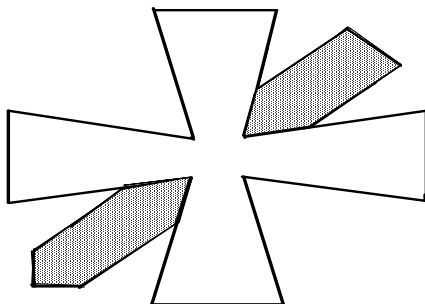


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Phone and
answerphone
+44 (0)20-7221-4604



DIACONATE

St Andrew's House
16 Tavistock Crescent
LONDON W11 1AP
U.K.

NEWS

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

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Website: www.distinctive-diaconate.org.uk

E-mail: teresajohan@btinternet.com

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CHURCH OF ENGLAND DEVELOPMENTS

The **Community of St Andrew** is celebrating its 150th anniversary on 26th of November at St Mary's Convent (SSM), Chiswick. Sr Teresa is scheduled to preside and the Revd Graham Morgan, Kt., to preach. Because of spacial limitations, this is RSVP only. If you desire to come (and have not received an invitation), please write to Sr Teresa and you will receive an invitation and/or a place on the waiting list.

The 150th anniversary of the **Order of Deaconesses** falls on 18 July 2012. Plans to celebrate this are in process. Suggestions will be gladly received by Sr Teresa.

Current statistics as obtained by DACE: there are 86 distinctive Deacons plus a number in training [66 women, 20 men (as of March 2011)]. Only 24 are members of DACE.

DACE is hoping to hold a **retreat** primarily for but not limited to members of DACE. Details not yet formed. The DACE AGM for 2012 will be on February 4th at St Paul's Cathedral.

New deacon, Sr Beverley, CSF, Presentation of Christ the King Ministry, Leicester, ordained 23 July 2011 at St Francis Friary, Hilfield, Dorchester, Dorset.

In **York** there now are two distinctive deacons, 1 in training and 1 person exploring.

General Synod. After the Archbishop of Canterbury had visited some Christian communities in the Holy Land, he concluded: "I returned from a visit to the Holy Land last year with a very, very strong sense that we had to do more to express our solidarity with the Christian communities there... We know our brothers and sisters there are suffering; and we don't always ask ourselves often enough what our response needs to be." He hoped that Anglicans and others would give generously to help build a fund from which community

projects could be supported - projects which would contribute to the sustainability of the most vulnerable Christian communities, especially in the West Bank. Thus at General Synod he said, "I want to appeal today to you, for your support in creating in the near future, a fund with which we might assist projects of community development and work creation, especially among Palestinian Christians." See website: <http://www.friendsoftheholylan.org.uk/>

Because General Synod did not approve an increase in **fees for Weddings**, etc., the 2011 fees stand. It is permissible for incumbents and PCCs to impose charges for certain items, e.g., organist, service sheets, etc., if those marrying or those arranging a funeral, etc., genuinely opt to have them and agree in advance to the charges being made. There is **no lawful authority** for an incumbent or PCC to require charges to be paid for items that are not genuinely optional, including the following: opening the church building for a wedding or a funeral; use of the church building (including ordinary wear and tear to the fabric) for a wedding or a funeral; "administration" such as the completion of registers, booking dates for a wedding or funeral service, etc. This will be reviewed by the Archbishops' Council in September.

Marriage law continues to be a problem after the European Court of Human Rights ruled that a fee for some immigrants who did not marry in C of E was illegal. [C of E had more 'safeguards' than the state]. More clergy are being arrested for marriages which breach immigration rules. The House of Bishops has issued new guidance: to use the Common License in certain cases instead of banns.

The 200th anniversary year of the National Society, which promotes and resources 4,700 **Church of England schools** (and 172 schools of the Church in Wales) was observed by a debate on the future of church schools and the challenges ahead. Synod approved the motion to affirm the continued importance of Church of England schools being 'distinctively Christian institutions, rooted in the life of the parishes while being open to the diverse communities they serve'.

Ecumenism: The Church of England is now in Communion with the church of Denmark following the Porvoo Declaration in October 2010. The Synod also considered the report of the Church of England's conversations with the **United Reformed Church** and voted for recommendations including the holding of a service in Westminster Abbey in February 2012 marking both the 350th anniversary of the separation of Congregationalist and Presbyterian churches from the Church of England in 1662 and the 40th anniversary of their coming together in the United Reformed Church.

A motion from Bradford Diocese, asking for the admission to **Communion** of adults who have been baptized but have not been confirmed and are not ready to be confirmed, was lost.

The saga of attacks on Christianity in the UK continues. There are specific examples of individual Christians being prohibited from mild expressions of their faith. Parallel prohibitions are not made concerning adherents of other faiths. At least four cases are making their way through the law courts. Although one might not desire to do as these defendants have done, one needs to be concerned about this thin edge of the wedge attacking the **freedom to be a Christian** in this society.

Women Bishops. Canadian Bishop of Christchurch, New Zealand, **Victoria Matthews**, who has demonstrated resolute leadership in the face of the continuing earthquakes which have undermined her diocese, spoke to the Open group at General Synod and said, "In each of the 3 dioceses I have had the incredible privilege to serve, there have been those who do not agree with the ordination of women to the episcopate. In Edmonton [Canada] the concern was Anglo Catholic and was about women presiding at the sacraments, and in Christchurch the concern is of the more Sydney minded evangelicals and has to do with women preaching. In every instance we have managed to work together with great respect and mutual support. Following the September and February earthquakes in Christchurch I received numerous telephone calls from the Archbishop of Sydney offering his prayers, financial support and actual fundraising for us."

A motion from Bradford Diocese, asking for the admission to **Communion** of adults who have been baptized but have not been confirmed and are not ready to be confirmed, was lost.

Criminal Record Bureau checks have now been reduced to cover only those who work regularly with children or with vulnerable adults.

The Archbishop of Canterbury's editorial in the *New Statesman* raised the question of "**what** (social) **services** must have cast-iron guarantees of nationwide standards, parity and continuity? (Look at what is happening to youth services, surely a strategic priority.)" The break-the-showcase-windows-and-grab-the-electronics-and-trainers riots have doubly underlined that question.

The **West of England** Ministerial Training Course of 70 students will merge with Ripon College from September 2011. Ripon Theological College **Cuddesdon** is building an accessible chapel and the four-storey Harriet Monsell House for new teaching facilities, residential facilities for students and a 'penthouse' for the (Clewer) Sisters of St John the Baptist (now at Bedbroke).

The Community of the Resurrection (**Mirfield**) is re-modelling its chapel. Its College has on its ordination list the first two women, Rebecca Haughty, for Londesborough Wold, York, and Dorothy Stewart, priest, for St Martins, Potternewton (Ripon & Leeds).

The **Experience of Worship** in Late Medieval Cathedral and Parish Church is a three year project which includes actual liturgies at Salisbury Cathedral and St. Teilo's Church at St Fangans National History Museum, Cardiff. See: <http://www.experienceofworship.org.uk/> and book through experienceofworship@bangor.ac.uk for small group at Sarum College 5-6 October.

