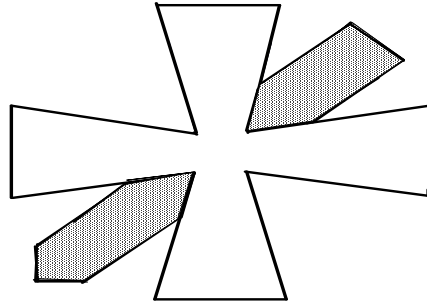


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NEWS

Ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν
I am in the midst of you as one who serves. Luke 22:27

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UK Law. New regulations have downgraded clergy and religious from (tier 1) scientists and entrepreneurs to (tier 2) skilled workers with a job offer, e.g. teachers and ministers of religion, and (tier 5) religious & charity workers. This means their sponsor must register as a sponsor (with fee of 300+) and advertise the position, and then pay for a licence for each of them. Since they must speak English to an EU level B2, this makes it almost impossible for religious congregations to bring in people who desire to improve their English before being sent on to an English speaking country. See: Home Office/ UK Border Agency.

CHURCH OF ENGLAND DEVELOPMENTS

General Synod. N.b. Progress of service regulations for clergy. The stages of the election to the **next Synod** are held from July through September. See p.10 →.

At the February GS, Lorna Ashworth, from Canada and now lay member for Chichester, proposed "this Synod expresses the desire that the Church of England be in communion with the Anglican Church in North America". **ACNA** is composed mainly of those who have withdrawn from the Anglican Church in Canada and The Episcopal Church (USA) and a few others who are not in the Anglican Communion; thus a very conservative or 'traditional' group. But who decides membership in the Anglican Communion? Apparently there ensued a paper war maligning ACC and TEC. Canon Simon Butler (Southwark) commented: "You shall not bear false witness". Tobias Haller (in a blog) tried to translate what had happened in North America into English parallels. After a protracted process, the motion as amended was carried by 309 votes to 69 with 17 recorded abstentions. It read: "That this Synod, aware of the distress caused by recent divisions within the Anglican Churches of the United States of America and Canada, (a) recognise and affirm the desire of those who have formed the Anglican Church in North America to remain within the Anglican family; (b) acknowledge that this aspiration, in respect both of relations with the Church of

England and membership of the Anglican Communion, raises issues which the relevant authorities of each need to explore further; and (c) invite the Archbishops to report further to the Synod in 2011." (See *Church Times*, 2 & 22 Feb.).

One cannot but wonder how the members of General Synod would have reacted if the ACNA was something that was happening in England rather than in Canada and USA. If a few parishes in an English diocese (perhaps one comes to mind) led by its Bishop decided to put itself under the authority of another Province at least 7,000 miles away, stopped paying their quota, and claimed their buildings for the use of themselves alone and not for those who remained loyally in the Church of England, what would the Church of England do? Or if clergy did something similar?

The South East Institute for Theological Education (**SEITE**) has received a very good report. For details see web at C-of-E. SEITE offers a diploma or Degree in Applied Christian Theology. **Sarum** College is offering an MA in Christian **Liturgy** with an ecumenical slant and home-based study.

Neil Thomson (Church Army), Deacon Ann Wren and Deacon Kathryn Fitzsimons (President of DACE) attended the world Assembly of **DIAKONIA** in Atlanta, GA. Kathryn now is the United Kingdom alternate on the DIAKONIA (World) Executive Committee. Neil is treasurer for DIAKONIA Region Africa-Europe. Ann is DACE secretary.

DACE. The 2010 AGM of the Diaconal Association of the Church of England was held at St Paul's Cathedral, London, on the 30th of January with a Eucharist 'under the Dome' facilitated by Deacon & Verger Tom Cameron. Then we heard an excellent lecture by Dr Paula Gooder, namely "The Prophetic Voice of the Deacon: Insights from the Bible about the Role of the Deacon today".

On October 12th, DACE President, and member of General Synod, Canon Deacon Kathryn Fitzsimons, presented a

DDN 64, p.2.

discussion paper, "Proposal: That Diocesan Bishops identify someone to act as contact point for the ministry of Deacons" to the **London** Company of Deacons. In only a few dioceses, like London, are the Deacons in an organized group. A central contact person is needed. When these are developed in the dioceses, they could form a national reference group (like NADAWMs do for women clergy) for the Ministry Division, Faith & Order Advisory Group, etc. and for DDOs in regard to appropriate selection.

