a pre-requisite for a deacon’s ministry. The course provides tools for social analysis and theological reflection to discern how the community as well as the individual may become more deeply engaged in the ministry. The focus in this course is practical application of learning where the learner:

• Articulates an authentic diaconal call from God
• Demonstrates knowledge of the local community in which the field placement will take place
• Engages in social analysis of power relationships
• Builds relationships with local community leaders
• Builds relationships with people in the community, especially with those on the margins

Weekly topics include: Theological Reflection, Applied Social Analysis, Theology and Poverty, and Mobilizing People for Justice. This course is followed by a field placement of 6-8 months.

At the heart of the Stevenson School for Ministry’s program to prepare vocational deacons and at the heart of these two courses is an understanding that competency differs from academic performance. Competency-based education for deacons seeks to provide participants with the tools necessary to perform adequately the tasks of ministry upon ordination. We cannot presume that a deacon’s formation is complete after a specified number of courses are passed. A determination of competence is up to the Bishop, the Commission on Ministry and others. Rather, the responsibility of our school is to provide learning opportunities for participants to attain a foundation for future growth and development in ministry. We have seen progress in our candidates as they engage in these learning opportunities.

More information on these two courses and the entire Stevenson School for Ministry is available on our website: diocesecpa.org/ssfm/ or by contacting our Dean, The Very Rev. Robyn Szoke-Coolidge at rszoke@diocesecpa.org.

W. Michael Nailor is a retired teacher at the high school and college levels and was ordained in Sept. 2018. He completed studies at the Stevenson School for Ministry and serves as secretary of its Board.

www.episcopaldeacons.org
Fund Spring Board Meeting Notes

BY DEACON KEITH MCCOY, PRESIDENT

The board held its semi-annual business meeting on April 30-May 1 at the Episcopal Church Center in NYC. All directors were present, as well as the grants manager.

Minutes for the five meetings held since October were approved. With regards to finances, they continue to do well; assets are at $7.7M. Bessemer Trust reported that the Fund continues to grow, although we have incurred extra legal and personnel expenses this year. Prior to the business meeting, the Investment Committee met with our Bessemer representative, and discussed having more options for Socially Responsible Investments. Later in the meeting, it was voted to designate a portion of our portfolio to Bessemer’s ESG (Environmental, Social and corporate Governance) account.

The Audit Committee met with our contacts at EisnerAmper; it was reported that our audits have been clear of any issues recently, and we should expect the F2019 audit in time for approval at the 2020 reorganization meeting. The Treasurer reported that progress was being made in the transfer of responsibilities from the retiring Fund Accountant to the new Bookkeeper.

The Treasurer reported also on the productive meeting of the joint AED/Fund Fundraising Task Force, and on the February AED board meeting, at which he represented the Fund. Reports were received from the Personnel Task Force and the Pastoral Correspondent. A new Conflict of Interest Policy was adopted. It was voted to elect Brian Nordwick as the Assistant Secretary/Assistant Treasurer. It was voted to take a one year membership in the Consortium of Endowed Episcopal Parishes, and to attend the 2020 conference.

Applications for assistance were reviewed and discussed. Renewed grants in the amount of $71,400 were approved; two totaling $14,400 were extended for six months, pending additional information. One short term grant of $5,000 was approved; one grant was not renewed for lack of requested supporting information.

The board reviewed the strategic planning Road Map it developed in 2014, and were pleased with the progress they had made. They then worked on outlining next year’s activities. The focus will be on continuing to work with the Association for Episcopal Deacons and with the Church Pension Group to better inform our constituents of the opportunities available to them. This will include reviewing the types of grants made available, investigating issues surrounding stipend/compensation of deacons, and expanding the work of committees by calling on the expertise of non-board members.

The 2019 election process was discussed. For the first time, the election will be held according to our revised bylaws, as well as by email; paper ballots will be mailed to those deacons without an email address on file with AED. Three three-year terms will be available; the incumbents all expressed interest in running again. After discussion, Dn. Robert Franken resigned as director, and was elected Treasurer, under Bylaws Article V. This creates a two year term to be filled in the upcoming election this fall, thus expanding the board to ten members.

The board passed resolutions of thanks to Dn. Lori Mills-Curran (who resigned as a director at the end of the previous board meeting), and to Tony Marshall and Deacon Bill Jones, who retired as Fund employees (see sidebar).

The annual meeting of The Fund for the Diaconate, to which all deacons are invited, will be on Monday, October 7 at 4 pm at the offices of the Church Pension Group, in NYC. The fall board meeting will be on October 8-9, at the same location.

The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. We do this through annual or one-time grants, based on an application process. For more information please visit www.fundfordiaconate.org.
RESPONSE to Chapter XL, from May 2019
Past is never past
BY DEACON KEITH MCCOY

There is a mega-question and a deacon question implied in my last story. To recap, the deacon at the yoked parishes of St. Michael’s and St. Barnabas had fostered the development of a small but functioning teen group. At this particular monthly get-together, one of the students disclosed some research, which indicated that a major stained glass window at St. Michael’s had been donated about a century before by a white supremacist member of the parish. The teens got deep into the topic, and the news was sure to spread through the parish soon.

