



THE EPISCOPAL DIOCESE
OF MARYLAND



MANUAL FOR THE DIACONATE

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An Introduction from Bishop Sutton

“Now send us out to do the work you have given us to do” (BCP 366)

The central role of the Deacon is to send the Church out, individually and collectively, to do God’s work in the world. In their role as “community organizers,” Deacons hold up the needs of the world while they encourage and guide the People of God to live out their baptismal promises, transforming the world through works of mercy and justice.

It is to this work that Deacons are called. With God’s help, the Episcopal Diocese of Maryland has been forming, ordaining, deploying and supporting Deacons to answer that call for many years. Still, our diocese needs more Deacons to inspire and guide our parishes in response to the many needs in our midst. In order to build up this ministry of servanthood, we have prayed, discerned, listened, and developed a program for Deacon formation in our diocese.

This manual introduces a formation paradigm that aligns with the continuing evolution of the Diaconate in the Episcopal Church. As we strive to make formation more accessible, flexible and attractive to the diversity of people who are called to be Deacons, we employ an adult learning model that begins with the experiences, knowledge and spiritual maturity that applicants bring, and builds toward canonically required competencies for ordination and ongoing development across the arc of their service to the Church.

We invite the whole diocese to help us find and form future Deacons who will continue to send us all out to do God’s work in the world.

The Rt. Rev. Eugene Taylor Sutton
Bishop of Maryland
March 22, 2021

DISCERNMENT

GOD IS CALLING YOU TO A MINISTRY
GENERAL ATTRIBUTES OF ORDAINED LEADERS
DISCERNMENT PROCESS



God is Calling You to a Ministry

Several ministries to consider:

1. **Lay Ministry:** Every person is gifted with special talents and abilities. We usually discover these as aspects of our life which give us great joy and fulfillment. We love to share and employ these talents and doing so energizes us. God may be calling you through your talent and training to be a teacher, auto mechanic, singer, doctor, landscaper, engineer, sales person or any other profession that benefits our world. Mostly lay ministry is exercised outside of the Church by applying Christian ethics, love and kindness, in all we do. Some other ministries are exercised in the Church: Church musician, Director of Christian Education, Sunday School teacher, Vestry member, Lay Eucharistic minister, outreach worker, etc. Our ministry is a blend of what we do inside and outside the Church.
2. **Ordination as a Deacon:** All persons are called by Christ to be servants of and in our world, following the example of Jesus who though divine came among us to serve. Deacons have a primary ministry of Servant Leadership. Deacons regularly call all persons to lives of service to one another, and they help the laity to discover and exercise their ministries. The focus of the Deacon is “to interpret to the Church the needs, concerns, and hopes of the world.” [BCP p.543] This ministry turns the Church’s gaze outward so that the Gospel of Christ may be lived more fully in the world and people in the world brought to Christ. It is a grave mistake to assume that Deacons are in any way inferior to Priests. Both Orders are set aside to do crucial and different work. Deacons must have a passion for social justice and a strong commitment to the poor, downtrodden, disadvantaged, and helpless in our world. Deacons and Priests both need leadership skills, although the two Orders exercise their leadership in different ways.
3. **Ordination as a Priest:** The focus of the Priest is the Church, school, or other institution which employs her or him. Thus Priests are sacramental leaders, teachers, administrators, and pastoral care givers. The health of the institution is in their hands shared with lay leaders. Together (and when possible in conjunction with a Deacon) the Priest and people of a congregation provide for all aspects of parish life and vitality. See the Manual for Priests for more information about training and functions.
4. **Monks and Nuns:** The Episcopal Church offers a wide variety of monastic vocations. Monks and Nuns live in communities bound together by a Rule of Life. Some live in residential communities and take traditional vows of poverty, chastity, and obedience. Others live in the world bound together by prayer and mutual support. Some Monks and Nuns are ordained Priest or Deacon, but most are laity. The work of our monastic communities range from lives of prayer and contemplation, teaching, nursing, work with young people, work among the poor, evangelism, or a combination of these things. The best way to learn about monastic life is to visit a convent or monastery.

Please give prayerful thought to where God is calling you and allow yourself to be imaginative. God fits for service those called by God. Speak with clergy or lay leaders in your Church to help find insight. Hopefully the materials in this booklet will be especially helpful if you feel God might be calling you to be a Deacon.

The Rt. Rev. Robert W. Ihloff
Assisting Bishop of Maryland

General Attributes and Qualities of Ordained Leaders

- Personal Faith in God through Jesus Christ that is living, growing in depth and healthy:
 - Practicing a Rule of Life that includes personal and corporate prayer, study of scripture, spiritual direction, and personal stewardship
 - Exhibiting a passion for God's mission
 - Participating and rooted in an Episcopal congregation, informed by and respectful of Anglican traditions and identity
 - Displaying appreciation of cultural contexts that shape one's own and others' faith
 - Demonstrating private and public ways that model Christian virtues by example
- Effective facilitator of the Christian faith in words, deeds, and actions:
 - Ability to write and speak persuasively, including sensitivity to community
 - Ability to articulate the gospel to move people for transformational action
 - Clear and consistent processes of communicating and gathering of feedback
 - Skill in inspiring faithfulness through liturgy
 - Identifiably Christian in the public sphere
- Developer of communities of faith:
 - Proven capacity for gathering, organizing, and inspiring people in mission and helping to extend that vision
 - Positive regard for the capacities of people in the congregation
 - Savvy sense of networks of influence in congregations and local communities
 - Entrepreneurial spirit
 - Consensus builder
 - Cultivate healthy patterns of interaction among people in community, including accountability through structures of authority
 - Skills, gifts, and graces to collaboratively lead the church in mission through liturgy, preaching, spiritual and pastoral guidance, Christian formation, social outreach, and evangelism
 - The ability to encourage, empower, and mentor lay leadership to live into the Baptismal Covenant
- Emotionally mature leadership:
 - Assertiveness and decisiveness, blended with collaborative interest in others
 - Capacity to anticipate conflict and work effectively through it
 - Ability to listen deeply to others and respond constructively
 - Ability to lead with authority, recognizing and honoring the authority of others
 - Ability to act with awareness and self-awareness of one's impact on others in relationships and leadership roles
- Institutional connection: Recognition and understanding that ordained ministry brings canonical and institutional constraints.

The Discernment & Ordination Process

- The [Commission on Ministry](#) (COM) works with the mentors, bishop, Archdeacons, and diocesan staff to implement the process of recruitment, discernment, formation, and ordination in our diocese.
- A person who believes God is calling them to a new ministry prayerfully explores that call in community with their congregation and priest. The COM does not require sponsoring congregations to set up lay discernment committees, though sponsoring rectors and discerners may do so if they would find it helpful. If a discerners' call is affirmed by their rector and vestry, then the discerner may move ahead with applying to enter the discernment process with the diocese.
- In late summer, the COM will offer an Information Session that is open to everyone who has questions about the discernment process in our diocese. For information about the application process, people may contact Eve Wayne at the diocese.
- The first step for every person is to "Apply to be admitted to the Discernment Process." This involves people submitting various paperwork as well as getting their psychological examination and having an interview with Bishop Ihloff. This is not an application for Exploring Baptismal Ministry (EBM) or Discerning Ordained Vocation (DOV) specifically; instead, the application is to enter the discernment process. Bishop Ihloff will decide whether to admit the applicant to the discernment process, and he determines what the next steps will be. Most discerners will be directed by the bishop to participate in the diocesan discernment programs, which happen prior to discerners applying for postulancy, candidacy, and ordination.
- Discernment programs at the diocesan level are EBM and DOV, which support and guide the discerner to choose between monastic life, intentional lay ministry and ordination to the diaconate or the priesthood.
- If discernment points the way toward lay ministry or monastic orders, the person continues their work in the congregation, or the bishop provides the appropriate contact for monastic orders.
- If discernment points the way to ordination for holy orders, the discerner applies for postulancy using the required forms. Once a person has applied to become a postulant in our diocese, they will have an interview with members of the COM, who will then make recommendations to the bishop. Once a person is admitted to postulancy, they will enter a ministry formation program that is approved by the bishop.