Westminster City Council has been planning to enact by-laws to prohibit the distribution of **free food** to homeless people in the Victoria area as well as fining rough sleepers. Several voluntary groups have soup runs in that area.

Revd Prebendary Philipps Boardman, vicar of St Paul & St Mark, Old Ford, London was awarded a **MBE** for "services to Heritage in East London". She adapted her Victorian church in one of the most deprived parts of the diocese into a multi-storey community resource building.

RIP. Sr Denzil (Onslow), CSA 56, **dss61, d87, p94**, (London), 24 April 2011 @91.

Sr Dorothy (Warr), CSA 53, **dss53**, (London), 25 May 2011, @97.

J Yvonne Simmons, **dss 61, d87**, (London & Chichester), 16 June 2011 @97.

Janet Grierson, **dss 48**, VP Gilmore House, author of *The Deaconess* (1981), (Worcester), 31 July 2011, @98. Her funeral was on August 17 at her beloved Malvern Priory, an architectural gem preserved though purchase by the parish in 1541.

Phyllis Bates, **dss 83, d 87, p 94** (London), 20 Aug., @82.

ANGLICAN COMMUNION DEVELOPMENTS

The delegates to the triennial meeting of the Anglican **Peace & Justice** Network in Geneva, Switzerland, spent the week of 14-20 March 2010, exploring issues of human rights and examining the role of the United Nations, the World Council of Churches, and other faith-based and humanitarian organisations in upholding the rights of individuals and communities throughout the world. They embedded their learning and discussions in a theology of justice as right relationship with God, with one another, with all Creation, and

in the Anglican Five Marks of Mission. They have focussed on international laws relating to particular themes including:

- * the right to truth, transitional justice, and non-discrimination;
- * the rights of women, and everyone's right to health;
- * the rights of children, and the importance of education in emergencies;

- * and the rights of migrants, minorities, and people in exile.

The 30 participants represented 25 provinces or jurisdictions, together with a representative of the Old Catholic Church of Switzerland.

They said, "Recognising that there are universal concepts of justice, and humbly conscious of our own internal divisions, we encourage our churches to be sensitive to peoples' struggles in society, and to be aware of what international agencies are doing to protect and care for all God's children in our regions. More particularly, we urge our churches to incorporate issues of justice into missional work and into theological education at every level.

"During our time together this week we have valued the opportunities to complement the global inputs by sharing our local perspectives and initiatives in our provinces. We are exploring ways to increase communication regarding specific challenges and opportunities for solidarity.

ΔDuring the meeting, alliances were strengthened and plans were made for addressing specific concerns. For example, the representatives from the Nippon Sei Ko Kai and the Anglican Church of Korea invited colleagues to share their opposition to militarisation in the region during the Japan Peace Week and a Peace Conference in Okinawa in June 2010 (continuing the focus of the TOPIK, or Towards Peace in Korea, consultation in Seoul in 2007). The African delegates shared their intention to bring APJN matters to the next meeting of the Council of Anglican Provinces in Africa (CAPA).

ΔWe recognise that the Anglican Communion has the potential to engage more deeply with many human rights issues and challenges through education, pastoral care and advocacy, and through appropriate collaboration between the official Networks of the Communion and the Anglican United Nations offices in New York and Geneva." (ACNS 4695)

The **Provincial Secretaries** from 25 Provinces and from the Church of Ceylon attended informal meetings in Mexico at the end of August. The conference programme was designed to further the professional development of the participants. Presentations from individual Provinces included a moving account of the response of the small Anglican Church in Japan, through its "Let Us Walk Together" project, to the enormous challenges posed by the earthquake and tsunami in March that had claimed some 21,000 lives. Participants also heard of the reconstruction work in New Zealand following the Christchurch earthquake which, as well as claiming many lives, had seriously damaged 26 Anglican churches and the cathedral. Time was given to discussing the role of Provincial Secretaries in promoting unity both

within and between churches for the sake of the whole Church=s mission to the world. Those present shared information about current provincial discussions concerning the adoption of the Covenant for the Anglican Communion which has, so far, been adopted by Ireland (subscribed), Mexico, Myanmar, Papua New Guinea, South East Asia, Southern Africa (subject to ratification), and the West Indies. (ACNS 4931)

Anglican Alliance. Delegates from Africa and other regions opened their 1st consultative conference in Nairobi on April 11. The work of the Canadian and Australian Anglican development agencies was presented. A website and mapping tool have been developed. (ACNS)

An Anglican expert has welcomed an action plan by agriculture ministers from the **Group of 20** Finance Ministers and Central Bank Governors (G20) to combat growing volatility in international food prices. However, Sally Keeble, director of the London-based Anglican Alliance for Development, Relief and Advocacy, warned that recent church demands were "just a warm-up" to what could be expected in the run-up to the G20 summit in November. "Although there's still a long way to go, it's very important that food security is now high on the political agenda," she said. (ENI-11-0329.) See its facebook page: <http://www.facebook.com/pages/Anglican-Alliance/218943218118012>

Control of the speculation in commodity trading that has pushed up food prices for the poorest people in the world; and more support for women farmers who form the majority of subsistence farmers are some of the measures that archbishops from G20 countries have urged their agriculture ministers to support. (ACNS 4882)

In August the Council of Anglican Provinces of Africa (**CAPA**) and the Anglican Alliance for development, relief and advocacy, through its Africa facilitator, Emmanuel Olatunji met in Nairobi to launch an appeal and advocacy campaign on the food crisis sweeping East Africa. (ACNS 4914)

The Anglican Communion **Environment Network** met in Lima, Peru, in August. The effects of climate change and human-induced environmental degradation continue to accelerate in all regions of the Anglican Communion. "What emerged were stories of widespread exploitation of resources with little regard to the needs of existing communities and of generations to come", said ACEN convener Bishop George Browning of the Anglican Church of Australia. A full report of ACEN's meeting including a detailed Action Plan will be available by the end of September 2011. (ACNS 4926.)

The St Boniface Trust is **offering** a prize of £1,000 for the best 5000-word answer to "**Why I am an Anglican** and believe I shall remain so". Deadline: 1 Jan. 2012. Details from: secretary@stbonifacetrust.org.uk or write to David Prior, Secretary, St Boniface Trust 4 Cley View, Warminster, Wiltshire, BA12 8NS, UK.

Aotearoa, New Zealand & Polynesia. The Community of the Sacred Name now has their New Zealand house at Ashburton near the local airport. It has a beautiful garden with two self-contained flats in it, and the property is walled off from the road. They will have to build a chapel or adapt a room or outbuilding for that purpose. It's such an attractive place, that if they can set up some guest accommodation, it would be wonderful for small retreats. More quakes continue to weaken the central Christchurch houses.