Deacon Linda Hunter (Portsmouth '98), now serving in **Lincoln**, is attempting to raise the profile of the diaconate in that diocese.

St **Mellitus**, from Rome, built the first St Paul's, London, in 604. On 10 Sept. 2009, Abbot Edmund Power, OSB, from St Paul's Outside the Walls, Rome was admitted as an honorary Canon of St Paul's Cathedral.

Deacon James Rosenthal, who was ordained to the priesthood on 29 September 2009, now has an **Internet** Church ministry based on the City of London parish of St Stephen, Walbrook, a Wren building and the Lord Mayor's parish church. See www.ststephenwalbrook.net/

In his alter ego as St. Nicholas, accompanied by a Canon from Westminster Abbey, Jim took £300 worth of Christmas presents donated by London parishes to the **children** of illegal immigrants detained at the Yarl's Wood Immigration Detention Centre. But entrance was denied! When the Canon attempted to bless the gifts, the private (Serco) security guards called the police. Previous appointments to visit two families that afternoon were cancelled. The Royal Colleges of Pediatrics & Child Health and a forensic adolescent psychiatrist already had blown the whistle concerning this facility. This expulsion of St Nicholas made the London *Guardian* and several radio and TV broadcasts.

Attitudes towards the diaconate. There are a very large number of distinctive Deacons in The Episcopal Church (USA) and few in England. Why? It has often been said that most C of E clergy regard the diaconate as a humiliating apprenticeship. Although most TEC Deacons also have to wait a year to be priested there is far less feeling that this is an apprenticeship. In the USA, at least from the 1950's, field experience and pastoralia courses have been a part of the 3 year residential seminary education begun at the age of 22+ (after 4 years of liberal arts college). In England, the women were required to have placements and two years practical experience before being ordained as Deaconesses. Only when men's and women's theological education were combined in the '70s did the men also have practical placements. Has this begun to change the attitudes of clergy-men to the diaconate? Many women, especially from 1987 to 1994, resented being held back from priesthood. Now that this is no longer the case, has the attitude of women Priests to the diaconate begun to change?

Reverend Kyn Barker, Deacon, St. Matthew the Apostle Oriole, Toronto, Canada writes that in Toronto they are at an early stage of responding to the call to engage in "**Fresh Expressions**"-like ministries as a response to their Ordination charge. They would welcome opportunities to learn with others already so engaged, and especially in possible roles for Deacons. Please reply to: barkerk@rogers.com with a copy to Sr Teresa.

St Luke's Hospital for the Clergy has been sold. Funds have become "**St Luke's Healthcare** for the Clergy" which now is exploring what the clergy really need.

I seem to have persuaded Maggie Durran that churches need to provide parking for the **disabled**. The first comment was mine. (*Church Times*, 12 Feb.2010, p.37).

Those who have watched "Lambing Live" on TV will realise that one hardly makes money from a sheep farm today, one makes a living. It is pastoral ministry!

For those who no longer have a handyman (or woman) in the house, SAGA is now offering a home tradesman service in some areas for maintaining or improving the home. 08000 48 23 69; £21.15 call out plus £21.15 per half hour.

The [Deaconess] **Community of St Andrew** reaches its sesquicentennial (150th anniversary) St Andrew's Day (30th Nov.) 2011 and will celebrate it on Saturday the 26th November. The **Deaconess** Order celebrates its sesquicentennial 18 July 2012. How would you like to celebrate the Deaconess Order? Please reply to Sr Teresa at above e-mail.

RSP. Patricia Desiree Pilditch, (Exeter), (Dss.82, Dcn.97, Pr.94) 7 Nov. 2009 @88.

