

A Study on the Diaconate

by

Scott A. Ruthven
M.Div., D.Min.
Canon Theologian
Diocese of the Rio Grande

Presented to the Bishop
and the
Commission on Ministry

Friday, August 19, 2005

Update 1, Monday, January 7, 2008

© 2005 by Scott A. Ruthven
© 2008 by Scott A. Ruthven

Table of Contents

Introduction _____ 1

Purpose _____ 1

Scripture	2
History	8
Canons	16
Practice	19
Recommendations	20
Appendices	
A. Interviews	22
B. I Stand by the Door	30
C. Some Online Diaconate Resources	
D. Louw and Nida	
E. “One Who Serves” A Sermon on the Diaconate	
F. Examples of Good Communication	
G. Technical Information	
Bibliography	

Introduction

This author has a deep and abiding appreciation for the order and ministry of the deacon. As with many others, the author has served with some stellar deacons. The diaconate is crucial to the clergy for it gives an opportunity for all clergy to practice humility and obedience. Bishop Edwin Barnes said, “If you’re not a good deacon you’ll make a lousy priest.”^[1]

Purpose

Bishop Steenson has asked that the Commission on Ministry spend some time during this moratorium thinking through the ministry of the diaconate focusing especially on the permanent diaconate. Currently the Diocese of the Rio Grande has twenty “Active and Licensed Deacons” and six “Transitional Deacons” with some in the ordination track. It is clear that this is an important ministry in our Diocese.

With this in mind, Bishop Steenson asked for this paper as a beginning to the process of considering the role and purpose of the first order of clergy — The Diaconate. This will not be a comprehensive study which would require you to read a tome; however, it is the hope of this author that this paper will begin an informed and prayerful discernment by the Commission on Ministry concerning diaconal ministry in the Diocese of the Rio Grande. In addition, it is the desire of this author that our discernment will help to further define, clarify, and enhance the existing ministry of the deacons in this Diocese.

This paper will briefly cover five key topics:

Scripture
History
Canons
Practice
Recommendations

This study raises good questions about the ‘nature of the Church,’ ‘the nature of ministry,’ and the ‘nature of orders.’ As important as these topics are, they will only be addressed with passing comments. A comprehensive examination of the nature of the Church and the nature of orders in the context of the nature of ministry is always a needed and beneficial undertaking that may be in order for future discussions by the COM and others. However the task at hand is to focus on the history, role, and recommendations for the office of the Perpetual Diaconate in the Diocese of the Rio Grande. [2]

Our Diocese is not the only one asking important questions about the permanent diaconate. This task is one that is ongoing not only in other ECUSA Dioceses such as Texas and Northwest Texas (who are reevaluating the role of the deacon in the life of the Church for the 21st century), but also in other parts of the Anglican Communion as well as world wide in other denominations. Christians want to understand the historic role of the deacon, as well as how the diaconate applies today in the contemporary Church. Is the Church utilizing the office of deacon to the best of its purpose and potential? This study will make a modest attempt at answering basic questions. There is a large amount of material available on the topic of the diaconate and deacons; this author has consulted many of them including key sources. [3] Therefore the recommendations made in this paper are offered with significant, but not exhaustive study.

Scripture

This author wishes to posit at the outset, along with other Scripture scholars, the early dating of the New Testament.

Dr. John A.T. Robinson, of 'Honest to God' fame, in his book, 'Redating the New Testament' also concludes that the evidence now available shows that the whole of the New Testament was written before the fall of Jerusalem in AD 70. (King).

Citing John A.T. Robinson's Redating the New Testament (pp. 1-30 & 86-117), Dr. Ed Rickard says,

Robinson, late fellow and Dean of Chapel at Trinity College, Cambridge, was in the top rank of New Testament scholars. A lifetime of study and thought led him finally to the view that the entire New Testament was written before A.D. 70. His book Redating the New Testament shows that a painstaking and impartial survey of the evidence disallows any scheme which assigns later dates to the Synoptics.

As the reader will see later, this affects the dating of orders in the Pauline Epistles, no matter who you thought wrote them.

The order of deacon is not without Scriptural warrant. However, as Roger Beckwith preached at an ordination,

Deacons are not often mentioned in the New Testament, from which we can perhaps infer that they did not exist everywhere; but in large congregations they did exist, and where they existed they were often necessary, as helpers to busy presbyters or bishops. (Beckwith, Sermon).

The English word “deacon” shows up in the New Testament five times in five verses of two epistles. Paul makes reference to “deacon” in Philippians 1:1 and 1 Timothy 3:8, 10, 12, 13. Edward R. Hardy in his essay, “Deacons in History and Practice” wrote, “Our English translations obscure the frequency of the terms *diakonos* and *diakonia*, and cognate verbs, in the New Testament.” (Hardy, p. 11). For example, *diakonos* and *diakonia* can also be translated “servant” or “minister.” Thus there are numerous examples of servant ministry in the NT which capture the attitude and action of diaconal ministry yet “deacon” is not used.

Mark 1.13 And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him. [4]

Mark 10.43-45 But it shall not be so among you. But whoever would be great among you must be your servant,* and whoever would be first among you must be slave* of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

Heb. 1.14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

2Cor. 3.6 who has made us competent* to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

2Cor. 6.4-5 but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger.

Therefore, a deacon is someone who deacons. The verb “to deacon” in the New Testament is (*diakoneo*), to “serve, minister to, or help” and the

noun “deacon,” (*diakonos*) is a “servant, minister or helper.” To further confuse the issue, the New Testament uses other words for servant (*diakonos*), mainly (*doulos*). The other words are not precise synonyms. *Doulos* (*doulos*-used 126 times in the NT), for example, can be translated either “servant” or “slave.” Louw and Nida give two semantic domains of meaning^[5] (#’s 37.3 and 87.76, see Appendix). While the (*doulos*) servant is one who is “completely controlled by someone or something,” (37.3), the (*doulos*) slave is “the property of an owner.” Another word used 23 times in all cognate forms (*hyperetes*) is translated “servant,” “assistant,” or “Helper.” Louw and Nida suggest that “. . . [*hyperetes*] is employed to refer to many diverse types of servants, such as attendants to a king, officers of the Sanhedrin, attendants of magistrates, and, especially, as in the Gospel of John, Jewish Temple guards.”

The first text that should be considered is Acts 6:1-9. This well known Scripture does not use the noun “deacon”, but instead it uses the verb, “to deacon.” Stephen and six others were chosen to tend to the domestic needs of the young Christian community in Jerusalem. They were to serve (deacon) relief because some of the Hellenistic widows were slighted in the distribution of food. The Church has traditionally referred to this text as the beginning of the ministry of the Order of Deacons. Some scholars question whether the seven were ordained deacons or presbyters. This argument has arisen among scholars who are questioning such a humble ministry as the main role of a deacon (Barnett, p. 30). Other scholars, such as Beckwith, accept this text’s statement about the calling, the laying on of hands, and the role as servants of the community which includes waiting on tables, as normative and descriptive of diaconal ministry. “There is no need to doubt that the work of deacons does include ministering to bodily needs: in the list of duties . . .” (Beckwith, Sermon). This needed ministry allowed the Apostles to focus on preaching the Word of God. This author agrees with Beckwith and others who affirm that Stephen and the six were set apart for diaconal ministry.^[6] Therefore this text is foundational when discussing the function of the deacon.

The first New Testament reference to the office of deacon is found in Paul’s letter to the Philippians, “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons” (Philippians 1:1). Paul begins this letter with a unique greeting as compared to the other salutations in his epistles. The letter is typically addressed to “all” of the church; however, he mentions bishops (*episcopoi*) and deacons (*diakonoï*) separately. Paul wants to acknowledge the leadership of the church in addition to everyone else.

Church leadership is another way of thinking about church order. It is obvious that different denominations have different ways of applying the biblical texts to their church structures. For example, the Presbyterians have preaching elders, governing elders, and deacons. Baptists have pastors and boards of deacons. Beckwith wisely says that church order is

. . . like New Testament doctrine; but, unlike New Testament doctrine, it is not necessarily written for our direct imitation. In learning from it we need to discern the principles underlying it, and to ensure that we are still observing these, even if changing circumstances cause us to introduce changes of practice. (Beckwith, p. 14).

The most important point in Beckwith’s continuing comments in Elders In Every City The Origin and Role of the Ordained Ministry is the need for church order always to be able to be defended from principles laid out in the New Testament.

Philippians 1:1 offers certain insight into a very early structure of church order. It seems clear that Paul is acknowledging two orders “*επισκοπος και διακονος*”^[7] which is literally translated, “bishops and deacons.” However, as early as the mid-fourth century, Bishop John Chrysostom (A.D. 354-407) suggested that this phrase could be translated, “bishops who are deacons” or “overseers who serve.” In his Word Biblical Commentary on Philippians, Hawthorne comments on this possible translation, “. . . it has been rejected, perhaps too hastily, by most scholars.” (Hawthorne, p. 9). It appears to this author that the conjunction “*kai*” should be translated as a simple connective “and” making the interpretation two separate orders, “bishops and deacons.” The role of deacon, according to Hawthorne, was to take care of “. . . certain welfare duties within the city, or a messenger or an attendant in a temple or religious guild.” (Hawthorne, p. 9). Paul is making a distinction between the role of bishop and deacon; however they are coupled together as a ministry team.