Australia. The **Diocese of Canberra & Goulburn** is sponsoring a three weekend course (in July, Sept, Nov.). "Mission-shaped Ministry", A Training Program to Grow Fresh Expressions of Church. They are piloting the training material used by the highly successful Fresh Expressions initiative from the UK. Contact: wayne.brighton@anglicancg.org.au

Association of Anglican Deacons in Canada (AADC), Conference 2011 Theme: "Nourishing the Spirit - Mine, Yours and Others", August 11 - 14, 2011, at Huron University College, London, Ontario. Deacon Alisdair Smith is the conference keynote speaker and will speak on 'Nourishing the Spirit; The Power of Narrative'. He will explore in an engaging and provocative way the power of story in our lives and ministries as deacons and as human beings. French theologian and paleontologist Pierre Teilhard de Chardin suggested that we were not so much human beings on a spiritual journey, rather, spiritual beings on a human journey. How do the biblical narratives and our own stories weave into and inform our human and spiritual journeys? How can we use and explore the stories from Scripture to inform our ministries and our lives in new and surprising ways? Be prepared to look at your diaconal ministry in new and exciting ways! Alisdair will also lead a conference workshop entitled, "Nourishing the Spirit, Applying Story in Ministry". There are a range of interesting workshops listed on the conference website. (Margret Robertson, *DIAKONIA News*, 96.) See: <http://www.anglicandeacons.ca/conference%202011.htm>

The Chapter of Deacons for the **Diocese of British Columbia** met in December 2010. The Chapter was formed in 2006 in response to recommendations of the Diocesan Commission on the Diaconate. The Chapter's membership is comprised of all the 'distinctive' Deacons of the Diocese. This Chapter meets three times a year with the Bishop and Archdeacon of the Diocese. They gather for support, education, planning, and discussion of diaconal mission in the diocese and beyond. Discussions have included such topics as the possibility of twinning with Deacons from the Diocese of Olympia on a project for orphans in Haiti, to the work of the newly formed Association for Anglican Deacons in Canada (AADC). (Nancy Ford, Director of Deacons, Diocese of British Columbia (*DIAKONIA News*)).

Deacon **Maylanne** Maybee, an Anglican deacon for 30 years, has been appointed principal at Winnipeg's Centre for Christian Studies. Founded in 1892, its roots are in the

deaconess training schools of the Anglican and United Churches of Canada. This Centre has been used recently by the United Church diaconal students and provides education for community-based ministries of pastoral care and social transformation.

Ireland. Michael Jackson, the Archbishop of Dublin, wrote in February 2011: "Towards an Understanding of Diaconal Ministry in Conflict Resolution" (6pp.) in the context of the Porvoo discussions. He writes that the type of ministry/diakonia described by Collins "clearly introduces us more to mediation of righteousness and justice than to humble service. This emphasis alone is permission for us to explore the diaconate and conflict resolution...."

"Diaconal ministry is a permanent, institutional sign of the bridging of the gap between world and God in the missional intention of the kingdom of the same God."

"...The public living of God's variegated wisdom is surely a job-description for a deacon engaged in conflict resolution. For new Christian mission communities/fresh expressions of the church two things are required. The first is that in order to act effectively as the hermeneutic of the Gospel, churches have to be proactive in reaching out into their local areas.... Secondly, churches have to relate to the new patterns of networks and Facebook-ing."

"...Deacons carry Christ's compassion to the forgotten corners of society and ensure that the needy receive practical help."

"....The distinctive diaconate is particularly appropriate where an individual feels strongly drawn to the missionary go-between ministry.... By building bridges between the life of the church and those who are not yet within it, the ministry of the deacon says something important about the nature of the Church as the Body of Christ and is a sign of what the whole church essentially is and is called to become more and more."

The Church or Ireland has dealt with the transitional or sequential diaconate by using it as an internship. This diaconal internship is based in the parochial community and the deacon has a special relationship with the bishop. It is the final year of the M Theology degree "during which the deacon applies theological and biblical insights to social projects in the parish where (s)he lives and worships; this forms the dissertation component (30%) of the degree." For this development they are collaborating with the Diaconal Institute, Oslo.

Anglican Archbishop Eluid Wabukala of **Kenya** has chosen to differ with other Christian leaders in his country over a draft constitution that would permit Islamic "Kadhi" courts, and authorise abortion. The archbishop has urged Kenyans to back the law, while suggesting that controversial clauses in it could be revised in future. "The document is better than the current one. It is my feeling that Kenyans should accept it and amend some clauses later," Wabukala told journalists. Still,

Wabukala's view is contrary to that of other Kenyan Christian leaders, who have rejected the draft constitution as being against the wishes of their followers in this east African country. The leaders of the Roman Catholic Church and the national Christian council have accused politicians of ignoring their views, and warned of future confrontation. (ENI-10-0231.) **Southern Africa.** In spring 2011 a fellowship of Deacons was formed in Cape Town by the initial seven members.

TEC (USA, etc.). Because the Canadians now have their own diaconal association, the North American Diaconal Association (NAAD) has been renamed the **Association for Episcopal Deacons** (AED).

Deacon Geri Swansen, Chair, Archives Committee, AED, is searching for people to serve on the Archives Committee to help to identify, index, codify and help centralize all deacon and deaconess history across USA, Canada, Mexico, Central, South and Caribbean America. (E-mail, 31 March 2011.)

The diocese of Massachusetts has been very slow in developing a diaconal program. In April 2011 two archdeacons were appointed, one with experience in Chicago and Maine. (Email)

Midwives on Missions of Service (MOMS), led by Deacons Donations fell off sharply in the fall of 2009 and have never recovered. At the end of 2009 they received a grant from the New Field Foundation in San Francisco to build a clinic in the small village of Ngolahun, Sierra Leone, and to give their staff time to find other employment. They report: the clinic is nearly finished, our grant is exhausted, and we laid our staff off in May 2010. While we've done all we could, we still have a major loose end; but we'll get to that later. What we were able to accomplish between November of 2006 and September of 2009 was to: §train and equip 135 Traditional Birth Attendants in the Kailahun District of Sierra Leone; §distribute over 1,000 Mama/Baby packs, providing basic layettes for newborns; §supply three clinics with equipment and supplies; §provide reference books to those three clinics and six individuals; and §set up organizations and revenue-generating projects to provide the Traditional Birth Attendants with independence and resources for women's health.

However, with all that, we did not finish. The clinic is still unfinished, but New Field has vowed to finish the building. Two groups which were left awaiting initial training and our villages won't have their continuing education. Several women who showed exceptional leadership will not become MOMS Trainers. We were not able to transition our program, which saved so many lives, to others. We must learn to let those things go. But there is one more thing that we must do, and can't do by ourselves. So we are asking you for help before we surrender our 501(C)(3) status and dissolve the organization."