ANGLICAN COMMUNION DEVELOPMENTS AUSTRALIA. Four Deacons attended the DIAKONIA World Assembly. The next AADA conference "Bringing Light Where There is Darkness... telling the stories" is Oct. 5-8, 2010, (see p.10→). Deacon Mary Thorn, who has served in Queanbeyan, NSW, is being honoured by the hanging of her portrait in the gallery of 'unsung heroes' in Parliament House, Canberra (from Anne Ranse, President). On St Andrew's Day, 2009, four Deacons were ordained in the Diocese of **Canberra & Goulburn** bringing their total to 28. In **Melbourne** there are some 20 active deacons, male and female, engaged in a wide variety of ministries. The present Committee has established a mentoring program, matching candidates and also deacons in the first three years after ordination with a mentor from among the more experienced deacons. In addition, a program of continuing formation seminars is conducted by the Revd Marilyn Hope. They have been working closely with the Board for Ministry in developing and improving the structures for ordination training for diaconal candidates. They offer

opportunities during the year for deacons to socialize, one of which is the St Laurence dinner. There is never a huge attendance at these events, but it is felt very important to continue to provide opportunities for Deacons to build strong support networks, because the nature of their work means that they often work alone without many chances for collegiality. They have produced some brochures: "What it Means to be a Deacon in the Diocese of Melbourne" indicates the predominance of chaplaincy, parish and diocesan ministries. "The Diaconate" leaflet introduces four of these distinctive Deacons (Anne Wakeling, Chair, Diaconate Committee).

In 2008 the Diocese of **Sydney** ruled that Deacons may preside at the Eucharist. The motion was seconded by the Archdeacon for Women's Ministry, the Ven. Narelle Jarrett, who welcomed the opportunity this gave for women Deacons to preside at services for women and children, for example, in "a girls' school or a women's prison". Women may only be licensed as Deacons in Sydney and so some women who were priested elsewhere are licensed as Deacons. This matter has been sent to the national Appellate Tribunal.

CANADA. The Diocese of Fredericton in eastern Canada has produced "The Ministry of Deacons" (Vocational), 2009, which clearly delineates the process: discernment, role of the incumbent priest, education/formation, ordination and possible ministries.

TEC (USA). The Presiding Bishop is very aware of the diaconate. She has written: "What role might deacons and priests play in ministry to and with those who are captive to a consumerist society? Can you imagine a ministry toward people caught up in the rat race of jobs or shopping or keeping up with the neighbors? How about a ministry that calls forth gifts among our congregations' members – gifts that could lead toward forming communities of faith and transformation among co-workers or fellow commuters or soccer parents? That work would call on the community-organizing aspects of **diaconal ministry** and the gathering aspects of presbyteral ministry. All of it is about mobilizing the faithful to do and speak good news."

(*Gospel in the Global Village*, p.113)

"It may be that deacons, at work in the world, are especially suited to say to the larger church, "Here is an opportunity to speak good news to a group of people that might result in building a faith community," and then challenging the structures of the church to respond. Much of our traditional understanding of church planting starts with the diocesan office studying community demographics - things like population, income, lifestyle, numbers of children, and ethnic composition. What if we asked deacons to tell us where the gospel is needed? The ministry of presbyters would be essential in nurturing those new communities, wherever they might be located - but **deacons** can tell us where they are."

(*Gospel in the Global Village*, p.114)

The Bishop of New Orleans (Charles Jenkins) and the Bishop of Pretoria, South Africa (Johannes Seoka) have been considering how South Africa's Truth and Reconciliation Commission could become a model for post Katrina **racial reconciliation**. (ENI 09-0783).

What is an **Archdeacon**? In many provinces an 'Archdeacon' is a priest involved in some aspect of diocesan administration. In 55 dioceses of TEC there are 70 Deacon-Archdeacons for the Deacons. (Edited from Ormonde Plater).

Joyce Hardy, President of North American Association for the Diaconate, has written that this Association has outgrown the 'North' in its name and is exploring its relationship with Deacons in **Province IX**. Province IX includes Honduras, Litoral Ecuador, Central Ecuador, Columbia, Dominican Republic, Puerto Rico and Venezuela. Deacons have already been ordained in the Dominican Republic (6) and Puerto Rico (4); several others are considering the development of a Deacon formation program (*Diakoneo*, Vol.31, # 4, 2009, p.16.). The 2009 NAAD Directory also indicates 3 Deacons in Columbia, 2 in Central Ecuador and 7 in Honduras. Of those in the directory, 8 appear to be women.

Sr. **Priscilla Jean** Wright, Community of the Transfiguration, Cincinnati, Ohio, has been celebrating 45 years of her diaconate. She was in the first group of four women to study at Seabury-Western Theological Seminary for a Master in Christian Education and was ~~set apart~~ as a Deaconess by Bishop Bloy in Los Angeles on 18 June 1964. Having been an associate, she entered **CT**. After the 1970 decision re Deacons, she was ~~grandmothered~~ as a Deacon~~=~~, attended GTS and received a MDiv. Most of her ministry has been in the Dominican Republic where her Community has a ministry.

