

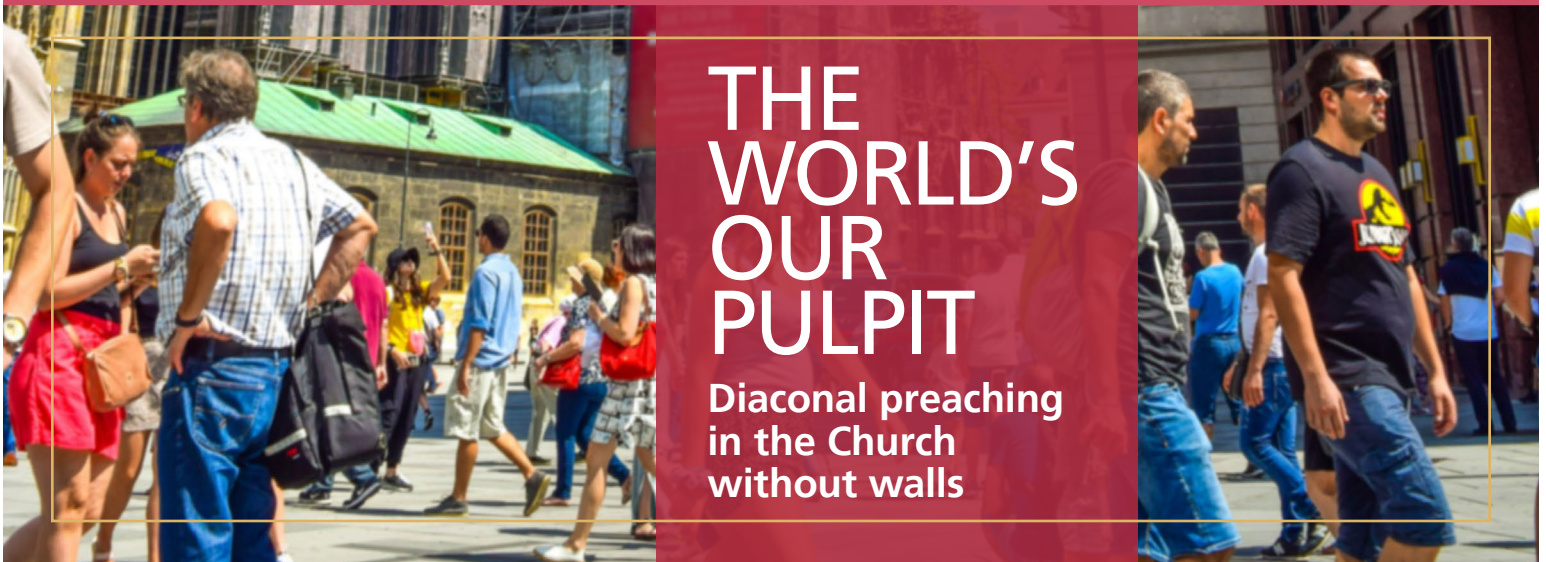


ASSOCIATION FOR  
EPISCOPAL DEACONS  
ENGAGING THE DIAKONIA OF ALL BELIEVERS

# DIAKONEO

TO BE A SERVANT; MINISTER TO ANOTHER'S NEEDS

August 2023



## THE WORLD'S OUR PULPIT

Diaconal preaching  
in the Church  
without walls

**Deacon Keith Dorwick, Ph.D.**

May, 2023

*Reprinted with permission*

Without a doubt, it's clear to all of us that for at least the last two or three years, the world of the church changed radically when COVID hit us all. Our lives as deacons in smaller parishes where we are often the visible diaconate were hit very hard. Even those of us already serving in the outer world found it challenging to work in and with a church that necessarily had to move beyond its four walls: if we can't meet as a body, are we even a church? Early conversations in parishes, dioceses and among liturgists questioned if we could even survive institutionally.

Most of us did, though it wasn't easy, and reactions to new possibilities such as COVID vaccinations varied from a deep sense of relief that we could at last get back to our old ways to a deeply exciting feeling that new media was a way, perhaps even the way, to revive what is clearly a dying church, at least in the US. Across the country our numbers drop even as our parishioners age. Clergy in all orders have gone from lots of weddings to lots of funerals and more and more of our populace are moving into retirement living. Worse, the clergy shortage—a particularly bad omen for the church's survival—has grown with each year.

This has great implications for our siblings who are priests, and perhaps less so for us deacons: if one is to be part of a sacramental church, do we ship pre-consecrated elements to those not able to come back to real-world worship? This practice would be a return to our early days in which we deacons literally served as messengers, running consecrated bread from the Bishop of Rome to individual house churches so that presbyters could drop a bit into the chalice and thus feed the flock.

But today, in this column, I want to look at a subject perhaps nearer and dearer to our call as deacons: the role of preaching in our ministries. If we remain in a church without walls, in which we come to the people either in forms such as Zoom, or not at all, what will preaching in such a situation look like?

Even Zoom—which only simulates the real world, even in solo actions such as preaching—mandates changes in homiletical practice. Short really is sweet. The long theological monologues by trained seminary graduates may not match the ways in which most people think these days. As a professionally trained rhetorician, I myself do not lament this change. Short is sweeter, especially if the change from full sermon to homily means that more folks come and more folks then go out and do action, the primary goal of the deacon's sermon.

But what other opportunities exist for the homiletical, the kairotic moment when, per the Merriam-Webster, “conditions are right for the accomplishment of a crucial action”? What happens if COVID's current downward track changes direction? My own answer is written text in public media such as newspapers. Yes, it's old-fashioned but I know my experience as a religion columnist for our local newspaper based in Port Angeles WA, The Peninsula Daily News, allows me a much wider audience than is possible for many preachers in traditional churches. My writing gets disseminated by the paper across at least two counties in Washington state and read by folks in rural communities in which the Episcopal church simply doesn't reach or in which the technological divide is particularly harmful to those who live where they have for decades and in which their families have lived for generations, but also in which mobility and internet access alike may be very limited. In my city, which has a very fine transportation system for its size, there is no Sunday public transportation except for a bus that runs from Port Angeles to a ferry dock that leads to Seattle twice a day.

Any sermon, of course, requires consideration of audience. But the switch from a sermon preached in the comfortable walls of a church, in which the preacher may assume a friendly or curious audience (unless their politics vary widely with their parishioners) to

*continued on page 4*

# Anna Alexander

## The first and only African-American deaconess



Archdeacon Carole Maddux, President

May, 2023

Here in Georgia, we are particularly proud of our connection with Deacon Anna Alexander. Born to previously enslaved parents on the Georgia coast, she was the first and only African-American consecrated a deaconess in The Episcopal Church. A mission planter and teacher, she made a profound difference in the lives of many African-Americans despite incredible hostility and marginalization towards those she served and herself. Even when she had to make 40-mile round trips to serve all her communities, she persisted by foot and boat.

She led others into service, too. Despite their own privations, she knew that service to others was valuable to the spiritual life and development of those she served – that giving “out of their poverty” was a true example of the widow’s mite. Her Sunday School students always donated pennies to others. When an earthquake devastated Tokyo-Yokohama in Japan in 1923, Alexander’s mission diverted their own building funds to aid the overseas victims, donating more proportionally to assist than any other church in the diocese.

When local diocesan support for her work faltered, she reached out to the wider Church, the government and the community, working with both races to ensure the work continued.

She was the picture of a deacon – persistent, leading others into service, and calling on the wider Church with a prophetic voice when support was needed.

