



BEYOND EMANCIPATION

Dn. Franklin M. Sterling
St. John's Church, Oakland, CA

Beyond Emancipation is an office within Alameda County's Department of Child and Family Services that is dedicated to serving foster children who have reached age 18 and have been "emancipated" from foster care. Alameda County California includes the cities of Oakland, Alameda, Berkeley, Hayward, Castro Valley and San Leandro; all are jurisdictions that have areas of impacted poverty, unemployment, homelessness, and high crimes rates, public schools in disarray and high populations of foster children. There are about 3600 foster children living in Alameda County at this time, but only about 250 live in county licensed single family foster homes.



Left to Right: Michelle Ziegmann, Cameron Ziegmann, Santiago, Bailey Ziegmann, Rosemary Bristow.

As a result of the critical need for additional foster families, Alameda County formed a partnership with churches in the impacted poverty areas to recruit and train volunteer families to become foster parents. The churches and the County established the Alameda County Faith Initiative which has grown to about 75 churches, temples, mosques, parishes and synagogues.

I was introduced to this program as a newly installed deacon at St John's early in 2008. I attended meetings of the Faith Advisory Council, the governing board of the partnership as a means of getting acquainted with the leaders of the faith communities in the impacted areas. I was quickly drawn into the lives and problems of our neighbors who were in need, and of the pastors, priests, rabbis and imams who were engaged in responding to the need of their people.

I found that I was warmly welcomed into the Faith Initiative and thus it was that St John's became the first and so far, the only Episcopal parish in this cooperative partnership. Subsequently, I invited representatives

from a mosque and Jehovah's Witnesses church to visit St John's and worship with us. We held an informational meeting between services on the need for foster parents and also for mentors.

Last spring, I was among representatives of faith communities who were invited to an emergency meeting at Beyond Emancipation. At the meeting, we were told that Alameda County had lost most of the state funding that had been provided in previous years for housing and support of emancipated young people who had been graduated from high school and were accepted at a college, or were already in college. Now the young people would be on their own to find housing and food during the summer.

In the previous years, funding had been available for the use of empty dorm rooms at Cal State East Bay, however now the faith community was being asked by Beyond Emancipation to find host families who would be willing to provide food and hous-

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Thoughts on Leaving General Convention

I've retreated to the safety and quiet of my room for prayers this afternoon. I've been thinking about all the postings that demand equality for deacons, all the thoughts about how we might be used in liturgy and, after at least a little time to think, I'd like to respond.

Deacons were respected and used well in General Convention liturgies. There was a different spirit, I believe, about our participation, and a genuine gratitude among liturgy planners for our competent presence here. Louise Thibodaux (Alabama) and Thalia Johnson (Michigan) helped coordinate Communion Stations daily. I briefed and debriefed with the liturgy team and oversaw prayer writing. So we did well -- glitches aside.

The Prayers of the People were done each day by a small group which included: Kit Tate from the Diocese of Southwest Florida; Margaret Trezevant from the Diocese of California; Cindy Fribourgh from the Diocese of Arkansas, and myself. We

received many comments of appreciation.

Joyce Hardy and Cindy Fribourgh went above and beyond at the booth. Joyce was particularly good at bringing anyone close to the booth in to take our deacon quiz and talk about the diaconate. I have just finished counting the slips from those who entered our drawing (for autographed copies of Ormonde's book "Deacons in the Liturgy") and have counted over 400 who took the quiz. They included all the ministers of the church, and they included individuals from different countries and continents. Joyce and Cindy did you proud, along with numerous other individuals who took their turn in the booth: Maureen Hagen, Aileen Aidnik, John Cummins, Louise Thibodaux, Rod Dugliss, Jim Visger, and others that I know I'm not remembering.

Over twenty deacons were deputies or alternates. And our senior deputy from Long Island, Betty Belasco, served when the Archbishop of Canterbury was here because I knew that Betty would not be overwhelmed, would serve us well, and wouldn't take any bull!

I think we have much to celebrate.

But I leave Convention with a heavy heart. When I wasn't doing what I'd been asked to do

by Convention staff, I was meeting with deacons over lunch or coffee. And I was walking the space and listening to conversations with the Prayers of the People in mind. This is what I know:

Those who attend Convention are those who have the time and money to do so.

Deacons voices (which means in many ways, those we serve) are not often among those that are heard in testimony in any of the legislative committees. Sisters and brothers in Christ, please work at the local level with your deputies and bishops. If we are not deputies and alternates, at least we can help speak to the issues, on a national level, around which we have knowledge and passion. Please keep yourselves educated on what is coming before the church.

Finally, it is clear that we are still very much a trickle down church at times like this. Simply the words used to describe decisions made in adopting the budget like: "We need to do things on a diocesan level instead of a national one," indicate to me that the church still doesn't understand

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A Transgender Perspective On General Convention

By Dn. Vicki Gray, Christ the Lord Church, Pinole, California.

CONCERNING EXPECTATIONS

Last year, before I journeyed to Canterbury for the Lambeth Conference, I wrote of my low expectations for that every-ten-year gathering of the Anglican Communion's bishops. Upon my return, I reported in sadness how it had lived down to my expectations.

In truth my expectations for the every-three-year General Convention of the Episcopal Church – our 76th – were not much higher. Indeed, given the tension and, among some, anger surrounding BO33, a 2006 resolution promising “restraint” on same-sex unions and the consecration of gay bishops, and the threats since by the Archbishop of Canterbury concerning our membership in the Anglican Communion, I was not the only one who feared an explosion of one sort or another this July in Anaheim.

That explosion never occurred. Instead, both the House of Deputies and House of Bishops passed by overwhelming majorities of two-to-one a positive, forward-looking resolution – DO25 – that allowed BO33 to fade into the mists of a fearful past, boldly stated the inclusive truth of the current consensus within the church, and charted a course for moving forward in continuing fealty to the Anglican Communion.

Against that background, the goals and expectations of the transgender community, of which I am a member, paled in comparison. As we gathered two blocks from Disneyland, we were probably not even on the horizon of most deputies and bishops. The hope of our nascent transgender organization – TransEpiscopal (www.blog.transepiscopal.com/) – was simple and modest. Of the four trans-specific resolutions originally submitted, our hope was that one would make it to the floor of the House of Deputies where discussion of it would lead to recognition of our existence and begin an education process around the issues that confront us on a daily basis.

Our little team of eight, embedded in the larger and very supportive Integrity team (www.integrityusa.org/), succeeded, however, beyond our wildest dreams.

What follows is my attempt to chronicle what happened and to describe my feelings as events unfolded and, now, in their warm afterglow.

PUTTING TOGETHER A TEAM AND A PROGRAM

This adventure started for us in the chill of February. Communicating through the spring by e-mail and conference calls, we tracked the several resolutions being submitted by dioceses and obtained the support of non-trans allies such as Sarah Lawton and Byron Rushing, coordinated our efforts with key LGBT advocacy groups such as Integrity and the Consultation (www.theconsultation.org/), produced a brochure to hand out at

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convention and elsewhere, raised money, divided up tasks at convention, and steered ourselves for the unknown.

And there was a lot that was unknown, for this would be the first time that there would be a visible, vocal transgender presence at a general convention. Would anyone notice? Would anyone care? Would there be a hostile backlash?

There were eight of us and we were, despite our common cause, amazingly diverse. We were five transwomen, two transmen, and a gay male ally; three priests, one deacon, and four lay people; and one of our number, Dee Tavalaro, a 19-year-old layman, would be the first trans deputy in the House of Deputies. We hailed, moreover, from every corner of the country – Massachusetts, Rhode Island, Connecticut, Maryland, Michigan, Wisconsin, and, yes, California – and spanned the age spectrum from nineteen to seventy.

We also brought to the task a variety of skills that included expertise with computers and audio/visual equipment, writing, editing (the New York Times no less), and labor organizing. Leadership flowed rather naturally to The Rev. Cameron Partridge, a Massachusetts priest, ably assisted by Donna Cartwright, the editor/organizer from Baltimore and The Rev. Michelle Hansen, a retired

priest from Connecticut. All three had been at earlier conventions and educated the rest of us on the ins and outs of the sometimes arcane legislative process. Cam and I had also shared the experience of Lambeth last year and, with Michelle, the Pacific School of Religion's Transgender Religious Summit in Berkeley the year before.

And so we left our homes and families, telling our friends: “I'm going to Disneyland!”

HITTING THE GROUND RUNNING

Our arrivals were only slightly staggered with all of us on the ground for the start of the convention. The only one to drive, I arrived about 7:00 p.m. on Tuesday, July 7, joining up with the others between an ongoing meeting of the National and International Affairs Committee (which had two of our resolutions) and a regular 10:00 p.m. meeting of the Integrity team. The latter, a Lambeth reunion of sorts, was followed by the first of a dozen or so meetings of our TransEpiscopal team.