(Borgeson, Phina, "Sr. Priscilla Wright...The Last Deaconess", *Diakoneo*, Vol.31, # 5, 2009, pp.11,13. [from *ENS*].

The 2nd **'Imagine'** conference celebrating their **vocations** as women **Deacons**, Priests & Bishops "Celebrating: Yesterday, Today & Tomorrow", Province VIII was held Sept. 28- Oct. 1, 2009. Bishop Barbara Harris, Priest Carmen Guerrero & Deacon **Phina** Borgeson were the keynoters. 4 Bishops, 67 Priests and 19 Deacons from 13 dioceses (in 6 states) attended. A Deacon wrote. "As deacons, we were fully embraced by the women of the other orders. In addition to one of the keynoters, Paula Nesbitt presented her research on Episcopal clergy-women. One chart dealt specifically with compensation for deacons. It was astounding to learn from the data of those who responded that 1/4 of the deacons give between 140-200 hours per month, 1/4 between 80-140 hours and so forth down to those who must work and therefore give at night and on Sundays. Paula used the word exploitation when presenting that data. I was absolutely encouraged if not ecstatic to see this imbalance publicly addressed in this assembly." This ties in with the question of expenses and/or salary. Deacon Kathleen Crowe wrote, "We need to find

DDN 64, p.4

solidarity on this issue so that we can really be a fully recognized and equal order of the church. I am finding that the only effective way to do that is through my life contribution and teachable moments along the way as well as adding my voice to the voices of others who share this concern. Compensation as in the secular world must be based on value added not order of ministry." This began a debate re payment of Deacons on the Anglodeacons chat list.

RSP. The Rev. James L. Lowery Jr., director of the National Center for the Diaconate (forerunner of the present North American Association for the Diaconate) 1978-1985 during which national Deaconess assets were converted into Deacon assets, died 14 Feb. 2010 @77.

ECUMENICAL DEVELOPMENTS

DIAKONIA. Secretary and German edition editor of *DIAKONIA News*, Sr. Ulrike Kellner, also represents Germany on the Executive along with Sr Sabine Ritter. Janie Martin (Scotland) continues to edit *DIAKONIA News*. Sr Margrit Muther (Switz) represents Switzerland-Netherlands-France on the Executive and Peter Geene (Neth.) is the alternate.

For some more accounts of Atlanta 2009 see p.8→.

For a slide show, Google: World Diakonia Youtube.

DRAE (DIAKONIA Region Africa-Europe) The Next DRAE conference is being planned for Tanzania in 2011. The DRAE Secretary is Anke Frickmann from Bielefeld in northern Germany the site of largest-in-Europe diaconal social service multi-institutional facility known as Bethel with 15,000 diaconal workers. Anke is the head of the retreat house, "Motherhouse/House of Silence", and of the Sarepta Sisterhood of 600 Sisters. Sarepta is a member of the Kaiserswerth General Conference of 20 Motherhouses. **Kaiserswerth General Conference**, which first met in 1861, like the Community of St Andrew, celebrates its sesquicentennial (150th) in 2011. The foundation of the Kaiserswerth Deaconesses was in 1836 so its their 175th.

In December 2009, the Evangelical Lutheran Church in **Denmark** joined the **Porvoo Communion** (formed in 1996). The churches of the Danish Reformation, in an emergency situation in 1536, derived their orders from the German reformer, Johannes Bugenhagen, a Priest who exercised *episcopé*.

The Rev. Else Hviid is pastor of the Danish Church in London, which since 1952 has been at Regent's Park. This St Katharine's from c.1828 to c.1945 was the location of the Royal Foundation of St. Katharine. (*The Window*, No.91, Jan. 2010, pp.1-3.)

DACE President, Deacon Kathryn Fitzsimons, was a member of the **Porvoo** consultation on the diaconate and concluded, "One of the things that struck me during the

Porvoo consultations in April was the invisibility both of Church of England deacons and diaconal ministry to the Nordic Lutheran participants. Does this matter? Maybe not, but diaconal work is ultimately for the glory of God, are we as deacons colluding in the secularization of our country by not proclaiming the diaconal work done by our churches? As deacons we proclaim the gospel, the good news in our churches - do we proclaim the work to the world? How far should we be doing that? It is interesting to note that in a recent survey in one Nordic country, people were asked why they paid their church taxes but didn't go to church. The response was because we value the diaconal work done by the Church."