The word “presbyter” is not found in the Philippians text, and yet Bishop Theodoret of Cyr (393 – 466) in his work, Epistle to the Philippians, addresses the absence of presbyters,

He [Paul] joins the deacons to the bishops, making no mention of the presbyters. Furthermore it was not possible for many bishops to be shepherds to one city. So it is clear that he is calling the presbyters *bishops*; yet in this same letter he calls the blessed Epaphroditus their apostle [Phil 2:25], . . . and thus he indicates plainly that he was entrusted with an Episcopal function because he had the name of an apostle. (Edwards, ACCS, p. 218).

Theodoret suggests that the presbyter/bishop role is interchangeable, but the deacon holds a separate role. What is most important to recognize is the development of an organizational structure. In The Ancient Christian Commentary of Scripture Vol. IX Overview of 1 Timothy 3:8-13, Peter Gorday observes from some of the patristic writers, “Paul does not include a separate discussion of the qualifications for *presbyteroi* (elders, priests), because this order is considered identical with that of the bishops (Chrysostom, Theodore, Theodoret, Ambrosiaster, Pelagius).” (Gorday, p. 174). The deacon, however, is given his own section of qualities the church should recognize in a helper-minister.

The structure and the qualifications for ministry as a deacon are more fully spelled out in Paul’s First Letter to Timothy.

Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their

own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus. (1Tim. 3:8-13).

There is a good deal of debate over the dating of First Timothy; Barnett, for example, accepts an early second century dating for the letter (Barnett, p. 36). Luke Timothy Johnson has rejected a late dating of Timothy in favor of Pauline authorship that would place First Timothy within Paul's lifetime (Johnson, p. 8-11). The dating of First Timothy is significant precisely because of its strong statement about the development of church order. Many want to place First Timothy as close to Ignatius of Antioch as they can so they can show it to be a post-apostolic writing.^[8] This author supports Pauline authorship with an early dating.

John Stott provides four insightful points concerning the moral character of a deacon: Self-mastery (vs. 8), Orthodox convictions (vs. 9), Tested and approved (vs. 10), Irreproachable home life (vs. 11), (Stott, p. 100-101). One may be frustrated by the lack of organizational duties in these few verses of First Timothy. Paul places a higher premium on the moral character than on a detailed job description of a deacon. It is the meaning of the words (*diakonos*) and (*diakoneo*) that give us the clearest understanding of the role of a deacon. Johnson makes two interesting observations about 1 Tim 3:8-13, ". . . their tasks seem to be organizational, didactic, and practical, rather than cultic or liturgical." (Johnson, p. 155). The need for sexual purity, sobriety, sternness, straight talk, and a good reputation may easily describe a young church that needed honest, dependable helpers with the receiving of money and the distribution of goods in a culture that was watching to see if the church "walked the walk." In addition, the behavior of some members of the Christian community may have endangered the church's firmness and safety (Johnson, p. 156). The church did not need leaders who tore down the image of the church in the eyes of the local culture, so Paul lays out what is expected of a leader, whether a bishop or deacon, both are called to live a life of integrity.

A final text to consider is Mark 10: 42-45 which also shows up in Matthew 20:24-28. The wording in both gospels is almost identical. The differences are subtle.

Mark 10:42-45 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Matt. 20:26-28 "It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Jesus' words to the disciples paints a picture of ministry for all in the church whether clergy or laity. Believers follow a different standard of greatness. Barclay says that the power model in the kingdoms of the world is one of lording over, but the model of Jesus is reducing oneself to serve others not reducing others to serve you (Barclay, p. 256-7). C. E. B. Cranfield wrote,

ΔΙΑΚΟΝΟΣ [*diakonos*] particularly suggests the idea of personal service rendered to another: the **ΔΙΑΚΟΝΟΣ** is one whose activities are not directed to his own interest but to that of another. To Greek ears the word had an ignoble ring . . . The Christian idea of service represents a 'transvaluation of values' effected by the gospel similar to that which E. G. Selwyn notes in the case of 'humility.' (Cranfield, p. 341).

There are two words that need to be contrasted (*diakonos*) and (*doulos*) in order to open up the meaning of servanthood in this text. A deacon is a servant but the word (*diakonos*) is not as low as (*doulos*) which in addition to "servant" has the meaning "slave." Craig Evans points out that the (*diakonos*) servant is still a "subordinate position" as one who waits on tables in addition to other menial labor tasks. But (*doulos*) "slave" is a much stronger word one step lower than a (*diakonos*) (Evans, p. 119). Jesus is the supreme example of servant/slave ministry especially as the one who ". . . came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). Jesus is the model for all ministry.

2:5 Have this mind among yourselves, which is yours in Christ Jesus, 2:6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 2:7 but emptied himself, taking the form of a servant, being born in the likeness of men. 2:8 And being found in human form he humbled himself and became obedient unto death, even death on a cross. (Phil 2:5-8, RSV).

The deacon is not above anyone and only below the one who is being served; however, the model Jesus offers is one that is to be embraced by all who follow Him. The bishop, presbyter, deacon, and layperson are above no one, but servants to all. The emphasis placed upon those in ordained ministry is to exercise respective authority within the order they are called to. The deacon's call epitomizes Jesus' example of servant ministry; the deacon, therefore, models this same ministry as a primary part of the call.

History

The Christian Church was birthed out of Judaism. Jewish roots run deep in much of Christian structure, worship, and theology. For example, in the area of worship and theology, W.O.E. Oesterly says the *Shema* is a confession of faith that was recited twice a day by a Jewish man. Oesterley speculates that it was also recited by the early Jewish converts to Christianity, hanging on to it as a part of their personal piety. Its importance in the Jewish Liturgy and in the Jewish Synagogue was its role as a creed. The influence of the *Shema* on early Christian worship and the doctrine of

God helped the church shape its commitment to the Unity of God; God is One. For example, confusion around the dual nature of Jesus - His humanity and His divinity - lead to the two heresies Arianism and Docetism. Oesterley believes that the *Shema* was instrumental in combating these two heresies (Oesterly, pp. 5, 121). This is one of many examples of the influence of the Jewish liturgy in Christian worship and doctrine. Beckwith opens the church's eyes to the influence of the Jewish tradition in the laying on of hands for ordination (Beckwith, p. 45) and three orders. The Christian offices of leadership did not just appear out of thin air; instead, the model of the Jewish synagogue structure: teaching elder, ruling elder, and synagogue elder was adopted. These Jewish Christians did not intend to start a new religion, but to fulfill the one they were in. The bishop and presbyter came out of Jewish roots; the deacon out of a specific need. (Acts 6.1-7).

The history of the diaconate is detailed because the order has been a significant part of the church's history from the beginning (Acts 6). In the reading of the history of the order, this author has discovered a historical bias in several books on the *diaconate*. It comes across with a pejorative attitude that states that the order of deacon was deliberately weakened from Ignatius of Antioch to the Council of Nicea A.D. 325. In other words, these writers say that the diaconate was more prominent before Ignatius' writings and decidedly weakened post-Nicea. For example, Canon 18 of the great Council defines the order of deacon in narrower terms than before (The Definitions and Canons, 1874, pp. 19-20). Deacons were not to distribute the bread at Communion. The changes appear to be driven by deacons who abused their authority. Nevertheless, this author agrees with Roger Beckwith who states clearly,

The separation of the presbyter-bishop into two offices was just one of many changes in the realm of church order which took place in the late apostolic or sub-apostolic church and which were rapidly followed throughout Christendom. These changes are not documented until they have already occurred, or at least are already under way, and the reasons which influenced those who made them are nowhere stated at the time. Though they must have been sufficiently compelling to cause the change, one made, to be adopted universally. (Beckwith, p. 13).

With a universal adoption, as Beckwith suggests, this resonates as a movement of the Holy Spirit.

James Barnett says that after the fourth century, the church shifted to a power model with diocese vs. congregations and bishops and presbyters vs. *diakonia*—a servant model (Barnett, p. 8-9). Is it power, or the result of division and heresy that forced the church to institutionalize (Beckwith, p. 18)?

Comments on the NT era to the Apostolic Fathers.

In this picture we see the organisation of the hierarchy taking shape. The Twelve formed a rank apart, put in charge of the Church as a whole, now stationary, now moving about, with whom every Church had to be in communion. Peter had a special rank among them; Paul was assimilated to them. Beside them were two parallel hierarchies: on the one hand, the local hierarchy, composed of the Council of the elders, also called episcopos or higoumens. At their head was a president who was sometimes a man of the first rank, like James of Jerusalem, who possessed all the powers of the Apostles capable of being shared, and who alone had power to institute elders. On the other hand there was the missionary hierarchy (αποστολοι, apostoloi), didascali or prophets. It also included men of the first rank, like Barnabas, who participated in the powers of the Apostles. The movement from one hierarchy to the other, as in the case of the Hellenist deacons, the higoumens of Jerusalem and the presbyters of the Didache, show their equivalence. (Daniélou, p. 31).