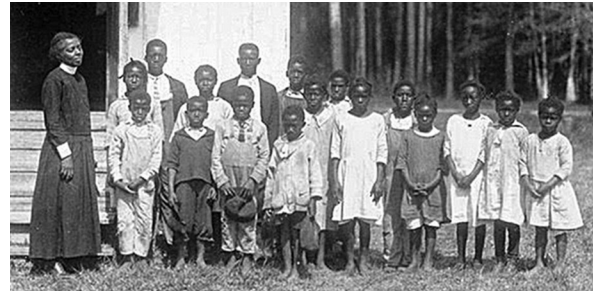
I was lucky enough to visit her mission church, The Church of the Good Shepherd, in 2018 along with the Presiding Bishop. I got there early and while I waited for others to arrive I was able to quietly walk the church grounds and meditate on her life, work, and legacy to deacons – and to myself.

As I walked in the chilly January sunshine under the moss-draped oaks, I realized how grateful I was. Grateful for my call. Grateful for the diaconal saints who had gone before me. Grateful for the Church who was starting to recognize the importance of diakonia and deacons. Grateful for the life of a person who was born not far from the birthplaces of my ancestors but into such different and difficult circumstances. A person, however, who armed with an awareness and love of Christ, refused to allow the sin of racism to stand between her community and knowledge. A person who understood that that sin stained all it touched... no matter their race or their title in the Church.

I am still grateful for Deacon Anna Alexander and for all of you. Your work is necessary to the embodiment of Christ’s love on earth and the spiritual development of the Church.

Thank you.

Carole [president@episcopaldeacons.org](mailto:president@episcopaldeacons.org)



The Feast Day of Deacon Anna Alexander is September 24.

To learn more about her and other deaconesses, visit [www.fundfordiaconate.org/deaconesses](http://www.fundfordiaconate.org/deaconesses)

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# Training to end stigmas around mental health

May is National Mental Health Month. I know you're reading this well past May, but that is when I'm writing, and this topic is weighing heavily on my mind. In the church, we sometimes transfer feast days to the subsequent Sunday. If it feels better, I'm transferring Mental Health Month to August.

Two incidents have caused me to think about this. The first involves my adult daughter. She has a diagnosis of bipolar disorder, or perhaps schizophrenia. The diagnosis has changed over the four years since her initial diagnosis in 2018. From December 2018 through September 2021, she was hospitalized over a dozen times, ranging in time from five days to two months. Most often, she was released earlier than she was stable, because she was not deemed at risk to her own safety or the safety of others. It was exhausting for us as parents, and certainly for her. Since September 2021 she's been very stable, with no hospitalizations, and she's been very pleasant to be around.

Recently, she had a medical issue that resulted in a trip to urgent care. The receptionist expressed concern, and the nurse expressed concern. The doctor however, came in and in less than 5 minutes explained that this should be fine, and she should follow up with her primary care doctor if she wasn't better in a week. My husband and I were puzzled at his apparent dismissal.

The next day, I read the online notes for the appointment. Without discussing this with us, he wrote in the notes that the "patient's psychiatric history likely contributing to patient claiming..." He attributed her very real physical symptoms to a psychiatric history, and dismissed her figuratively and literally. She is not currently symptomatic, and we know what symptoms stem from the psychiatric history. I have never experienced that level of stigmatization, and to think it happened with a doctor.

Also this week, a former colleague has taken a 3 month leave of absence for a mental health crisis. They questioned what information to share with the congregation, and decided to share much of their story. Given the stigmas which are prevalent, that is a brave thing to do.

I mention all of this because Mental Health Matters. It is in every congregation, and probably in every family. A General Convention Task Force on Mental Health is hoping to train clergy in Mental Health First Aid, beginning in the fall. Please let me know if you're interested in that training.



**Deacon Carter Hawley,  
Executive Director**

May, 2023

## Coming Events

**"Gather at the River" DOTAC Conference**  
August 14 - 18, Minneapolis, Minnesota  
(*Diakonia of the Americas and Caribbean*)  
[dotac.diakonia-world.org](http://dotac.diakonia-world.org)

**AED's Life & Work of Deacons Conference**  
Oct 13 & 14, virtual  
[episcopaldeacons.org/events](http://episcopaldeacons.org/events)

**SAVE THE DATE**

**Anglican Deacons Canada's 2024 Conference**  
June 13-16, 2024, Sorrento Centre,  
British Columbia  
[anglicandeacons.ca](http://anglicandeacons.ca)



### Deacon video interviews on AED's YouTube channel

Deacons share their stories, joys and challenges in ministry. Includes balancing family, career and ministry; seeing God in their work; creating new ministries and more. [www.episcopaldeacons.org/deacon-videos](http://www.episcopaldeacons.org/deacon-videos). *New videos are scheduled to be added after Diakoneo goes to press.*

USA active deacons: 2,113  
USA retired deacons: 1,044  
USA in formation: 200

USA members: 724  
Canadian members: 97  
Member dioceses: 81

*As of May 2023*

### Stay up-to-date

Sign up for AED's monthly newsletter. Follow the link on our homepage at [www.episcopaldeacons.org](http://www.episcopaldeacons.org).

### Write for AED and *Diakoneo* magazine!

We're seeking articles for publication about the life, ministry, and experiences of vocational deacons and those in formation. Share your passion with the deacon community.

Contact [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org) or complete our Google Form at [www.episcopaldeacons.org](http://www.episcopaldeacons.org), under Publications>Diakoneo.

Is your AED membership expiring soon? Check your status at [membership@episcopaldeacons.org](mailto:membership@episcopaldeacons.org).

the audience of public discourse is huge. As a writer for the outside world, I can't assume any knowledge at all of church history, theology or liturgy and music; I can't even assume knowledge of a common text. In the usual Episcopal service such as Rite I and II, there will be at least a Gospel reading, and if the lector and deacon do their work well, readings that are clear and easy to follow.

That security and comfort, that ability to refer to texts recently heard does not exist in the world of the print columnist. For one thing, there are no additional readings or lectors, and copyright can make large quotations difficult, especially when copyright law tightens. Besides, big blocks of quotes are deadly to the reader in a newspaper. They just don't work.

Writers in the very public world of the media have to assume both potential hostility and lack of Biblical knowledge on their readers' part. I used the word "lector" above, a word I would avoid in my newspaper column. I'd simply say "reader" rather than use a Latin cognate. That seems obvious but when a priest can call me out for referring to Richard Hooker and the via media in a sermon (as has happened to me), you can see the problem. And as deacons, we

answer—in our preaching—to our bishops. In the case of the media, the creation of an audience one can't really know and the fact that many newspapers are for-profit entities, means an even more delicate balance. There may be no such thing as bad publicity for celebrities but editors may take a more conservative stance.

Being a deacon with no home parish forces me to write as engagingly as I can. Preachers in church have a captive audience they know well. Writers outside the walls of the church do not, at least not in shorter forms. I love advice columnists (I always know I could give better advice than they do, darn it!) but there is one columnist I do not read. Their texts get, well, long-winded and in the famous/infamous lexicon of the internet, TLDR; (Too Long, Didn't Read). Brevity is key in the world of public discourse and the church without walls.