(*DACE Newsletter*, October 2009)

The recommendations to the churches from the **Oslo consultation** were: **All churches:** To continue to exchange information and developments in thinking on *diakonia* and the diaconate. To collaborate in further study on the forms of admission to, and the canonical context of, the diaconate. To collaborate in the education and formation of those who will exercise *diakonia* as the focus of their public ministry. **Lutheran churches:** To define more clearly those areas of ministry that are understood as belonging to the diaconate. To clarify whether, and in what sense, deacons are understood as being ordained in each respective church. To explore possibilities inherent in the role of the deacon in liturgy. **Anglican churches:** To develop ways in which the element of *diakonia* in the mission of the church may more explicitly be understood and named as such. To develop an understanding of the diaconate that is not automatically associated with junior ministerial status. To recognise and affirm the diaconal aspect of the vocation of presbyters, and describe it explicitly. To consider how the vocation of those who are called to distinctive diaconate may be discerned, and how they may be encouraged and supported.

At the moment the place in the Church of England where the theology of the diaconate is being worked on at this time is in the Council for Christian Unity whose General Secretary is Canon Dr Paul **Avis**. He has written for *Ecclesiology* an "Editorial" (details, p.7) which he introduces with, "The diaconate is at the same time the most problematic and the most promising of the ministries of the Church". Study of the word 'diakon-' has shifted the understanding from 'servanthood' to 'responsible commission'. "The only thing we know of the Seven... is that they were gifted evangelists."

Evangelisch/Lutheran. In **Norway** there are c.220 parish Deacons and many other people with a diaconal education working in diaconal organizations, institutions and also in other positions in the church-structure. The General Synod of the state Church in 2007 defined: "Diakonia is the caring service of the Church. It is the Gospel in action and is expressed through [the four focus areas of] love for the neighbour, inclusive community, care for creation and the fight for justice". Care and love to the neighbour is based on mutuality equality and respect for the integrity of the other. The inclusive community includes people of both sexes, of different abilities and of

different cultures and ethnical backgrounds. Care for creation is a new area. The fight for justice implies standing side by side with our fellow human beings, not as passive observers but as active participants. For details see Diakonia DRAE and www.kirken.no/english websites. (Kari Jordheim, *Diakonhjemmet University College*, Oslo, Norway)

“You should be a blessing” was the theme of the 3rd **Christian Nursing** Conference in Neuendettelsau in Oct. 2009. (“’Du sollst ein Segen Sein’: Bericht vom 3. Christlichen Pflegekongress 2009 in Neuendettelsau”, *Die Diakonie Schwester*, 106 Jg., Heft 1, Jan. 2010, pp.14-16). The diaconal Sisterhood in **Herrenberg** (doing nursing in hospitals & homes for the elderly) has united with ‘Korntal’, a Zehlendorf institution near Stuttgart doing family care. Diakonia in **Slovakia** now has 18 institutions and diaconal groups in about 50 parishes. Bratislava, together with parts of Austria and Hungary, is developing a new European diaconal region. At Cesky Tesin, “Interdiac”, the International Academy for Diaconal and Social Action, was officially launched in June 2008 as a non-profit educational organisation to promote *Learning, Networking, and Research & Development* for diaconia & social action in the countries of Central and Eastern Europe, including all the newly independent states and Russia. See www.interdiac.eu for its newsletter.

For examples of ecumenical agreements in practice in Finland and USA, see *The Window*, (Ang.-Luth), No.90, Oct.2009, p.10 and www.anglican-lutheran-society-org for list at end of the full text of Mitzi Rudde’s lecture.

Methodist. The 2009/2010 publication of the Methodist Diaconal Order is “Dare to be a Deacon”. “Some useful resources to help you explore your calling”, including one by Bishop Stephen Platten, are on p.17 of it.