They are trying to raise funds to pay \$1700 in unreimbursed

expenses to their administrative staff. You can send these gifts through their website: <http://www.globalmidwives.org/>

The women they have already trained still teach the other women about family planning, nutrition, hydration, sanitation, breast-feeding. They perform prenatal and postnatal care (postnatal care was unheard of before these Deacons arrived - although about 1/3 the maternal deaths were due to postpartum infection; a quick sniff can save many of those). They take the women to the nearest clinic for official prenatal visits and for the births if there are any risk factors. Another very good thing.

They got a grant to build a clinic in another village. They didn't particularly want to do this, because they just weren't organized for that. But they agreed. Their plan was to then return and teach those women; another village in the neighboring Kenema District was also in the queue for training. Someone in the grantor's organization absconded with the funds, and we ended up making good on a lot of it. And with donations sinking as the economy soured, that was the death knell for us as an organization. Chris and I just couldn't keep funding the work. I feel bad about that.

So, the clinic is not done, but the people there and the grantor are going to find more money to finish it. We cannot conduct the training, as we just don't have the money to put together another trip. Each trip costs about \$30k US, and MOMS has about \$5.00, and we can't sell off any more stock. I feel really bad about not being able to go back to train. Deacon Trish Ross writes, "I read how politicians can raise 14 million to explore whether to run for office, and I reflect on the fact that we couldn't raise 125k to meet our annual budget for two trips, costs for maintaining our legal status there, and salaries for our Sierra Leonean staff (FT manager and translator, and part time accountant, driver, and general support). We had no paid staff in the US, and Chris and I picked up most of the administrative costs. I feel bad about not being able to raise more money.

And yes, we were a couple of 60 year-old white women, tromping around in jungle swamps where white people, much less white women, had never been. We were threatened, we were stranded, we were without water, we were in car wrecks, and had bridges collapse under our vehicle. We saw women bleed to death, and watched children die. We had malaria, and giardia, and some variety of unknown things. We were covered with mosquito bites, and ate porcupine that had been sitting without refrigeration. We were detained by police and our passports were "lost".

But the women there, the women love us and call us their angels. The women's 'devil' bowed to us. The women promised they would no longer perform genital cutting, because we taught them they must do only those things that were good for women." (Trish Ross, Gualala, CA, Deacon, Diocese of California, Resident Midwife).

Deaconesses were instrumental in developing the churches in **Wyoming** among the Shoshone, Arapaho and non-Indian communities. They organized Sunday Schools and churches, led missions work, education, etc. Because of their private income, they used their own money to support ministries and worked without pay. Many died in poverty as they were not included in the church pension funds.

akhfontaine@gmail.com

The Association of Episcopal Deacons recently organized a **Latin (American) Experience** in which they visited the Diocese of the Dominican Republic, a very fast growing diocese where 80-90% of the members are married women with children or single mothers. For Dominicans, the church is about love, celebrating, relationships and community. Mission groups of 12-15 people are invited to visit the diocese, they do various projects, and become ambassadors. The Bishop often gives initial grants for new churches, schools, etc. which are enough to lay the foundations with 'bars of hope' sticking up until more money is raised to complete the building.

The informality, music, smiles and hospitality melted the heart of the solemn cold New Englander Deacon-in-training who wrote the article. "I realized more than ever the universality of the Episcopal Church and I thanked God for the Anglican Communion.... One of our jobs, as deacons, is to see how, trans-culturally, we can use what we learned for the betterment of our parishes and dioceses here in North America." Dn. Gail Chandler added, "There is comfort in knowing that we are all united by a common liturgy. ...The Peace: there was plenty of time. No hurry. No impatience to get the show moving again." A deacon postulant wrote, "People thrive in community... Community is on the streets, in the schools, in the homes, in the churches." She enjoyed being away from the pervasive cultural separative age-apartheid of her own culture, e.g., the cultural 'cool' that keeps teenagers in North America from speaking openly with adults. (Diakoneo, 33 #2, 2011, pp.1,3-5)

When the Rev Canon Ginny Doctor of the Diocese of Alaska worked out how to do the discernment process in the **Native Paiute** way, Paiute Elder, Reynelda James, whose training was different, not less, than the usual course and who had been involved in ministries for ages was finally ordained as the first Paiute Deacon on the Saturday after Easter, 30 April 2011 in Nevada by Mark MacDonald, the National Indigenous Bishop of the Anglican Church in Canada assisted by the Bishop of Nevada. (Diakoneo, 33 #2, 2011, p.6.)

The AED has a new initiative called "The Seven". It is a programme for those aged 18-30 who desire to become more involved in their communities and to work with the poor, marginalized, etc., and thus explore diaconal ministry. Participants will be mentored by a deacon. "The Seven" is a part-time, 10-month hands-on spiritual and educational

experience for young adults who want to engage in meaningful work and reflection in their communities while discerning their own vocational calls, in mentored relationships with Episcopal deacons. The deacons doing the mentoring will gain continuing education experience and documented credit from AED. The experience would be structured by a sponsoring parish/diocese/community. Thus there would be a three-fold application by the individual, mentor and 'parish'. There would be an online course, and a basic fee of \$300. Initially there will be fifteen places (or a diocese might develop a parallel process). (Diakoneo, 33, #1, pp.5-6,9)

The Episcopal Divinity School (Cambridge, MA), *Connect* program has presented "Ministry that Reaches Out: Creating **Diaconal Congregations**". Do you wish your parish had more of an outward focus? Are you a new deacon or other leader, or are you getting started in a new ministry support team? Do you long to explore how your congregation can take a more diaconal approach with your community and with the world? Creating Diaconal Congregations is a six week non-credit course with weekly video presentations, live small group discussions, theological reflections, readings, and an integrative project, all designed to help your parish become more outwardly focussed.

The various organisation and 'fringe' groups are beginning to plan their meetings and presentations at **General Convention** in 5-12 July 2012 at Indianapolis. 9 Deacons are Deputies and 6 are alternates from their dioceses.

There is a great deal of discussion in **Massachusetts** about having deacons serve outside the parochial setting. Does the ordination vow to "interpret to the church the needs, concerns and hopes of the world" necessitate a parish base? or can Deacons work from another base? Do Deacons get too tied down to their parishes? Do they become too comfortable in their parishes? If they do not have a parish base, do they become isolated?

This discussion does not seem to consider chaplaincies as bases for Deacons. In some cases there has been a tendency to use the parish in place of a chaplaincy: a sure recipe for 'town' versus 'gown'.

In **Zimbabwe** from the middle of August, Anglican priests loyal to the Anglican Communion and the legitimate acting Archbishop, the Rt Revd Chad Gandiya, Bishop of Harare, are being expelled from their homes by excommunicated Dr Kunonga. A recent judgment in Zimbabwe's High Court that upheld Bishop Chad's appointment as Harare's bishop also gave Dr Kunonga custodianship of all church properties - ones that actually belong to the Church of the Province of Central Africa (CPCA). Now a loyal priest has been accused of stealing the church property which he administered for the CPCA.