The Didache (Teaching of the Twelve Apostles) is an ancient document about church instruction: Christian conduct, the practice of Christian worship, Baptism, Fasting, the Eucharist, the discrimination and treatment of Inspired Teachers and Prophets, Worship on Sunday, Bishops and Deacons, and the hope of Jesus' second coming. The dating of the book is a puzzle to scholars because there are parts of it written very early and other parts later; it is dated as early as A.D. 70 and as late as A.D. 150. Most scholars agree that the Didache is a rural Syrian text (Staniforth, p. 226, Daniélou, p. 25). Church order in this text is still described as bishop and deacon.

Appoint therefore for yourselves bishops and deacons worthy of the Lord, meek men, and not lovers of money, and truthful and approved, for they also minister to you the ministry of the prophets and teachers. Therefore do not despise them, for they are your honorable men together with the prophets and teachers. (Didache 15:1-2, Lake).

This author holds to an early dating of the document. Nevertheless with an early or late dating, the Didache gives us a small but important glimpse into the Eastern Church's adherence to the biblical model of two orders: Bishop and Deacon. The Church at Rome is beginning to describe a church order that is slightly broader than bishops and deacons.

As noted in the previous section on Scripture, the role of presbyter-bishop was interchangeable. One of the last resources the Church has from the New Testament period is a pair of letters written by Clement to the Church at Corinth (c. A.D. 96). Clement was a presbyter-bishop in Rome. [9] He begins to make some subtle distinctions between bishops, presbyters, and deacons. For example, in his first letter to the Corinthian Church, Clement communicates a mild hierarchical view of ministry (in the context of the removal from office of a local ruler who served the community with honesty and devotion to the Lord). (Richardson, p. 38). [10] Clement stresses the need for submission to the duly chosen clergy (1 Clem 57:1). According to Clement, presbyter-bishops have succeeded the Apostles (1 Clem 42 and 44) and there is evidence that provisions were being made to enlist more men to the role of presbyter-bishop (1 Clement 42:4). The role of the presbyter-bishop appears to have a strong liturgical sense as there are seventeen uses of the word for service (source of our word "liturgy") in 1 Clement. [11] Clement is not establishing a church order with presbyters and deacons under a single bishop; however, he is describing presbyter-bishop ordained by a presbyter-bishop who followed directly after the apostles. One presbyter-bishop becomes presiding presbyter-bishop. The role of presbyter-bishop presiding

at the celebration of Communion is clear along with the rudiments of Apostolic succession (Beckwith, p. 55).

It is important to note that while the deacon is mentioned in Clement's letter, as Barnett points out, "... a careful reading of the text does not enable us to say that the 'deacons' are in that category" of being "interchangeable" (p. 45). In other words, the deacons are still included in the emerging clerical hierarchy, but they have different roles and functions than the presbyter-bishop. Clement's letter gives evidence that three orders are beginning to take shape by the end of the New Testament period.

The transition from a bishop and deacon church structure to a more diversified three orders: bishop, presbyter, and deacon, developed early in the young church's existence. "The office of presbyter-bishop itself contained the seeds of the development." (Beckwith, p. 55). The one who gives the clearest picture of this change is Ignatius of Antioch (c. A.D. 35 to c. 107-117). He is one of the crucial sources the church has to understand the development of the three tier order. Ignatius is the one who makes a clear distinction among the orders of Bishop, Presbyters, and Deacons.

For when you are in subjection to the bishop as to Jesus Christ it is clear to me that you are living not after men, but after Jesus Christ, who died for our sake, that by believing on his death you may escape death. Therefore it is necessary (as is your practice) that you should do nothing without the bishop, but be also in subjection to the presbytery, as to the Apostles of Jesus Christ our hope, for if we live in him we shall be found in him. And they also who are deacons of the mysteries of Jesus Christ must be in every way pleasing to all men. For they are not the ministers of food and drink, but servants of the Church of God; they must therefore guard against blame as against fire. Likewise let all respect the deacons as Jesus Christ, even as the bishop is also a type of the Father and the presbyters as the council of God and the college of Apostles. Without these the name of "Church" is not given. (Trallians 2:1 – 3:1, Lake).

The Bishop is the focus of the church as the primary leader, teacher, and convenor. The Bishop, for Ignatius, was the outward visible sign of church unity (Smyrnaeans 8:2). He has with him a council of Presbyters and a council of Deacons. Unlike the Didache, however, Ignatius does not mention prophets or teachers. Perhaps the Bishop was expected to have the charismatic gifts of prophet and teacher (Brown, Meier, p. 74-75)?

The question to be asked for the purpose of this paper is why does the Church at Antioch move so quickly to a three-tier institutional hierarchy? John Meier suggests that the crisis of an early form of Gnosticism forced a reorganization of church leadership. "Since Gnosticism posed a threat precisely on the level of teaching, it was only natural that the college of Christian teachers and prophets at Antioch should try to reorganize and unify itself to counter the Gnostic doctrine more effectively." (Brown, Meier, p. 75). Another possibility is that the Domitian persecution may have reached as far as Syria and the three-tier approach to leadership was an attempt to stabilize the ability to steer and guide. Or as Raymond Brown offers in a cryptic statement,

Nevertheless, within two decades of Matthew, and thus by the time of the next generation, a firm authoritative structure of single-bishop, presbyters, and deacons had made its appearance at Antioch. Indeed, Ignatius, the bishop of Antioch, became a propagandist for this structure as an answer to the continued theological battles between the Christian "left" and "right" (even more extreme now). (Brown, Meier, p. 211-212).

The liberal "left" according to Brown reflects some Christians in Antioch who accepted the Gnostic Docetic Jesus *i.e.* Jesus is 100% god and only human in appearance. Ignatius the "propagandist" appears to have set in motion a church order that is used today (Brown, Meier, p. 212). While it was not yet universally practiced, Ignatius is describing the leadership model in Antioch, demonstrating true leadership himself, and advocating this practice for the safety of the Gospel and every Christian's safety.

With the background clear, attention must return to the role of deacon in this emerging leadership structure. Ignatius wrote,

Be zealous to do all things in harmony with God, with the bishop presiding in the place of God and the presbyters in the place of the Council of The Apostles, and the deacons, who are most dear to me, entrusted with the service of Jesus Christ, who was from eternity with the Father and at the end of time. (Magnesians 6:1, Lake).

The deacons are given the responsibility of the service of Jesus. Is this the nitty gritty, in the trenches, work of servant ministry? If it is, then the role of deacon is a high calling indeed. That is not to assume that only deacons are called to servant ministry; however, it does point to a crucial role for the first tier of ordained leadership.

The first century deacon, bishop, and apostle became the early second century deacon, presbyter, and monarchical bishop with a council of presbyters and deacons. The role of bishop and deacon which are linked together in complementary ministry have never left the church's model of leadership. Deacons have served bishops whether it was a presbyter-bishop or a monarchical bishop. Ignatius called deacons "my fellow-slaves."^[12] Historically, the deacon has been a ministerial assistant in the form of administrator in addition to servant of the church whether that included serving at worship and/or waiting on tables.^[13]

The deacons' close tie to the bishop during persecution meant that they were bound to him in times of crisis. Hardy cites several examples of deacons who were arrested, or witnessed the martyrdom of their Bishop, or were killed alongside him. "Cyprian's deacons stepped forward to stand beside him at his martyrdom on Sept. 14, 258,^[14] and 45 years later the deacons of Citra shamefacedly joined their bishop in his apostasy." (Hardy, p. 17).^[15] The courage and integrity of deacons is clearly demonstrated in this and other centuries of church history.

Hippolytus (c. A.D. 170-236) in the Apostolic Tradition provides rich documents of the liturgical functions of the deacons through his liturgies.

Hippolytus wrote down the existing liturgies of the third century. This author believes that the great doctor of the church was not creating new liturgies, but chronicling the worship of his time. The deacons brought up the oblations at the Eucharist; they assisted at baptism by holding the oils for the presbyter and assisting the candidate in the water while on the other side of the baptismal pool deacons dressed the newly baptized in white robes. The deacons would report to the bishop who was ill in the parish so he could make his visitations.

Many scholars reference the great downfall of the order of Deacon from the fourth century on. "The golden age of the diaconate as a distinct order is the patristic period from A.D. 100 to 600, from Ignatius of Antioch to Gregory the Great." (Hardy, p. 15). It is true that the Councils of the Church began to limit the role of the deacon, but one of the purposes of the councils was to deal with abuses and problems. Canons can be cited stating that deacons were "inferior" to presbyters. For example, Canon 18 of the Council of Nicea ". . . deacons must not administer the Eucharist to presbyters, since those who have no right to offer ought not to give the Body of Christ to those who do." (Hardy, p. 18). The definition of deacon offered by the council was, ". . . ministers of bishops and inferiors of the presbyters . . ." (Hardy, p. 18). It is clear that presbyters such as Jerome were ready and willing to defend their order as much as the deacon was ready to defend his. This is truly sad and this author is not so naive as to believe that these divisions do not take place today. However, there is a need to see the church especially, the leadership of the church, trying to break down the walls of the presbyter/deacon turf battles; the church needs to see itself as one body with several parts or functions. Every member of the church has a part to play, "lording it over" breaks down the body. Presbyters and deacons can complement each other in leadership and ministry.