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*Deacon Keith serves as non-parochial clergy in the Diocese of Olympia. A retired professor of English at the University of Louisiana at Lafayette, Keith is a writer, musician, and artist. Copyright Keith Dorwick, 2023*



### Bexley Seabury Pathways

- **Mentoring Deacons** with Geri Swanson  
Sept. 17-Oct. 15, 2023
- **Growing Relational Ministries for Deacons** with Elizabeth Mae "Liz" Magill  
Oct .8-Nov. 4, 2023

[bexleyseabury.pathwright.com/library/](http://bexleyseabury.pathwright.com/library/)

**Episco-Pols** - A public policy podcast, exploring critical issues in federal legislation and policy, best practices for advocacy, and more. From the Episcopal Public Policy Network. [shorturl.at/IDP36](http://shorturl.at/IDP36)

### Lifelong Learning at VTS

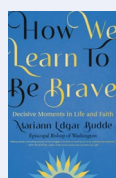
Learn at your own pace with on-demand courses on Teachable. Includes: The Theology of 'being with' each other, God in Digital Formats; etc. [lifelonglearningvts.teachable.com](http://lifelonglearningvts.teachable.com).

**Historic Deacons** from Forward Movement's Lesser Feasts & Fasts. [www.prayer.forwardmovement.org/calendar](http://www.prayer.forwardmovement.org/calendar)

### Adeline Blanchard Tyler: The First Episcopal Deaconess

A video prepared for Episcopal Women's History Project, by Deacon Daphne B Noyes. [youtu.be/L\\_JyvKDMQuU](https://youtu.be/L_JyvKDMQuU)

### BOOKS



#### How we learn to be brave: Decisive moments in life and faith

By Mariann Edgar Budde, Bishop of the Diocese of Washington, D.C.  
Penguin Random House and Amazon

### The Book of Common Prayer: Spanish and French translations

[www.episcopaldeacons.org/liturgy](http://www.episcopaldeacons.org/liturgy).

### LET US PRAY

May the Creator create through you.  
May the Incarnation be embodied in you.  
May the Spirit inspire you  
that your ministry might be  
a vocation of justice and compassion,  
that your life might be  
a calling toward beauty and depth.

By Ted Dodd, DOTAC President. [dotac.diakonia-world.org](http://dotac.diakonia-world.org)

Additional opportunities on our website under Resources/Practical Training

# Bilingual Services | Servicios Bilingües

## A MERGING OF CULTURES AND LANGUAGES

Lynette Poulton Kamakura, May, 2023

Church communities that regularly worship at separate services periodically come together in bilingual services. These special events can be celebratory occasions, combining the music and liturgies of various communities into a single, joyous whole. However, as those who have organized such celebrations can attest, these services can also be complicated, and can pose particular challenges to congregations. What follows are helpful hints for planning and celebrating bilingual services. Drawn from years as participant and preacher in bilingual contexts, they are shared in the hope that, as we expand our boundaries to include various languages in our worship, we will do so in a way that increases joy.

### **It's not one service in two languages, but two services merged into one**

Each service within a congregation develops its own personality. When bringing together groups accustomed to worshiping in different languages, we are not simply translating the words of one service into another language. We are merging two ways of doing things. In doing so, it is important to honor and include aspects of each congregation's practices, to bring some of the familiar into this new worship experience. What to include depends very much on what is important to your congregations. From carrying a banner with the Virgin of Guadalupe to using familiar instruments, try to include the known in the midst of the new.

### **Start with Welcome**

Greeters and ushers should be prepared to welcome attendees who speak both languages. This can be done with bilingual individuals, if a congregation is so blessed, or by having one or more speakers of each language available to answer basic questions. "The nursery is down the hall." "The seats in the front are reserved for the confirmands." Greeters don't have to be masters in both languages, but should be able to handle basic questions, to make all welcome.

### **The bulletin: in both languages, preferably side-by-side**

Yes, it's more complicated. Yes, it's more paper. Yes, it's worth it to print everything in both languages. It is incredibly easy to get lost, even in a familiar service, when you only have one language in front of you and the person speaking is saying something else. Having a side-by-side version of the bulletin allows participants to follow along, regardless of the language the speaker uses, to explore the written text when the oral version is not accessible to them. Use bold for the text spoken by the congregation, so that they know when and in what language(s) they are invited to speak. We want participation by all, and should do what we can to make it easier.

### **Keep the music familiar**

Bilingual services often contain beautiful arrangements of hymns in two languages, frequently alternating with each verse. After seeing congregants sit in silence, not knowing how to approach these unfamiliar tunes, I've learned that these bilingual pieces should be saved for the anthems, sung by people who have had an opportunity to practice.

For congregational singing, choose songs that are familiar, that participants know and will sing with enthusiasm. Sing the processional hymn in English, the recessional in Spanish (or vice versa). Sing the

Gloria in English, the Sanctus in French. Include familiar selections from both languages, encouraging congregants to sing out the ones they know, and to feel more comfortable joining in on the unfamiliar tunes as their tentative vocal offerings blend with the joyous sounds from those familiar with the songs.

Choose your instruments carefully, with an eye to inclusion. Bilingual services are the time to use familiar instruments. The goal is to encourage all to participate.

### **Merge, combine; limit repeats**

One of the downfalls of many bilingual services is that, in an effort to be inclusive, much is repeated in both languages, making the service very long. It is not necessary to have every word spoken in both languages, particularly if the order of service provides the text. Have the first reading in English only, and the second in Russian. The Psalm and Prayers of the People can be prayed by the congregation alternating languages by verse. If the Gospel text is relatively short, proclaim it in both languages. If it is longer, divide it in two, switching from one language to the other. Allow the language to flow back-and-forth during the Eucharistic prayer, creating a seamless whole. For familiar elements, such as the confession, the Lord's prayer, and the post-communion prayer, invite participants to say these simultaneously, in the language of their choosing.

Some items need to be in both languages, including the sermon and announcements. The person speaking should be comfortable with the language used. Preaching bilingual sermons is a topic for another article altogether, but a few hints follow. Check the length. A sermon in two languages takes longer than just doubling the length of one version. If using an interpreter, provide a copy of the sermon in advance. Even a fluent speaker may not be familiar with Biblical terms and may need to research them. Finally, make sure that the speaker(s) can be heard. It is common to speak at different sound and tone levels in different languages, so do sound checks in both languages.

### **Provide cues throughout the service**

When we hold bilingual services, we need to remember that no matter what we do, congregants will be facing something different, not what they usually experience on a Sunday. So, it is incumbent upon us to give them cues on how to proceed, to encourage participation and inclusion. Remember, whatever you do will be new to someone!

### **Expect criticism and lean into joy**

Whenever we do something different, someone will be uncomfortable—and will let you know. Someone won't like the music. Someone will find the service too long. Listen for lessons to be learned, but don't let the negatives stop you. Combining communities, opening our eyes to new and different ways of worshiping are hard work, but can bring increased understanding, new connections, and most of all, joy.

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*Lynette is a postulant for the vocational diaconate in the Diocese of Olympia. She's retired from the Foreign Service, where she lived and worshiped in Latin America, Africa, Europe and North America. She is currently assigned to St. Luke/San Lucas Episcopal Church in Vancouver, Washington, where she participates in Spanish, English and bilingual services.*

# THANK YOU

## for ADVANCING THE DIACONATE

*Over the past three years, the Association for Episcopal Deacons and The Fund for the Diaconate have asked you to help us **Sustain, Empower and Transform the Diaconate** – and YOU have responded!*

*As we near the end of our joint campaign, we want to share what you have helped us accomplish, and what we are looking ahead to in the future.*

AED has added 421 memberships over the course of the campaign. These members help us expand and enhance programming for deacons. Over a dozen people who are known to us (and countless others to be known in the decades ahead) have named The Fund in their wills, ensuring that they will be there to help deacons in need of sustaining, medical and emergency grants in the years ahead. We have listened and learned what deacons at all stages of their ministries need most, and we have responded with enhanced scholarship offerings and grants that target these essential needs.