At that first meeting, we divided assignments for testimony before the two committees that would be hearing our resolutions. The World Missions Committee would, we learned, consider our resolutions on Canon revisions opening up access to the ordination process to the transgendered (i.e., prohibiting exclusion on the basis of gender identity or expression)...and it would do so at 7:30 the next morning.

Getting back to my Travelodge room around midnight, I scribbled some notes on a yellow legal pad and, falling into a bed that would become familiar, enjoyed the sleep of exhaustion.

Four of us testified the next morning – Wednesday. It was the first act in a whirlwind of sixteen-hour days that soon became a blur – 7:00 a.m. committee meeting, bagel, 9:30 House of Deputies and House of Bishops meetings, Eucharist, a hot dog in the exhibit hall food court, 2:00 p.m. meetings of the two houses, 7:00 p.m. committee meeting, a veggie Panini at the Courtyard, 10:00 p.m. Integrity team meeting, 11:00 p.m. TransEpiscopal meeting to lay out plans for the next day. For Cameron, who also had responsibilities with Integrity and the Con-

(See “Transgender” on Page Four)

“Transgender” from Page Three)

sultation, whilst all the while blogging non-stop, the schedule was even more intense.

In the “breaks,” there were opportunities to lobby potential allies, to meet folks at the Integrity booth, to make new friends, and to just soak in the Spirit that permeated the place, the people, the proceedings. Whatever exhaustion had crept in evaporated in the growing exhilaration. Running into House of Deputies President Bonnie Anderson between meetings, I could honestly answer “Yes!” – to which I added a hug and a “Thank you” - when she asked “Are you having fun?”

And it soon became apparent that our decision to be in place for the start of convention was a wise one, for it was a very much front-loaded affair with regard to the resolutions we had put forward. Already the second morning, for example, we found ourselves testifying before the National and International Affairs Committee which had on its plate our resolutions on hate crimes and employment non-discrimination. The next mornings and evenings were devoted to following the discussion of the resolutions by the two committees.

Chaired by Bishop John Chane of Washington and including around the table familiar faces like Integrity’s Louie Crew and California’s Sarah Lawton and Bishop Marc Andrus, the National and International Affairs Committee seemed the more simpatico of the two groups. It was an impression reinforced by the nods and smiles that greeted our testimony. Despite a mild hiccup concerning the addition of “disability” to the list of protected classes in the resolutions under consideration and the perception of some that that might imply that LGBT people suffered from some disability, both resolutions passed with overwhelming majorities.

It was also clear that the World Missions Committee was an unlikely one to be asked to consider BO33 and our transgender resolutions. The rationale for the assignments seemed to be that BO33 related to relations with the Anglican Communion and that transgender issues related to BO33. That said, some members of the committee found their task awkward and unfamiliar and an early attempt was made to fob off our resolutions to the Commission on Canons...a move that would have been very understandable. The Chair, Gay Jennings, pointed out, however, that to do so would mean bumping our trans issues to the end of the line of a long list of issues facing Canons and losing

them in the rush of last minute business as they were in 2006. “We have been dealt these issues,” she insisted, “and it is up to us to deal with them.”

And deal with them they did...in a movingly thoughtful and spiritual manner. There was, to be sure, considerable misunderstanding about what it means to be transgendered and the difference between gender identity and sexual orientation. One bishop, for example, objected that there was no need for our resolution CO61, since “Sexual orientation is already in the canon.” In response, Ian Douglas gave one of the clearest explanations of the differences between identity and orientation, stressing the relational aspect of the latter. (Thanking him two days later, I added that even I, a transgendered person, had learned from what he said.)

Bottom line, the resolution passed 19-8 among the deputies, with the four bishops

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voting “No,” and, indeed, was strengthened by adding upfront words to the effect that all are welcome.

As our team drifted out into the hallway to take a celebratory breath and plan next steps, we were joined by the committee’s Michael Barlowe, tears behind his eyes, who spoke of how the Spirit had moved in the room we had just left. He then relayed a request from the chair for a list of authoritative definitions that could be handed out in the House of Deputies and a brief statement she could make in presenting the resolution to the House. We readily agreed to take on the task. In the course of the next hours, our Donna Cartwright obtained from Lisa Motet of the Washington office of the National Lesbian and Gay Task Force a list of definitions on NLGTF letterhead and Cameron Partridge produced the desired statement. With a helpful addition by Michael Barlowe, it was used by Gay Jennings in introducing the resolution.

Entering the third day, we had already exceeded our pre-conference goals – three resolutions would make it to the floor of the House of Deputies and two more, introduced by Dee Tavolaro, were wending their

way through the committees. The latter concerned non-discrimination in the hiring of lay employees and making ordination forms less gender particular. Time to take a deep breath, savor the moment, and prepare to track what we had wrought.

THE SPIRIT TAKES WING

Literally! Taking a seat for the first time in the visitors’ gallery of the House of Deputies, I was amazed by the solitary pigeon (aka dove) that hovered over the deputies, continuing to fly about the hall the next several days. And, it became clear, the Spirit was stirring not only above, but within the deputies.

First came the overwhelming 2-1 vote for DO25, the action on which then moved to the House of Bishops. Meanwhile those of us in TransEpiscopal awaited in tense anticipation for the introduction in the

House Deputies of our trans-specific resolutions, the first of which would be DO12 on hate crimes legislation. We waited and waited...and waited through the afternoon of Monday, July 13. Getting the impression that it would not be brought up till the next morning and hearing that the bishops were in the midst of the historic debate on DO25, Donna and I made our way upstairs to the House of Bishops...arriving just in time to hear the impassioned intervention of

Rochester’s Bishop Singh who spoke of how the church had been planted and prospered in India among the untouchables, the outcasts. Soon thereafter the vote began. Of all the votes, the one that rang clearest to my ears was the crisp, unwavering “Aye!” of the Presiding Bishop.

The deed was done, the final vote being 99-33. It was as if a festering boil had been lanced. One could feel the tension, the fear, the pain leave the room, leave the church. The doors opened and the people rushed out too, making their way – in silence – down the long, steep escalator. Bishop Steven Charleston and I shared a silent, smiling high five as he stepped onto its moving corrugated metal.

Making my own way down to the lobby, I made my way back to the House of Deputies, there to learn that our resolution DO12 on hate crimes and violence had made it to the floor and that Dee, Sarah Lawton, and Michael Barlowe had spoken movingly on behalf of it, as had several others. While the omens were good, the vote had been taken by orders and the results, therefore, would not be made known till the next morning.

Sarah, Michael, and other members of

the California delegation were in the midst of an impromptu celebration at the back of the hall. It was a moveable feast that made its way through the lobbies of the Convention Center and Hilton and up a freight elevator to Bishop Marc's seventh floor hospitality suite. From there I caught a glimpse in the distance of Disneyland and its Matterhorn – as close as I would get – as the celebrating gave way to planning the next day's and, indeed, the evening's legislative work.

. . . a special memory of a time and place in which our lives became more fully a part of the life of the church . . .

For my part, I had planned to leave first thing the next morning to begin my journey home by way of a visit with my mother-in-law in Ojai. I could not, however, leave without returning to the House of Deputies the next morning to learn the vote. DO12 passed overwhelmingly! The tears welled up. Getting up to leave, I was exchanging farewell hugs with my transgender sisters and brothers, when Dee and World Missions Chair Gay Jennings rushed from the floor to join us. Squeezing out a feeble "Thank You," I turned and walked through a now silent lobby and, stopping only long enough to share my joy with three new deacons, traced a well-worn path to the Travelodge...my car...and home

I was home a day on Friday when I got the telephoned news from Cam that the bishops had passed DO12 following what Episcopal Life called a "lively debate" – a debate that included supportive statements by Cam's Bishop Tom Shaw and my Bishop Marc Andrus.

At home I also learned that our resolutions on ENDA, on non-discrimination in the hiring of transgender lay employees, and on making church forms more trans-friendly had also been approved with flying colors. I learned, however, that there had been a long and contentious debate about changing Canon III concerning ordinations (our original CO61). The bishops could not bring themselves to add gender identity or expression to the list of classes that could not be excluded from the ordination process. Instead, by a very split vote, they eliminated any mention of any specific group and bounced back to the World Missions Committee and thence to the House of Deputies a resolution that opened the ordination process to "all baptized Christians." With TranEpiscopal's support, that was voted down in the House of Deputies in the hope that three years

hence, after further education, we might succeed in getting "gender identity or expression" added explicitly to the canon.

Despite this last minute disappointment, we succeeded in getting four trans-important resolutions passed and the canon change is now on our horizon and the bishops' radar screens. Above all we incarnated an otherwise abstract issue and educated a broad spectrum of the church about the reality of our lives.

I have little doubt that, by continuing a visible presence in the councils of the church and ramping up our education efforts, we will, three years hence in Indianapolis, complete the job of fully including transgendered people in the life of the church.

A SPECIAL EUCHARIST

This has been an important, inspiring start for TransEpiscopal and, as we look forward to Indianapolis and beyond, it is worth noting a little noticed Eucharist held in a small Integrity meeting room at the Courtyard Marriott the evening of Saturday, July 10.