- Throughout the ordination process, discerners are required to meet monthly with a spiritual director. Postulants and candidates are required to submit Ember Day Letters to Bishop Ihloff.
- After a person is well into their approved formation program, whether it is in the Deacon Formation Program or seminary, the bishop, and the Archdeacon for Formation (for those in the Deacon Formation Program), will determine when someone is ready to apply for candidacy. As part of the application process, the postulant who is applying will have an interview with the COM, who will then make recommendations to the bishop. Candidacy is a time of formal training and formation for ministry.
- Once a person is a candidate and has met all of the requirements in the discernment and formation processes, that person may apply to be ordained. After the COM certifies to the Standing Committee that all the canonical requirements have been met, then a conversation will be set up so that the Standing Committee can get acquainted with the person applying to be ordained. Upon the approval of the Standing Committee, a person may then be given an ordination date by the bishop.

For more detailed information about the various requirements in the ordination process, you may contact Eve Wayne in the diocesan office.

WHAT IS A DEACON?

QUOTES ON THE DIACONATE

DEACONS IN THE DIOCESE OF MARYLAND

ON ENGAGING THE DIAKONIA OF ALL BELIEVERS



What is a Deacon? Quotes on the Diaconate

“Deacons call us to the margins where Jesus expects to meet the church.”

The Rt. Rev. Rob Wright, Bishop of Atlanta

“Deacons are the ‘ants in the pants’ of the Church, spurring the Church to care for others and look beyond institutional maintenance to mission in the world.”

The Ven. Audrey Delafield, Retired Archdeacon, Diocese of Maine

“The diaconate, an institution of great importance in the early church, is again coming to life in the church as a ministry and office closely related to central aspects of the church’s identity: service, outreach, humility, concern for human needs.”

The Hanover Report (1996)

“Of all the orders of ministry, the diaconate embodies the servanthood of Jesus, with concern for the last, the lost and the least.”

Bishop Neil Alexander, Dean, School of Theology, Sewanee

“The fundamental role of the deacon is to hold before the Church the character of the whole ministry of the Church as service, and of her members as servants.”

Sample Letter of Agreement for Deacons in Congregations, Diocese of MD

“The qualifications for the diaconate are quite different from those of the priesthood. The tendency to create qualifications for deacons in the same general pattern (except in lesser degree) as for those in the priesthood remains a significant problem, stemming as it does from the centuries-old single model of ministry, that of the priest... The symbol of the deacon’s ministry of the Word is the high privilege of reading the Gospel at the Eucharist. Liturgically, this is the apex of the ministry of the Word, as is shown... by the people standing....”

James Monroe Barnett, *The Diaconate: A Full and Equal Order*

Deacons in the Diocese of Maryland

Deacons are ordained to a separate, distinct and equal order of ministry. The deacon is a “community organizer,” encouraging and guiding the People of God to live out their baptismal promise to serve Christ by serving others. Deacons’ responsibilities in the liturgy include: proclaiming the Gospel, facilitating the Prayers of the People, bidding the Confession, serving at Table, and announcing the Dismissal to send the Church, individually and collectively, out to serve. In short, the priest pastors the flock gathered around the altar and the deacon leads the flock out the doors into servant ministry.

Both the order of deacons and the Church’s commitment to serve disadvantaged people were instituted in its earliest days, as described in Acts 6:1-8:2.

The Canons of the Episcopal Church clarify the role of a deacon in the ongoing life of the Church (Title III, [Canon 7, Section 1 and 4](#)):

Deacons serve directly under the authority of and are accountable to the bishop. The bishop, after consultation with the deacon and the member of clergy exercising oversight, may assign a deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the member of clergy or other leader exercising oversight in all matters concerning the congregation.

The charge to deacons during ordination defines their unique ministry ([BCP 543](#)):

God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely. As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God’s Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself.

Mission: To engage and inspire the People of God to follow Jesus’ example, loving and serving others in daily life, and reaching across boundaries to serve and advocate for marginalized and disadvantaged people.

Vision: That the People of God, through their lives of service and advocacy, will be active and visible witnesses to God’s justice, peace and love in the world.

On Engaging the *Diakonia* of All Believers

Theological Statement of the Association for Episcopal Deacons (AED)

Diakonia is central to fulfilling the church's mission as servant leaders. Diakonia is not optional in the Gospel of Jesus Christ; rather it is an essential part of discipleship. Diakonia reaches out to all persons created in God's image, and all of God's creation. While diakonia begins in unconditional service to neighbor in need, it leads inevitably through advocacy and prophetic proclamation to bear witness in word and deed to God's presence in the midst of our lives.

We are shaped to serve others through worship, where we celebrate God's gift of grace in the Word, water, bread and wine, through which we glimpse the fulfillment of God's promise. In this broken world where sin and injustice abound, God in Christ through the power of the Holy Spirit shapes us as a gathered community. Thus, we become the voice, hands and feet of Christ and agents of grace for the healing of the world.

All Christians are called through the baptismal covenant to live out diakonia through what they do and how they live their daily life in the world. This is the first and most fundamental expression of diakonia. Organized expressions of diakonia occur at the congregational level, as well as through those who are set apart as ordained deacons. Deacons are to model and lead, by inspiring, empowering, and engaging every baptized person in living out the diakonia of all believers in everyday life. Deacons do not – cannot – “do” diakonia on behalf of the baptized, but they help to lead all people, including the ordained, into the servant ministry of all believers which is the essence of our baptismal covenant.

Because of the holistic mission of God, diakonia is deeply interrelated with *kerygma* (proclamation of the Word) and *koinonia* (sharing at the Table). Diakonia is witnessing through deeds. It is rooted in the sharing of the body and blood of Christ in the Eucharist. The mutual sharing inherent in the communion of the Church bears witness in word and deed to the unjust power relations that often are present in some diaconal work, such as between “wealthy givers” and “poor recipients.” In diakonia those serving and those served are both transformed; the purpose of diakonia is to make Christ's redemptive love known by word and example, not to proselytize. Diakonia is not the strong serving the weak, which can lead to paternalism by assuming that some churches are unable to engage in diakonia because of their lack of resources or expertise. As Episcopalians, we envision that diakonia is part of the calling of all churches, regardless of size and all Christians, regardless of wealth, because we believe that all of God's people, individually, and as communities, are blessed with gifts to share.

We must challenge all theological interpretations that do not take seriously the suffering in the world, a world afflicted with poverty, violence and injustice, and environmental degradation. We must also challenge all theological interpretations that do not take seriously the systems, structures, and powers that foster, or even benefit from, poverty, violence, and injustice, and environmental degradation. As Episcopalians, we are shaped by both an incarnational theology and a theology of the cross. In the incarnation, God's identification with all of humanity, indeed with all of creation, compels us to identify with all of our sisters and brothers, and the environment in which we live.