ECUMENICAL DEVELOPMENTS

DDN, 67, p.7

The 9th Assembly of the **World Council of Churches** in Porto Alegre, Brazil called for a series of consultations on reorganizing the coordination of service ministries sponsored by churches and church-related agencies. The Utrecht consultation was the second in a series that began in May 2009 at Bucharest, Romania. In that meeting, the diaconal work of the WCC was re-launched, and there was opportunity to reflect on a common understanding of diakonia on the basis of practical experiences at the local level, as well as and further facilitated theological reflection and common action on the diaconal work of the churches.... Considerable time was given to consideration of a "mapping exercise" that had been conducted among the WCC member churches to provide a scientific survey of involvement in service ministries. On the basis of this data, participants discussed strategies for more effective administration and networking to make the best use of available ecumenical resources. A training strategy on prophetic diakonia was designed. Finally, plans were made to follow up the findings of the two consultations.

(From an interview by WCC with Cuban theologian Reinerio Arce, a participant in the Global Consultation on Prophetic Diakonia in Utrecht, 2010; from *DIAKONIA News*, 96, p.17)

DIAKONIA. In 2010 the Executive had met in Finland and decided that Migration and Human Trafficking should be given priority for study by the current Committee. In July 2011, the executive drafted a resolution re human trafficking. The **DOTAC** region prepared for the conference "Chairs at the feet of God" in Oklahoma USA (July 10-14). (Doris Horn)

The sisters from **Mamre**, Madagascar once again had floods destroy their farm, but they are full of joy about their continuing work with children. About 120 members of **DRAE** met July 21-26 at the foot of Mt. Kilimanjaro in Tanzania to consider "Help from beyond the mountain".

DIAKONIA began in 1947 with a meeting in the Netherlands. Sr Johanna Dijk writes that the first of the two **Dutch** member associations, VDW (Vereinigte Diakonale Werkers), has been dissolved. "Therefore we very much regret that this has come to an end, which is not without pain in our heart. All those who have been part of the life of DIAKONIA have experienced this as a rich time, in fellowship with sisters and brothers worldwide. We are, of course, happy that the Amerongen Deaconesses are still member of World DIAKONIA and therefore The Netherlands will not disappear out of the sight of World DIAKONIA. On behalf of the few Deaconesses left in The Netherlands I wish you fruitful and blessed years in service of the Lord." (Sr. Johanna Dijk)

But the **Order of Deacons Faraja**, Tanzania has applied for membership.

A new member category, a **Friend of DRAE** exists within DRAE, and a small group of the Executive Committee worked on the details of the membership as a Friend of DRAE including the definition and criteria for a Friend of DRAE, criteria and expectations of DRAE, responsibilities of the Friend and of DRAE, as well as logistics such as application,

membership, fees and forms. Already, there are four applications from people to be Friends of DRAE.

Kaiserswerth in Düsseldorf is the cradle of the motherhouse system. In 2011, a new museum will be opened to celebrate the jubilee year of Kaiserswerth. Dr. Friedrich, head of the Fliedner-Kulturstiftung, said the concept is a 'museum of the culture of helping others', and will contain history related to motherhouses, diaconal work and the history of nursing, covering the time from 1830 up to today. Visitors are very welcome! For more information see:

<http://www.fliedner-kulturstiftung.de/> (*DIAKONIA News*)

Evangelisch. The Frankfurt Deaconess House is celebrating the 450th issue of its newsletter now called *Frankfurter Diakonissenhaus*. It has a new main editor but Deaconess Sister Hanna Lachenmann remains on the editing committee.

(*Frankfurter Diakonissenhaus*, Nr.450, Juni 2011)

Does your pastor set a glowing example to his or her flock? Or does the herd tend to drift? A new website launched in Germany allows churchgoers to rate their "shepherd's" performance on worship, youth work, work with seniors, credibility, and engagement with current issues. "The idea behind Hirtenbarometer [**shepherd barometer**] is that pastoral work should be and often is qualitative," one of the website's founders, said, "We wanted to create ... an open platform for dialogue between priests and the members of congregations." (*ENI-11-0432*)

The Lutheran Deaconess Association (LDA), a center for diaconal service and learning, announces the release of "**Songs of Justice and Peace**" accompanied by free **Devotions for Justice and Peace**. Recorded by deaconesses of the Lutheran Deaconess Conference, these 21 songs are offered to all for prayer, inspiration, and encouragement in life's journey.

Methodist. A special Christingle service, the brainchild of [UK] **deacon June Harrison**, was featured in The Buzz in 2007. It was seen by Carolyn Huntsman, lay pastor of the First United Methodist Church in Loveday, Texas, USA. She was so impressed with the initiative that she got in touch and invited us to become a sister church. Jean Parton, church steward of St Thomas's Road Methodist Church said: "Since then, we've been awash with emails, gifts, newsletters and prayer requests from our American friends. The visit was enlightening, showing her the different ways in which the Texan American church worshipped. Jean said: "It is hoped that my visit will be the first of many exchange visits when the two churches will learn more of each other and share ways of proclaiming the good news of Jesus." E-mail to:

jean.newlyn@tiscali.co.uk **Orthodox.** The reason why there were two archdeacons in Constantinople was that one was archdeacon of the patriarch and the other of the imperial court. The archdeaconery is now part of the chancellorry. See: <http://patriarchate.org/patriarchate/jurisdiction/administration/chancellorry> (In English as well as Greek) (Thanks to David Kennedy)

Reformed. About 1912 Belfast Deaconess House (Botanic Ave.) consisted of two houses which accommodated working girls (Girls' Hostel) as well as the Deaconesses. The Deaconess Movement was part of the Social Service Committee of the Presbyterian Church. After doing visitations in Nelson Memorial Parish and being substitute matron at the two houses, Dss. Jean Bell (set apart in 1914) resigned in 1918 and joined the Royal Ulster Constabulary. But she also served as temporary matron from time to time. In 1929 she obtained a private residence where she continued to house deaconesses and destitute girls. She became a volunteer worker with discharged female prisoners. She married in 1951 and died 4 October 1966. (Margaret Cameron, "The Multi-Tasking Deaconess" (Jean Bell), *Wider World* (Presbyterian Women), June 2011, pp.22-23)

Letters have been sent out from the General Register Office for Scotland authorising [Church of Scotland] Deacons to solemnise marriages in Scotland.

(*CS Diaconate Newsletter*, April 2011, p.14)

RIP, Dss Mary Anderson, CS, 1926-12 March 2011, former editor of *Diaconate Newsletters*. A neighbour in Leith made it possible for her to die at home in her living room in her recliner chair with a phone for friends and a TV for her favourite programmes.

Roman Catholic. Two canons concerning the diaconate were revised 15 Dec. 2009. New text in bold. Canon 1008: "By divine institution some among Christ's faithful are, through the sacrament of order, marked with an indelible character and are thus constituted sacred ministers; thereby they are consecrated and deputed **so that, each according to his own grade, they serve the People of God with a new and specific title.**"

Canon 1009 §1. "The orders are the episcopate, the priesthood and the diaconate." §2. "They are conferred by the imposition of hands and the prayer of consecration which the liturgical books prescribe for each grade." §3. "**Those who are constituted in the order of episcopate or presbyterate receive the office and faculty of acting in the person of Christ the Head, while deacons receive the power to serve the people of God in the diaconia of liturgy, word and charity.**" (Thanks to Luis Gutiérrez). Thus the diaconate has been separated from the episcopate and presbyterate.