There was a decline, *i.e.* a reduction in the importance of the order of deacon from the fourth century through the medieval period. The role of deacon was limited to a minor liturgical presence. Servant-waiting-table ministry had turned into Eucharistic table ministry exclusively. In the West the order of deacon became a stepping-stone to the priesthood. The Anglican Church managed to hold onto the permanent diaconate in a limited form. The primary purpose was using the diaconal office as a period of testing and learning for the transition of priests.

The English Reformation's first written discussion of the diaconate, according to Hardy (p. 27), is found in the Necessary Doctrine and Erudition of 1543, (the "King's Book"). It quotes both Acts 6 and I Timothy 3, then adds that

their office in the primitive church was partly in ministering meat and drink and other necessities to poor people found of the church, partly also in ministering to the bishops and priests, and in doing their duty in the church. And of these two orders only, that is to say priests and deacons, scripture maketh express mention, and how they were conferred of the apostles by prayer and imposition of their hands.²⁹[\[16\]](#) (Hardy, p. 28).

However, the medieval system continued through Henry's reign; only a few were ordained to the perpetual diaconate. Finally,

The modern Anglican understanding of the diaconate begins with the first English Ordinal of 1550 in which Cranmer . . . returns to the older idea of three sacred orders, bishops, priests, and deacons. (Hardy, p. 28).

The Book of Common Prayer and the Canons of the Episcopal Church came from both Scotland and England. (For further reading, see footnote.)[\[17\]](#)

The Episcopal Church has had many dynamic Distinctive Deacons in her history, but the primary role of the diaconate has been transitional to the priesthood and not perpetual. That is not to say, however, that there were no perpetual deacons in Episcopal Church's history.

Robert Prichard records that in the 1800's both the frontier and burgeoning urban areas recognized the need for perpetual deacons in an increasing number of social and evangelical situations. For example, as early as 1824, Bishop Abram Littlejohn of Long Island ordained seven women as deaconesses. Around the mid nineteenth century The Reverend Stringfellow, rector of St. Andrew's in Baltimore, was ". . . convinced that deaconesses were the best solution to the increasing demand for a social ministry that confronted him in his community" (Prichard, p. 158-159). Bishop Wilmer of Maryland supported this vision for ministry. Soon nursing ministry started and in other dioceses orphanage ministries started with deaconesses leading the call to servant ministry. In the frontier, some Native Americans, who were converts to Christ, were ordained deacons and assisted bishops and priests proclaiming the Gospel to Indian tribes. Prichard cites several examples. Bishop Kemper in 1859, ordained an Ottawa Indian named Enmegahbowh. It is recorded that perpetual Deacon Enmegahbowh ". . . joined with Bishop Henry Benjamin Whipple (1822-1901) in the establishing of an active ministry for the Episcopal Church in Native American communities in Minnesota." (Prichard, p. 162).

The Episcopal Church experienced an increase in men who sought a servant's vocation in the church after WWII. When the 1964 Canonical changes allowed for it, many dioceses revived the perpetual diaconate to meet this ministry calling. See for example the 1968 essays of two perpetual deacons (George H. Emerson and Edmond La B. Cherbonnier) in "The Order of Deacons in Anglicanism" (Nolan, 1968).

The order of Deacon does have a rich history in the Episcopal Church, though it has had some ups and downs. The recent revival of the diaconate has brought with it the need to see it with fresh eyes in order to continue the biblical, historical, and canonical shape of the order.

Canonical Considerations

The 2000 Canons of the Episcopal Church^[18] provide ecclesiastical parameters around the four orders: Bishop, Priest, Deacon, and Laity. One way to define something is to describe what the duties or functions are.

CANON 13: Of Deacons and Their Duties Sec. 1 (a) Each Deacon shall serve under the direction and supervision of the Bishop of the jurisdiction in which the Deacon is canonically resident. A Deacon shall serve as Deacon only in such places, and in such manner, as the Bishop, or if there be no Bishop, the Standing Committee, may designate. A Deacon shall not accept any appointment to serve as Deacon outside the jurisdiction in which the Deacon is canonically resident without the written consent both of the Deacon's Bishop and of the Bishop in whose jurisdiction the Deacon desires to exercise this office. **(b)** The Bishop may appoint a person to supervise the Deacons of the Diocese under the direction of the Bishop. **Sec. 2 (a)** No Deacon, except one in training for the Priesthood, shall be in charge of a Congregation, nor be permitted to accept a chaplaincy in the Armed Forces of the United States, but may assist in the chaplaincies in Veterans' Administration Hospitals and in federal prisons. (2000 Canons, p. 83).

The 2000 Canons appear to reflect the historic parameters as defined by Scripture and tradition. A deacon is under the authority of a bishop who can place the deacon under the authority of a parish priest to function as an assistant. See TITLE III CANON 14.1-2 **(b)** A Deacon ministering in a Congregation under the charge of a Priest, shall act under the direction of the Priest in all ministrations therein (p. 84).

The current (2003)^[19] Canons changed and do not allow for local clergy.^[20]

CANON 7: Of the Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop.

Sec. 2. Deacons canonically resident in each Diocese constitute a Community of Deacons, which shall meet from time to time. The Bishop may appoint one or more of such Deacons as Archdeacon(s) to assist the Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be Deacons, and in the implementation of this canon.

Sec. 3. The Bishop may establish a Council on Deacons ("Council") to oversee, study, and promote the Diaconate.

Sec. 4. The Bishop, after consultation with the Deacon and the Member of the Clergy or other leader 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.

(a) Deacons may have a letter of agreement, subject to the Bishop's approval, setting forth mutual responsibilities in the assignment.

(b) Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.

(c) Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall be in charge of a congregation or other community of faith.

(d) Deacons may accept chaplaincies in any hospital, prison, or other institution.

Sec. 5. The Bishop and Commission shall require and provide for the continuing education of Deacons and keep a record of such education. (Canons 2003).

The Transitional Deacon, who has not been addressed in this paper, is to be a deacon for no less than six months before being ordained a Presbyter. The movement from one order to another is expected. The Perpetual Deacon may or may not eventually be called to be a Presbyter. The ECUSA Canons do not appear to have any restrictions concerning this move from one order to another, but DRG can.

Historically, there have been deacons who have gone from the order of deacon to pope. For example, "To date there have been 267 popes with a little over 16% coming from the order of deacon. Also, at least 12 of the antipopes were from the diaconate and that is 31% of the 39 antipopes." (Velott, p. 40). From this author's research, there appear to be very few perpetual deacons who became presbyters. The ECUSA, however, has made it impossible for a Bishop to be elected directly from the order of Deacons without first being ordained a priest.

CANON 22: Of the Election and Ordination of Bishops (p. 94).

CANON 23 3-4 TITLE III, together with evidence **that** the Bishop-elect has been duly ordered Deacon and Priest, evidence of acceptance of election, . . . §4.a . . . bearing a statement that evidence of the Bishop-elect's having been duly ordered Deacon and Priest and the certificates as to the Bishop-elect's medical, psychological and psychiatric examination required in Sec. 3(b) of this Canon (Canons 2000, p. 95-96). (Emphasis author's).

CANON 16: Of the Election and Ordination of Bishops

Sec. 3 (a) When a Diocese desires the ordination of a Bishop-elect, if the date of the election occurs within three months before a meeting of the General Convention, the Standing Committee of the Diocese shall, by its President, or by some person or persons specially appointed, forward to the Secretary of the House of Deputies evidence of the election of the Bishop-elect by the Convention of the Diocese, together with evidence that the Bishop-elect has been duly ordered Deacon and Priest, evidence of acceptance of election, and a testimonial signed by a constitutional majority of the Convention, and a summary of biographical information relating to the Bishop-elect. (Canons 2003).

There are some limitations to being a perpetual deacon if the deacon is seeking so-called upward progression. The perpetual deacon should share the understanding of Katherine Paterson in Gates of Excellence (adapted to the diaconate by this author):

At last I realized that the question was assuming that [the National and Diocesan Canons] and [my bishop's and rector's directives] were limitations that **enslaved** me, whereas I felt that they were the very boundaries that **gave form** to my [diaconate].

The perpetual deacon is one who can see him or herself "standing by the door" (as did Sam Shoemaker), waiting to invite a curious passerby into the church.^[21]

Practice

The ECUSA Canons are in tune with other Anglican bodies in other jurisdictions. For example, the Australian Anglican Church along with the Canadian Anglican Church's Canons are almost word for word what ECUSA 2000 says. This creates similar expectations within the whole Communion. Nevertheless, there appears to be a universal drive to seek to understand the role of the deacon within its Scriptural, historical, and canonical context; yet with an anticipation of how to use the perpetual deacons to their fullest, *i.e.* creatively looking at how diaconal ministry can far exceed the limits of a kind of medieval liturgical only presence. Instead, the church must emphasize and expect deacons to be in the world, just as the Examination says, "You are to make Christ and his redemptive love known, by your 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." (BCP, p. 543). It only seems appropriate that the reverse expectation is also there; the deacon will communicate the Gospel of the Church to the world. How this happens is through servant ministry outside the parish.