Christ's suffering on the cross compels us to identify especially with those of our sisters and brothers who suffer today, moving beyond politeness and pretense, breaking the silence and risking speaking truth to power, even when this threatens the established order and results in hardship or persecution. This is the heart of the prophetic diaconal calling.

[The Association for Episcopal Deacons \(AED\)](https://www.episcopaldeacons.org) is the central, authoritative source on the diaconate in the Episcopal Church. <https://www.episcopaldeacons.org>

HOW ARE DEACONS FORMED?

DISCERNMENT, POSTULANCY, AND DIACONAL FORMATION

DEACON FORMATION PROGRAM (DFP) REQUIREMENTS

DEACON FORMATION PROGRAM TUITION

BISHOP'S POLICY FOR LITURGICAL FUNCTIONING AS POSTULANT OR CANDIDATE

STEPS THROUGH FORMATION TO ORDINATION



Postulancy and Diaconal Formation Summary

Postulancy

- The Commission on Ministry reviews the discerners completed application and interviews the nominee to determine its recommendation for postulancy to the bishop for ordinations.
- Postulants for the diaconate begin accumulating a portfolio to document and describe all prior experiences, education and trainings to be assessed for possible application to formation requirements.
- An assessment review of the portfolio forms the basis of an Individual Formation Plan (IFP). The assessment will involve the bishop for ordinations, the Archdeacon for Formation and the deacon mentor.

Diaconal Formation Summary

The Deacon Formation Program (DFP) is an adult learning process for meeting both canonical and diocesan standards. Diaconal formation leading to ordination requires a minimum of two years and must be completed within five years. The Deacon Formation Program is comprised of these elements:

Canonical areas of competency:

- Academic studies including Holy Scriptures, theology, ethics and the traditions of the Church
- Diakonia and the diaconate
- Human awareness and understanding
- Spiritual development and discipline (spiritual direction, a rule of life, spiritual retreats, spiritual growth and renewal programs.)
- Practical training and experience

Three required internships:

- Congregational internship in an Episcopal congregation/faith community;
- Pastoral formation program in a clinical setting (hospital, assisted care facility, etc.); and
- Community/social justice internship in a social justice agency, initiative or advocacy program.

Required diocesan trainings (renewal every three – five years):

- Safeguarding God's Children (online, required before any internship)
- Safeguarding God's People (online, required before any internship)
- Racism awareness training (Seeing the Face of God in Each Other, Beloved Community)
- Domestic violence awareness training (Breaking the Silence)

Engagement in community with deacons and others in formation:

- Weekend retreats – 4 per year – Postulants are required to attend unless excused.
- Regular meetings with a deacon mentor to provide one-to-one guidance and support. This mentoring relationship begins in postulancy and continues through the first two years of ordained ministry.

The work completed for each element of formation is documented and added to the portfolio and the diocesan file. Documentation is established through certificates, presentations made to the DFP community, reflection papers, research reports, supervisory and self-evaluations, written/oral exams, academic papers, sermons, descriptions of adult formation projects developed and led, videotapes, transcripts, memos, evidence of books/articles completed, etc.

The Deacon Formation Program builds a learning community in which each participant functions as both learner and teacher. Much of the time spent in the weekend retreats involves peer learning, theological reflection and sharing of expertise. Several deacon mentors are present at each of the weekend retreats, lending their wisdom and expertise to the retreat. Postulants keep lines of communication open in various ways between retreats. Every two months postulants/candidates send a brief update of experiences and thoughts to the Archdeacon for Formation.

Deacon Formation Program (DFP) Requirements

The outcome of the Deacon Formation Program is that all deacons demonstrate basic competencies (per the Canons) and specialized skills to grow and to develop as deacons. Each postulant follows an Individualized Formation Program (IFP), based on the initial portfolio, that can be individualized, customized and continued beyond ordination.

*With regard to the possibilities of exceptions,
the Bishop's authority will prevail.*

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
Scripture	General understanding of Old Testament, New Testament, and Apocrypha for purposes of preaching and teaching.	Read entire Bible and Apocrypha. Demonstrate familiarity with exegetical resources. Submit two exegeses - one Old Testament and one New Testament. Lead Bible Study with theological reflection for DFP retreat, Diocesan day of the Deacon (D3), etc. Submit a letter of completion for each EfM class or certificate of completion of EfM program.	Complete Education for Ministry (EfM – Year 1, Old Testament and Year 2 New Testament). Undergraduate Bible course work. Teach an Adult Formation course in church and include curriculum. Attend St. Mary's/ Ecumenical Institute (EI) micro courses or on-line course, (e.g. Center for Anglican Learning and Leadership (CDSP/CALL), Church Next, McGrath Institute for Church Life , College of Notre Dame)
Theology	Understanding of basic Anglican theology and the theology of the Book of Common Prayer.	Demonstrate the ability to explain theologically and/or lead a discussion of what it means to be a Christian, Anglican or Episcopalian in today's world.	Complete an Undergraduate course in Systematic Theology or complete EfM. Teach adult formation in church and include curriculum. Attend St. Mary's/EI courses or On-line course, e.g. CDSP/CALL, Notre Dame, or Church Next.

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
Tradition of the Church	General familiarity with the Book of Common Prayer, including leading major services.	Knowledge of the 4 daily offices and the ability to lead 3 of the 4 daily offices during DFP retreats, within the church, or at a church event. Understand diaconal roles and boundaries in Holy Eucharist. Knowledge of how to lead Holy Communion from the Reserved Sacrament. Have familiarity with the deacon's role in the BCP, Book of occasional services, lectionary, catechism, and prayers.	Read books from the DFP reading list and submit reports on those selected for discussion at DFP retreats. Significant experience as a licensed lay worship leader, eucharistic visitor, etc. EfM (Year 3 - Church History) with certificate/letter of completion.
Diakonia and Diaconate (complimentary with Human Awareness and Leadership)	Understand the deacon's call to servanthood which include prophetic ministries of peace and justice and community organizing. Serve the needs of the community as a missionary.	Complete Discerning Ordained Vocation (DOV) or approved equivalent. Report on assigned readings. Initial discernment of gifts for future ministry development (i.e. spiritual inventory) Know the canonical requirements as well as the roles and theology of the diaconate in the Book of Common Prayer.	Complete Virginia Theological Seminary (VTS) course on the canons. Teach a significant course on the diaconate, prepare 3 session course at internship parish. Complete on-line course on Diakonia at Churchnext, CDSP/CALL, Read from the DFP reading list and submit reports on those selected for discussion at DFP retreats. Participate in practical diaconate segments at DFP weekends.
Human Awareness and Leadership (complimentary with Diakonia and Diaconate)	Awareness of diversity of personalities, cultures and communication styles; including self, divergent needs of individuals and groups, ability to lead others to work together for the common good.	Participate in at least two parochial and one non-parochial leadership experiences. Demonstrate organizing and delegating to group producing a program or initiative. Document a project from beginning to end demonstrating succession of lay leadership for the project/ ministry. Demonstrate the ability to balance different ideas and perspectives.	Serve as a member of a Vestry or Boards. Complete and submit results from Myers-Briggs, Enneagram, Group Therapy, or Group discernment. Document secular work experience. Lead spiritual formation for adults. 12 Step Recovery program.