Bishop Michael Campbell of **Lancaster** (R C C England & Wales), according to a recent report, has found confusion concerning his permanent deacons. The deacon as 'a specialist in Christian care', was proposed to redress a perceived imbalance in the weight given by deacons, and priests, to the deacon's service of altar and word, to the detriment of the service of charity. "As the Servant of Charity the deacon should lead the way in making the parish in which he serves, aware and sensitive to the needs of the poor in the local community." Several detailed recommendations to

achieve this. Also recommendations re his ministry of the word. Their ministry has been mainly a general one in their own parish. Now this bishop is encouraging them not only to "see their ministry reaching beyond the parish church, to include the local schools and colleges, hospitals, care homes, and wider community" but also to participate, when authorized, in a linked parish, in the deanery and in the diocese. In exceptional circumstances, deacons who are appointed by the Bishop to dedicate themselves full-time to the ecclesiastical ministry deserve remuneration sufficient to provide for themselves and their immediate family's needs. They must resign at 75. Like those of priests and bishops, it is appropriate for the body of a deceased deacon to face the people during his funeral.

"The Deacon in the Body of Christ" was the theme of the 5th National Assembly of Deacons of England and Wales together with the 1st International Study Conference of the North European Network of the International Diaconate Study Centre. They met at St Mary's University College, in Twickenham 24-26 June, 2011. *The Tablet* (which was a sponsor) only reported "the prohibition on remarriage for deacons who are widowed should be examined again"...was said by Nelleke Wijngaards Serrarens, a deacon wife on the board of the International Centre as a representative of the deacons' wives. Currently deacons are permitted to re-marry only in very special cases and by special permission. (*The Tablet*, 2 July 2011, p.33)

All but two Sisters of the **All Saints Sisters of the Poor** (USA) have 'gone to Rome' (in 2009). They expect to worship in the Latin rite with a special Anglican-use rite for the Mass which some Catholic priests of the archdiocese of Baltimore have volunteered to learn. Their cat, 'Benedict XVII', is addressed as 'His Furyness'. (*Catholic Review*, 27 Aug. 2009)

The last three **Bridgettine** of Syon nuns (who began at Isleworth on the Thames in 1415) now living in South Brent, Devon, are selling their last house and moving into Catholic-run premises in Plymouth. They will continue to say the Bridgettine Office. Their medieval manuscripts have been loaned to the University of Exeter (*The Tablet*, 9 April 2011, p.42). Some of their documents indicate that their late medieval Abbesses read the Gospel on Maundy Thursday as well as washing feet and giving a blessing.

Deacon Michael D. Phelan, in "Mirrors of the faithful" argued that "effective collaboration between priest and [permanent] deacon can affirm and enhance both their **pastoral** ministries, to the great benefit of the lay people." (*The Tablet*, 9 April 2011, p.19)

Ordinariates. There are very few involved in this in Canada. The launch in Australia hit a snag when it was discovered by Rome that the prime mover, John Hepworth, who had founded the breakaway Traditional Anglican Church, was doubly disqualified having previously been a Catholic priest

as well as being a re-married divorcee. Three UK ex Anglican Bishops were immediately made Monsignor. When more priests and parishioners moved at Eastertime, a few parishes found themselves without priest or wardens or PCC members. But priests have rallied round these parishes. Msg Newton is discovering how much money he needs to support the priests in the Ordinariate. The legality of the grant of £1 million made by the Confraternity of the Blessed Sacrament may be investigated by the Charity Commission. The rules of membership were changed (to include Roman Catholics) just before the grant was voted. The ex SSM Walsingham Sisters do not yet have permanent housing. A Sister from another community is assisting the three in their 80s which they left behind. The retiring from Pontifical Council for Promoting Christian unity, Cardinal Walter Kasper, in his farewell speech concerning the (re)ordination of three Anglican Bishops as Catholic priests said, "It is not a day of victory for one side; it should be for both a day of penance, that despite all goodwill on both sides so far, we were not able to fulfil the will of our Lord as we should have." Then he asked, "What does it mean to be the one Church of Christ in the many Churches?" ("Tablet Speeches", 20 Jan. 2011)

The Christian Federation of **Malaysia** is addressing the fact that copies of the Bible in their language, the "Alkitab" has been impounded at major ports. (ACNS 4839)

INTER-FAITH. On June 2011 the 5th meeting of the **Anglican-Jewish Commission** of the office of the Archbishop of Canterbury and the Chief Rabbinate of Israel was hosted in Jerusalem by the Chief Rabbinate. This meeting was acknowledged as providing both mutual enrichment and much appreciated friendship. The theme of the Commission's meeting was the Psalms and their centrality in both traditions. The Commission noted that arguably no part of scripture unites us as does the Book of Psalms, while at the same time giving voice to an all-embracing universality. The Anglican paper presented by Mrs. Clare Amos highlighted the dialectic of whether the Psalms should be considered as 'our words to God' or 'God's words to us' and reviewed the changing place and role of Psalms in Anglican liturgy and life. In response, Chief Rabbi Shear Yashuv Cohen examined the place of David as temporal and spiritual leader and how this was reflected in specific Psalms. One discovery was the parallel liturgical uses of verses from the Psalms, which provided deeper insights into the nature and possibilities of the text. For example, in the invitation to prayer, we both use: "Open Thou our lips and our mouths shall tell Thy praise" (Psalm 51). (ACNS 4901)

Free to be Christian. In a stunning and unexpected development in March 2011 the European Court of Human Rights reversed its own 2009 ruling and upheld Italy's right to display crucifixes in its public school classrooms. The story nonetheless has significance far beyond the borders of Europe.... Finally, there's also an inter-religious dimension.

For instance, the ruling has made some Turkish Muslims feel better about their prospects in the EU - that Europe will perhaps be open to their expressions of Islamic identity too. Beyond that broad point, the ruling has special implications for Catholic/Jewish relations, for reasons which are mostly biographical. As it happens, Weiler, the lawyer who successfully led the appeal, is an Orthodox Jew.

(John L. Allen Jr, *NCR*)

"Christian Witness in a Multi-Religious World: Recommendations for Conduct", a five-page document on the conduct of mission "according to gospel principles", was released on Tuesday 28 June at the Ecumenical Centre in Geneva, Switzerland. The recommendations regarding respectful behaviour on the part of missionaries, evangelists and other witnesses when sharing the Christian faith were issued following a five-year series of consultations among the World Council of Churches, the Pontifical Council for Inter-religious Dialogue of the Roman Catholic Church and the World Evangelical Alliance (WEA). The three bodies include Orthodox, Catholic, Anglican, Protestant, Evangelical, Pentecostal and independent churches with a combined membership of some two billion people representing nearly 90 percent of the world's Christians.