Charitable acts in today's world are as needed as in early days of the church. Discretion and discernment are also needed. For example, when the priest needs to be studying and writing a sermon, or counseling, or planning a funeral, etc., but never gets it done because of those in need who come to the church (transients, people in financial difficulty, the needy of the world who need ministry, etc.), the deacon can use discernment, ascertain the validity and need, and determine what should be done. Then, if it requires expenditures from the rector's discretionary fund, with the rector's blessing, do it. This does sound like an allusion to Acts 6, but it was not originally intended that way. The deacon is able to discreetly deliver charitable food and clothing to parishioners and others and determine if there is further or other needs and counsel the people. This is one of the reasons deacon training is so important.

Historically, the deacon was not expected to preach or teach. Today the deacon is not required to have preaching gifts and skills, because that is not in the deacon's job description. However, that is not to say that a deacon who has gifts in exegesis and preaching should not be given opportunities to preach as per the bishop's license. Or if any deacon is placed in a situation that he or she must preside in a service, then that deacon should be expected to comment appropriately on the Gospel in accordance with the bishop's guidelines. The Roman Catholic [Basic Norms for the Formation of Permanent Deacons](#) and [Directory for the Ministry and Life of Permanent Deacons](#) clearly states that the deacon, when he presides at the liturgy, must give "... due importance to the homily ... and proclaim the gospel and preach the word of God." (p. 90-91).

In this author's opinion, a deacon should have the training to be able to participate in the preparation of adults and children for Baptism and confirmation, couples for marriage, grief counseling for the bereaved, and share in the ministry of other needs in the parish. The priest no longer has to function as a "one-man-band" doing it all alone. (This does not address the priest who desires to be a "one-man-band" and chooses to do it all alone.)

Lest it be forgotten, all clergy, but most especially the deacons, are to call the laity and the world to conversion and holiness.

Recommendations

1. The Order of Deacon must remain active in the Diocese of the Rio Grande with a continuous eye on how to use Perpetual Deacons to their fullest.
2. Continue a high standard for the education of deacons.
3. Place an emphasis upon post School For Ministry biblical, spiritual and practical formation. After ordination to the diaconate, permanent deacons should be in a Deacons Formation Group that will meet a minimum of four times a year. This group would become a training ground in addition to a support group.
4. The COM may even want to develop a formation group for the Transitional Deacons. Their formation is toward a different goal so they need some different training.
5. Place a greater emphasis upon the need for a parish discernment process. Empower parishes to recognize those who demonstrate gifts in the areas of the Perpetual Deacon. Greater discernment and a longer parish process will help cut down those who "suddenly" decide they are called to the priesthood.
6. Do whatever the COM can to communicate ahead of time what the relationship is among the deacon and congregation and priest.
7. Provide education to the clergy on how to most effectively use a perpetual deacon. Within this education, stress the need to encourage, and affirm the deacon in his or her gifts. Emphasize to the clergy that the deacon is a full, valid, and important member of the ministry team.
8. COM should develop a Web page that lays out the theology, history, call process, duties, etc., of a perpetual deacon. The Diocese of Northwest Texas has a good model. (See Appendix.)

9. A layperson who can express only a liturgical presence in his or her current lay ministry is probably not a good candidate for ordained ministry. Diaconal ministry is in the world; reaching the world with the Gospel. The one historical exception to this is a parish administrator, who does in fact interface with the world—for the parish.
10. A final word to the wise from Roland H. Bainton:

. . . [E]very solution, however wise and necessary, carries within itself the possibility of some new abuse. . . . [E]ven that which is imperative in any situation opens the way to abuses of another sort. (Bainton, p. 254).

Whatever the COM decides should be bathed in prayer and listening to God for His solution.

Interviews

Four deacons in the ECUSA. They are all trained, seminary or a Bishop's school, and have served in parishes (all years added together), an impressive total of 50 years.

1) What do you understand the role of the Deacon to be?

(P) To be a bridge between the world to the Church and the Church to the world. To not be invisible, but to be a silent supporter of the Clergy. My ministry is to make people look good.

(T) There are a lot of different understandings about the role of a deacon, but my understanding of the role is to enable the congregation to do lay ministry and enable the clergy to serve in their headship. I try to enable the clergy to serve out of their gifts. My role as a deacon is to promote the priest and lead from behind.

(S) The deacon serves under the authority of the bishop and under his assignment, under his priest. The deacon serves all people, especially, the weak, the sick, and the poor. I am called to lead Bible discussions and provide pastoral care and to serve and assist at services. 90% of my duties are Bible discussion and pastoral care.

(B) The Church has not dealt with the permanent diaconate well. Deacons are the suffering servants of the Church. It is servant ministry muddled with leadership. The ministry depends on a relationship to the bishop and priest. I have had opportunities to bring Cursillo and a healing ministry to a parish. The role of the deacon is to jump-start projects. It is ministry to the poorest and most marginalized in the parish. So it is ministry in the trenches. "Who is my neighbor? Anyone who needs my help." The priest does not have time because the role of the priest has become building a parish, teaching, overseeing parish ministries.

2) How important is the order of Deacon for the Church?

(P) An icon of servanthood—A servant of peace. Self-effacing role to help others discover their servant ministry.

(T) The Church is not using deacons to their fullest. The Church is not training deacons to bring them to maturity. Deacon training is secondary. Yet deacons bridge the gap between laity and clergy. Deacons are very important but under utilized. There are deacons with a chip on their shoulder because the priest does not want to share ministry with them or the deacon is told he/she is equal when that is not really the case. The order is important, but the Church will not collapse without them.

(S) The importance depends on one's context. Each person must do what God is calling him or her to do. At times what I do does not seem very important, but when my priest was ill, it was clear that I could walk in and take services. In that sense, ordination to the order of deacon made a difference.

(B) Critical! The deacon is the fall back guy; stand in the breach; the background guy. But deacons need some kind of benefit *i.e.*, pension or remuneration. At St. . . ., the deacon is referred to as "just a volunteer." With priests strapped to desks, the deacon is not tied down and is ready to go. One time my rector had a stroke and I stepped in right away. A deacon is to be available to step in. Muddling through, being available.

3) Respond to this quote: "Without deacons, the ministry of the church cannot be complete."

(P) The deacon is part of the historic three-tier orders. There is an imbalance when one leg [of the three legged stool] is weak or missing.

(T) Yes, but the quote goes too far, because every priest should never leave the diaconal role. We need all orders from laity to clergy. Deacons add something to complete the picture; we represent different aspects of ministry.

(S) The twelve disciples would say that the church is incomplete without the diaconate, because the Apostles found themselves trapped. They needed deacons to free them up to preach and teach. Today the Church could function without deacons. There is nothing that is so pressing that the Church has to have deacons unlike the way it was in Acts 6.

(B) I agree based on my previous answers to the earlier questions.

4) In what ways did priests you worked with respect you or not respect you as a Deacon?

(P) There has never been disrespect. The Rectors I have served with have always encouraged me in exercising my gifts and they have sought out my wisdom. There has always been a partnership with the assistant clergy I have worked with. Even, immediately after my ordination, when the Bishop moved me around to another parish I did not want to go to, I never felt disrespected, not listened to, but never disrespected.

(T) I worked with one priest who was not encouraging, but he was having trouble with the local congregation we served in. He sent the message "You're only a deacon." I stayed out of his way as much as I could. But I have worked with some incredibly gifted priests who encouraged me to grow and develop my gifts.

Did something happen to you at ordination?

Something happened—grace was given and I was equipped to handle the stuff that came at me.

(S) I've only been ordained for 12 years, but I've served under a bunch of priests. I have seen the whole spectrum of priests who were good to work for and some who were into authority. My priest now honestly likes having me with him; so it is a joy to serve with him. Some priests did not want a deacon around. They saw no need for one.

(B) Some respected me totally while some did not totally. The ones who did not respect me were threatened by my ministry and some by my gender.

5) In what ways do you see the Order of Deacon contributing to "Clericalism" or breaking it down?

(P) The role of the deacon is to empower the laity. The deacons are the worker bees helping to keep the faithful, faithful. Each order enhances the other one by being attentive to their responsibilities. I have seen priests lord over laity and deacons, but it does not have to be that way.

(T) Territorial deacons promote clericalism, but they believe that they are being a bridge and breaking down clericalism. But territorialism is part of the problem. Deacons are in some ways more accessible; many times clergy are put on a pedestal, but deacons generally are not, so they can relate well with the laity. Deacons can be very good at getting folks active and getting projects completed.

(S) The pecking order has deacons at the bottom of the food chain. It is good for me to be there. Until I became a deacon. I was always on the top. God has shown me that I need to be a servant. Humility is built into the job.