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
Spiritual Development	Intentional Formation through spiritual practices and integration into everyday life as a deacon.	Participate in regular spiritual direction. Practice a daily prayer life. Attend regular sacramental worship. Practice stewardship of time, talent, and treasure.	Meet regularly with a spiritual director (typically monthly). Participate in Christian formation opportunities. Create and live by a rule of life.
Ethics	Self-awareness with issues of race, gender, class, sexual orientation, social and economic justice. Ability to foster and manage conversations with others of divergent viewpoints on these issues. Professional ethics of the clergy.	Participate in or lead didactics or case studies presented at the required DFP retreats. Read and report on at least one ethics book. Read the canons of the Episcopal church and complete Title IV training	Complete EfM (Year 4 – Theology, Ethics and Interfaith Encounter). Attend required retreat and participate in case study. Complete all required diocesan trainings before candidacy.
Practical Theology	Understand the context of the congregation/ institution as well as the relationship between the deacon and the parish context.	Give presentation to peers at required retreats on history, culture, communication, or demographics of internship site. Explain how deacon fits within the congregation’s self-perception and vision.	Attend required DFP retreat and participate in congregational study.
Congregational Internship (CI)	Sacramental, prophetic voice, mobilization of lay ministry, areas not previously experienced from other canonical areas	Complete a minimum 180 hours, including one Advent/Christmas or one Holy Week/Easter. Assist in worship (Sunday and other), engaging lay ministry, preaching and teaching, participating in other activities to cover canonical areas. Follow the Bishop’s policy for liturgical functions as postulant or candidates. Participate in social justice or community outreach.	In addition to Sundays, 1-2 midweek services, wedding, baptism or funeral; organizing outreach initiative; teaching on social justice topic. Maintain a journal and submit list of activities and timesheets. At next DFP retreat, present a 30-minute presentation with handouts: 1) description of experience; 2) theological reflection (2- 3 pages). Final Evaluation required from CI supervisor and lay committee.

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
<p>Pastoral Formation in a Clinical Setting</p> <p>Accredited Clinical Pastoral Education (CPE) is acceptable but not required.</p>	<p>Training in group clinical settings in active listening, pastoral presence, and self-awareness and its effects on pastoral presence.</p>	<p>Complete a minimum of 200 hour with other learners and supervision that includes clinical contact, didactics and case studies from content.</p> <p>The program will include individual supervision (paid). Submit a theological reflection paper and certificate of completion to Archdeacon required upon completion.</p> <p>Presentation to community, if alternative CPE experience (e.g., Warfighter’s Advance)</p>	<p>A clinical experience with a peer group that is pre-approved. For example, Greater Baltimore Medical Center (GBMC), Johns Hopkins or Frederick Memorial CPE.</p> <p>Mid-term (may be requested) and Final Evaluation is required from CPE/clinical formation supervisor along with a self-evaluation from postulant/candidate.</p>
<p>Community/Social Justice Internship</p>	<p>Social Justice, Advocacy, Community Organizing experience for ministry in the world</p>	<p>Complete a Minimum of 120 hours. Keep and submit journal of time and activities. Note especially insights, surprises, and “ah-ha” moments.</p> <p>Give a 30-minute presentation with handouts at DFP retreat: 1) description of your experience, 2) scriptural reflection of experiences, 3) theological reflection (2-3 pages)</p>	<p>Social justice experiences paid or unpaid. Midpoint update from postulant and final evaluation required from supervisor and theological reflection from postulant/candidate.</p>
<p>Community Formation with Others in DFP</p>	<p>Develop relationships with others in DFP for mutual support and experience in collegial teamwork.</p>	<p>Complete weekend retreats with others in DFP before ending formation program.</p>	<p>Four weekend retreats per year.</p>

Individual Formation Plans (IFP) are developed with the bishop for ordinations, the Archdeacon for Formation and the deacon mentor. IFPs are “road maps” for the formation of each deacon. They may be altered as circumstances evolve, with the consent of the bishop for ordinations and the Archdeacon for Formation.

Deacon Mentor relationships begin at postulancy and continue through the first two years of ordained ministry. A deacon mentor is typically an ordained deacon who models

diaconal ministry and guides, prays for, and supports the postulant. Mentors are members of the Archdeacon's Formation Team.

Ember Day Letters (typically 4 per year) are written to the bishop for ordination in accordance with the canons ([Title III.6.3.e](#)) of the church and the direction of the bishop for ordination. Ember Days are traditionally observed on the Wednesdays, Fridays and Saturdays after the 1st Sunday in Lent, the Day of Pentecost, Holy Cross Day (Sept. 14th) and December 13th (BCP 18). These letters should let the bishop know what you are doing, how you are doing, and what studies you have undertaken. They may also be a way to discuss any particular issues you have in mind. The letters, required during postulancy and candidacy, may be sent to the bishop electronically.

Steps through Formation to Ordination

Postulants – The [Commission on Ministry](#) (COM) recommends a person for postulancy to the Bishop. Once the recommendation is accepted by the Bishop a person may begin the formal preparation for ordination to the Diaconate. Postulancy is a learning time. The postulant continues with academic and spiritual formation, internships and community formation under the direction of the Archdeacon of Formation. In the Episcopal Diocese of Maryland, postulancy lasts a minimum of one year, and may last longer depending on a postulant's readiness for next steps.

Candidates – The Archdeacon for Formation may recommend a postulant, who has completed at least two-thirds of their IFP and an approved plan to complete the remainder, to become a candidate. The COM reviews the file and interviews the postulant to form its recommendation on candidacy. The bishop grants candidacy which lasts a minimum of six months but may last longer depending on a candidate's readiness for next steps.

To satisfy the competencies required by the Canons of the Episcopal Church, a written portfolio and oral interview comprise the **Demonstration of Diaconal Competence** (DDC), under the direction of the Examining Chaplains.

A candidate will meet with the Standing Committee of the diocese for approval to move forward to ordination. Their approval is sent to the bishop for concurrence and ordination.

By Canon (Title III.7.4f), a deacon's formation period extends through the first two years of ordained ministry. Once ordained, deacons, like all clergy, are subject to the guidance of the Clergy Handbook (most recent version) of the Diocese of Maryland.



DEACONS

IN THE EPISCOPAL DIOCESE
OF MARYLAND

TO: Deacon Formation Program Postulants
FROM: Ruth A. Elder, Archdeacon for Formation
DATE: March 23, 2021
RE: Deacon Formation Program Tuition

The Diocese of Maryland Deacon Formation Program (DFP) has evolved to be an adult learning model. DFP begins at admission to Postulancy and ends with ordination as a Vocational Deacon.

Effective September 1, 2017, tuition for the Deacon Formation Program is \$1,800.00. The Postulant will be charged \$1,800.00 at the start of Postulancy. This obligation must be paid in full before the Postulant is granted Candidacy. Payments are payable to the "Diocese of Maryland," marked with the postulant's name and "Deacon Formation Program Tuition" on the memo line. Send payments to Eve Wayne, Diocese of Maryland, 4 E. University Parkway, Baltimore, MD 21218.

Please note that there may be other costs incurred during Postulancy including, but not limited to:

- Education for Ministry, seminary, or online course tuition;
- Clinical Pastoral Education or alternative pastoral training;
- Other support and/or training; and
- Travel and weekend retreats.

The Postulant is urged to consider what resources might be available to cover DFP tuition and other costs. For example, resources from yourself, your parish, relatives, or sponsors. We suggest each Postulant estimate the total of all costs –to the extent possible - and make requests to supporters for portions of this total. Once all sources have been tapped, if the DFP is still out of reach, please let me know. Scholarship funds have been donated by deacons in our diocese for this purpose. We intend that the cost of DFP is not a barrier to ordination.