Perhaps, most importantly, both organizations have worked together to ensure that we are reaching deacons at every stage of their ministries – from formation through retirement. We have increased the recognition of the diaconate among clergy and lay leaders in The Episcopal Church. One fruit of our collaboration is a series of 18 video interviews with deacons sharing their ministries that has garnered 1,100 views and increased the visibility of the varied ways in which deacons are living out their ministry in the world. Already being used in discernment, we can only imagine how many will be inspired to explore a call because of this series and this campaign.

While the campaign is ending, the work continues. We ask that you maintain your AED membership and make a planned gift to The Fund. We've included the campaign prayer, which has been offered at every meeting. We aim to "provide the foundation and means to equip the deacons of your Church, fulfilling your mission in the world and providing witness to your love." Please pray it with us as we continue to support the Diaconate in the years to come.

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Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace and care, we humbly pray, to all who are called to be deacons in your Church; fill them with your truth, clothe them with holiness of life, and inspire your people to raise up support of the Association for Episcopal Deacons and The Fund for the Diaconate of The Episcopal Church so they may provide the foundation and means to equip the deacons of your Church, fulfilling your mission in the world and providing witness to your love; to the glory of your Name and for the benefit of your holy Church; through Jesus Christ our Lord. Amen.

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[www.episcopaldeacons.org](http://www.episcopaldeacons.org) | [www.fundfordiaconate.org](http://www.fundfordiaconate.org)

“Two men sit at a table, men like any other...One man is a prisoner, chained to the table. The other man is free. One is a Muslim, the other a Christian. The conversation is animated and light. They listen, laugh, reminisce... Before them is a feast from the vending machines... Each man offers a short blessing for the food and for the other.”



# Visiting men on Death Row

Deacon Josh Butler

May, 2023

*From a 2018 sermon about how I started visiting men on Death Row.*

I was at a church conference 18 years ago. A Catholic priest, Father Neil Kookoothe, was the presenter. I knew him by reputation as an advocate for men on death row but I was only vaguely interested, there were no other presentations I had any interest in so I was there I was. Father Neil was encouraging people to write to men on death row. I sat in the back row, next to the wall, and I thought about this and I thought about that ... I wished I had a newspaper and thought I might go out and buy one ... I was most certainly not thinking about prisoners ... much less that I should write to prisoners.

Then I heard Father Neil say, “There is one prisoner, a man on death row, and no one has been able to sustain a correspondence with him.”

I don't know how it happened but the next thing I knew, I was standing up in the back row calling out, “I'll write to him! I'll write to him!”

I was like a kid at a sandlot baseball game, “Pick me! Pick me!”

I've been writing to Mike for 17 years. There are moments when the sailing is smooth and the letters flow. But, honestly, it's often a chore. Still, I made the promise ... not just to Father Neil, but to Mike, that I

would remain a faithful correspondent. And I have.

Implicit in a promise to write letters is the certainty that you will be drawn into the life of another. I understand boundaries but I also understand the responsibilities that go with caring for one who is, most certainly, one of the very least among God's children. I write a letter ... send him a sawbuck to buy something ... go visit him ... write to his kids ... talk to his lawyer ... Maybe I don't understand boundaries after all but I am well repaid for whatever I can do for Mike ... and for others.

The kind of promise I made when I said, “I'll write to him!” is known as a rash boon. The rash boon is common in folklore and Arthurian literature such as *The Mabinogion* and in the tale of Sir Gawain and the Green Knight. It's like this: When someone too hastily promises to fulfill a request without knowing exactly what that request is or what might ultimately be entailed... that's a rash boon.

Writing to Mike was a Rash Boon for sure ... a rash boon because I didn't know going in what would be required of me ... “Pick me! Pick me!”

## REFLECTIONS *from Deacon Josh's sermons & newsletter articles*

I asked the prisoner, “Anyone else visit you?” He replied, “Well, there's some preachers come to talk Bible with me. I hear 'em out and they might bring me coffee and a donut but I won't let 'em save me.” I asked, “You're just set against being saved?” Billy drank the coffee and ate the donut. “Oh, I been saved many a time but once you been saved, those preachers figure their work's done and never come back to just visit. Deacon, you can read me some Bible if you want, but these days I need visiting more than I need saving.” 3-21-18

The usual rigamarole... empty pockets, 20 questions, show ID... then into the prisoner visiting area to see Mike. Prisoners cannot leave their chair so I went to the vending machine to peruse the wilting ham sandwiches, sawdust

cookies and limp chips. The woman ahead of me tried for the chips but her card was woefully underfunded. I watched her walk away. I bought the chips, palmed the bag and sauntered nonchalantly to where she sat. It's strictly forbidden, but I pulled it off... I passed the chips to her prisoner. I returned to Mike. He smiled and said, “Very smooth!” 6-19-19

Visiting a prisoner, I'm in the vending machine line. A lady is on her knees before the machine. She stands, inserts dollar bills, and the machine gives food. My turn. I feed dollar bills. She's still there, looking skeptical. My bills are rejected. She says, “Them's old bills. I got new ones.” I trade for crisp bills and survey the cuisine. She says, “Don't get egg salad or tuna. Past their date.” I thank her and complete my purchase.

She wasn't praying, but looking up at the sell-by dates on the bottom of the packages. I learn every day. *Sermon 10-17-21*

I tend to men on death row. This has been a ministry for me for more than 20 years. One of the men I've visited and looked after is Mike. Mike had his death sentence vacated... commuted because of prosecutorial misconduct. This was ten years ago. Mike has a few more years to serve, then they will set him free, whatever that might mean for him... 40 years of prison, limited powers of reasoning or judgment... no job skill of any kind... the prison is training Mike in janitorial work but Mike cannot read the labels on the cleaning products. It is beyond me... all of it... I can only do my best... and trust in God. *Sermon 2-5-23*

*Deacon Josh serves at Church of the Epiphany, Euclid, OH, in the Diocese of Ohio. He's a retired private investigator and former police officer. His prison visits began in Mansfield, then in Youngstown after Death Row was relocated to the Ohio State Penitentiary. Josh's in-person visits ended with Covid; he expects them to resume soon, and continues to write, call and advocate.*

# The failure of old understandings and the return to foundational texts

Deacon Clelia Pinza-Garrity, LCSW

March 2023

*"...I am convinced that if the community of faith loses touch with its Scriptures, it loses its identity...when the Word is no longer proclaimed, taught, and heard individual Christians and churches have no basis for making ethical decisions and thus stand mute in the face of pressing problems in the church and society." \**

In these past six years I have devoted hour upon hour in search of and then reading, or listening to, literature and scholarship that pertains to the phenomenon of forced migration in the 20th and 21st century. Specifically, what are the etiologies of the ever-growing mass of people moving from one place to another and how has our global community responded to those who seek asylum from terrorism and other forms of oppression?

Pondering the phenomenon of forced migration has taken me down several additional paths of investigation. What is true humanitarian aid? How can the immigration system in the US be better organized? Who should we partner with to ensure a global system of asylum that is realistic as the numbers of forced refugees skyrockets?

But the one question that has become a driving force in my studies, conversations, prayers, and reflections is: What is the theology and praxis of forced migration in the Episcopal Church? Both at the local and the national levels.

Specifically, are we as Christians living into God's divine instructions to Moses on Mt. Sinai when he said, *"Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy... When an alien lives with you in your land, do not mistreat him. The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am Yahweh your God."* (Leviticus 19:1-3; 33-34)

*"You shall be holy, for I your God am holy."* God is not content to limit holiness to himself. God instructs us that we are expected to be holy as well, a people consecrated, sanctified, and hallowed. Biblical theologian Walter Brueggemann has called this the "obligation tradition," where *"the purpose of Israel's life is to host the holiness of Yahweh."* (Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress Press, 199, 428).