(B) The diaconate will break down clericalism: Staying in the background; exercising humility; washing feet.

6) What difference in your ministries did becoming a Deacon make?

(P) Ordination was another empowering by the Holy Spirit. Something happened at ordination. I received a sign which legitimated my diaconal ministry and the Holy Spirit gave me the ability to do things I never could do before *i.e.*, preach and teach. I only recognized this empowerment with hindsight.

(T) There were a few surprises on the way. I trained as a layperson to be a deacon in a parish that I was later assigned to as a deacon. There were some clergy changes that took place. The congregation was confused with the role change. There was some discomfort. I'm now in a different parish and coming into leadership. They expected me to be a deacon. They know you but you don't know their name.

(S) At the time of ordination, the Church was in transition. The ordination was important for continuity. However, in all honesty, except for the sacramental ministry, my ministry did not change. What I'm doing now is what I did as a layperson.

(B) Ordination gave me *imprimatur* (authority of the Church). I represent Jesus and the Church and it makes a difference. In ministry; for example, a man dying in hospital takes comfort because he sees the collar—an official representative of the church. Lone rangers are a dime a dozen. Ordination opened the door for me to minister as a chaplain at the World Trade Center disaster. Doors were open for me to offer healing to hulking

That is hard to answer, because you are clergy writing a paper. I have served and studied with some very fine deacons. These Godly folk are(were) called by God to be deacons and serve(d) Him with their whole heart content to be who they were called and ordained to be. They are(were) humble, full of charity, sometimes the person “behind the scenes” getting things done when the priests needed that help. They are(were) helpers. By helper, I mean the Biblical “helper,” as found in Genesis and the OT. A helpmeet is someone fit, appropriate to help, suitable to the task, and is used speaking of Eve made for Adam and of God. It is not a term of weakness, inferiority, or any such pejorative meaning. These deacons serve in whatever way they are needed and do not consider any service beneath them. They are joyful and content to serve God as He called them to serve Him and the Church and her priests and bishops. They are an invaluable asset to any congregation.

Above all, a deacon must not be desirous of and seeking glory, attention, accolades, or full of pride and expect that everyone should know they deserve and are owed these. (They would not dare be so high-handed with a bishop.) Some of these power-hungry deacons are really “wanna be” priests who told me that they became permanent deacons because they were told that it is easier to “move up” and become a priest when you are already ordained a deacon; they are practicing incrementalism (deception). They wanted more than anything to be ordained priest. Some who previously did not want to be ordained priests have changed their minds because they did not receive the praise and attention they expected as a deacon (those are the “grass is always greener on the other side” people). That’s the exact opposite of what it should be, see St. John Chrysostom, who did not run to and embrace ordination, but, in Six Books on the Priesthood (“Treatise On The Priesthood”. <<http://www.ccel.org/ccel/schaff/npnf109/png/0039=33.htm>> Nicene Post-Nicene Father Series 1, Vol. 9) admitted to running and hiding when he discovered they wanted to ordain him.

These deacons not only race towards ordination, they add to the problem of clericalism, wanting to wear a huge badge that says, “I have justly received this great award for being humble and you need to acknowledge and appreciate it.” They want to be seen and heard, up-front (never behind the scenes), adulation; can you say “Matthew 23:5-8”? The Greek verb “katakurieuw” which literally translated means “lord it over” - hence our phrase “lord it over”!!!! (Matt 20.25, Mk 10.42, Acts 19.6, and 1 Pe 5.3).

I have seen more than one person turned down for the ordination process (rightly so) who exhibited these “qualities” and are still laymen.

That said, there are priests who are very insecure and do not know who they are in Christ; they are threatened by both deacons and the laity. They are very difficult for everyone to serve.

I guess I have a good “Bad Problem” having seen godly deacons, I do not want to see the diaconate atrophy; however, we must do careful weeding and selecting in our discernment processes to keep out the ones who make us all think that the diaconate should be abolished. The permanent diaconate is too important to let it atrophy, but it does need to be monitored; the prospective deacons need long distance or Online seminary work and a continuing education program put in place for the deacons. The expectations and canons for the diaconate **must** be made clear at the outset.

I Stand by the Door by Sam Shoemaker

I stand by the door.
I neither go too far in, nor stay too far out,
The door is the most important door in the world-
It is the door through which people walk when they find God.
There’s no use my going way inside, and staying there,
When so many are still outside and they, as much as I,
Crave to know where the door is.
And all that so many ever find
Is only the wall where a door ought to be.
They creep along the wall like blind people,
With outstretched, groping hands.
Feeling for a door, knowing there must be a door,
Yet they never find it ...
So I stand by the door.

The most tremendous thing in the world
Is for people to find that door--the door to God.
The most important thing any person can do

Is to take hold of one of those blind, groping hands,
 And put it on the latch--the latch that only clicks
 And opens to the person's own touch.
 People die outside that door, as starving beggars die
 On cold nights in cruel cities in the dead of winter—
 Die for want of what is within their grasp.
 They live, on the other side of it--live because they have not found it.
 Nothing else matters compared to helping them find it,
 And open it, and walk in, and find Him ...
 So I stand by the door.

Go in, great saints, go all the way in--
 Go way down into the cavernous cellars,
 And way up into the spacious attics--
 It is a vast roomy house, this house where God is.
 Go into the deepest of hidden casements,
 Of withdrawal, of silence, of sainthood.
 Some must inhabit those inner rooms.
 And know the depths and heights of God,
 And call outside to the rest of us how wonderful it is.
 Sometimes I take a deeper look in,
 Sometimes venture in a little farther;
 But my place seems closer to the opening ...
 So I stand by the door.

There is another reason why I stand there.
 Some people get part way in and become afraid
 Lest God and the zeal of His house devour them
 For God is so very great, and asks all of us.
 And these people feel a cosmic claustrophobia,
 And want to get out. "Let me out!" they cry,
 And the people way inside only terrify, them more.
 Somebody must be by the door to tell them that they are spoiled
 For the old life, they have seen too much:
 Once taste God, and nothing but God will do any more.
 Somebody must be watching for the frightened
 Who seek to sneak out just where they came in,
 To tell them how much better it is inside.
 The people too far in do not see how near these are
 To leaving--preoccupied with the wonder of it all.
 Somebody must watch for those who have entered the door,
 But would like to run away. So for them, too,
 I stand by the door.

I admire the people who go way in.
 But I wish they would not forget how it was
 Before they got in. Then they would be able to help
 The people who have not, yet even found the door,
 Or the people who want to run away again from God,
 You can go in too deeply, and stay in too long,
 And forget the people outside the door.
 As for me, I shall take my old accustomed place,
 Near enough to God to hear Him, and know He is there,
 But not so far from people as not to hear them,
 And remember they are there, too.
 Where? Outside the door--
 Thousands of them, millions of them.
 But--more important for me--
 One of them, two of them, ten of them,
 Whose hands I am intended to put on the latch.
 So I shall stand by the door and wait

For those who seek it.
 “I had rather be a door-keeper ...”
 So I stand by the door.

Sam Shoemaker, founder of Faith At Work at Calvary Episcopal Church in New York City, in 1926, was also one of the spiritual leaders who helped draft the 12 Steps of A.A.

<http://www.faithatwork.com/history/Shoemaker/Shoemaker_I_Stand.html>

Read Sam Shoemaker’s article: “What the Church can Learn from A.A.” <http://www.faithatwork.com/history/Shoemaker/Church_AA.html>

 Faith @ Work magazine is a ministry of Faith At Work, Inc.
 Duplication of articles is permissible, provided credit is given to the author and Faith At Work.
 Contact Faith At Work on the web: <http://www.FaithAtWork.com> or by phone: 800-245-7378 or 703-237-3426.
 Faith at Work™ and Faith@Work™ are registered trademarks of Faith at Work, Inc.

Some Online Diaconate Resources

If you (in DRG) have any problems understanding how to use these URL’s,
 please e-mail:
 “Mary Jo & Fr. Scott” <XsOwnForever@comcast.net>

Diaconal Organizations & Journals

NAAD. <<http://diakonoi.org/>>.

“North American Association for the Diaconate.” <<http://www.diakonoi.org/>>. Predominantly Anglican. ECUSA, Church of Canada, etc.

DACE. Diaconal Association of the Church of England Publications <<http://societies.anglican.org/dace/pub/index.html>>
 "Deacons Renewed" <<http://societies.anglican.org/dace/pub/dr.pdf>>
 "Accredited Lay Workers" <<http://societies.anglican.org/dace/pub/alw.pdf>>

DACE. “The Diaconal Association of the Church of England. <<http://societies.anglican.org/dace/>>

Books Online

Bruce, F.F. New Testament Documents: Are They Reliable? Fifth Edition. 1959. <<http://worldinvisible.com/library/ffbruce/ntdocrli/ntdocont.htm>>
 “The New Testament Documents: Their Date And Attestation” Chapter II. <<http://worldinvisible.com/library/ffbruce/ntdocrli/ntdocc02.htm>>

Chrysostom, John, St. Treatise On The Priesthood (Six Books on the Priesthood, St. Vladimir’s.) Nicene Post-Nicene Father Series 1, Vol. 9. pp. 33-83. <<http://www.ccel.org/ccel/schaff/npnf109/png/0039=33.htm>>.