"In the past five years we have been building a new bridge," said Dr Geoff Tunnicliffe, chief executive officer and secretary general of the WEA. "The document is a major achievement," he explained, in that it represents formal agreement on "the essence of Christian mission" while also demonstrating that diverse Christian bodies "are able to work together and to speak together." In this sense, the release of the text "is a historic moment" in the quest for Christian unity.

The recommendations suggest practical ways of engaging in mission while showing sincere respect for neighbours of other faiths. This joint document on Christian witness calls for careful study of the issues of mission and inter-religious dialogue, the building of trust and cooperation among people of all religions and the promotion of religious freedom everywhere.

REVIEW. Kenan B. Osborne, OFM, *The Permanent Diaconate: Its History and Place in the Sacrament of Orders*, Paulist Press, NY/ Mahwah, NJ, 2006, 214pp., \$18.95

"The theme of this volume is the theology, pastoral practice, and personal identity of today's *permanent* deacons." The three tasks (*tria munera*) of Jesus mission being teaching & preaching, sanctifying, and leading & administering. This is introduced with a list of the five forms of ministry: papacy the 1st and laity the 5th, and the changes from medieval and late medieval to post-Vatican-II theology of ministry. In the high and late medieval period the episcopacy was regarded as being by appointment (as it still is by some Lutheran churches) rather than being sacramental. The *presbyterium* of a diocese includes both bishop and priests. If the bishop

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has the 'fullness of priesthood', is the deacon left in a *less-than-fullness* situation? [See revision of canons, p.8 above]. The diocesan and liturgical roles of deacons have been challenged. In some places "some deacons have moved into ministries in which today's priests do not enter in any large number." E.g., chaplain for the military, prison ministry, hospital ministry, and reaching out to the social needs of parishioners especially the sick and shut-ins. But why a deacon rather than a lay person? The self-identity of a permanent deacon is as an institutional leader in a sacred order with servant-ministry/diaconia as the foundation. The pastoral needs of a diocese call for all four forms of ministry. Diaconal formation needs to consider both age and culture. Concerning the question of deaconesses, "the official statements on the role of women in church ministry... do not coincide in a way that honors both the dignity of every human person and the dignity of women." In some dioceses a new bishop has removed lay women from parochial leadership and diocesan offices. There is a pastoral need for deaconesses. There is a pastoral need for deacons to be permitted to anoint the *sick* with oil blessed by a priest or bishop; they are also needed for parochial leadership. This volume both encompasses the history but is also very forward looking. See also the review by R Kevin Seasoltz in *Worship* 81, No 6, N 2007, pp.566-569.

RESOURCES

Electronic: AED *Monograph Series* is now available from the AED Bookstore (now located in Washington, DC / Alexandria, VA) via <http://www.diakonoi.org/category/Downloads-3>.

Anglican Church, see revised: <http://www.archbishopofcanterbury.org/>; <http://www.archbishopofyork.org/>

DIACONIA News, No. 96, April 2011, 24pp. The English edition is on <http://www.diakonia-world.org>

Directory on the Permanent Diaconate, Diocese of Lancaster (R C C Eng. & Wales), 2010, 55pp. See Diocesan website.

"Evangelism and Church Growth Newsletter", see <http://www.aco.org/ministry/mission/ecgj/>

Holy Men, Holy Women (liturgical material for lesser feasts), TEC, Standing Committee on Liturgy and Music, see

<http://liturgyandmusic.wordpress.com/category/holy-women-holy-men/>

Sarum Customary online: <http://www.sarumcustomary.org.uk/>

White, Teresa Joan, "Diaconia", at <http://www.oikoumene.org/resources/themes/christian-service-diakonia/ecumenical-dictionary-diakonia.html>, also a more concise version as "Diaconia and the churches today" in *DIACONIA News*, no. 96, p.19.

The Anglican Way: Signposts on a Common Journey, Signposts series, 2; Anglican Com. Office, 2011, £1.50.

NIFCON, *Generous Love: the truth of the Gospel and the call to dialogue* BB an Anglican theology of inter faith relations.

An i-book available from: <http://www.aco.org/books/>

Books and Articles:

Anglican Marriage Rites: A Symposium, ed. by Kenneth Stevenson, *Joint Liturgical Studies*.71, Alcuin Club & GROW, 2011, 65pp, £6.95.

"Auslandstätigkeiten von Diakonieschwestern im Wandel der Zeit", *Die Diakonie Schwester*, 107 Jg., Heft 4, April 2011.

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"Chrism Reflective Weekend 2011: Minding the Threshold" with Donald Eadie, *Ministers-at-Work*, 117, April 2011, pp.3-35.

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"Deaconesses: Serving God, the church and their community", *Wider World* (Presbyterian Women), June 2011, p.2

Cameron, Margaret, "The Multi-Tasking Deaconess" (Jean Bell), *Wider World* (Presbyterian Women), June 2011, pp.22-23.

Diaconía, Diaconiae, Diaconato: Semantica e Storia nei Padri della Chiesa, XXXVIII Incontro di studiosi dell' antichità cristiana, Rome, 7-9 May, 2009, Rome, *Studia Ephemeridia Augustinianum*, 117, Institutum Patristicum Augustinianum, 2010, 708pp. Review by Tony Schmitz in *New Diaconal Review*, Issue 6, May 2011, pp.50-51.

Dumontier, Jean-François, "La sainteté, un chemin de solidarité?", *Diaconat aujourd'hui*, n°151, avril 2011, pp.8-9.

"Éduquer: un apprentissage de la liberté", theme of *Diaconat aujourd'hui*, n°153, août 2011.

"Einsegnung und Schwesterntag", theme of *Die Diakonie Schwester*, 107 Jg., Heft 7/8, Juli/August 2011, pp.151-160.

"En chemin vers Diaconia 2013...", theme of *Diaconat aujourd'hui*, n°151, avril 2011.

Grech, Prosper, "Diaconia in the New Testament", *New Diaconal Review*, 6, May 2011, pp.15-18.