For Deacon Kim, the issues are: how does she work with her ministry colleague and the other adults at St. Mike’s, to address this issue? And work with her ministry colleague and the other adults at St. Barnabas, to address this issue? And how does she mentor the youth in her charge, so that they have the chance to be effective leaders on this matter, and so they respond appropriately when their opinion is challenged?

For starters, she contacted the rector right away. Good decision. One of the principles of working in any organization is: don’t surprise your boss. And the second is like unto it: don’t present problems without some ideas about how to solve it.

This isn’t the deacon’s problem to solve (more about that below), but, as the first adult to come in contact with it, and as a partner in ministry with the rector, she’ll have a few more minutes to think about things than he will have. That can contribute to how they both go forward from this point. In any event, the two of them will need to work together, and pray together, in order to get through this blooming crisis in a healthy way.

The deacon will also need to stay close to the teens. This will be a learning experience for them – fully participating as incipient adults in a discussion about the future of St. Michael’s. Some people will dismiss them, others will disagree with them vehemently on this topic. Her ministry will be to help the teens respond in a mature way when adults are being childish.

For the parish as a whole, this will be a difficult conversation. The question of holding onto resources tainted by criminal or immoral actions is increasingly raised within museums, universities, and even communities. No one has developed an answer that makes everyone feel good. Indeed, the idea of giving up something familiar from the past in order to move into a future unburdened by those original and negative actions always meets resistance.

What is clear in all such situations is that conversation needs to happen, and in a grace-filled, respectful way. The clergy team will need to model that, advocate for that, and reiterate that. The conversation may be long, but its aim will be understanding, not only of what happened, but of what is going to happen.

As for Deacon Kim and her youth group, this will be a “learning experience” of the type few people get to encounter. It will call on her to develop ministry muscles she didn’t know she had. Most of all, she will truly be called upon to seek and serve all persons, of all opinions and emotions, because we are all neighbors in the Spirit.

NEW: Chapter XLI
Tunicle vs Dalmatic
BY DEACON KEITH MCCOY

It had been a rocky year or so at St. Margaret’s in Paris. The little mission congregation had gone through four retired priests in the previous seventeen months, for a variety of reasons. The one constant was the deacon, Holly Pollock. She and her husband Dan had moved to Paris about seven years ago, to enjoy life more fully. For Holly, already ordained, that meant taking on most of the pastoral issues, and working the rest out with whomever the part-time priest might be.

The latest priest seemed like a keeper, so Dan proposed to his wife that they get away for a week or so. After a few arrangements, they packed a suitcase and headed north for about two hours out of state, to the village of Jefferson.

Holly and her hubby spent a blissful three days in the area, based at a B&B on the town square. When Sunday arrived, they agreed it would be a “busman’s holiday”, and they walked across the square to Trinity Episcopal Church. They arrived about fifteen minutes before the start of the one posted service.

Looking around, they could see that the place looked a bit dowdy, but with some indications that a clean-up was in progress. The bulletin was simple, and listed three staff: The Rev. Henry Loper as rector, Dr. Natalie Rimsky-Pecorino as the organist-choirmaster, and Trish Pepper as the parish administrator. Promptly at 10:25, the prelude began, an interesting piece on a slightly out-of-tune instrument. And at the appointed hour, worship began.

The crucifer was an older man trailed by two pre-teen torchbearers. The small but energetic choir seemed evenly split between college types and seasoned veterans. After them were a middle aged woman in an alb and a young woman in a tunicle*, trailed by a very worn looking male priest.

The Pollocks watched as the priest moved into the pulpit and the tuniced one went to the lectern. The hymn ended, the priest announced the gospel, and then the woman in the tunicle read the gospel. The service hewed to Rite II. The person in the alb read one lesson, the person in the tunicle the other; the choir chanted a canticle fairly well. Then came the gospel.

The Pollocks watched as the priest moved into the pulpit and the tuniced one went to the lectern. The hymn ended, the priest announced the gospel, and then the woman in the tunicle read the gospel. The priest announced the end of the reading, a brief flourish on the organ allowed people to get back into place, and then, with the usual trinitarian introduction, the rector launched into his sermon. It was given with all the verve of a grocery list, and, judging from the references to events of the past, had been used before.

The service continued. The deacon look-alike did the prayers of the people. She shared the announcements, where it became clear that she was also the parish administrator. Ms. Pepper then went on to set

Continued on page 14
the altar, while the choir sang an anthem. The rector mumbled through the consecration, and distributed communion like a croupier at a casino. The two women assisted with chalices. The clearing of the altar and the ablutions were handled by Ms. Pepper again, and after the blessing and dismissal, everyone paraded out.

After the postlude, Dan turned to Holly and whispered, “Maybe she’s in formation to be a deacon?” The deacon rolled her eyes at that. They got up, and made their way to the entrance. There the tunicled one was greeting people before passing them on to the rector.