Nolan, Richard T., ed. The Diaconate Now. [Washington—Cleveland: Corpus Books], 1968. <<http://www.philosophy-religion.org/diaconate/>>.
 Florovsky, Georges. “The Problem Of Diaconate In The Orthodox Church.” The Diaconate Now. Richard T. Nolan, ed. 1968. <http://www.philosophy-religion.org/diaconate/chapter_4.htm>.
 Hardy, Edward R. “Deacons in History and Practice.” The Diaconate Now. Richard T. Nolan, ed. 1968. <http://www.philosophy-religion.org/diaconate/chapter_1.htm>.

AND also <http://www.deaconsplace.org/~articles/nolan_richard/chapter_1.html>.

“The Order of Deacons in Anglicanism.” Richard T. Nolan, ed. The Diaconate Now. Richard T. Nolan, ed. 1968. <http://www.philosophy-religion.org/diaconate/chapter_5.htm>.

Velott, La Rue H. The Order of Deacon Its Origin and History in the Early Church. [Bernalillo, NM: Southwest Marian Divine Mercy Center, 1996. From title page of book: A Study Text. For use in Deacon Formation Programs for a specific mini-course on this history, as part of a broader course on the diaconate, for a continuing education weekend for deacons and their wives or a seminary seminar on the Diaconate. From copyright page. This study taken from a manuscript entitled THE DEACON-Yesterday, Today and Hopefully Tomorrow, by La Rue H. Velott Copyright © 1992.] <<http://permanent.diaconate.org/dcnorder.htm>>. [1996].

General re Office/Order and Scripture Resources

Barnes, Edwin. “Robbie Low: The Interview Canon Edwin Barnes.” <<http://trushare.com/02JUL95/JY95LOWI.htm>>.

Beckwith, Roger. “The Office Of Deacon.” ‘A Sermon preached at the ordination of Edward Powell and Andrew Price. Wimbledon, 18th March 2000.’ The Journal of The Church of England (Continuing). Issue No: 15, May 2000. The Association of the Continuing Church Trust. Pages 10-13. <<http://www.continuingcofe.org/Journal%2015.pdf>>.

Collins, John N. “Diakonia and the New Greek Lexicon (BDAG).” <<http://www.deaconpages.org/library/LEXICON%20BDAG%20article%20by%20John%20N.%20Collins.pdf>>.

Cummings, Owen F. Images of the Diaconate. <<http://www.deacons.net/Articles/cummings.htm>>.

Fry, Michael T. “A Sermon on the Diaconate.” Diakoneo. Lent 2005. Pages 13-14. <<http://diakonoi.org/diakoneo/Lent05.pdf>>.

King, Kevin. “Dating of the NT Documents.” <<http://www.users.zetnet.co.uk/kking/ntdocs4.html>>

Rickard, Ed. “The Reliability of the Gospels Lesson 1: Physical and Literary Evidence That the Gospels Are Authentic.” <<http://www.themoorings.org/apologetics/Gospels/relia1.html>>

Russell, Anne. “Deacons in the Second Millennium: A Matter of Recycling?” Here and Now Conference. August 2000. <http://www.google.com/search?q=cache:Hc3vf1jNRLsJ:www.dn.anglican.org.nz/resources/ministry/diaconate/deacon%22The+Diaconate%22&hl=en&lr=lang_en&ie=UTF-8%20target=nw>

ECUSA Dioceses and their resources

Northwest Texas:

“Guidelines for the Use of Deacons.” <<http://www.nwt.org/d-guidelines.htm>>

“The Meaning and Function of the Diaconate.” <<http://www.nwt.org/d-deacondef.htm>>

“Diaconal Preaching.” <<http://www.nwt.org/d-preaching.htm>>

“Theology of Diaconate: Part I Theological Perspectives, most of the Essay; Part II Spirituality and Ministry; Part III Practical Implicatio.” <<http://www.nwt.org/d-theology.htm>>

“A Chronology of the Diaconate 325-1988.” Presented to the Deacon Formation Program by the Rev. Canon David Veal, December 6, 1997. Last Updated: November 19, 2002. <<http://www.nwt.org/d-chronology.htm>>.

“Diaconal Preaching.” Diocese of Northwest Texas. Last Updated: November 19, 2002. <<http://www.nwt.org/d-preaching.htm>>.

“Guidelines for the Use of Deacons.” The Episcopal Diocese of Northwest Texas Commission on Ministry. August 25, 1999, last updated May 10, 2004. <<http://www.nwt.org/d-guidelines.htm>>.

Liggett, Jim. “Theology of Diaconate.” October 4, 1996; Last Updated: February 26, 2003. <<http://www.nwt.org/d-theology.htm>>.

“The Meaning and Function of the Diaconate.” Diocese of Northwest Texas. Lent 1998, Rev. May 2000; Last Updated: November 19, 2002. <<http://www.nwt.org/d-deacondef.htm>>.

Texas:

“The Diaconate” <<http://www.epicenter.org/diaconate.shtm>>

New Jersey:

“The Diaconate in the Diocese of New Jersey: Application Procedures” <<http://newjersey.anglican.org/Discernment/Deacons/AppProcedures.html>>.

Maine:

“Roles and Responsibilities” Deacon <<http://www.diomaine.org/cohoR-deacon.htm>>

“Memorandum Of Understanding For Admission To Postulancy/Diaconate And General Policies Regarding The Diaconate In The Diocese Of Maine” <<http://www.diomaine.org/cohoQ.htm>>

East Tennessee:

“The Discernment Process for the Diaconate in the Diocese of East Tennessee.” <<http://www.etdiocese.net/ordination/deacon/>>

Eastern Michigan:

“The Vocational Deacon’s Handbook.” <<http://www.eastmich.org/ToolKits/DeaconsHandbook.doc>>

West Coast

“The School for Deacons Curriculum” The Episcopal School for Deacons.” <http://www.sfd.edu/Curriculum.html>

“Diaconal Discernment Kit: Key Descriptions of Deacons.” <<http://www.sfd.edu/KeyDescriptions.html>>

Other Jurisdictions**Anglican:**

Anglican Church of Australia: Australian Anglican Diaconal Association. <<http://www.anglican.org.au/community.cfm?SID=16&SSID=27>>
<<http://www.anglican.org.au/community.cfm?SID=16&SSID=27&PID=85>>

Aussie Deacon 2000 Journal. <<http://www.anglican.org.au/docs/AussieDeaconNov2000.pdf>>

“Deacons in Anglican churches” <<http://www.diakonoi.org/naadinfo.html>>

“The Parish Deacon The Recovery of an Ancient Office.” Revised March 2004. Anglican Diocese of Niagara, Ontario, Canada. <<http://www.niagara.anglican.ca/beingAnglican/docs/The%20Parish%20Deacon-website.pdf>>.

“The Role Of The Home Parish In Discerning A Call To The Diaconate.” Nov 2003. <http://www.niagara.anglican.ca/beingAnglican/docs/The%20Role%20of%20the%20Home%20Parish%20in%20Discerning%20a%20Call%20to%20the%20Diaconate%20_2_.pdf>

Roman Catholic:

“Deacons’ Place.” <<http://www.deaconsplace.info/>>. Roman Catholic.

“Permanent Diaconate.” <<http://permanentdiaconate.org>> Roman Catholic Diocese of Fall River (Massachusetts, USA).

Basic Norms for the Formation of Permanent Deacons. Directory for the Ministry and Life of Permanent Deacons. Documents from Vatican Congregations (Curia). July 1998. <<http://www.cin.org/docs/deacon98.html>>

Full title: Congregation For Catholic Education, Congregation For The Clergy, Basic Norms For The Formation Of Permanent Deacons, Directory For The Ministry And Life Of Permanent Deacons, Libreria Editrice Vaticana Vatican City 1998, Congregation For Catholic Education, Congregation For The Clergy, Joint Declaration And Introduction.

Questions about the Diaconate. <<http://www.dioceseduluth.org/diaconate/qestions.html>>

United Methodist:

“Deacons and Diaconal Ministries” <<http://www.gbhem.org/deacons/default.html>>

“Resource Library” <<http://www.gbhem.org/asp/resourceLibrary.asp>>

“Deacons’ Pages.” <<http://www.deaconpages.org>>. Methodist.