*"Holiness is meant to be something contagious, something which gets inside us and changes us forever. Hosting divine holiness means more than maintaining ritual purity or devotional piety. It means embodying justice and peace as well, uncontaminated by the dehumanizing, violent and oppressive practices of the dominant culture. Such holiness requires the consecration and dedication of every aspect of life to the will and purpose of God."* (Jim Friedrich, *The Religious Imager*, February 16, 2016)

As a holy people who diligently and continually struggle to maintain firm footing as Christ's disciples amidst the chaos of a confusing, divisive, and complex global society, are we succeeding? Are we succeeding in keeping ourselves separate from the dehumanizing, violent, and oppressive practices of the dominant culture and maintaining our connection with Scripture as our basis for making ethical decisions? Are we as the Episcopal Church weathering the storm of uncertainty and doubt as we struggle to sort through the political in an effort to find the holy; or have we lost touch with Scripture and therefore lost our moral compass as God's holy people?

Where do we stand on the challenge of forced migration? Are we comfortable with and committed to a role of advocacy, compassion, and welcoming the forced migrant, loving them as Jesus loved us? Loving them as our ourselves? Loving them as our neighbor?

As the global challenge of forced migration becomes increasingly grim and disheartening these questions become increasingly relevant to our call to be a holy people. Optimistic and humane treaties, such as the 1948 Universal Declaration of Human Rights and the 1951 Refugee Convention, that emerged as a result of the First and Second World Wars and more recently the Global Compact for Safe, Orderly, and Regular Migration, have in reality become obsolete in their vision of equal human rights for all and freedom of movement for the politically oppressed. Each day borders are closing and those who flee are violently and frequently inhumanely rejected and placed in alternative living situations such as primitive and overcrowded refugee camps that all too frequently become permanent homes.

In 2016 the UN General Assembly Declaration endorsed a set of commitments that apply to both forced refugees and economic migrants. The Declaration includes a commitment to protect the human rights and fundamental freedoms of all persons, in transit and upon arrival, and to give primary consideration at all times to the best interests of the child. The United States is a signatory to that declaration.

In 2018 the General Convention of the Episcopal Church approved Resolution 2018-D009 which sets forth many principles that address human migration. Among them: We stress the importance of demonstrating hospitality and welcome as Christian values at the local level, preaching hospitality and positive storytelling to overcome xenophobia, and we insist that the United States of America and other powerful, wealthy nations, and all nations to the best of their ability, contribute to resettlement, establish and maintain safe and orderly humanitarian protections for refugees, internally displaced persons, and other migrants seeking long-term solutions and safety.

Are we aware of these commitments?

Living into our divine holiness by observing the great commandments put forth in Scripture must remain the center of our moral compass as we strive to be a holy people, advocating and participating in the repair, restoration, and healing of forced migrants and the institutions, and systems which they must traverse as they seek welcome and safety.

Our "obligation tradition" demands that we continually ask ourselves a key question: How can we use our insights, assets, and relationships for the sake of justice-making and healing? How can we remain in touch with Scripture in order to maintain our moral and holy identity? How does our holiness invite us to embrace the most vulnerable people in our communities as beloved neighbors? How do we dedicate every aspect of our life to the will and purpose of God?

\*M. Thomas Norwood, Jr. *A Study of the Call of God in Genesis*. Pittsburgh: The Kerygma Program, 1988

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*Deacon Clelia serves as the Associate for Community Engagement and Pastoral Care at St. Simon's on the Sound Church in Ft. Walton Beach, FL, Diocese of the Central Gulf Coast. She is also the Diocesan Missioner for Global Refugee Ministries, and a diocesan Global Mission Advocate.*



# WHY I SERVE: Light through a diocesan window



**Deacon Daniel McMillan**

February, 2023

*Reprinted with permission*

There is a nice breeze that gently blows through the downstairs window at the Diocesan Offices, but there is also a pillar made of jagged and pock-marked cinder blocks, symbols that I find best describe my work. I am the downstairs receptionist for the Episcopal Diocese of San Diego's Offices and the front line for anyone interacting with our office.

My primary responsibility is to help field calls and help people reach the person they need, but a large portion of my work is with the people we serve on the street. I expected the business calls; what I did not expect were the calls from people in "particular" hotel rooms, or from the streets, or in RVs somewhere, asking if the diocese can spare three hundred dollars. "Just this one time! You're a church, right? I'll pay you back next week when I get paid..." I know these calls are scams, but they are impossible to ignore. Like the pock-marked pillar outside my window, they shattered my once-held idealist views about working at the diocese. (As if the Diocesan Offices were an ivory tower). I now know that the Diocesan Offices are as much a part of the Church, serving in the mud and muck that is a piece of all our lives, as any other congregation in the diocese.

But there are other calls too. Calls that are urgent and often times frantic—people searching for loved ones who had suddenly disappeared who they believed had unraveled through drugs.

One man called looking for his son. He then shared with me his anxiety and deep worry. His son had run away from home and had not been seen or heard from in months. The voice was desperate. I remember imagining the pain this man was feeling. I also felt powerless listening to someone in pain and unable to help. All I could do was listen, to feel with them, to pray for them.

Then there are many untold stories that break my heart when hearing them directly.

Leticia is a homeless woman who sometimes comes to the Diocesan Offices to use the phone. When she calls her parents, it sounds like another person. She sounds like a little girl. Leticia is in her mid-fifties!

Many times, while I sit nearby, I hear this 'little girl' begging her mother to come pick her up so she can get a shower and some food. But this little girl, in her fifties, lives a fair distance away from her parents. When she hangs up, a long silence ensues.

From my window, I often see the marks that living outdoors can leave. Working with the homeless at the diocese has opened my eyes to the violence I do not personally know but that I see in the people I serve. I see it in the way women physically distance themselves from the men. I know now that they likely hold a trauma-informed hurt from other men on the street. When I see this, it makes my heart sink.

But there is hope.

People will surprise you with their buoyancy and resilience. The other day an older woman named Nancy came to the diocese to use the phone, and she was beaming. She had been living on the streets but had recently moved into a home. She was beaming. Through her smile, she told me how grateful she was that the diocese reached out to people in her situation before diving into how different having a home is from living on the streets. It put her in a completely different space inside and out. It was like her body and soul reconciled. She thanked me for using the phone and looked me right in the eye. It was the sincerest expression of gratitude I've felt in a long time. Now I was beaming.

Through my job as a receptionist at the diocese, I see the spark, the light in the unsheltered. I see it in their eyes and their heart. Being a receptionist for the Episcopal Diocese of San Diego's office allows me to witness the work of Jesus Christ in people. For me, it's a hopeful and powerful reminder of Christ's unending love for us all.

The breeze from my window is nice, but I love the roughness of my pillar too.

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*Deacon Daniel serves in the Diocese of San Diego and works as the receptionist in the Diocesan Offices.*



## **UPDATE: Episcopal Prison Ministry Conference**

In May, our cover article featured the Episcopal Prison Ministry Community. It included their plans for a Prison Ministry Conference this Fall, near Jacksonville, FL, and a followup article in this issue of *Diakoneo*. Unfortunately, due to the uncertainty in the Diocese of Florida, they've decided not to move forward with the Conference this year.

# Becoming the Beloved Community by following the ways of Jesus

Dana Lewis-Ambrose  
May, 2023

The Episcopal Church has been agitating for some time now, against the various forms of societal injustice and racial discrimination or segregation. These efforts have been re-energized within the last couple of years, by re-focusing its commitment to follow Jesus: Turn, Learn, Pray, Worship, Bless, Go, Rest<sup>1</sup>.