The Diaconate in the Diocese of Maryland is a vibrant and growing ministry. You are now an integral part of that growth and the mission work of the diocese. You are important to us and we are excited to have you as a part of our Deacon Formation Program. Please contact me with any questions.

Yours in Christ,
Ruth A. Elder
Archdeacon for Formation
Episcopal Diocese of Maryland.

Episcopal Diocese of Maryland
BISHOP'S POLICY FOR LITURGICAL FUNCTIONING AS POSTULANT OR CANDIDATE

The Rt. Rev. Eugene Taylor Sutton, Bishop of Maryland, has issued the following Internship Guidelines which apply to Congregational Internships in both Discerning Ordained Vocation (DOV) and in Deacon Formation Program (DFP Internships). These Guidelines were first established in 2012, and have been renewed each year thereafter:

An intern is NOT to function as ordained clergy, so do not use Postulants or Candidates (for the diaconate or the priesthood) or any lay person to:

1. Set the Table, although they are encouraged to assist the Celebrant as any lay liturgical altar server might do.
2. Proclaim the Gospel in the Eucharistic liturgy, unless a special exception is made. These exceptions are limited to matters of language. By permission of the Bishop, anyone can proclaim the Gospel if there is a language barrier to be overcome.
3. Invite the worshipping community to Confession.
4. Pronounce the Dismissal at the end of the liturgy.

Virtually any ministry which can be exercised by lay persons may be exercised by those seeking ordination.

Ample opportunity is given during priestly and diaconal formation for these liturgical functions to be taught and learned. There is no need to pre-empt the normal course of training in order to learn what one has to do in the liturgy once ordained.

HOW ARE DEACONS DEPLOYED?

NORMS FOR DEACON DEPLOYMENT

REQUEST FOR A DEACON

SAMPLE LETTER OF AGREEMENT FOR DEACONS IN CONGREGATIONS

DEACON ASSOCIATES: DESCRIPTION, PROCEDURES, PROPOSAL AND GUIDELINES

LITURGY TO CELEBRATE A NEW MINISTRY FOR A DEACON

LITURGY TO CONCLUDE A DEACON'S SERVICE

HOLY COMMUNION FROM THE RESERVED SACRAMENT WITH A DEACON PRESIDING



Norms for Deacon Deployment

In the Episcopal Diocese of Maryland

"Deacons serve directly under the authority of and are accountable to the Bishop. The Bishop, after consultation with the Deacon and the Member of the Clergy exercising oversight, may assign a Deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the Member of the Clergy or other leader exercising oversight in all matters concerning the congregation." (Canons of the Episcopal Church, Title III, Canon 7, Sections 1 and 4.)

The Archdeacon for Deployment and Pastoral Care assists the Bishop with the administration of the Deacons in the Diocese.

Note: In cases of any dispute about these norms, the Archdeacon will be consulted, and the Bishop is the final arbiter.

1. Pre-Assignment:

- A. The Member of the Clergy exercising oversight submits the [Request for a Deacon](#) to the Bishop and the Archdeacon for Deployment and Pastoral Care describing the need for a Deacon and outlining the Deacon's ministry in that congregation/ organization.
- B. The Deacon's gifts/skills must match the needs of the congregation/ organization.
- C. Although the Deacon's assignment is ultimately the Bishop's decision, the Deacon's input may be taken into account.
- D. The Deacon and Member of the Clergy exercising oversight meet to discuss the prospective assignment before the placement is finalized. If approved, a **Letter of Agreement** (LOA), which must be signed by the Bishop, is developed.
- E. No Deacon is assigned a long distance away from his/her/their home, unless agreed upon by the Deacon, Member of the Clergy exercising oversight, and the Bishop.
- F. Archdeacons, experienced Deacons, or appropriate diocesan staff members conduct training/orientation for prospective Members of the Clergy exercising oversight as to their role in the diocesan vision for the diaconate.
- G. An orientation video, "Deacons: Much More Than Sundays," and associated discussion guide are available to increase awareness of deacons. Likewise, congregations may invite Deacon Ambassadors to bring the deacon experience on a Sunday morning. Contact archdeacon@episcopalmaryland.org.

2. Assignment:

- A. The Bishop may assign the Deacon to a non-parochial or parochial ministry. The assignment is defined in a letter of agreement signed by the Bishop, the Deacon and the Member of the Clergy exercising oversight.
- B. Non-parochial assignments are important, even desired. However, each Deacon should have a congregation that is considered his/her/their spiritual “home base,” where the Deacon functions to the full extent of his/her/their order at least once a month.
- C. The Bishop may decide, on a case-by-case basis, to appoint a Deacon to his/her/their sponsoring congregation.
- D. The Deacon’s ministry in a congregation is non-stipendiary. However, congregations reimburse Deacons for professional travel mileage, Diocesan Convention, and Clergy Conference.
- E. Arrangements for Continuing Education will be specified in the Letter of Agreement. Continuing Education funds are available from the Diocesan Office.
- F. Deacons who are employees in any church position (for which any qualified lay or ordained person is eligible) will be compensated for that specific employment, including Pension Benefits through the Clergy Pension Group.
- G. The Deacon’s ministry is normally 6-10 hours per week, including Sunday mornings and sermon preparation. A Deacon may volunteer for more hours but is not obligated to do so.
- H. The Deacon’s assignment is normally three years, although exceptions are made by the Bishop on a case-by-case basis. Agreements are renewed annually.
- I. The Member of the Clergy exercising oversight and the Deacon will meet for an annual evaluation/ministry review. The report will be signed by the Deacon, Member of the Clergy exercising oversight and the Bishop.

3. Retirement:

- A. The Deacon, like all Episcopal clergy, retires/resigns from the currently-served ministry at age 72, in accordance with the canons of the Episcopal Church.
- B. Post-retirement appointments as Deacon Associate are at the discretion of the Bishop, for a term not exceeding 12 months, and may be renewed.
- C. Post-retirement appointments to other ministries are solely at the need and discretion of the Bishop.



DEACONS

IN THE EPISCOPAL DIOCESE
OF MARYLAND

Mission: *To engage and inspire the People of God to follow Jesus' example, loving and serving others in daily life, and reaching across boundaries to serve and advocate for marginalized and disadvantaged people.*

Request for a Deacon

[To apply for the assignment of a deacon to your congregation or other ministry, please submit this request to the Bishop and the Archdeacon. This form is available as a Word document upon request to archdeacon@episcopalmaryland.org.]

Date:

Congregation/Ministry:

Priest or other person exercising oversight:

Title:

Address:

Phone number:

Email address:

- 1. In addition to a deacon's liturgical role, what are your goals for a deacon's leadership in your congregation/organization?** *[Your goals may include a type of ministry you want started or supported, or may be focused on every Christian's service to others in the world. Refer to the Mission Statement above and the call described in the Examination of a Deacon (BCP 543) as you answer this question. Note: a deacon's assignment is normally no longer than three years.]*
- 2. What local issues might a deacon help your congregation to address?** *[Deacons help congregations identify issues of justice and/or conditions of need in the local community, then make plans to address such problems.]*

3. What are the proposed weekly responsibilities you envision for a deacon? *[Many deacons have full-time employment in the world that will influence their ministries in the church. The general guideline is that the deacon's weekly hours are 6-10 hours including Sunday mornings and sermon preparation. However, individual circumstances might require more or less time than this. Please explain if your request is significantly outside of the general guideline.]*

4. What financial support will your congregation/organization provide for a deacon?

[While deacons are non-stipendiary, expenses such as continuing education, mileage, Diocesan Convention and Clergy Conference costs are to be provided by the congregation/organization. In addition, an annual contribution to the Deacon Program (\$200 - \$1,000 based on your annual budget) is expected. Please confirm that your congregation/organization can budget and provide for these expenses.]