The Pollocks introduced themselves as such, not mentioning Holly’s title. Pepper welcomed them as visitors, mumbled through the consecration, and distributed communion like a croupier at a casino. The two women paraded out. There the tunicled one was greeting people before passing them on to the rector.

The board of the Association for Episcopal Deacons met for two hours via Zoom on June 21, 2019:

Over the course of the meeting the Board:

• Reviewed the current year budget and cash flow;
• Received an update on the hiring of a bookkeeping service;
• Appointed a task force called “Recursos Españoles” to gather, prepare and publish on AED’s website resources for diaconal formation in Spanish;
• Considered proposals for a standing committee of the Board to evaluate and to curate documents related to the diaconate for publication on AED’s website;
• Identified tasks for AED members at General Convention and began considering AED’s positions on action items at General Convention;
• Heard a report on interest from a United Methodist Church deacon concerning possibility of collaboration with AED;
• Reviewed plans for the next A3D Conference to be held March 5-8, 2020 and discussed locations;
• Lauded Jan Grinnell and her team for organizing and hosting last month’s Triennial in Rhode Island;
• Planned publication of the Request for Proposals for the next Triennial to be held in 2022; and
• Considered the need to increase AED’s voice for and involvement in social justice.
MEMBERSHIP IN AED

Join us in supporting diaconal ministry

Planned Giving - To designate AED in your estate plans, please contact Lori Mills-Curran at lmcii@aol.com.

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.” AED members receive our quarterly magazine Diakoneo, our monthly enewsletter Deacon Update and a discounted rate for CALL online courses through CDSP.

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.

JOIN OR DONATE

at www.episcopaldeacons.org

or

Mail this form to
AED Membership Office
PO Box 391197
Mountain View, CA 94039

Yes, I support the work of AED!
My annual membership level is:

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

(For gift memberships, please complete using the details of the person to whom you are giving the gift.)

Name ________________________________
Address ________________________________________________________________
City ___________________________ State _______ Zip ___________
Phone ________________________________
E-mail ________________________________

☐ Check enclosed for US $ __________________ (US bank or US money or der)
   (If you prefer to pay by credit card, please join via our online secure form found on our website, www.episcopaldeacons.org. On the home page, click the button, “Join. Renew. Donate”) I am a: ☐ deacon ☐ presbyter ☐ bishop ☐ friend
I am in formation for: ☐ deacon ☐ presbyter
I want to be a deacon: ☐
Birth date: (if deacon or in formation) ____/ ____/ ______
Ordination date: (if deacon) ____/ ____/ ______
This is a gift membership: ☐
My diocese: __________________________

AED MEMBERSHIP MAKES A GREAT ORDINATION GIFT

IN MEMORIAM

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

Robert Chestnut, 4/9/2019, Upper South Carolina, 76, 2013
Doyle Davis, 6/16/2019, Oklahoma, 78, 2009
Robert Raymond Dinnerville, 4/12/2019, Central Florida, 75, 2015
Edward Ridgway Harris, 5/14/2019, Minnesota, 90, 1977
Annie Herodier, date of death unknown, Moosonee, 2006
Patricia Hill, date of death unknown, Edmonton, 1991
Claudia Sue McGonigle Hogan, 4/16/2019, Eau Claire, 75, 1990
Constance F. Moorehead, date of death & age unknown, Olympia, 1997

Joan Niemann, date of death & age unknown, Olympia, 2007
Lily Anne Rein, 4/8/2019, Atlanta, 92, 1993
Dorothy Saucedo, 4/8/2019, diocese unknown, 71, ordination date unknown

 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.
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.

5/25/2019 Northern California Cynthia Marie Woods, Robert Bruce Scott
6/1/2019 Arizona Pam Bell, Patrice Al-Shatti
6/1/2019 Kansas Carolyn Sue Garwood
6/1/2019 Maryland Susan M. Wert
6/1/2019 Massachusetts Hilary Greene, Susan Correira
6/1/2019 Ohio Daniel L. Hinde, Marie Moore, Barbara J. Telfer
6/1/2019 Southern Ohio Rae Ann Casrella
6/8/2019 Pennsylvania Dennis J. Bingham (reception)
6/15/2019 New Hampshire Derek Scalia

Vocational deacons Bob Scott (second from left), Cindy Woods (second from right). Northern California. 5/25/19.

Susan Wert & Bishop Sutton. 6/1/19. Maryland.

Daniel Gutiérrez, Dennis Bingham, received as a deacon, 6/8/19. Pennsylvania.

Patrice Al-Shatti, Rt Rev Jennifer Reddall, Pam Bell. 6/1/19. Arizona.

Barbara Telfer, Marie Moore, Daniel Hinde. 6/1/19. Ohio.


We love to include ordination photos, as space allows. Photos need to be at least 1 MB (1,000 KB) or larger. Please send photos to communications@episcopaldeacons.org.