When it comes to societal injustices, the writer, James Cone affirms that the gospel is God's message of liberation in a tortured world. Cone did not dismiss the transcendent reality of the gospel "that lifts our spirits to a world far removed from the suffering of this one"<sup>2</sup>. In fact, what is central to Cone's gospel is that God has turned the cross, from being a symbol of death and defeat, into "a sign of liberation and new life".

Cone later asks us to resist "spiritualizing" the cross as a substitutionary atonement that creates a withdrawn piety, making the cross irrelevant to societal injustice prevalent in the world<sup>3</sup>. Equally, Cone argues that "Jesus was crucified by the same principalities and powers that lynched colored people in America." And because "God was present with Jesus on the cross and thereby refused to let Satan and death have the last word...God was also present in every lynching...God transformed lynched black bodies into the re-crucified body of Christ"<sup>4</sup>.

Cone speaks of the "concrete signs of divine presence in the lives of the poor." Appropriately, he points out the "the liberating power of the black experience", and he does so, referring to the power of presence, as well as the relational power of God's presence at work in the world, drawing people to reconciliation and renewal<sup>5</sup>. After all, Cone makes the point that "blacks and whites are bound together in Christ by their brutal and beautiful encounter in this land, so that, what happened to blacks also happened to whites. In fact, when whites lynched blacks, they were literally and symbolically lynching themselves"<sup>6</sup>.

Indeed, Cone establishes that "we are faced with the challenge to take the crucified down from the cross"<sup>7</sup>. Surely, our God is present in the cross. Thus, when we encounter God's solidarity with the suffering in the cross, we also discover the beauty therein<sup>8</sup>.

Dr. Martin Luther King, Jr. maintained a similar stance, when he delivered his historic speech at the 11th Annual SCLC Convention, Atlanta, Georgia, on August 16, 1967. He did this by putting forward substantial points for us to ponder. Back then, Dr. King, Jr., was concerned about the civil rights movement and became the advocate seeking to improve options available for people of colored origins.

In his writings, King presents his thoughts, plans, and dreams for America's future, including the need for better jobs, higher wages, decent housing, and quality education<sup>9</sup>. And so, with a universal message of hope that continues to resonate, King demanded that there be an end to the suffering, indicating that humankind, for the first time, has the resources to eradicate poverty.

In another writing, called "An Experiment in Love", Dr. King stated that most protesters did not see their actions as one of nonviolence. Instead, they saw it as an expression of Christian love; the love inspired by Jesus Christ as he called upon men to love one another<sup>10</sup>. This is why those taking part in the boycott accepted the idea of doing so, because they had trusted their leaders. It was this trust that in turn led to them taking upon themselves, the approach of nonviolence, though the fundamental controlling ideal, was that of the love, taught by Christ.

And then, there is the third writer, Charles Taylor, whose viewpoints have served to solidify the positions of the previous two authors. Taylor did this by posing the question of what these changes would mean and of what, exactly. He queries what happens when a society in which it is virtually impossible not to believe in God becomes one in which faith, even for the staunchest believer, is only one human possibility among others<sup>11</sup>.

Precisely, Taylor examines the development in "Western Christendom" of those aspects of modernity which we call secular. What Taylor is in fact hinting at is not a single, continuous transformation, but a series of new departures, in which earlier forms of religious life have been dissolved or destabilized and new ones have been created.

*continued on page 11*

Collectively, these writers seem to be bringing into focus the unfortunate stance, taken by some individuals over the years, that if something is not affecting them, then there is no real need to be consumed by it. This may also translate into the church turning a blind eye to many of the societal injustices happening around it, thus adopting a mind-your-own-business approach, while sticking their heads in the sand.

All in all, there is that continuing multiplication of new opportunities: religious; spiritual; and anti-religious - which individuals and groups tend to embrace, when they want their lives to start making sense – thus giving shape to their spiritual hopes and aspirations. King hints to this when he speaks of that famous story of a juror who came to Jesus, when he wanted to know what he could do to be saved. Notably, King points out that Jesus did not get into what one should not do. Instead, Jesus realized something basic: that if a man lies, then he will steal - and if a man steals, then he will kill. So, instead of just getting bogged down on one thing, Jesus looked at him and said, “Nicodemus, you must be born again.”

By description, societal discrimination and racial segregation are grounded in the idea that one set of individuals is inherently superior to those of another kind, because of some presumed human traits, capacities, and/or differences. It is on this premise that these identified superiorities serve as guarantees to those individuals, who then believe that they should be privy to the advantages and opportunities, over other persons from other groups or walks of life.

Be not mistaken, these biases occur at all levels of society, including the church. One interesting point to take note of, would be if the average church congregation is truly representative of the community that it surrounds. Our churches must introspectively ask themselves some soul-searching questions: Who are the persons living in the communities within our church boundaries? Are these individuals coming to church? And if not, what factors may be deterring them from coming in?

In the same way, are there any disadvantaged communities surrounding the church community? And if they are, what are we as a church willing to do to serve those individuals? Is there not a need to seek out and find more balances in what we do as a religious community? Have we not neglected those who are suffering for far too long?

Overall, there are so many ways for our churches to be more intentional about how we impact our brothers and sisters, both

in and outside of Christ. There is nothing Christian about seeing wrong all around you and sitting idly by and doing nothing about it. The “Body of Christ” has become too self-preserving for way too long. There is therefore much need for the assembly to step outside of its comfort zones, by serving those at the fringes of our capitalist societies.

There is a bible verse that reads: “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor” (Leviticus 19:15<sup>12</sup>). May we remove the blindfolds that are on our faces and address the societal discrimination and racial discrimination that are within our midst.

“Let us not remain ignorant to those things, which are necessary to build up a common life. Let there be reconciliation upon the earth, and let it begin with each and every one of us”.

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*Dana Lewis-Ambrose is a student member of the Association for Episcopal Deacons and serves in the Diocese of the Virgin Islands.*

<sup>1</sup>The Episcopal Church. *The Way of Love is a way of life. Practices for a Jesus-Centered Life.* 2020. Retrieved on August 20, 2020, from <https://episcopalchurch.org/way-of-love>.

<sup>2</sup>James Cone, “Conclusion: Legacies of the Cross and the Lynching Tree” in *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), pp. 155.

<sup>3</sup>Ibid, 156.

<sup>4</sup>Ibid, 158.

<sup>5</sup>Ibid, 154.

<sup>6</sup>Ibid, 165.

<sup>7</sup>Ibid, 161.

<sup>8</sup>Ibid, 162.

<sup>9</sup>Martin Luther King, Jr. “Where Do We Go from Here?” in *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* (San Francisco: Harper, 1991 [1986]), pp. 245-252.

<sup>10</sup>Martin Luther King, Jr. “An Experiment in Love” in *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* (San Francisco: Harper, 1991 [1986]), pp. 16-20.

<sup>11</sup>Charles Taylor, “Conversions” in *A Secular Age* (Cambridge: Harvard University Press, 2007), pp. 728-772.

<sup>12</sup>Holy Bible, New International Version. Zondervan Publishing House, 1984.

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## AED CONNECTIONS

### AED WEBSITE

[www.episcopaldeacons.org](http://www.episcopaldeacons.org); Materials on events, discernment, formation, lifelong learning & more.