Orthodox. At Epinay-sous-Senart, France, the Russian Orthodox Church’s first seminary outside the former Soviet Union was launched in November 2009. It hopes to train a new generation of Orthodox Priests capable of serving Russia’s growing diaspora. Moreover, the school hopes to foster exchanges between Europe’s Christian East and West; and, more specifically, help to nurture warming ties between Moscow and the Vatican. (*ENI* 10-0005)

Reformed. The Deaconesses who work in the Presbyterian Church in Ireland have increased to 27 plus one probationer, one second year student, and four first year students. (*Wider World*, March 2010, p.36)

The Church of **Scotland** Deacons and Parish Workers met at St Andrews. Some Deacons are also Parish Workers and some are not which creates confusion. The Deacons perceive a need to raise their profile.

From the Church of Scotland Kay Ramsay continues to write brilliant first person accounts of Biblical events, see “The

Contrite Heart” (Jonah), [*Diaconate Newsletter*, Winter 2009, pp.12-13] and “A Sacrifice” (Hannah) [Spring, 2010, pp.12-13].

Peter Geene, a Dutch Deacon, who chairs the Dutch Association and the European Deacons Conference, is very active in DIAKONIA and has been asking “what is the distinct diaconal role in the church and society?”

The two largest churches in the Netherlands, the United Dutch Reformed Church and the Roman Catholic Church, provide various works that are called ‘caritas’ or ‘diaconia’. The 15,000 Protestant deacons (‘diakenen’) are volunteers who collect the second offering from parishioners on Sundays and a few in the national programme, ‘Church in Action’, are deacon-consultants who allocate the funds. Other deacons are deeply involved in local diaconal activities like ‘feeding-banks’, drop-ins, buddy-projects, green-church projects or world-diaconal missionary work. The Roman Catholic Deacons (‘diakens’) are paid church workers in the field of liturgy and elderly-care, sometimes on the way to being a Priest, but the Roman Catholic Church is also trying to establish a permanent diaconate. Secular social service institutions say us Deacons have too vague a set of tasks. With a wide set of tasks, how should Deacons be educated? How do we educate a Deacon to care for street boys in the world of sex tourism? Peter concludes “Diakonia is a working form of the pastoral care of the church. This distinguishes it from other social work.”

Roman Catholic. “Vatican II did not restore the diaconate because there was a Priest shortage. It restored the diaconate because there was a Deacon shortage.” (Dcn. Bill Deitwig)

June 19, 2009 was the 42nd anniversary of the promulgation of the “General Norms for Restoring the Permanent Diaconate in the Latin Church”. With c.18,000 there are more in USA than in all the rest of the world. (Anglodeacons, 19 June 2009.) For the Vienna meeting see: *New Diaconal Review*, Issue 3, November 2009, pp.54 by Ditewig.

After 13 years Deacon Klaus-Jürgen Kauß has left the post of secretary of the International Diaconal Centre (IDZ). The new secretary is Deacon Erik Thouet who also is half time in a parish. The patron of IDZ now is Bishop Dr. Gebhard Fürst. Klaus Kießling has replaced Rob Mascini as President. Rob, aided by Ingrid Regout, is doing a study of the pioneers of the modern diaconate. Tony Schmitz, from Scotland, and William Ditewig, from the USA, are among those on the IDZ Executive Committee.

Phyllis Zagano has noted that the Dec. 2009 *motu proprio* by Pope Benedict, clarifying canon law on the distinction between the diaconate and the priesthood... appeared to be a technical step, but it could pave the way for women to be admitted to the permanent diaconate. “Priests and Bishops are ordained to act in the person of Christ, the head of the Church; Deacons are ordained to serve the people of God in and through the liturgy, the Word, and charity.” Thus have diaconate and priesthood been divided. Thus prohibitions against women Priests would not apply to women Deacons.

REVIEWS

Ormonde Plater, *Deacons in the Liturgy*, 2nd edition, New York: Church Publishing, 2009, 129pp., \$16.00. ISBN 978-0-89869-634-9.

This really is the 3rd edition; the differences from the 1981 edition are: (a) Published by Church Publishing instead of by the Deacon organization, (b) Size (many will be thankful that this edition will fit into a large, i.e., men's jacket, pocket for easy reference) with many more pages, (c) "Worship Space" has been added, (d) The "Choreography of the Deacon" has been replaced by "Movement and Gestures", (e) The addition of blessings (when appropriate), (f) emergency baptism and (g) for the Eucharist. The Rogation Procession has been omitted but the (h) Day of Pentecost has been added, as have (i) the Reaffirmation of Baptismal Vows, (j) Eucharist with a Bishop and (k) an Appendix. But again there is no index.