5. List past experience with deacons placed in your congregation/organization. What experience has the priest or other person exercising oversight had with the ministry of deacons?

*[All requests will be evaluated by the archdeacon and other members of the bishop's staff who will make recommendations to the bishop. Approved requests will be filled as deacon supply, talent and geography allow. If you have any questions, please contact the archdeacon:
archdeacon@episcopalmaryland.org.]*

Revised 3-21-18



Sample Letter of Agreement for Deacons in Congregations

Deacon _____ and the Right Rev. Eugene Taylor Sutton, Bishop of Maryland, under whom the deacon directly serves, agree that the deacon's exercise of the diaconate in the Diocese of Maryland shall be subject to the terms set forth in this Letter of Agreement.

1. The deacon and the congregation accept the following principles of the Church's ministry:
 - a. The Church is a body with many members, each sent by Christ with special gifts to minister to one another and to others.
 - b. In the congregation all ministries are exercised under the oversight of the bishop of the diocese and under the immediate authority of the Member of the Clergy or other leader exercising oversight in all matters concerning the congregation.
 - c. The fundamental role of the deacon is to hold before the Church the character of the whole ministry of the Church as service, and of her members as servants.
 - d. The ministry of the deacon includes working collaboratively with other members of the Church (lay persons, bishops, and priests), providing servant leadership and support while seeking always to build up the Body of Christ.
2. The bishop hereby assigns Deacon _____ to serve in _____ (the congregation) as deacon, on a part-time, non-salaried basis, for the term of this Agreement. Administratively, the deacon reports to the priest of the congregation, who shall serve as the deacon's immediate supervisor.
3. The primary role of the deacon is to lead the congregation, individually and collectively, into the world to address human suffering and injustice. The deacon may achieve this through empowerment of the laity to advocate for and improve community conditions, especially as they affect people who are poor, sick, weak and lonely. *(Append to this agreement a description of proposed diaconal activities to lead congregation into ministry in the world.)*
4. The deacon shall serve liturgically as follows:
 - a. The deacon shall perform the full and proper role of a deacon (as specified in the canons of The Episcopal Church and the rubrics of the Book of Common Prayer) at the Eucharist on Sunday and in all major liturgies of the congregation's life. In the Eucharist the deacon proclaims the Gospel, waits at table (preparing and clearing), and dismisses the people. In addition, the deacon should normally bid the confession, and facilitate the prayers of the people, receive the offerings and distribute Communion where those functions are not normally assigned to others.

- b. The deacon may at any time take the Eucharist, bread and wine, to the sick and infirm of the congregation, and may anoint the sick. The deacon may train and support Lay Eucharistic Visitors who carry the sacrament from the congregation on Sunday, if the priest and community support that ministry.
 - c. The deacon assists in other liturgies such as baptisms, weddings, and funerals, and in inter-parochial or diocesan liturgies when called upon to do so. The deacon may be officiant at baptisms, weddings and funerals under designated diocesan guidelines. (See the Clergy Handbook)
5. The bishop hereby licenses the deacon to compose and preach liturgical homilies in this diocese, when properly invited to do so, but with the understanding that the priest is the ordinary preacher of the congregation. In services conducted by the deacon, the deacon ordinarily is the preacher. The deacon is normally provided the opportunity to preach at least once a month.
6. In liturgical services, the deacon may not function in roles proper to priests or other persons. Likewise, priests or other persons in the congregation should not normally exercise liturgical functions proper to the deacon nor wear vestments suggestive of the diaconate. The deacon may, when the service of a priest cannot be obtained, distribute Holy Communion from the Reserved Sacrament as outlined in page 408 of the Book of Common Prayer and in the Clergy Handbook of the Diocese of Maryland.
7. The deacon's proper liturgical garments are a diaconal stole and dalmatic. The deacon may wear a clerical collar as the ministry requires. Titles and forms of address permitted the deacon are the word "Deacon," either as prefix or suffix, and/or the ascription "The Reverend." The deacon may place a small cross after his/her/their name when signing official church documents, signifying the deacon's status as ordained clergy.
8. The bishop expects a non-salaried deacon in the Diocese of Maryland to serve approximately 6-10 hours per week including weekend worship and sermon preparation; this may include social, pastoral, and liturgical functions, with the understanding that this service shall not conflict with the deacon's professional employment, if any. A Deacon may volunteer for more hours but is not obligated to do so.
9. The deacon shall be allowed the following periods of leave:
 - a. Four weeks' vacation each year, not necessarily consecutively.
 - b. Two weeks for the development of diaconal ministry.
 - c. Sick leave and inclement weather absence as required.
 - d. Such other leave as is required to develop and maintain self-support outside the assigned congregation, with adequate advance notice.
 - e. Sabbatical leave by arrangement with the bishop after seven years of service.
10. The deacon shall serve the congregation without cash stipend, housing, or housing allowance. The congregation shall reimburse the deacon for all conferences that the deacon is required to attend, such as Diocesan Convention, Clergy Conference, vestry retreats, etc. The congregation shall pay for expenses incurred by the deacon in service to the congregation, including mileage at the diocesan rate. The deacon may accept an

honorarium for supply services according to the diocesan honoraria schedule when such services are performed in a worship setting other than his/her assignment.

11. The deacon is entitled to have seat and voice in the vestry or advisory board, and is to participate in the annual congregational meeting and other appropriate bodies.
12. When problems arise which affect the welfare and unity of the congregation, the deacon will bring them to the priest or senior warden and shall follow their counsel and advice. The archdeacon may provide support for problem solving. If unresolved, the bishop is the final arbiter.
13. At least once each month, the deacon shall meet with the rector/vicar to discuss the special ministries of the deacon. If trust and harmony have been seriously broken, then the deacon and rector will inform and seek support from the archdeacon.
14. The deacon shall annually review with the priest of the congregation his/her/their ministry over the past year including performance on the Letter of Agreement with the attachments. The substance of this review is recorded in the deacon's Annual Report sent to the archdeacon in August of each year.
15. During April, the deacon and/or the priest should inform the archdeacon of their intention to continue (or not) the deacon's placement in the congregation for an additional year beginning September 1. Final decisions about deacons' assignments are made by the bishop.
16. Each congregation served by a deacon is expected to contribute annually to support the Deacon Program. The contribution shall be consistent with the following schedule:

Congregation's Annual Budget	Contribution to Deacon Program
\$60,000 or less	\$250.00
\$61,000-120,000	\$500.00
\$121,000-200,000	\$750.00
\$200,000 and over	\$1,000.00

This payment is due in September at the commencement of the Letter of Agreement. The payment is payable to the Diocese of Maryland with Deacon Program in the memo line and sent to the Office of the Bishop.

Congregation's annual budget: _____

Congregation's annual contribution to Deacon Program: _____

17. This agreement is automatically terminated if and when the deacon moves to another community, and it automatically expires every year on August 31. Upon the departure of the priest, the bishop may terminate the deacon's appointment. It may be terminated at any time by any party, subject to a 30-day notification to all parties and the final approval of the bishop.

18. In order for the deacon to serve in the congregation identified herein, the written consent of the priest, the deacon, the archdeacon and the bishop are certified by signing this Agreement.