Seeking to mark the departure the next morning of one of our team members Gari Green, we decided to hold a first Transgender Eucharist at General Convention. We were encouraged by our Integrity allies, especially Jim Toy, who recalled the first Integrity Eucharist in 1988 attended in just such a room by a handful of people.

And so we gathered – about twenty of us. Gari, assisted by Cam and Michelle, presided, I served as deacon, and Donna read the first lesson. In lieu of a sermon, everyone in the room reflected on the experience of the previous few days and the importance of what had already transpired to their own spiritual lives and to that of the church. We then formed a circle and passed the bread and cup to each other...one bread, one cup, one family.

Of all the splendid Eucharists that graced convention, including the Integrity Eucharist that had grown to 1,500 people, this was the one I will remember most. It is a memory I have carried home and will carry with me the rest of my life. It is a special memory of a time and place in which our lives became more fully a part of the life of the church and an earnest that that communion will become fuller still.

Harmony Health Clinic Little Rock, Arkansas

***by The Ven. Joyce Hardy, Archdeacon,
Diocese of Arkansas and President of
NAAD***

The story of the beginning of Harmony Health Clinic makes me realize how God has been involved in this ministry. In the spring of 2005, a group of Methodists were exploring the need for a free medical clinic. They invited a representative of Volunteers in Medicine, which started in South Carolina, to lead several forums in Central Arkansas.

At about the same time, the Clinton School of Public Service hosted a presentation by Nobel Peace Prize Nominee, Dato J. Jegathesan from Malaysia. His primary point was that it is important that the community see people of faith working together, not just talking. During the question and answer part of the program, I went to the mike and mentioned the forums that were going on that week with the representative from Volunteers in Medicine. There were several medical professionals in the audience, and several indicated an interest to learn more about establishing a free medical clinic in Central Arkansas. One member of the panel, Dr. Sunny Anand, said that he would call interested people together for a meeting.

At the meeting, we heard about the efforts of members of the Methodist Church and we decided that we should try to work together. After that decision, a planning team was formed, consisting of lawyers, medical professionals, and other interested community members.

Using the information from Volunteers in Medicine, we formed several committees and began the process of becoming an incorporated non-profit organization. We developed visions of the services we wanted to offer, the volunteers we would need, and the space we needed. The hardest part was finding the place. We had very little money, and most of the buildings we visited were out of our budget.

Then we got a call from the Little Rock Housing Authority, which was getting ready to move to a new downtown office, leaving their former building vacant. Would we want to use the building for a trial year – rent-free? That was in July 2008. We quickly agreed and began the process of occupying the site. We had many volunteers help with getting the painting, the plumbing, and the sheet-rocking ready to open our clinic.

We officially opened the medical clinic in December of 2008. We used some of the holidays to continue the renovation of the

(See "Clinic" on Page Six)

“Clinic” from Page Five)

building. We had about 60 volunteers come to help on the Martin Luther King Jr. Day of Service this year.

We have medical clinics on Thursday evenings from 5-9 and on Saturday mornings from 8-12. For each clinic we have volunteers that greet those that come in for medical services; volunteers that watch the children; volunteers that help with the paperwork; nurses that do lab work, take the initial medical information, and conduct exit interviews; medical students who do medical and mental health histories; and doctors and physician assistants that see about 40 people at each clinic. Our pharmacy has been approved, besides providing medications for the patients, will also serve as a training site for two of the state's pharmacy schools.

Mental health professionals are becoming more involved, and our list of referral agencies and physicians grows each week. We're able to

send patients for free eye care, diagnostic work, and physical therapy. We're making plans to have specialty clinics for people with diabetes and high blood pressure problems so that we can do prevention work.

Our dental clinic began in March and is open on Friday mornings from 8-12. Currently, the dentists and their assistants do extractions and take care of infections. Later, they will be doing oral surgery, cleaning, and dentures. Dental hygienists will be doing some education and some prevention work.

I have served as the Secretary of the Board since it was formed and recently resigned from the Board to become the Volunteer Coordinator so that we can get more volunteers involved so that we have more clinics during the week.

As a part of Volunteers in Medicine's Culture of Caring, we try to make sure that we treat those who come to our clinics as neighbors and friends, rather than as just clients. One Saturday, I was out in the parking

lot picking up trash, when I saw a man I had helped check in. He and his wife were going to their car. "I hope you feel better soon," I said to him. "Come back when you need to see a doctor." He turned around, faced me, and said, "You know what? I felt better before I ever saw a doctor today. I felt better when I was greeted at the front door. I knew you all cared, and it made me feel better." That's a story we hope is repeated at each of our clinics.

There continue to be signs of God's presence in this ministry: the dental chairs which we got for a fraction of the original cost, the number of medical professionals who have stepped up to help, the number of grants and gifts we have received, and the list of signs continues...

We are an interfaith free clinic that has provided care for over 1200 of our brothers and sisters, and we're continuing to discern what other work God has for us to do.

BOOK REVIEW

A ceremonial touchstone:

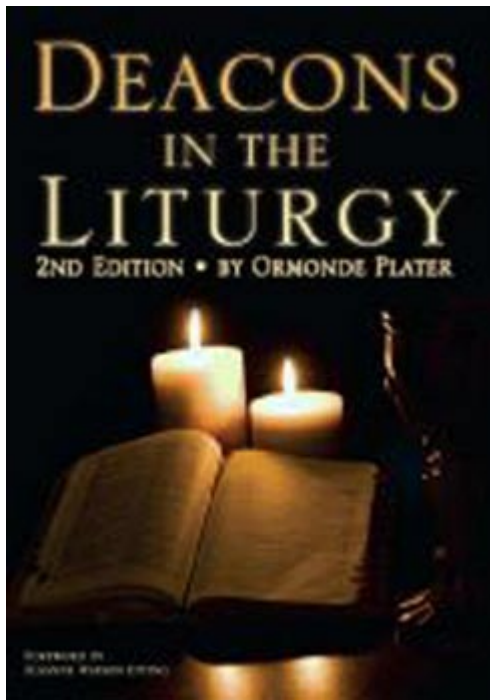
A review of *Deacons in the Liturgy*, second edition, by Ormonde Plater. (New York, Church Publishing, 2009). \$16.00.

by The Ven. Keith McCoy,
Archdeacon, Diocese of New Jersey

There was a time, not long distant, when interest in liturgy by prospective deacons was the equivalent of contact with the third rail in the subway. Touch the topic, and see your hope for ordination evaporate. In those suspicious days, persons in search of a diaconal role in the Episcopal Church needed to be worker bees only, and those who showed too much interest in liturgics or vestments were thought to be sacristy rats and priest wanna-bees, only wanting to play dress up or theater. Of course, a lot of that sentiment was projection by those who had already made the ordination hurdle, but, nevertheless, it was prevalent.

It is thanks to the scholarship and proclamation of Ormonde Plater that today, deacons can take their proper, historic, and necessary role in the workings of our church, including the liturgy. Plater does not write

out of fantasy, but from the roots of Christian history, and then ably adapts those original practices for modern life. With his published works (*Many Servants*, *Intercession*, among



others), deacons can speak up for themselves and for better ways of employing our servant ministry within the Episcopal Church.

Deacons in the Liturgy, second edition (hereafter DL2), is actually the third version of a book Plater first wrote almost thirty years ago. *The Deacon in the Liturgy* (1981) was published by the National Center for the Diaconate, the predecessor of NAAD. It had most of the chapter headings DL2 has, but there was less explanation, and was, in some respects (such as who leads the Prayers of the

People) more dogmatic in its approach. One could almost say it was self-published, as, in the late 1970's and early 1980's, deacons were few, and Ormonde was one of the few leaders in our community speaking and writing, besides being the only deacon at that time on the NCD board.

A revised edition, renamed *Deacons in the Liturgy*, came out from Morehouse Publishing in 1992. That had more detail than in the 1981 version, but not as much as this latest edition. Looking the three books over together, one can see how Plater has added to the knowledge he shares with us, and how the church's practice and familiarity with deacons over the ensuing years, has affected how we operate around the altar. Deacons were a novelty in 1981; today they are more of an expectation.

Deacon-centric liturgical instruction helps offset the myriad of books about Episcopal liturgy in general, most of it written for the parish priest, with a nod to the annual visit by the bishop. Until recently, those were about how to be a one-man (sic) show, and now too often about how priest and congregation work together in worship.

Liturgy, in the Episcopal Church, is not call-and-response, not simply priest talking to people, with some audience participation. It is, correctly, the work of all of God's people, lay and ordained together, with particular roles for each. Priests, in their proper role, need to preside and lead. To do that prayerfully and decently, someone else needs to be the organizer of the worship, the director of prayers and attention. That is the role of the deacon. That is where Plater shows us how to do it, and why it should be done that way.