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- Housset, Bernard, "Diaconie et solidarité, du témoignage au service", *Diaconat aujourd'hui*, n°151, avril 2011, pp.10-13.
- Inman, Anne, "Profound Disability and the theology of the human person", *Pastoral Review*, Vol.7, Issue 3, May/June 2011, pp.51-56.
- "Internet und Pflege", theme of *Die Diakonie Schwester*, 107 Jg., Heft 5, May 2011. (Includes some definitions).
- Johnson, Peter, "Secular ministry in a spiritual market place", *Ministers-at-Work*, 116, Jan. 2011, pp.11-12.
- Keating, James, "The Character of Diaconal Formation", *New Diaconal Review*, 6, May 2011, pp.4-10.
- "King James Bible: (III) Translation and Production", *The Window*, No.95, April 2011, pp.4-5.
- Lee, Hugh, "Self-Supporting Ministry: Is the Labourer Worth her Hire?" *Women & the Church Outlook*, No.28, Summer 2011, pp.13-17. With two contributions and "The Statistics" by Lynda Barley.
- Longacre, Tracy, "A Deacon at Work in the World: the Caprivi Strip of Namibia", (*Diakoneo*, 33 #2, 2011, pp.7-10.)
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- Phelan, Michael D., "Mirrors of the faithful" (permanent diaconate), *The Tablet*, 9 April 2011, p.19.
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- Root, Michael, "Indulgences as Ecumenical Barometer: Penitence and Unity in Christian Life", *Centro Pro Unione Bulletin*, N.79, Spring 2011, pp.3-9.
- Schiller, Verena, *A Simplified Life: A contemporary hermit's experience of solitude and silence*, Norwich, Canterbury Press, 2010, 196pp., £12.99.
- Schori, Katharine Jefferts, *The Heartbeat of God - Finding the Sacred in the Middle of Everything*, Skylights Paths, 2011, 212pp., \$21.99.
- "Schwestern in nichtpflegerischen Tätigkeiten", theme of *Die Diakonie Schwester*, 107 Jg., Heft 6, Juni 2011. (Teaching, administering).
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- "Silence and Stillness" [Quakers, Sacred Heart, etc.], theme of *Network*, N°107, Summer, 2011, pp.3-14.
- Smith, Geoffrey, "It Began with the Puritans: the rise of Christian Zionism", *Common Ground*, Summer 2011, p.9.
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2011

CALENDAR OF DEACON SAINTS AND EVENTS

- Sept.** 24 Anne E. B. Alexander, Deaconess & African-American teacher, dioc. of Georgia, †1947, (anglodeacons).
26 Wilson Carlile, Founder of the Church Army, †1942 (Church of England Commemoration).
- October** 3 'Radical Compassion' Series: Clare Herbert, "Compassion and Protest", St Martin's-in-the-Fields, 7.30pm.
4 St Francis of Assisi, Friar, Deacon, Founder of Friars Minor, 1226.
6 Experience of Worship, (Medieval) Latin Eucharist, Trinity Chapel, Salisbury Cathedral, 17:30.
8-11 41st Kaiserswerth General Conference, 150th anniversary. "In diaconal community - the world for others", at Kaiserswerth nr. Düsseldorf, Germany. See: www.kaiserswerther-verband.de
9 Experience of Worship, (Medieval) Procession of the Holy Name, Salisbury Cathedral, 10 am.
11 Philip, Deacon and Evangelist, 1st century, TEC (USA).
17 'Radical Compassion': Neil MacGregor on "Compassion and Art", St Martin's-in-the-Fields, 7.30pm.
19 Deacon Henry Martyn, (b. 1781, deacon 1803, †1812).
21-27 Episcopal Women's History Project conference, Seneca Falls, NY. See: <http://www.ewhp.org/>
25 Crispin and Crispinian, Martyrs at Rome, c.287 (CoE Commemoration) and Benedicta.
31 'Radical Compassion': Nicola Slee on "Compassion and Empowerment", St Martin's-in-the-Fields, 7.30pm.
31 Time to order the Bible in the Life of the Church, the Anglican Communion **Lent course**. See AC website.
- Nov.** 11 Martin, Bishop of Tours, 397 (CoE Lesser Festival).
14-16 Church of England, General Synod, London, reserve dates.
16 'Radical Compassion': Terry Egleton on "Compassion and Power", St Martin's-in-the-Fields, 7.30pm.
20 Susan Trevor Knapp, Deaconess and missionary to Japan, †1941 (anglodeacons).
25 International Day Against Violence against Women and Girls
26 **Celebration** of the Sesquicentennial (150th) of the [Deaconess] **Community of St Andrew**. Via RSVP.
30 St Andrew's Day.
- December** 4 Nicholas Ferrar, Deacon, Founder of Little Gidding Community, 1637, (CoE Commemoration).
15 Deacon St. Susanna, Archimandrite, Eleutheropolis, †362 (O). (or Sept.19).
17 Eglantine Jebb, Social Reformer, Founder of 'Save the Children', 1928, (CoE Commemoration).
17 Abbacum (Habakkuk), Deacon & martyr of Serbia (by the Turks), refused conversion to Islam, †1814.
18 St.Elizabeth Fedova (would-be deacon), founder of Community of Martha and Mary, †1918.
26 Deacon St.Stephen, Martyr, †c.35.
31 Melania the Younger, theologian, Rome & Jerusalem, b.383, †439.(O)
- 2012**
- January** 8 Domnika, Deacon, Abbess, 4th century, Alexandria and Constantinople, (O).
8 Harriett Bedell, Deaconess among the Cheyenne and Seminole Indians, 1969, (TEC Commemoration).
10 Theosebia, Deacon, (ordained c.371), †c.387, (O).
13 Hilary, Bishop of Poitiers, Teacher of the Faith, 367, (CoE Lesser Festival), and Dss Abda.
21 Agnes, Child-martyr of Rome, 304.(CoE Lesser Festival)
22 St.Vincent of Saragossa, deacon, (& Sabina and Christeta), martyrs, †304, (CoE Commemoration).
23 Yona Kanamuzeni, Deacon & Martyr in Africa, †1964 (from CPSA).
24 Xenia (Eusebia), Deacon, fifth century, Kos, (O).
30 Mary Ward, founder of the Institute of B.V. Mary at Saint Omer, b.1586, †1646
- Feb.** 6-10 Church of England, General Synod, London.
10 St. Scholastica, sister of Benedict, Abbess of Plombariola, †c.543.(CoE Commemoration).
17-19 Chrism Reflective Weekend at Briery R C, Ilkley. Contact: rob.foxesbridge@tiscali.co.uk
20 "Radical Compassion": Robert Beckford on "Compassion and Freedom", St Martin's-in-the-Fields, 7.30pm.
23 Gorgonia, Deacon, sister of Gregory (Naz.) the Theologian, †c.372, (O).
- March** 12 Peter the Deacon, secretary to Gregory the Great (*Dialogues*), Rome, †605, (anglodeacons).
21 Sophia of Jerusalem, Deacon, 4th century, "the second Phoebe".
23 Bertha M Garvin, Deaconess, Grace Church, NYC, †1945 (anglodeacons).
- April** 8 Easter (west)
9 Mary Cleophas, sister of Mary and aunt of Jesus Christ, 1st century.
16 Isabella Gilmore, Deaconess, 1923. (Church of England Commemoration, Anglodeacons).
24 The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, †2003, (new CoE Commemoration).
- July** 5-12 TEC, General Convention, Indianapolis.
6-10 Church of England, General Synod, York. Women Bishops legislation decisive vote.
18 Sesquicentennial (150th anniversary) of **Deaconess Order of the Church of England**.
- 2013** July 1-8 DIAKONIA World Assembly, Berlin, "Diakonia B Wholeness & Healing". See www.diakonia-2013.de