In this edition the liturgical actions more explicitly relate to roles of the Deacon. There is more sensitivity to the role of other ministers sometimes using 'normally'. There also is more detail. The usage tends to be the fuller one but there are more expressions of various possibilities.

I would preface "Liturgies with a Bishop" by asking the Bishop what way he prefers to use the mitre and I would prefix all with, "The Deacon is not a robot in a ritual dance but **above all the Deacon observes the needs and responds to them appropriately.**"

Sr Sandra M Schneiders, "Religious Life as Prophetic Life Form", *National Catholic Reporter*, 5 articles, January 4 - 8, 2010.

Because a group of conservatives had given the Vatican the idea there were grave problems in American women's Religious congregations, a survey was begun asking their attitudes to things like women's ordination (see DD WIM 30, pp.8-9). Then \$1.1 million was requested from the church in America to carry out the survey. In response, Sr Sandra M Schneiders, professor *emerita* at the Jesuit School of Theology in Berkeley, CA, has published a series of five articles on the "Religious Life as Prophetic Life Form".

She argues:

(1) "The pernicious appeal for blind obedience" has been used to control and even abuse the consciences of Sisters.
(2) Among the many ministries of the Word, the ministry of prophecy, is central to and defining of the Religious life form as it was of Jesus' pre-Easter ministerial life. It involves

immersion in the life of a specific people and a special relationship with God and is directed to a particular historical situation and furthering the reign of God. Rather than only being deplored as a 'work force' for old institutions, Religious are called to respond to the current situation.

(3) Jesus' prophetic ministry often involved opposition to institutional authority. He claimed to be speaking for God, not as God. The Holocaust taught us that it is profoundly immoral to uncritically "follow orders".

(4) "Religious Life... is a charismatic life form, called into existence by the Holy Spirit, to live corporately the prophetic charism in the Church. It is not a work force gathering recruits for ecclesiastical projects and it does not receive its mission nor the particular ministries of its members from the hierarchy." There is no optimum size. "Religious are sent by God and are not, corporately or individually, agents of the institutional Church."

(5) When she asks, "Why are Religious, of all people, being investigated by the Vatican?" Sr Sandra discerns two levels. "At the surface level Religious are being threatened because they have been 'upsetting the (patriarchal) order' of the Church as institution in which the hierarchy has its position of power. But they are calling into question not only absolute male power over women... but also the necessity of understanding the Church itself as essentially an institution based on sacralized power. Religious, by their community life, are aligning themselves with the ecclesiology of the Church as People of God expressed in *Lumen Gentium*, a discipleship of equals, within which they are both exemplars and facilitators but also in solidarity with those to whom they no longer wish to be 'superior' or 'elite'." ... The "struggle over the nature of Religious Life itself." The "ministerial Religious... are reading the 'signs of the times' as a call to sustain and promote the renewal inaugurated by Vatican II while some officials of the institution itself are trying to restore the tridentine vision of the Church as a power structure." "The re-centralization of power in the Vatican, the re-clericalization of ministry, the restoration of liturgy as a mysterious and private clerical performance to which the baptized are an appreciative but passive audience, and the reduction of spirituality to private devotionism which are central to the restorationist agenda, are endangered by the theology of Vatican II which Religious are living and promoting." (Quotations are reprinted by permission of National Catholic Reporter, 115 E Armour Blvd, Kansas City, MO 64111 <http://ncronline.org/>).

SOME RESOURCES

Electronic: Australian diaconate bibliography <http://www.aussiedeacons.org.au/html/documents/bibliography.pdf>

The electronic version of *Common Worship, Lectionary*, is available at <http://cofe.anglican.org/worship/liturgy/commonworship/texts>

CW, Festivals are available as a printed edition or as part of the electronic *Visual Liturgy Live* (by licence) see <http://www.visualliturgylive.net>

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CALENDAR OF DEACON SAINTS AND EVENTS