DL2 has, as its major divisions, General

(See "Book Review" on Page Fifteen)

Homily given at the Ordination to the Diaconate of Kyn Barker - May 24, 2009

Dn. Maylanne Maybee, St. Mary Magdalene, Toronto; Coordinator, Ecojustice, Partnerships, Anglican Church of Canada

First, a word of thanks to Kyn for inviting me to preach on this occasion. I knew Kyn in my childhood, especially during a period when his family rented a house next to mine in Washington DC, sometime in the early fifties. Kyn's Dad, Arthur Barker, was a professor of English and a Milton scholar, and actually taught my Dad, Jack Maybee, as a student of English and Philosophy at Trinity College, Toronto in the late 30s.

I also give thanks for a long association with the incumbent here, Brad Lennon, whose priestly ministry has also been strongly diaconal and who influenced me so much in my understanding of and commitment to social justice ministry.

"Be dressed for action and have your lamps lit... like those waiting for their master to return from a wedding. Blessed are the ones who are prepared, alert, and vigilant, for when their master returns, he will fasten his belt and have them sit down to eat, and he will come and serve them."

This is an alternate reading for the ordination of a deacon, and I asked for it because it gives a wonderful picture of God's hospitality, of God's longing to welcome and serve us, even if everything else dictates that it should be the reverse.

When Kyn and I spoke about today, the first subject that came up was what to wear! Clerical shirt and collar? Cassock, alb, dalmatic, stole? When something important comes up in our life, often our first response is to be properly dressed! Let me say that I think the most important thing we can wear are the garments of baptism – prepared for immersion in the waters of life and death alike, in the life of the Trinity, the God of love and power who surrounds us and fills us with life. Anything else is secondary!

Our primary purpose for gathering here today, then, is to be reminded of God's longing to give us the kingdom, to fasten his belt, sit us down for a meal, and serve us.

We are also here for another purpose – for Kyn's ordination to the diaconate. Just to be clear, we're not making something new of Kyn Barker, for nothing will be superadded to him today that was not already given to him, and to us, at baptism. Rather, we are marking a change in our relationship with Kyn and with one another. We are all restating our commitment to be a servant people.

St. Matthew's is making a commitment to serve this changing community in a new and different way. And we are formalizing our recognition in Kyn as someone who can exemplify to us and lead us in what it means to be servants.

In our baptism, we have all entered fully and equally into the discipleship of Christ. We have all been immersed into the life of



Dn. Maylanne Maybee

the Trinity. We have taken on the priesthood of Christ, offering our lives as a sacrifice of praise and thanksgiving, and receiving grace to be agents of healing and forgiveness in a deeply divided world.

Our presbyters are signs and encouragers of this priestly ministry of reconciliation.

Through our baptism, all of us here have also taken on Christ's *diakonia*, his servanthood. It's not just Kyn's job, but ours, to become ones who serve. (I'll say more about that in a minute).

There is yet another dimension to our baptismal life. When God pitched a tent among us and became human in the person Jesus, God was emptied of all power and privilege, was humbled and lowered to be among us. In Christ Jesus, he ate among outcasts and sinners, performing what might be called the "towel ministries" or diaconal ministries – cleaning wounds, touching the unclean, wiping away sweat and tears, washing feet.

But he also brought good news in a different way to the wealthy, the powerful, and the privileged. He ate among Pharisees and lawyers too, but when he did so, he challenged them to share their wealth not with people who would be likely to reciprocate, but to invite the poor, the outcast, the lame, and the blind.

In our baptism, we have also taken on the ministry of *episcopate* or oversight – seeing the big picture, ensuring that the rich gifts of God's creation, the treasures of God's kingdom, and the wealth of the church, are shared among rich and poor, strong and weak, young and old alike.

Our bishops are signs to us of this ministry of shepherding, balancing, and including.

And so together we have embarked on this journey of discipleship, learning to practice priesthood, service, justice and mercy as Jesus practiced them among us – and in doing so, becoming apostles and evangelists of new life and right relationships.

To help us in this discipleship, the church over the ages has organized its leadership into three orders – bishop, priest or presbyter, and deacon.

Deacons and bishops were among the earliest form of Christian ministers – well before the priesthood emerged as a normative order.

Deacon means simply servant or minister. The origin of the word, we are told, means "through the dust" – the one who leads into new territories, kicking up dust and mess on the way.

By ancient tradition, deacons served as assistants to the bishop, helping in the distribution of alms to the poor, and administration of the eucharistic food to those prevented from joining the assembly of the faithful because of illness, infirmity, or imprisonment.

Their duties in the liturgy corresponded to this ministry. In fact, in ordination the deacon takes on a symbolic role. Like the musical instrument of a cymbal, this symbolic role brings together the deacon's daily ministry of service with particular liturgical functions, as a way of "making a loud noise" and creating resonance among us, so we don't forget the serving part of our baptism.

(See "Maybee" on Page Eight)

("Maybe" from Page Seven)

Deacons attend the bishop or presider, ensure order in worship, chant the gospel and lead or facilitate the great prayer of the faithful which raises up the needs of the endangered, prisoners and travelers, the sick and the dying, receive the offerings of the people, prepare the table and dismiss the people at the door.

At Easter, the deacon has a special role in announcing the resurrection, having the lamp lit – carrying the Paschal candle, readying us at dawn for the return of the master from the wedding feast.

The verses before the gospel passage we heard today speak of the kingdom. We so often assume God's kingdom is something that we should deserve or earn, build up, usher in, or spread abroad. We think it won't happen without us. Jesus tells us something different: God's kingdom is something that is God's good pleasure to *give*. Our only part is to make ourselves ready – to detach ourselves from things we own and that own us, and to seek a different kind of wealth; to get dressed for action, turn on the porch light, and keep watch.

Kyn's job is to help us be prepared by his constancy and visibility as one who serves.

God's kingdom does not have boundaries. The only boundaries are the ones we set ourselves. Jesus' words are designed to unsettle his listeners – it's not like you think. All you have to do is let go of your expectations, show up, and be prepared for surprises.

Kyn's job is to proclaim the gospel Sunday by Sunday, surprising us afresh with God's word.

How do we prepare ourselves for surprises? Mostly by the mysterious process of letting go of control and of opening ourselves to receive, which in turn makes us more open to give. St. Matthew's Church is about to experience a great change in your neighbourhood. In the next few years there will be an influx of people from different parts of the world, different faith traditions, different languages, ethnic backgrounds and skin colour. My suggestion is that you prepare yourselves to receive what your new neighbours have to give, to look for treasures in unexpected places, and by so doing create a space for that unexpected generosity which is a hint that God's kingdom is at hand.

With Kyn as a sign and example, let us all be dressed for action in our baptismal garments, let us all light the lamp of hope and resurrection, let us all await with joy the coming of the master as one who longs to serve us.

Amen.

("Emancipation" from Page

ing for these youngsters.

We held a number of discussions on how we should mobilize our congregations while the Beyond Emancipation staff surveyed the number of the young men and women in need of housing. As we did this we gained an appreciation of the struggle the young people had experienced; most had grown up living in group homes. We learned that many of the young people had endured difficult living situations and did not want to return to these locations.

We also learned that some youngsters had experienced abuse and violence in their early lives which had caused behavioral problems as young adults. As we had these conversations it also became apparent that the young people desperately needed adult connections, surrogate parents and mentors with whom they could share their hopes and dreams, their life decisions and challenges. We became aware that youngsters, who had endured painful lives and yet had overcome many obstacles, were very special people. The injustice of having these young people become homeless became a strong motivating force for me.

As part of these conversations, we were given profiles of the youngsters. Here are four examples:

1. "Jasmine" is an 18 year old African American young woman who has nearly completed her freshman year at an out of state college. The first year she struggled to maintain a C+ grade point average, however she is very serious about completing college. For this summer, she has two alternative plans, for what she would like to do when she returns to Oakland in the summer. Ideally, she would like to find an internship type of job where she could dress professionally for work and do something that will enhance her future employability. If she does not find suitable employment (she does NOT want to work retail or in a fast food place), she would prefer to take one course, probably Psychology at a nearby community college. Jasmine occasionally gets migraine headaches and she is very afraid of dogs. She likes listening to music on her iPod and does not watch much television.

2. "Santiago" is a Hispanic 22 year old who transferred from College of Alameda to Berkeley as a junior. He was an honor student in community college and maintains a B average at Berkeley. Santiago lives off campus in a university-run co-op that is not available to him in the summer. Because students in the co-op housing take turns preparing meals, he is an experienced cook and he enjoys cooking. Before moving to UC, he lived in the Fruitvale district of Oakland. His summer plans include employment and possibly mentor-

ing younger Hispanic students. Santiago would not mind living in a household that had one or two much younger children and he would be willing to provide childcare in exchange for board.

3. "Richard" is a 19 year old Caucasian who will be living in a group home in Richmond until he graduates from Kennedy High School. He took advanced placement classes and has been accepted by two University of California campuses. He is still deciding which one to attend. Richard's social worker feels that he is going through a rebellious phase and that a Caucasian family who are not too strict about enforcing curfews would be the best fit for him. He will attend freshman orientation for about a week in the summer and is interested in a summer employment program.