19. The term of this agreement is from the date it is signed by the bishop until August 31st of the following year.

Date: _____ Deacon: _____

Date: _____ Bishop: _____

Date: _____ Archdeacon: _____

On behalf of _____
(the congregation)

Date: _____ Priest: _____

(Per Item 3 of this Agreement, append a description of proposed diaconal activities to lead the congregation into ministry in the world.)

JO/+ETS 3-21-20



DEACON ASSOCIATES

Description, Procedures, Proposal and Guidelines

Description

A Deacon Associate is a deacon who has reached the retirement age of 72, and desires to continue to serve in an assignment with a congregation.

A deacon's roles are:

- To be a symbol of Christ's commitment to heal suffering and challenge injustice, and
- To lead the Church to carry out Christ's commitment in the world.

The Bishop may assign a retired deacon to perform those roles as a Deacon Associate in a specific congregation for a period of one year or less. The Guidelines for a Deacon Associate Assigned in a Congregation apply. Specific duties and expectations of the deacon and the congregation (Terms of Agreement) are negotiated and proposed by the deacon and the priest, for the approval of the Bishop.

Procedures

1. The Bishop gives the deacon approval to explore assignment as a Deacon Associate in a congregation.
2. Deacon and priest discuss and propose the deacon's assignment as Deacon Associate.
 - a. Deacon and priest accept the Guidelines for a Deacon Assigned to a Congregation.
 - b. Deacon and priest indicate the proposed Terms of Agreement, and submit this to the Archdeacon for Deployment (archdeacon@episcopalmaryland.org).
3. The Bishop will review for approval.
4. One month before the end of the assignment period, the deacon and priest may repeat this process to propose re-assignment.

Questions may be directed to the Archdeacon for Deployment archdeacon@episcopalmaryland.org

**Proposal for Assignment of Deacon Associate to a Congregation
TERMS OF AGREEMENT**

Deacon _____ Congregation _____

Proposed Terms of this Agreement:

- Dates of Assignment: _____ to August 31, 2022
- # of Sundays/month deacon serves in the liturgy _____
- # of worship services per Sunday _____
- How often (approximately) will the deacon preach? _____
- Deacon's other duties in this parish placement: _____
- Typically, how many hours/week will deacon serve the parish? _____
- How will deacon lead the congregation to pursue ministry in the world? _____
- Congregation will contribute \$ _____ to the diocesan deacon program (see chart).
- Congregation will reimburse deacon for out-of-pocket expenses including mileage.
Yes___ No___
- Congregation will cover _____% of deacon's convention registration and lodging.
- Congregation will cover _____% of deacon's clergy conference registration and lodging.
- Periods of deacon's planned leave _____
- Other agreed arrangements: _____

We understand and accept the Guidelines for a Deacon Associate Assigned to a Congregation. We jointly submit this proposal on this date: _____

Proposed: _____
Deacon Priest

Approved: _____
Bishop of Maryland Date Archdeacon

Congregation's Annual Budget	Suggested Contribution to Deacon Program
\$60,000 or less	\$250.00
\$61,000-120,000	\$500.00
\$121,000-200,000	\$750.00
\$200,000 and over	\$1,000.00
This payment is due each September at the commencement of the Letter of Agreement. The payment is payable to the Diocese of Maryland with Deacon Program in the memo line and sent to the Bishop's Office.	

GUIDELINES FOR A DEACON ASSOCIATE ASSIGNED TO A CONGREGATION IN THE DIOCESE OF MD

1. Deacons serve directly under the authority of and are accountable to the Bishop. The Bishop appoints retired deacons to serve as Deacon Associates to congregations for a period no longer than 12 months. This appointment is renewable.
2. A deacon's roles are:
 - a. To be a symbol of Christ's commitment to heal suffering and challenge injustice, and
 - b. To lead the Church to carry out Christ's commitment in the world.
3. The deacon will serve liturgically in accordance with the rubrics in the Book of Common Prayer.
4. The Bishop licenses the deacon to preach.
5. The deacon may, when the service of a priest cannot be obtained, distribute Holy Communion from the Reserved Sacrament as outlined in page 408 of the Book of Common Prayer and in the Clergy Handbook of the diocese.
6. If problems arise which affect the welfare and unity of the congregation, the deacon will bring them to the priest or senior warden and shall follow their counsel and advice. The archdeacon may provide support for problem solving. If unresolved, the Bishop is the final arbiter.
7. One month before the end of the assignment period, the deacon and priest may repeat the process to propose re-assignment.
8. Upon the departure of the priest, the Bishop may terminate the appointment. It may be terminated at any time by any party, subject to a 30-day notification to all parties and the final approval of the Bishop.
9. All questions and requests for clarification should be addressed to the Archdeacon for Deployment archdeacon@episcopalmaryland.org.

Revised 3-21-20 JO/+ETS

Diocese of Maryland

Liturgy to Celebrate a New Ministry for a Deacon

Concerning the Service

The new deacon will perform all diaconal liturgical duties in this service. It is appropriate to plan the celebration of new ministry with the deacon participating in the choice of readings, hymns, and the selection of gifts for ministry.

The Welcome Rite immediately follows the Collect of the Day.

After the presentation of gifts, the liturgy continues with the readings for the day, with the deacon proclaiming the Gospel.

The Litany for New Ministry replaces the Prayers of the People.

Normally the Collect and Lectionary Readings assigned for the Sunday of the service are used. If not, you may choose from the following:

Alternative Collects – BCP 256

For those to be ordained

Almighty God, the giver of all good gifts, in your divine providence you have appointed various orders in your Church: Give your grace, we humbly pray, to all who are [now] called to any office and ministry for your people; and so fill them with the truth of your doctrine and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

For all Christians in their vocation

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

Alternative Readings

Jeremiah 1:4-9

Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' But the Lord said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you

to deliver you, says the Lord.' Then the Lord put out his hand and touched my mouth; and the Lord said to me, 'Now I have put my words in your mouth.

Psalm 84

Psalm 119:33-40

Psalm 139:1-17

Acts 6:2-7

And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.' What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Luke 22:24-27

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

John 13:1-15

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you.

Order of Service

Opening Acclamation

Song of Praise

Collect

Welcome Rite

The people are seated. The Rector and Wardens, stand before the Archdeacon (or diocesan representative) and the new deacon, and say

[Archdeacon Name], we have come together today to welcome [Deacon Name] who has been chosen to serve as Deacon in the Church.

The Archdeacon explains to the congregation about the ministry of the deacon and reads the letter of assignment.

Archdeacon [Deacon Name], do you commit yourself to this new trust and responsibility?

Deacon I do.

Archdeacon People of [Church Name], do you accept [Deacon Name] to serve as deacon among you?

People **We accept and welcome *him/her/them*.**

Archdeacon Will you serve with [Deacon Name] in the mission to which Christ has called you?

People **We will, with God's help.**

Presentation of Gifts for Ministry

The Rector and selected others then present the deacon with symbols of ministry. The symbols should be visible to the congregation and after presentation placed in a prominent location. Appropriate gifts include: Gospel Book, stole, bread and wine, oil for anointing the sick, Book of Common Prayer, Readings for Daily Office, keys, church directory... use your imagination.

Presenter [Deacon Name], accept this Gospel Book and teach our congregation to share the Good News.

Presenter [Deacon Name], accept this Communion Kit and take the sacrament to the sick, the lonely and the homebound.

Presenter [Deacon Name], accept this (blank) to communicate to our church the needs, concerns, and hopes of the world.