- April** 16 Isabella Gilmore, Deaconess, 1923. (Church of England Commemoration, Anglodeacons).
- May** 8 Julian of Norwich, Spiritual Writer, †c.1417 (Church of England Lesser Festival).
16 Caroline Chisolm, Social Reformer, †1877 (Church of England Commemoration).
20 Alcuin of York, Deacon, Abbot of Tours (liturgist), †820 (CoE Lesser Festival, Anglodeacons).
30 Emmelia, wife of Basil the Elder, mother of Macrina, Basil, Peter, Gregory, etc.
30 Josephine Butler, Social Reformer, 1906 (Church of England Lesser Festival).
- June** 2 Deacon Sanctus, one of the martyrs of Lyon, †177.
2-6 "Witnessing to Christ Today" centennial conference, Edinburgh. Visit via: <http://www.edinburgh2010.org/>
3-11 Anglican Church of Canada, General Synod & celebration of 300 years of worship, Halifax, Nova Scotia.
9 Deacon Ephraem of Edessa, Hymn Writer, †373.
12 St. Barnabas, St Andrew's House Chapel dedication day.
15 Evelyn Underhill, Spiritual Writer, †1941 (Church of England Commemoration).
15-17 Church of Scotland, Joint Diaconate Council and PPW Conference, St Andrews, University Halls.
19 43rd anniversary of "General Norms for Restoring the Permanent Diaconate in the Latin Church"
- June 21-9 July "Intro... Ecumenical & Interreligious Movements from a Roman Catholic Perspective", Centro Pro Unione summer school, Rome.
23 Etheldreda, Abbess of Ely, †c.678 (Church of England Lesser Festival).
23 Marie d'Oignies, Beguine near Nivelles (b.1197), †1273.
24-27 "The Prophetic Church; God's Dream, God's Vision", North American Association for the Diaconate, National Assembly, Chicago.
- July** 5-16 Summer School in Biblical Studies, Ripon College Cuddesdon, enquiries@ripon-cuddesdon.ac.uk
9-13 Church of England, General Synod, York.
18 Elizabeth Ferard, 1st Deaconess of the Church of England, Founder: Community of St. Andrew, †1883.
19 Macrina, Deacon, Teacher of her brothers (Basil, *et al.*), †379.
20 **Nominations** to the next **General Synod** (C of E) must open by this date and close September 3rd.
25 Olympias, Deacon and Abbess, c.365-†c.407, (O).
28 Irene Chrysobalantou, Deacon and Abbess, Constantinople, late 9th-early 10th ct, (O).
- August** 5 Nonna, Deacon, wife of the elder Gregory Nazianzus, †374, (O).
10 Laurence, Deacon at Rome, Martyr, †258 (Anglodeacons).
13 Radegund of Poitiers, Deacon, Founder of St.Croix, †587.
13 Florence Nightingale, Nurse, Social Reformer, †1910 (Church of England Commemoration).
13 Octavia Hill, Social Reformer, †1912 (Church of England Commemoration).
13-23 International Diaconal Centre - North Europe Centre, Study trip to Lithuania. Contact: tony.schmitz@gmail.com
17 James the Deacon, companion of Paulinus in Northumbria, †c.672 (Anglodeacons).
20 William & Catherine Booth, Founders of the Salvation Army, 1912 & 1890, (CoE Commemoration).
20 Geert Groote, Deacon, Utrecht, Zwolle, Deventer, etc., founder of Windesheim Canons, 1340-†1384.
- Sept.** 3 Phoebe, Deacon of Cencheræ, patron, bearer of *Romans*, †c.64, (O).
3 Close of nominations to the next **General Synod** (C of E).
16-19 Papal visit to Edinburgh, Glasgow, London and beautification of Newman at Coventry airport.
17 **Ballot papers** for General Synod (C of E) elections.
26 Wilson Carlile, Founder of the Church Army, †1942 (Church of England Commemoration).
- October** 5-8 Australian Anglican Diaconal Association Conference (2010), "Bringing Light Where There is Darkness... telling the stories", Girls Grammar School, Canberra.
8 **Closing date** for return of C of E General Synod ballot papers.
- Nov.** 22-24 Church of England, General Synod, London, inauguration of new Synod.
- 2011**
Feb. 7-11 Church of England, General Synod, London.
July 8-12 Church of England, General Synod, York.
July 10-14 DOTAC conference, "Chairs at the Feet of God", Oklahoma.
Nov. 26 **Celebration** of the Sesquicentennial (150th) of the [Deaconess] **Community of St Andrew**.
- 2012**
Feb. 6-10 Church of England, General Synod, London; July 8-10, York.
July 18 Sesquicentennial (150th) of Deaconess Order of the Church of England.