4. "Peter" is a 17 year old, openly gay African American male, who currently lives in a group home where all the other residents are heterosexual. He turns 18 in mid July and will need transitional host housing until permanent housing becomes available for him. According to Peter's social worker, there is an atmosphere of tolerance in his group home and it would be important that any potential host be tolerant of his lifestyle. Peter plans to attend culinary school in San Francisco and hopes to attain housing with a non-profit in San Francisco. He is also interested in fashion design.

As I thought and prayed about how to present the need for host families, I remembered the charge that I was given at my ordination: "At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself."

I decided to simply get up during announcements at all three services and make short announcements that emphasized the struggle that the youngsters had experienced, their successful graduation from high school and their movement to college. I decided to emphasize that the host families were only obligating themselves for the summer; and I ended the announcement with this statement: "So here are young people who have endured the pain and hardship of losing their parents and yet have demonstrated that they have the skills, abilities and determination to succeed. I think we should be willing to walk a second mile or to share a coat for these young people, as Jesus was (in Matt: 5: 40)."

After the second, family service, I was approached by Michelle. Michelle and Rosemary have two children ages 3 and 11. Michelle said: "We want to be a host family

and we want Santiago.” Suddenly cautious, I talked about the difficult lives of foster children and how being a host family might include some difficult times. I suggested she talk to Rosemary and make sure that they were up for it. She went away to talk to Rosemary, but returned in only about twenty minutes or so. “We’ve talked and we are sure; we want Santiago.”

We scheduled a meeting at Beyond Emancipation so that Michelle, Rosemary and Santiago could get acquainted in a neutral location. Santiago was accompanied by his case worker.

I went along with another clergy member and some of the staff from the BE. It was a low key and friendly conversation. Then, someone asked Santiago about his parents. “They were killed,” he said matter-of-factly, my little brother, sister and I were sent to live with an older sister and her husband in Oakland. That didn’t work out, so we went to Child Protective

Services and asked for help. Then we were separated.” There was silence in the room.

Then someone asked Santiago what his plans were after graduation. He said: “I want to become a social worker and then after I have a job, I want to find my siblings and make a home for them. We will be a family again.” As I looked at the shining eyes around the room I knew that Santiago’s great need was to have parents who would love and care for him. And I could see that Michelle and Rosemary wanted to fill that need. And it was so, they had bonded right there and then. The rest of the conversation was all about the details of getting him moved in.

Shortly after my Sunday announcement I was also approached by Kelly. “We have an apartment in our house that we built some time ago. It has a separate entrance and bathroom; and is big enough for two.” Kelly and Tom are in their sixties with two grown children. Kelly is a retired librarian from a local Public School system; however Tom has continued his career which requires a lot of travel. They are an interfaith couple; she is Episcopalian, he is Jewish.

“Tom is concerned about having someone

in the apartment while he is away, especially if the youngster is a young man.” she said. “He is afraid that I might be attacked or something.” “Would you and Tom like to come to the meeting we have scheduled for Michelle, Rosemary and Santiago?” I asked. So Kelly was part of that wonderful experience, but unfortunately Tom was away on a business trip.

Then to complicate matters the two young women who we thought would be ideal for the apartment, announced that they had made other plans and would not need summer housing. We were back to Richard, the young man from Richmond, whose graduation from high school was imminent.

“Suppose we have a get together for Tom and Richard, so they could get to know one and other, maybe they will hit it off?” I asked Kelly. “Let’s have it at our house,” she replied. Tom and Kelly have a very nice home in the hills overlooking the Bay. We sat in the



Dn. Frank Sterling

living room, myself, Tom and Richard, his case worker and two Beyond Emancipation coordinators. Kelly served lemonade and cookies. Richard turned out to be a very serious minded young man who already knew that he wanted to be an engineer. He talked about evaluating the two UC campuses that had accepted his application and stated that he had decided to attend UC Santa Barbara. Then Tom shared that he had had a scientific education and how it had helped him have a successful career. Something was happening in that living room.

Kelly asked if we would like to see the apartment, so we all went downstairs to look at it. As we went along, Tom and Richard were partners chatting about school. Richard was very pleased with the apartment. Tom began to talk about his love for cooking, and Richard said that he had always wanted to know how to cook. Tom said he would be happy to show what he knew. They had connected. They both wanted to be together. And again, we began to talk about the details of moving in.

Later in the summer I heard from Kelly, her only complaint was that she had had to tell Richard that he should call in if he was

going to be out late. She told the story with a smile. She also told me that she and Tom would be driving Richard down to Santa Barbara to make sure that he was moved in properly. I also heard how Michelle and Rosemary had taken Santiago to a St. John’s fund raising dinner at a Mexican restaurant; and what a happy family they were. I was told that I had done a good thing; but I knew that I had only made an announcement and helped set up some meetings.

I believe that the Holy Spirit was in those rooms and that two families at St John’s had been inspired to make their Baptismal Vows a reality. As the summer has gone by, I have thought about how those two families have become walking talking examples of how God’s love for us is also a reality; and that if we respond with love to God, we will be lifted up to do extraordinary things. Both of these young men had desperate needs for parents to fill giant empty places in their hearts. Both of these families have been permanently enlarged, they have new sons.

Rosemary has been asked to be the chair of our new Host Family Committee and I have no doubt that next spring we will add some additional host families. Now it is time to go back into the community and find the next need to fill, to fill with love.

(“Epting” from Page Two)

how much does go on locally and how to best support it. Decisions about the budget still keep those who make the most in salary protected, rather than encouraging everyone to share the pain. It is one thing to make hard decisions and share in the sacrifice. It is another to make decisions asking other people to sacrifice (like the numerous staff people who lost their livelihoods on a moment’s notice here) without much pastoral foresight, even though chaplains were offered after the news was broken. We will shorten General Convention by a few days in 2012, and we will use less paper. But are we really deciding for mission vs. maintenance in our institutional actions? I’m not yet convinced.

I know that I’ll spend time examining my own life and how I think that relates to all of you, and to the poor, as I leave this place. Rest assured, we did pretty well here on your behalf, but maybe next time we need to bring the poor with us.

Four-footed ambassadors attend hearings -- Prayers urged for loss of companion animals

By Sharon Sheridan, July 11, 2009

[Episcopal News Service -- Anaheim, California] Used by permission. Two of the most engaging visitors to July 11 hearings on proposals for developing prayers for the life and loss of companion animals didn't speak a word. They just wagged their tails.

Service dogs Emily, soon to become companion to a disabled veteran, and Kona, who assists her owner plus shepherds her own ministry -- Dogs for God -- attended the Prayer Book, Liturgy and Music committee meeting, where eight people testified to the need for liturgical resources to minister to those whose companion animals die. They described such resources as pastoral as well as tools for evangelism and fostering stewardship of creation.

Sue Grisham, co-founder of the Episcopal Network for Animal Welfare, urged the committee also to recommend developing prayers for those with sick or dying animals or considering euthanasia for a pet.

"This is not a feel-good resolution for those of us who love dogs and cats," said the Rev. Lee Shaw (Utah), proposer of one of the resolutions. "This is not a soft, furry resolution to be disposed of."

Rather, he said, it responds to a pastoral need, particularly in ministering to children, for whom an animal's loss often is "their first real experience with death," and for elders, for whom a pet "may be the last relationship this person has on earth."

The Rev. Bradley Wirth (Montana) described how, when his childhood dog Topper died and later when his 87-year-old mother's dog Lindy died, "the church was silent."

"It's not because the church was mean-spirited, uncaring or callous," he said. "It was because the church had not trained priests to be there."

Creating such liturgical resources also reflects a concern for the stewardship of creation, Lee said. "This shows our profound response for this rather lively part of God's creation."

"It is a key element of the theology of the sacredness of creation that is a part of the ubuntu convention," agreed the Rev. Stephen Keplinger (Utah), adding, "A once-a-year animal blessing is just not cutting it."

It's also an issue of ministry, Shaw said. "For some people ... these are four-footed furry ministers of God's good news."

That's precisely what Kona does, said the Rev. Lisa Golden, chair of the Los Angeles Diocesan Program Group on Disability. She

described how the Belgian shepherd helped her recover from a disabling illness and now helps her serve others through the diocese's Dogs for God program, which teaches disability awareness. "I cannot tell you the ministry avenues that Kona has opened up to me," she said, joking, "I'm her chauffeur."

Likewise, Emily, a black Labrador, is part of a program at St. Francis Episcopal Church, Fair Oaks, Calif., that trains and places service dogs with veterans. Some veterans with post-traumatic stress disorder help train the dogs, said Deacon Aileen Aidnik, assistant training program director. "The healing that takes place in those classes [is] beyond anything I can describe."

"These are members of our families. It's not just an animal," she said, reminding listeners of the people who remained in dangerous circumstances after Hurricane Katrina rather than abandon their pets.

— Sharon Sheridan is copy editor, *Episcopal Life Media*.