### E-NEWSLETTER

Sign up at [www.episcopaldeacons.org](http://www.episcopaldeacons.org)

### SOCIAL MEDIA

**YouTube:** Association for Episcopal Deacons

**Facebook:** Association for Episcopal Deacons; Young Episcopal Deacons; Archdeacon & Deacon Formation Leaders

### SUBMISSIONS

[communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org)

### MEMBERSHIP & DONATIONS

[www.episcopaldeacons.org](http://www.episcopaldeacons.org)

### GRANTS & PLANNED GIVING

[www.fundfordiaconate.org](http://www.fundfordiaconate.org)

### ANGLICAN DEACONS CANADA

[www.anglicandeacons.ca](http://www.anglicandeacons.ca)

### QUESTIONS / VOLUNTEER

[director@episcopaldeacons.org](mailto:director@episcopaldeacons.org) • 346-266-2577

# The Fund for the Diaconate

## Board Report | Spring 2023

**Deacon Keith McCoy, president**  
May, 2023

The board met at 815 Second Avenue, the headquarters of The Episcopal Church, May 9-10. Due to a resignation, Dn. Brian Nordwick was elected to serve as secretary for the rest of 2023, and Operations Manager Trish Stukbauer was elected to replace him as assistant secretary.

The Investment Committee reported on the RFP process for a new banking institution. After over twenty years with our current bank, and a two-year discussion of how our investments should reflect our values, the Fund issued a Request For Proposal last December. Seventeen packets were distributed, and eight institutions, plus our current bank, submitted proposals. After further discussion in committee and within the board, the list was narrowed to two, plus our current bank. Further interviews will be held and a final decision made at a special board meeting on June 13. (after Diakoneo goes to print)

The board met with: our auditors, for the first time since the pandemic; Katy Mears of ERD, about how the Fund could handle requests for emergency assistance from deacons; and Dn. Garth Howe, the Community/Cultural Liaison Officer of CPG, about further including deacons.

The Joint Development Task Force reported about their efforts to date, and the plans to wind up the "Advancing the Diaconate" campaign on June 30; plans were begun on approaching foundations for support. The Financial Literacy Task Force reported on their initial thoughts about how to help deacons handle their money more effectively.

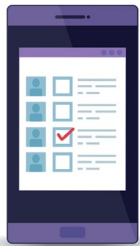
The board voted to approve putting various revisions to the Bylaws on the 2023 ballot. They also approved the F2022 audit. Dn. Theresa Lewallen, our grant administrator, presented 12 cases for renewed or new grants, which were approved, and 3 emergency and formation grants were confirmed.

The annual meeting of the membership will be held virtually on Monday, October 2 at 7 pm ET; instructions for attending will be sent to all deacons in August. The next regular board meeting will be October 17-18, 2023 in Manhattan.

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### Coming soon to all deacons

## Board Election | Aug. 14-Sep. 28



The Fund's 2023 election will include two parts:

1. Voting to elect three new board members
2. Voting on proposed Bylaws changes

The board nominees are Amy Bryan, Larry Green, Jack Karn and Fatima Yakubu-Madus.

Nominee bios, the proposed Bylaw changes, and election details are at [www.fundfordiaconate.org](http://www.fundfordiaconate.org), under About>Board.

**NOTE: This is not an AED election.**



The Fund assists deacons - working, retired, in formation or disabled - who have insufficient funds for their needs. [www.fundfordiaconate.org](http://www.fundfordiaconate.org).

## Grants & Awards

### GRANTS AVAILABLE

#### Deacons

- Regular Grants
- Emergency Grants

#### In Formation

- Diaconal Formation Grants

All applications and eligibility details are available at [www.fundfordiaconate.org/apply-for-aid](http://www.fundfordiaconate.org/apply-for-aid).

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

### HALLENBECK FELLOWSHIP AWARDS

These awards make it possible for deacons to attend conferences or other educational events related to the diaconate and/or The Episcopal Church.

## Leaving your legacy

### PLANNED GIVING

Did you know that you can help deacons and those in formation who may be in financial need by naming The Fund for the Diaconate as one of your retirement account beneficiaries. Or perhaps you'd like to name The Fund in your will, or trust.

Our website includes documents and videos to help explain the process and options. Visit [www.fundfordiaconate.org/planned-giving](http://www.fundfordiaconate.org/planned-giving).

## News



### EPISCOPAL DEACONESSES FEAST DAY - SEPTEMBER 22

General Convention 2022 passed a resolution authorizing this feast day, to recognize these trailblazing women. The Fund created a bulletin insert to celebrate them. Visit

[www.fundfordiaconate.org/deaconesses](http://www.fundfordiaconate.org/deaconesses)

### VIDEOS

Deacons discuss their call, ministry, challenges and joys. Visit [www.fundfordiaconate.org](http://www.fundfordiaconate.org), under About - Deacon videos.

### HISTORY BUFF?

Join The Fund's History & Archives Forum, open to all persons, ordained and lay, who are interested in the history of Episcopal deaconesses. Visit [www.fundfordiaconate.org](http://www.fundfordiaconate.org) or contact Trish Stukbauer at [manager@fundfordiaconate.org](mailto:manager@fundfordiaconate.org)

# Dear Archie,

## Dear Archie,

A parishioner came to me and confided that he had been diagnosed with a progressive disease that would eventually leave him dependent on others for care. He asked for my prayers but also asked that I not tell the rector.

I was a little shaken and surprised by that request and didn't think to ask why or do anything beyond assuring him he would be in my prayers.

I'm not comfortable keeping secrets from the rector but I want to respect his wishes and privacy. What should I do?

In a quandary,  
Torn Deacon

## Dear TD,

Pastoral care is full of hard choices and hard truths, isn't it?

It must have been quite a shock to receive this news from a parishioner who obviously trusts you. So don't beat yourself up about being too shook up in the moment to have a longer conversation with the parishioner.

Now that you've had a moment to reflect, however, you may want to see if he'd like to meet with you—maybe over coffee in a setting that can provide some privacy—and have a deeper conversation.

In that conversation, you may want to explore why he doesn't want you to share this news with the rector. For example, is he a leader in the parish and worried that will be taken from him or undermined? Does he simply feel closer to you for some reason? Perhaps he's still "trying out" the news on the people in his life and telling you seemed easier to start with.

Frankly, the reason is not as important as what you do now with the information.

First, you need to let him know that you support him and will honor his privacy. You should follow that, however, with the caveat that should he become incapacitated or in danger from your keeping this news confidential, you will have to share it.

Because the big issue here isn't whether you or he is keeping personal secrets from the rector, it is how to support a person who has just learned they have a life-threatening illness.

This is news they may need to sit with for a little bit and you should sit with them. Let them take the lead and offer help as they want it and as they ask for it.

Sometimes the help we need the most and that is the hardest to find is someone who is not personally affected and who can just sit with us.

You can be that person.

Archie

*"Archie" is Archdeacon Carole Maddux, Diocese of Atlanta and AED president. She was ordained in 2006 and has 11 years experience as an archdeacon. Answers are Carole's opinion only, based on personal experience, and do not necessarily reflect the opinions of either the Diocese of Atlanta or AED. She may not always know the answer but she's always up for a friendly conversation! Letters may be edited for brevity.*

"Archie" welcomes questions from anyone about the funny, frustrating and serious issues of being a deacon, or in formation. Send Dear Archie queries to [president@episcopaldeacons.org](mailto:president@episcopaldeacons.org).

## Young Deacons' Perspectives

SHARE YOUR THOUGHTS ON THE VOCATIONAL DIACONATE, MINISTRY, JOYS, CHALLENGES...

**Are you a deacon age 50 or younger?** Your experience is unique and valuable to all deacons, and those in formation. Here's your chance - share your thoughts in a short reflection, or longer if you like.