Presenter [Deacon Name], accept this (blank) as representative of this church's commitment to lead us in (blank) ministry.

Others may be added as to identify the ministries particular to the congregation. At the conclusion of the gift giving the Archdeacon says

Archdeacon [Deacon Name], let all these be signs of the ministry belonging to the congregation, the Bishop, and to you. Let us pray.

Heavenly God, whose blessed Son came not to be served but to serve: bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, we may minister in Christ's name to the suffering, the friendless, and the needy. We pray in the love of the One who laid down his life for us, your Son our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Readings

Gospel

Sermon

Nicene Creed (or Renewal of Baptismal Covenant)

Litany for New Ministry

A lay leader (or leaders) from the parish leads the following litany. The people kneel or stand according to local custom and season. The new deacon stands or kneels at a suitable place in front of the congregation during the litany.

Leader Let us pray for our ministry in Christ's name and for [Deacon Name], our deacon saying, Lord of love, **Renew us in your service.**

Silence is held after each petition.

We praise you, O God, for the creation of all things through your Word, Jesus Christ. You entrusted your world and all its creatures to us that we might be faithful stewards. Lord of love, **Renew us in your service.**

To save us from ourselves, and the chaos and sin we brought about, you came among us in your Son Jesus. You called us to love and serve one another as he loved and served us. Lord of love, **Renew us in your service.**

We thank you for this community in which we minister, and we remember those who are in need of our prayers (especially...). Despite the sickness and brokenness around us, give us the courage to see and work toward your new creation in everything we encounter. Lord of love, **Renew us in your service.**

We pray for those who have completed their ministry on earth [especially - insert names] that they may rejoice with you in eternity. Lord of love, **Renew us in your service.**

We pray for those who still minister in this life, that we may be sustained in our work. Lord of love, **Renew us in your service.**

We bless you for raising up in many places ministers of Word and Sacrament. We welcome [Deacon Name] to this parish community, to be a deacon among us. May he/she/they be a faithful herald of the Gospel and help us to see and minister to the needs of the world. Lord of love, **Renew us in your service.**

Give us the hearts and minds and hands to be faithful stewards of this household of faith and your creation. Bless our work together in [name ministries of the congregation] that our fruitfulness will signify not our accomplishments, but your glory. Lord of love, **Renew us in your service.**

May the servant Christ be our guide and companion in the days to come. **Amen.**

Deacon

O Lord my God, you have called your servant to serve at your altar. I humbly devote myself in body, soul, and spirit to being a faithful servant to your church. Be always with me in carrying out the duties of this ministry. Help me model servant ministry and draw others to serve beside me. Assist me in continually calling your church to look outside her walls to attend to the needs of the community around us. All this I ask for the sake of your Son our Savior Jesus Christ. **Amen.**

Archdeacon Greet your Deacon!

The people may express their approval. The service continues with the peace and offertory. The newly welcomed deacon joins the celebrant and Archdeacon at the altar.

The Peace

Diocese of Maryland

Liturgy to Conclude a Deacon's Service

After the post communion prayer the deacon, altar party, and wardens move to the front of the congregation. The congregation is seated.

Deacon

Deacons are placed in various ministries for a period of time to serve the needs of the Diocese under the bishop. In [Date Assignment Began] I was assigned by [Bishop Name] to [Parish Name], in the Diocese of Maryland. With God's help and to the best of my abilities, I have exercised my diaconal responsibilities and privileges here as you have entrusted them to me. After much prayer and careful consideration [Bishop Name] has discerned that it is time for me to serve in another ministry setting; therefore my service as deacon among you ends this day, [Date].

Presider

Do you the people of [Parish Name] recognize and accept the conclusion of this ministry relationship? **We do.**

Deacon presents the warden(s) a letter of resignation, the Gospel book, the keys to the parish, and any other symbols of ministry that have been given.

I present to you this letter of resignation signifying the end of this ministry relationship.

Warden I receive your letter.

I present to you this Gospel book that represents one of my primary roles as the deacon – to proclaim the Good News of Jesus Christ and call the people forth to do his work.

Warden I receive this Gospel book

I present to you the keys of this parish that were given to me in trust that the doors would remain open to all people.

Warden I receive these keys.

Prayer of Leaving

The congregation stands (as able).

Deacon

Lord, we have been bound together for a time as deacon and people to work for the advancement of your kingdom in this place. We give you humble and hearty thanks for the ministry which we have shared these years now past.

People: Be with those who leave and with those who stay.

We thank you for your never-failing presence with us through these past years and for the deeper knowledge of you and of each other which we have attained.

Be with those who leave and with those who stay.

We thank you for those who have been joined to Christ's family through baptism. We thank you for opening our hearts and minds again and again to your Word and for feeding us abundantly with the Sacrament of the Body and Blood of your Son.

Be with those who leave and with those who stay.

Concluding Collect

Rector (or priest-in-charge)

O God, our loving Creator, whose glory fills the whole world, and whose presence we find wherever we go. Preserve and guide [Deacon Name] who is leaving this community. Surround *her* with your loving care; protect *her* from every danger; and bring *her* safely to the journey's end. We give thanks for *her* time with us and for all the ways *she* has supported this community. Bless *her* steps in this time of transition and remind *her* again and again of your presence and love; through Jesus Christ our Lord. **Amen.**

Rector

Please express your appreciation for [Deacon Name] and *her/his/their* ministry with your applause.

Blessing

The presider offers a blessing, and the people respond. Amen.

Dismissal

Departing deacon offers the dismissal after the concluding hymn.

HOLY COMMUNION FROM THE RESERVED SACRAMENT WITH A DEACON PRESIDING

*Before the service begins, the deacon will explain what will be different.
The consecrated elements should remain in the Aumbry, the Tabernacle, or placed on the
Altar or Credence Table with a Corporal covering the vessels.*

The Word of God

*The service proceeds as written in the Book of Common Prayer, pp. 355-360.
In place of the Absolution, use the prayer BCP p. 80,
substituting “us” for “you” and “our” for “your.”*

The Holy Communion

*During the Offertory, reverently place the consecrated elements on the
Altar and fill the chalice and paten as needed.*

The service continues as follows:

Deacon The Lord be with you.

People And also with you.

Deacon Let us pray.

Maundy Thursday Prayer, BCP 221

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God for ever and ever. *Amen.*

or this Prayer:

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine and bring forth bread from the earth. You give us the bread of life and you refresh us with the cup of salvation in the Body and Blood of your Son Jesus Christ. As we share the bread and wine, grant us the grace to receive these holy mysteries in faith and thanksgiving for Jesus' great sacrifice for us and for all people, so that he may evermore dwell in us and we in him. *Amen.*

Deacon And now, as our Savior Christ has taught us, we are bold to say,

The Lord's Prayer

There is no breaking of the Bread or fraction anthem.

Deacon The gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Distribution of Communion

The Post communion Prayer (BCP p. 365 or 366)

The Closing Prayer *One of the following prayers or another appropriate prayer may be used.*

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Aaronic Benediction

The Lord bless us and keep us. *Amen.*

The Lord make his face to shine upon us and be gracious to us. *Amen.*

The Lord lift up his countenance upon us and give us peace. *Amen*

The Dismissal

Deacons in the Diocese of Maryland may officiate at this service with no further permission required. However, a deacon must request the bishop's permission to officiate more than one time in a month in one location.

Approved +ETS Aug. 2019



**For information about
The Diaconate in the Diocese of Maryland**

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