And a note from Dn. Aileen Aidnik

Basically, I came down with Emily to do a presentation for the Province 8 Discovery Center about our St Francis PET Center and Service Dog

School--letting everyone know about the program and that we place service dogs with injured veterans free of charge. Upon arrival, we were interviewed by the Integrity team. Then at the Integrity reception, I was told about the resolution before the Music and Liturgy committee re: including prayers for service dogs and the death of a pet into the BOS, and could the presenter borrow Emily? He asked me to say something in support of the resolution. So we went and were among several speaking in favor--but the cool part, which I learned later, is that a committee member thought it was a frivolous resolution until I came to the podium, and allowed Emily to enter into the space in front of the tables where everyone could see her. That was the moment the person changed her mind and supported the resolution!

Emily wasn't the only service dog here--there was also Kona, a therapy dog whose owner spoke at the committee hearing, and

a couple other dogs whom I saw but didn't get to meet. Then Marcia, the priest at St. Francis where I serve, arrived with Lizzie, who is trained for pastoral care. My friend was Lizzie's trainer before she was returned to the program for Marcia. So she and Emily are good friends. They have been seen together over the past couple days. When the photographer needed a photo for the article, he didn't want another one of Emily, so I directed him to Marcia and Lizzie, whom we'd just left a few minutes before.

Backing up a bit, I was asked to serve at a communion station at Eucharist for the first 3 days. Because my name starts with "A" I was assigned station 1, which was in front just below the altar. We were to take the pitchers of wine and baskets of bread up and [place them on the altar, go back down the stairs and wait for the appropriate time to collect them and go to our stations to fill the chalices and baskets. Emily accompanied me on each day, so everyone saw her walk up the steps to the altar with me. The day the ABC was there, he saw Emily and did a little double-take, and I just grinned at him. After the service, he posed in the back behind the altar with all of us deacons--standing next to Emily and I. I got a chance to tell him about the ministry and her upcoming placement with an injured veteran.

Last night, we went to the reception

honoring Bishop Browning, who asked about her and why I had her. She got her photo taken with him, and today we met Bishop and Mrs. Griswold!

If I had been thinking ahead, I'd have put a sign on Emily saying "One minute with

Emily--\$1" I think I could have funded the program for the next year!! She's had sooo many people asking about her, wanting to pet her, get "kisses" from her etc. Many have said they recently had to have an animal put to sleep, or commented on how much they miss their pets at home! Some have read the article about her and known right away who she is! I've been passing out cards and fliers about our program all week. One bishop from N. Carolina area has several military bases in his diocese, and was thrilled to know about us. So it's been a really positive experience.

We go home tomorrow, but Lizzie will stay a couple more days. Hopefully the healing presence of the dogs will continue!



Photo: Dn. Thalia Johnson - via cell phone



Arkansas House of Prayer

Little Rock, Arkansas

by *The Ven. P. Joyce Hardy, Archdeacon, Diocese of Arkansas and President of NAAD*

The Arkansas House of Prayer began as a literal dream of the Rev. Susan Sims Smith, a priest in the Diocese of Arkansas. She convened a group of people from various faith groups and they, with the Diocese of Arkansas and St. Margaret's Episcopal Church, began making the dream a reality.

In December of 2007, the House of Prayer was dedicated. Representatives from different faith groups brought soil from



their sacred places to put in the center of the meditation room. The dirt that they added was part of a sixteen-foot column of dirt, reminding visitors of their connection to the earth.

The building and the grounds of the House of Prayer are designed to take the visitor on a journey. The rock path through the woods begins to prepare one for the peace and quiet one finds at this place. As one moves from the first "room," the outdoor entrance garden into the pre-meditation room, silence begins. One room off the pre-meditation room is the library, with a variety of prayer resources for the visitor.

The visitor removes his or her shoes or puts on shoe covers before entering the meditation room, a round room where one enters more deeply into silence. Besides the chairs and cushions, a visitor may sit in one of the three prayer niches, with benches and a view of the woods. In one of the prayer niches is an aumbry, where reserved sacrament is kept, since praying in the presence of the reserved sacrament was an important spiritual practice of one of the members of the planning committee.

One may continue the journey by going from the meditation room into the outdoor garden, an outdoor area with rocking chairs, a fountain, and shady wisteria trees. This is definitely a popular place to sit when

weather permits.

Regular visitors have key fobs that allow them entrance at any time. Others may borrow key fobs, and others can enter the House of Prayer after entering a code on the keypad by the front door.

There have been a number of programs held at the House of Prayer. Since there is no talking at the House of Prayer, presentations may be done at St. Margaret's, just a short walk away. Programs have focused on centering prayer, the importance of prayer in various faith groups, and mindfulness.

There is an active youth group that has prayer retreats; the interfaith group opened the dedication ceremony of Heifer Project's Global Village with prayer.

The Cunningham Group, the architects of the House of Prayer, has won two awards. First, *Faith and Form* magazine and the Interfaith Forum on Religion, Art, and Architecture chose the House of Prayer to receive its 2008 Design Merit Award in the category



of Religious Architecture—New Facilities. An exhibition of the award winners will be displayed at the 2009 National Convention of the American Institute of Architects. Secondly, the House of Prayer won a 2008 Wood Design Award from *Wood Design and Building* magazine. These awards recognize achievements in wood architecture.

P. Allen Smith, a local syndicated gardener, is the gardener for the House of Prayer. Each season of the year presents new color for the visitors and passers-by.

I serve as the Minister of Hospitality and the Program Coordinator and make sure that there are greeters every weekend and holiday. I work with a dedicated group of volunteers who help with the greeting, the grounds keeping, the cleaning, and the maintenance of the library.

For more information, visit our website, www.arkansashouseofprayer.org.



Deacon Doings in The Diocese Of St. Ives

by The Ven. W. Keith McCoy, Archdeacon, Diocese of New Jersey

Welcome back to the eleventh chapter of a regular interactive feature which continues in Diakoneo.

What this series is about is the life of deacons, and the situations we find ourselves in. Over the years, I have had my share of “problem moments,” or had friends tell me about their problems. Some of these situations could have been handled better with some knowledge or experience, and many others were cases where any number of solutions would have worked, except the one I chose. The voice of experience was needed, but it wasn't always at hand. This will be an opportunity to share our experiences, and perhaps help others when the question comes up in their lives.

Thus, these stories. They are set in the fictional Diocese of St. Ives, somewhere on the East Coast (no, it is not modeled on New Jersey). No one is real, but the situations are true. The names have been changed to protect the innocent, and the guilty as well. In each issue of Diakoneo -- for the foreseeable future -- there will be a new story.

Each “case study” will be an opportunity for comment. Before I make my observations (based on twenty plus years as a deacon and as a manager of public agencies) in the subsequent issue, I would appreciate your input.

I invite you to drop me a line or more at kmccoy1@optonline.net, or write to me at 14 Second Street, Edison NJ 08837, to give me your take on how to rectify the matter described. If you get back to me within a month of receiving the latest issue of Diakoneo, I'll take your comments into consideration when writing the analysis of that story, and quite possibly even quote from your solution.

The goal is to help us all deal with the craziness that crops up in our lives and ministries. By sharing our experiences, I believe we can make those crazy moments more understandable and manageable. I hope you enjoy the stories, as well.

Dn. Keith McCoy

Response to Chapter 10

Life is seldom black or white: it is usually experienced on a spectrum of grays. Moreover, it's always easier to observe another's life and recommend a decision, than to be in the middle of a conundrum, and have to choose so as to affect one's own future.

Those are the two sides of the problem which face Deacon Scott and Archdeacon Melanie. He's living the problem, she's observing it. If he's can't decide if he has a problem, how then will he decide if the advice he gets is any good?

Adding to the dilemma is sex, which is always personal, and makes most people squirm. The matter of sex goes to our core, to our deepest thoughts and desires, a place which is difficult to share with others -- maybe just one, in a lifetime. When sex is part of a question, it tends to obscure all other factors, important though they may be.

For sure, Deacon Scott is uncomfortable. The loss of his wife is still recent, his ministry is new, the people of his new parish not just unfamiliar but hard to reach. Perhaps the Professor is just sensory overload.

Or not. Professor Lupo doesn't seem to take “no” for an answer. He also does not seem to respect personal boundaries. He uses his exuberant nature to draw others into his orbit, like stray meteors into his gravitational pull.

The core issue, however, is that Deacon Scott feels extremely uncomfortable in his current situation, and the source of that anxiety is Professor Lupo. What the Archdeacon needs to do is help Scott clarify his thoughts, so he can decide what exactly is pushing his buttons. This is a grave charge he might be making, so Scott must have his impressions sorted out and organized, lest he present a weak case. He must move forward with certainty, and with support, otherwise he will not be taken seriously.

Geoff Smith, now in Boston, responded to this story, drawing on his experience as a “Safe Church” trainer. He pointed out that there are issues of power involved (established community leader vs. new subordinate), and that there is also a pattern of questionable (at least in the deacon's eyes) behavior. To Geoff, this is more a case of “hostile work environment” than sexual harassment.