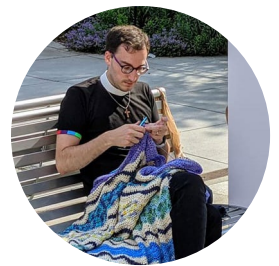
**What has been your biggest challenge as a young deacon? Your greatest joy?**

**What advice do you have for young adults in formation, or for deacon formation directors?**

**Where do you see God in your diaconal ministry?**

**Where do you find spiritual renewal and nourishment?**

**Something else on your mind? Let us know.**



How do you balance your responsibilities to family, career and service as a deacon?

We welcome your thoughts and reflections. Please reach out to [communications@episcopaldeacons.org](mailto:communications@episcopaldeacons.org).

## AED Board identifies goals to guide the next two years

1

Promote the critical need for the diaconate in The Episcopal Church to fulfill the mandate of Jesus to “love one another as I have loved you”.

2

Develop clear and comprehensive structures to implement the mission of AED, including its role as a major resource portal for all aspects of diaconal work.

3

Increase AED membership to 60% of ordained deacons.

### Former Presiding Bishop Katharine Jefferts Schori joins AED’s Board

The Association for Episcopal Deacons has announced that the Most Rev. Katharine Jefferts Schori has joined the Board of Directors, filling the bishop seat vacated in the fall of 2022 by the Rt. Rev. Rafael Morales. “Bishop Morales reluctantly decided to resign his seat last year due to increased responsibilities and needs in his diocese,” said the Rev. Carter Hawley, Executive Director of AED. The board and leadership considered bishops who might fill the vacant seat and help the association continue its mission of providing resources to recruit and select, form, deploy, supervise and support deacons across The Episcopal Church.

This spring, the Ven. Carole Maddux, President of the AED Board, contacted Bishop Jefferts Schori to discuss her willingness to be appointed to the board’s Bishop-member seat. “As a long-standing supporter of Episcopal Deacons and the diaconate, she graciously said yes and her appointment was approved by the AED board,” said Archdeacon Maddux. Bishop Jefferts Schori will complete the remaining two years of the three year term of service ending in fall of 2025. In addition to four staff officers, the AED Board of Directors is made up of seven deacons, three presbyters, one bishop, two laypersons, and liaisons representing deacons in the Anglican Church of Canada and The Fund for the Diaconate.

*“I do look forward to joining the Board for AED,” said Bishop Jefferts Schori, “and to learning more about the grass roots change agents in and around The Episcopal Church – otherwise known as deacons!”* Archdeacon Maddux also expressed her excitement about the appointment: “We look forward to welcoming Bishop Katharine as a member of the board and to the great work we can do together to support and advance the diaconate in The Episcopal Church. Our goals of promoting the missional need for the diaconate in The Episcopal Church, having a strong organization to aid success, and increasing AED membership will be greatly enhanced by Bishop Katharine’s guidance and support. I am thrilled that she accepted our invitation!”

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Bishop Jefferts Schori served as Presiding Bishop from 2006-2015. She has been vocal about the Church’s mission priorities, including issues of domestic poverty, climate change and care for the earth, as well as the ongoing need to contextualize the gospel.

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## In Memoriam

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

James L. Brown, 2/6/2023, Ohio, 1982  
Gregory J. Buffone, 4/23/2023, Texas, 2007  
Paul Robert Elder, 2/16/2023, Los Angeles, 2014  
Kenneth Earl Foster, 3/18/2023, Milwaukee, 2001  
Diane Herring, 6/2/2022, Wyoming, 2007  
Jack Lee Hoffer, 3/1/2023, Central Pennsylvania, 2007  
Leonard R. Howard, MD, 5/6/2023, Hawaii, 1993  
Barbara Ann Lewis, 3/23/2023, Nevada, 1997  
Thomas Hannan Luckey III, 12/20/2022, Northern Michigan, 1996  
Raymond William Perica, 3/2/2023, Central Florida, 2015

Edward Anthony Tatlian, 4/10/2023, Central Florida, 2016  
Alice C. Turner, 4/24/2023, Western New York, 1983  
Dianne Goodwin Warley, 5/5/2023, Connecticut, 2000

*Correction: In May, we mistakenly listed Fred Berger, Diocese of Iowa as deceased. The information we received was incorrect.*

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*Notices are listed as we receive them. Every effort has been made to provide accurate information and we regret any errors. Please send death notices to [membership@episcopaldeacons.org](mailto:membership@episcopaldeacons.org). Include the deacon’s name, date of death, diocese, and date of ordination.*

# To love and serve The Lord



In June, Deacon Stephen Bentley received the “Key to the City of Stockton” for his faithful service at HUB (Helping Urban Bicyclists). *Stephen in back, with Bishop David Rice and friends.*



The Venerable Mimsy Jones has retired as Archdeacon for the Diocese of West Tennessee. *Mimsy right, with Bishop Phoebe Roaf.*



Deacon Senitila McKinley talks about her work with children in literacy, founding the Seashore Family Literacy Center, where she sees God in her work, and more. Watch her interview on AED’s YouTube channel - search Association for Episcopal Deacons.

Deacon John Clark is working on a project in Belize for families with no electricity. Partnering with the Anglican Diocese of Belize, the Toledo Faith Outreach Christian Center of Belize and others, their goal is to provide two solar lights to 1,500 homes.

Archdeacon Brenda Gilbert created Barrier Breakers, a pilgrimage celebrating and amplifying the stories of historically black parishes in the Diocese of Western North Carolina. Visit [www.barrierbreakerspilgrimage.org](http://www.barrierbreakerspilgrimage.org).



## ON OUR WEBSITE

- **The history of the diaconate** - *under About / History*
- **Deacon sermons, books, theological papers, Diakoneo back issues, deacon blogs, Ormonde Plater’s archive** - *under Publications*
- **Events: AED’s, diocesan, provincial, international, ecumenical** - *under Events*
- **Discernment, formation, academics, diocesan processes, lifelong learning, advocacy, liturgy, specific ministries, deacon video interviews** - *under Resources*
- **Deacon compensation resolutions** - *under Resources / Diakonia & Deacon Supervision*

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**PLANNED GIVING** supports the life and work of deacons and those in formation. Visit The Fund for the Diaconate, our sister organization, for more information at [www.fundfordiaconate.org](http://www.fundfordiaconate.org).



The Association for Episcopal Deacons is a membership association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada. Our mission is to increase participation and involvement of all baptized persons in Christ’s diaconal ministry, especially by promoting and supporting the diaconate.

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## CONGRATULATIONS NEW DEACONS!



*Robin Smith, far left, with Bishop Rob Skirving and transitional deacons Tara Bartal, Tommy Drake, Lucas Crossland. 4/15/23. East Carolina.*



*Jane Carol Mary Kordeck Fanelli Miller Wilson, Daphne Patricia Roberts, Bishop-Elect Dr. Sally French, Bishop William Stokes, Matthew McDermott (transitional), Rocco Michaelangelo Sherman, Kevin Joel Thompson (transitional). 5/6/23. New Jersey.*



*Dave Barr, Bishop Dietsche, Elaine Murrell. 4/29/23. New York.*

2/12/23	Florida	Lawanda Williams
4/15/23	East Carolina	Robin Smith
4/29/23	New York	David Alexander Barr, Elaine Joelle Murrell
5/6/23	New Jersey	Daphne Patricia Roberts, Jane Carol Mary Kordeck Fanelli Miller Wilson, Rocco Michaelangelo Sherman
5/27/23	Georgia	Noelle Raiford



*Bishop Logue, Noelle Raiford. 5/27/23. Georgia.*

Please send ordination notices and photos to [membership@episcopaldeacons.org](mailto:membership@episcopaldeacons.org).