In federal law, a “hostile work environment” is any situation where another employee -- above, below, or equal to you --

creates conditions through words or actions which harass you, affect your performance, and alter the conditions of your employment. The words or actions need to be related to race, religion, sex, national origin, age, disability, or veteran status. In some states, sexual orientation, political affiliation, citizenship status, marital status, or personal appearance would also qualify.

Deacon Scott's situation verges on these conditions. While it may not be something to see a lawyer about, it is definitely worth consulting someone (spiritual advisor, another cleric, a professional counselor) about, to get a clearer reading on what is being felt.

I heard from another deacon, for whom this story is so close that I will not identify the person or the place. In this instance, questionable behavior was observed, involving issues of sex and power, but nothing seemed concrete. The solution was to have the parish host a “Safe Church” workshop, and all parish employees and volunteers were required to attend. However, before the workshop, the person in question was brought into a separate meeting with the trainer to explain why he/she was there, and afterwards, there was another meeting to see that the message got through. I have no report as to whether this approach was successful, but it does seem to be a straightforward method, which made the person under suspicion aware of his/her behavior without filing charges or otherwise going public about it.

If you find yourself in a situation such as Deacon Scott did, you need a reality check, to help you go through the emotions that are rising up inside. If a Professor Lupo were more explicit in his words or actions, it would be easy to say no, or to complain to someone higher up the power ladder. If he were simply repetitively friendly, without the touching and looming, he would probably be easier to dismiss or shoo away. But, in this shadow realm where Scott finds himself doubting his feelings, it is best that he confide in another person whom he can trust. That person can ask the objective questions which his emotions may be skipping over. That person can also confirm the deacon's feelings, or assuage them.

When in doubt, seek wisdom from others. A second opinion never hurts.

(See “Chapter Eleven” on next page)



Doings in the Diocese of St. Ives - Chapter Eleven

Starting With Scratch

When Deacon Parker Goodleigh walked up to the door of the Church of the Advent in the village of Terminal, about all he knew about his first assignment was that it was a struggling parish in a struggling town. It certainly looked the part. Weeds were more prevalent than grass in the small yard, and the clapboard needed a new coat of white paint desperately. The faded sign advertised one service on Sundays -- it looked like it might be 9 am, but it was so faded it could have been 8 am, too.

The archdeacon had told Parker that the vicar of Advent was Canon Hobart George, a retired cardinal rector who had "down-sized" to this congregation several years back. Apparently, he had once been a power in the diocese, and still felt himself to be a cleric of importance. So far as the bishop's staff knew, George only put in one or two days a week at the church. Even so, he had recently asked for some "cheap help" (in exactly those terms), and the bishop, feeling that it might be useful to have some new eyes on the situation, agreed. The archdeacon reported her reluctance about this assignment, and warned Parker that he should be careful not to be taken advantage of.

With that in mind, Parker opened the church door to a wave of mustiness and a view of the 1940's. After a glance around, he spoke up. "Hello? Canon George?"

"Hello? Who goes there?" boomed a disembodied voice from the right of the altar.

Parker identified himself to the invisible person. Immediately, out from behind the choir stalls waddled a short, stout figure in clericals.

"Excellent, excellent. Call me Hobey, young fellow. Welcome to my kingdom -- such as it is."

The newly minted deacon (who estimated that he was not that many years younger than the priest) followed the jovial canon around as he gave a tour of Advent. Small as the church was, it took over an hour, as Canon George had stories to tell about the church, the accoutrements, the parishioners, and not a few about himself. Eventually, they arrived at his cluttered office. The canon moved a stack of books off one chair, parked himself behind the desk, and turned his attention to Parker.

"They still like their Morning Prayer around here, and I'm tired of fighting them about it," said Hobey. "So you can do that on the fourth Sunday of the month -- they

did teach you that at seminary, right?"

"I didn't go to seminary, Canon George, I went to the School for Ministry at the Cathedral," reported the deacon. "But I was taught how to lead Morning Prayer."

"Good, good. Did you learn hospital calling, too?"

"Yes, we had a whole unit in that."

"Good, good." The canon smiled. "You can look in on our people in the hospital, too. It's not too often, but it is down in Corona. And we've got three people in nursing homes. They'll be glad to see someone more often than I can get to them."

"Uh, Canon..."

"It's Hobey, I told you," the canon reminded him, with a good-natured growl. "We're going to be a team, and we shouldn't get hung up on formalities like titles. Unless you want to call me 'Your Grace.'" And he gave one of his trademark belly laughs.

"Well Hobey," Parker was trying his best to absorb all of his new duties. "I'm not sure how often I can get to the shut-ins. I have an insurance business in New Canterbury, and I'm on the road a lot." Parker brightened and smiled. "I'm sure we can share it, though."

"Nonsense, son -- I'm retired. Didn't they tell you that at headquarters? Besides, you need the practice" George heaved himself out of the chair. "Now, I've got a lunch date with an old friend, so I need to skedaddle. Nice meeting you, Parker. You'll be here on Sunday?"

The deacon trailed the priest out of the office and through the church, to the front door. "Yes, my wife and I were planning on just sitting in the pews and watching." As Hobey locked the door of the church, Parker remembered to bring up something from the list the archdeacon gave him. "Maybe we can meet again next week, and we can develop a letter of agreement."

"A WHAT??" Canon George rounded on Deacon Goodleigh with one of his also trademarked scowls. "A contract? I never had one. You don't need one either."

Parker made one last attempt as Hobey got into his Lincoln Town Car. "The Archdeacon said I should have one"

Hobey rolled his window down, and shook a finger at Parker. "Don't you listen to those paper shufflers at the diocese. They just want to justify their jobs. See you and the Missus on Sunday." And Canon George roared out onto Main Street, leaving his new deacon in the dust and more than a bit bewildered.

THE PROPHETIC CHURCH: GOD'S WORLD, GOD'S VISION

NAAD Assembly of Deacons, Chicago, June 24-27, 2010

- Opening Reception – Welcome to Chicago! with food, music and a multi-media presentation
- Keynote Speaker: The Rt. Rev. Stephen Charleston
- World Café – What does it mean to interpret to the Church the needs, concerns and hopes of the world?
- Intensive workshop – "Omnicultural" Ministry: Negotiating Mission In The 21st Century – Bp. Stephen Charleston
- Intensive workshop – Creating a Culture of Peace – Dn. Steve Shanks
- Stephen's Award liturgy
- Workshop – The Emerging Church – Bp. Jeffrey Lee
- Workshop -- Traces of the Trade: Doing Anti-Racism Work on the Personal, Institutional, and Cultural Levels – Archdeacon Joyce Hardy
- Workshop – Broken World, Broken Bread, Whole People – The Rev. Michael McConnell, regional director of the American Friends Service Committee
- Ministry Fair – a opportunity to learn about the justice ministries of deacons from around the country
- Eucharist with renewal of ordination vows – Bp. Jeffrey Lee presiding, The Ven. Joyce Hardy preaching
- Banquet – featuring "Confessions of a Deacon's Wife" an original monologue by Barbara Bates Smith, with music by Jeff Sebens
- Open Space – a time to collaborate with other deacons about issues of importance to deacons and your own ministry concerns
- Plus many opportunities to collaborate, brainstorm, network and schmooze
- To be held at the Water Tower Campus of Loyola University

For additional details of costs and lodging, see Page Fifteen

("Hardy" from Page Sixteen)

We didn't ask if the question was too hard or too easy; we just asked them to find one they liked. When they answered correctly – often with coaching- they received a button with the NAAD symbol on it, so we had lots of people at the convention wearing NAAD buttons.

The only way they could lose was if they didn't try playing. Then they put their name, diocese and contact information into the basket for the daily drawing for an autographed copy of *Deacons in the Liturgy*. Several of the winners and other visitors to the booth had their pictures taken with "Flat Ormonde!"

It was so rewarding to have people tell us "deacon stories" and to come find out more about deacons. I think we had visitors from at least five continents. We had deacons, parishioners with deacons in their congregations, priests, bishops, young adults—it was such a great group. We got several new members signing up at the booth. And it

was so good to visit with those who volunteered with Cindy and me: Maureen Hagen, John Cunningham, Susanne Watson Epting, Aileen Aidnik, Dave Longwood, Jim Visger, Rod Dugliss, Kate Salinaro, Lou Thibodaux, and Pam Nesbit. There is no way that we could have kept the booth open, much less having so much fun without them. Bryan England, NAAD's webmaster and bookstore manager sent us some wonderful items and helped us so much getting the exhibit put together.

Of course, General Convention is much more than the exhibits. I can assure you that deacons made a huge impact on the activities and decisions at General Convention. We had deacons as deputies on the floor: participating in the liturgies both on the platform and at the communion tables; in many of the exhibits; as volunteers in exhibits, in the registration area, as legislative aides, and at many of the special events at General Convention (there were several deacons at the Episcopal Peace Fellowship Reception honoring Patty and Edmund Browning

and at the Integrity Eucharist). We even got another deacon, Terry Starr from North Dakota, elected to Executive Council.

We want to get even more involved in the General Convention in 2012 in Indianapolis. We are trying to get more deacons on Standing Commissions and Committees and we would love to have a gathering of deacons and friends one night of the convention. If you have other ideas, please let me know. Deacons will definitely be present at General Convention 2012!



President

through the dust by Ormonde Plater

This summer the deacons in my diocese put on a preaching workshop. This was mainly for those preparing for ordination, but others were welcome. We had a talk and slide show about how to prepare and deliver a sermon, and everyone got a chance to preach and to respond to the preaching of others. I enjoyed the workshop tremendously, mainly as a spectator, but wondered how they could preach after only a few minutes of preparation. The bishop once asked me to preach as I was returning from reading the gospel, and I did, although not entirely coherently, so I guess it's possible. I prefer to let the message ferment for a few days.

I was interested, though, that all the sermons were delivered from a lectern or, in the last session, from the pulpit of the church where we were meeting, with the listeners arranged in chairs and pews. This setting suggested a classroom with teacher (preacher) and students (congregation). The teacher gave a lecture (sermon), some took notes, and one student was even recording the sessions. Except for taking notes, it was just like Sunday morning.

Afterwards, the experience of the workshop prodded me to reflect on preaching suitable for deacons. That is, do we properly preach normal sermons (like priests), or do we preach diaconal sermons (in a special deacon way)? As this term commonly gets defined, by some deacons and others,

diaconal preaching is about the poor, sick, prisoners, and oppressed. If I were to preach regularly, I would soon find that limitation stifling. Normal preaching takes the gospel of the day, interprets it, and applies it to our own time and place, or however the Spirit moves us, and that makes better sense. I hope none of us is restricted by fiat to a single kind of sermon—what someone in authority arbitrarily thinks is the appropriate content for a deacon.

It's true that deacons play a special role in the church. Our role may, on occasion, call for a special kind of preaching. But the kind of preaching for a deacon does not involve content so much as it does style and delivery.

Consider the role. Most dioceses consider the main job of deacons as working closely with others to carry out ministry in the world. "Go" we tell the people at the end of mass, and we're not telling them to go watch a football game. This role implies a special relationship between deacon and people, different from the relationship of priest and people, or bishop and people. Vatican II made popular the phrase that in liturgy the people are to participate fully, actively, and consciously. This is true of the entire ministerial life of the church, and the special role of deacons is to make it happen.

The diaconal role suggests a preaching style that is informal, folksy, and story-telling. Delivery should be directed to the

people from a place close to them, even among them. Maybe from the same place as the gospel was just proclaimed. In sermon as in life and liturgy, the deacon should invite the people to participate, engage them with questions, seek responses, and tell stories. A deacon among the people talks with them on a people level.

I've been thinking of an example from the current (at least in Year B) series of gospel readings from John 6. The feeding of the multitude with five barley loaves and two fishes leads to an extended dialogue on the meaning of food (especially bread) and feeding. The deacon-preacher might start by asking: "Who makes bread?" Hopefully some hands go up. This is what's called the hook—now the congregation is hooked, speaking of fish. The deacon picks one of them and asks: "How do you do it? What are the ingredients and steps?" With the urging of the deacon, someone describes the process of making bread, which has been the same for thousands of years, ever since human beings started to eat grains. And so it goes, on to "I am the bread of life."

What started as the deacon's sermon, delivered to an audience, has become the people's reflection on the meaning of Jesus in their lives. And it happened because the deacon preached in a certain way. It isn't the content that's distinct, it's the way the preacher delivers the content to the people.



("Book Review" from Page Six)

Norms; Christian Initiation; The Holy Eucharist: The Daily Office; Seasonal Liturgies; Pastoral Liturgies; Liturgies with a Bishop; most of them subdivided into more specific discussions. For example, under "The Holy Eucharist," one can turn to specific sections on the entrance and the dismissal, among others. "Pastoral Liturgies" has components on the blessing of a civil marriage, an order for burial, and so on. The book also has an appendix with some simple lists of what happens in what order.

There's a lot of minutiae, as well, such as the Latin phrase to use when asking the presider for a blessing before reading the gospel. No one will use all of this; everyone will use much of it. What Plater has done is show the breadth of diaconal use in worship over the centuries, emphasize the core practices, and allow for each congregation to have its deacon (or deacons -- there are references to multiple deacons in a service) function as a deacon should, and as the worshipping community feels most comfortable.

There's an old church joke, to the effect that the difference between a liturgist and a terrorist is that you can negotiate with a terrorist. We've all run into those people: certain in their belief that what they learned from whomever, whenever, is the only way to worship. Those ways tend to be protective of prerogative, be it priest or lay pope holding the ground (I've met a few deacons who dig their heels in, too, but they are much fewer in number).

With DL2, we can now say, backed by Plater's authoritative writing, that the norms of old, when deacons were non-existent, no longer hold. Here is what a deacon should be doing, written from the perspective of the historic diaconate, and written by someone who knows what he is talking about. This is a *vade mecum* in every sense for moving through the liturgy, and bringing others along. It is an essential tool for every deacon, and for every person with an interest in how our church worships as a community.

THE PROPHETIC CHURCH: GOD'S WORLD, GOD'S VISION

NAAD Assembly of Deacons, Chicago, June 24-27, 2010

Additional details of costs and lodging.

Single Occupancy

\$800 \$750 (NAAD member)
(includes single room with private bath, meals and program)

Double Occupancy (per person)

\$700 \$650 (NAAD member)
(includes shared room with private bath, meals and program)

Commuter

\$450 \$400 (NAAD member)
(includes meals and program)

Additional Person

\$520
(includes shared room with private bath and all meals. Additional persons who do not wish to attend opening reception and banquet will have reduced fee)

Registration closes on May 1, 2010. A two- and four- installment payment plan will be available online at www.diakonoi.org after October 1, 2009.

Membership in NAAD

Dues are: 1 Year \$ 50 I also enclose as a gift: \$ _____

Retired/Student \$30

Life \$1,000

(May be paid over two years - \$400 at start, two payments of \$300 at 12 and 24 months.)

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in formation for deacon presbyter

want to be a deacon other friend

Birth date: (if deacon or in formation) ____/____/____

Ordination date: (if deacon) ____/____/____

My diocese: _____

Mail this form to: NAAD, PO Box 1324, Paso Robles, CA 93447-1324

“Sure, we’ll work on getting the NAAD booth ready for General Convention!”

I’m not sure what Cindy Fribourgh and I were thinking when this came out of our mouths at a NAAD Board meeting. We had made an obligation, but as the time for General Convention neared, we had lots of ideas, but we weren’t entirely sure what we had taken on.

Several participants at the Directors and Archdeacons Conference in March offered suggestions. We left with a few ideas: a Deacon Quiz Game, a basket of toiletries of things left at home (so that we would be responding to the “needs, concerns and hopes” of the deputies and visitors to General Convention,” and a place where people could bring their extra hotel-provided toiletries, which the California participants felt sure they could get to local shelters.

Then we heard that the second edition of Ormonde Plater’s *Deacons in the Liturgy* would be released in June. After getting Ormonde’s consent, Cindy and I made plans to take a box of books to New Orleans for him to sign. We met him at Community Coffee and visited and drank coffee while he signed his books. It was

a great chance to visit with Ormonde and to scope out the site of our next Directors and



Dn. Joyce Hardy with “Flat Ormonde”
Archdeacons Conference in New Orleans!
Before saying good-bye, we got a great picture

of Ormonde signing a book.

On the trip back to Little Rock, we got the idea of enlarging the picture and mounting it for a display in our GC booth. Ormonde agreed, and “Flat Ormonde” became a fun part of our exhibit.

We got so much valuable information from Ted Hallenback and Dutton Morehouse (long time NAAD exhibitors). I’m sure we couldn’t have pulled it off without their help.

We got to Anaheim on Sunday so that we could get the exhibit ready on Monday (it opened on Tuesday afternoon). Some of our boxes were there on Monday and we waited for all of them to arrive. We had help from several deacon volunteers to get everything ready for our big opening!

So our exhibit was complete. We had items from the bookstore, copies of the latest *Diakoneo*, our basket of Deacon Quiz Game questions, our basket of toiletries (we nixed collecting toiletries on advice of the General Convention office), yarn for our NAAD Scarf project (we provided yarn, needles, and instructions for scarves which could be distributed to the homeless), and, of course, “Flat Ormonde” and the autographed books.

The exhibit was such fun. We asked people as they approached our exhibit, “Whadda ya know about Deacons?” Then we invited them to play our game. The rules were simple: Pick a question and keep picking a question until you get one that you like (there were about 30 different questions).

(See “Hardy” on Page Fourteen)

Calendar of Diaconate Events

4 - 7 March, 2010	Deacon Directors’ Conference New Orleans
24 – 27 June 2010	NAAD Conference, Chicago

North American Association for the Diaconate
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