Baptist:

“Deacon Handbook” The Deacon Ministry of First Baptist Church, Cookeville, Tennessee. <<http://www.fbccookeville.org/Deacon%20Manual%202004%20Revision.pdf>>

Other:

Diakonia Occasional papers online: "exploring issues relevant to diaconal ministry in the Uniting Church in Australia" <http://diakonia.uniting.com.au/occ_papers1999/index.html>

Diakonia Occasional Papers online editions Volume 10 July 10, 2004. <http://diakonia.uniting.com.au/occ_papers1999/Occpap10July04_small.pdf>

Diakonia Occasional Papers online editions Volume 9 2003. <http://diakonia.uniting.com.au/occ_papers1999/occpap9_nofrontpage.pdf>

Diakonia Occasional Papers online editions Volume 8 2002. <[http://diakonia.uniting.com.au/occ_papers1999/diakonia_occ_papers8\(2002\).pdf](http://diakonia.uniting.com.au/occ_papers1999/diakonia_occ_papers8(2002).pdf)>

Diakonia Occasional Papers online editions Volume 7 2001. <[http://diakonia.uniting.com.au/occ_papers1999/diakonia_occ_papers7\(2001\).pdf](http://diakonia.uniting.com.au/occ_papers1999/diakonia_occ_papers7(2001).pdf)>

Diakonia Occasional Papers online editions Volume 6 1998-1999. <http://diakonia.uniting.com.au/occ_papers1999/occpap6.pdf>

Official ECUSA Documents

BCP's Canada <<http://justus.anglican.org/resources/bcp/canada.htm>>

BCP's Great Britain:

England <<http://justus.anglican.org/resources/bcp/england.htm>>

Scotland <<http://justus.anglican.org/resources/bcp/Scotland.htm>>

Ireland <<http://justus.anglican.org/resources/bcp/Ireland.htm>>

Wales <<http://justus.anglican.org/resources/bcp/Wales/Wales.htm>>

BCP's USA - all <<http://justus.anglican.org/resources/bcp/bcp.htm>>

BCP's World <<http://justus.anglican.org/resources/bcp/world.htm>>

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as The Episcopal Church, Together with the Rules of Order Adopted in General Conventions 1789-1997. Revised by the 1997 Convention.

Constitution and Canons Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as The Episcopal Church, Adopted in General Conventions 1789-2000. Revised by the 2000 Convention.

Constitution and Canons Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as The Episcopal Church, Adopted in General Conventions 1789-2003. Revised by the 2003 Convention.

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with The Psalter or Psalms of David According to the Use of The Episcopal Church. New York: Church Hymnal Corporation and The Seabury Press, 1979. <http://justus.anglican.org/resources/bcp/formatted_1979.htm>

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of The Protestant Episcopal Church in the United States of America Together with The Psalter or Psalms of David. New York: Church Hymnal Corporation, 1928.

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. 1662. RTF Text prepared by Lynda M. Howell. Transported into PDF by Don C. Warrington. <<http://www.vulcanhammer.org/anglican/bcp-1662.pdf>>.

“Title Page.” The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. Text adapted and converted into RTF and HTML by Lynda M. Howell. <<http://www.eskimo.com/~lhowell/bcp1662/intro/index.html>>.

The Canons of the General Convention 2000. <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc_2000>.

“Title III Ministry” The Canons of the General Convention 2000. <http://www.churchpublishing.org/general_convention/pdf_constitution/cpi_cc_canontitle3.pdf>

The Canons of the General Convention 2003. <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc>.

“Title III Ministry” The Canons of the General Convention 2003. <http://www.churchpublishing.org/general_convention/pdf_const_2003/Title_III_Ministry.pdf>

LOUW AND NIDA

The word “διάκονος” (Deacon) is used 29 times in 27 verses.

35.20 **θεράπων, οντος** *m*; **ὕπηρετης, ου** *m*; **διάκονος, ου** *m* and *f*: (derivatives of θεραπεύω, ὑπηρετέω, and διακονέω ‘to serve,’ 35.19) a person who renders service — ‘servant.’

θεράπων: Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων ‘Moses was faithful in God’s whole house as a servant’ He 3:5.

ὕπηρετης: εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρετήν ‘I have appeared to you to appoint you as (my) servant’ Ac 26:16. In the NT ὑπηρετής is employed to refer to many diverse types of servants, such as attendants to a king, officers of the Sanhedrin, attendants of magistrates, and, especially in the Gospel of John, Jewish Temple guards.

διάκονος: ἀλλ’ ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος ‘if anyone of you wants to be great, he must be the servant of the rest’ Mt 20:26.

In rendering θεράπων, ὑπηρετής, and διάκονος in the sense of ‘servant,’ it is important to avoid a term which would be too specific, for example, ‘one who serves meals’ or ‘one who works around the house.’ It may, in fact, be necessary to use an expression which means essentially ‘helper.’

53.67 **διάκονος, ου** *m* and *f*: one who serves as a deacon, with responsibility to care for the needs of believers — ‘deacon, one who helps the believers.’ συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς ‘I recommend to you our sister Phoebe who is a deacon in the church at Cenchreae’ Ro 16:1; διακόνους ὠβαύτως σεμνοὺς ‘deacons should be of good character’ 1Tm 3:8.

The word “δοῦλος” (Servant, Slave) shows up 124 times in 118 verses. This word means slave, servant

LOUW AND NIDA

pertaining to a state of being completely controlled by someone or something — ‘subservient to, controlled by.’ ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν ‘for as you presented parts of your body to be subservient to impurity and wickedness for wicked purposes’ Ro 6:19. In some languages it may be useful to render δοῦλος in the context of Ro 6:19 as a simile, ‘like slaves,’ for example, ‘for as you surrendered the parts of your body to be like slaves to obey impurity and wickedness’ or ‘... to be ordered about by impurity and wickedness.’

87.76 **δοῦλος, ου** *m*: one who is a slave in the sense of becoming the property of an owner (though in ancient times it was frequently possible for a slave to earn his freedom) — ‘slave, bondservant.’ λέγω ... τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ ‘I say ... to my slave, Do this, and he does it’ Mt 8:9.

When Paul speaks of himself as a slave of Jesus Christ or of God in Ro 1:1, Ga 1:10, and Tt 1:1, the term δοῦλος focuses attention primarily upon his belonging to Christ or to God. There are probably also important positive overtones, since in some languages of the ancient Middle East a phrase meaning ‘slave of the king’ or ‘servant of the king’ had become the title of an important person in the government. For a discussion of certain further implications of the term δοῦλος, see the discussion at 87.81.

The Rev. Michael Fry

Collect: **St. Antony of Padua**
 Psalm: **84**
 Gospel: **Luke 22.24-27**

O.T.: **Jeremiah 1.4-9**
 Epistle: **2 Corinthians 4.1-6**

“ONE WHO SERVES”

Jesus said to his disciples: “I am among you as one who serves” +

Brothers & Sisters, fellow clergy, Bishop Schofield: It is with great joy that I stand before you today on this occasion, long anticipated by many, attended by angels and sanctified by the Holy Spirit who both dwells within us and hovers over us expectantly.

For today through prayer and song and by the laying on of the hands of the Bishop who sits in the seat of the Apostles, Michele Racusin will be made a Deacon in Christ’s one Holy Catholic and Apostolic Church.

The office of Deacon, was born in the first years of the Christian faith. We read in the 6th chapter of the Book of Acts that the 12 Apostles appointed deacons to help with the administrative duties that were becoming an increasing necessity among the growing body of believers.

As I was studying this, I realized what a tremendous gift it is to St. Mary’s & to me personally that the Bishop saw fit to send Michele to us. [Thanks]

You see, administration, is not one of my gifts either. So Michele, here at St. Mary’s, part of your call will have to do with meeting the original need which inspired the creation of the diaconal office: To help clergy who are too overwhelmed to meet all the requirements of overseeing the church.

As the Christian Church grew over time, the office of Deacon developed to the point that the chief Deacon in an area, or Archdeacon as they were called, became the Bishop’s right hand—his primary administrative officer. And there are many cases of prominent deacons being elevated directly to the office of Pope—including both of those we call “Great” – Popes Leo & Gregory.

But even from Biblical times it was clear that the collecting and administration of alms was not the Deacon’s only duty. The Apostles’ themselves, in their initial call were looking for those “of good repute, full of the Spirit and of wisdom.”

Said again: The deacon candidates were to be of good reputation, wise and filled with the Holy Spirit.

We don’t get very far in the Book of Acts before we see the Deacons doing more for the faith than many of the Apostles themselves are recorded as doing. Just two verses after their ordination we read that “Stephen, full of grace and power, did great wonders and signs among the people.”

And immediately after, in one of the longest chapters in the New Testament, we have Stephen preaching before the chief priests, elders and scribes. Bearing witness, boldly to the truth God revealed in Christ. And on account of his boldness & testimony, Stephen became the church’s first martyr.

And another of those original Deacons, Philip, is highlighted in the very next chapter as a premier evangelist – despite the fact that the believers were scattered on account of the persecution that was going on at the time. Acts 8.4-7 tells says:

Now those who were scattered went about preaching the word. Philip went down to a city of Samaria, and proclaimed to them the Christ. And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did. For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed.

Later in that chapter is the famous story of Philip’s converting and baptizing the Ethiopian eunuch – a court official of the Queen of Ethiopia.

It is part of the ethos of the European reformation, which we carry with us in our own Anglican tradition, that we should seek to restore and live Biblical Christianity in our Churches.

And so I’ve desired to remind all of us what we see deacons of the Bible doing: That is the work of an evangelist, apologist, miracle worker, exorcist, baptistizer and martyr.

One further and personal parallel I’ll draw for Michele from the Biblical deacons: It is said that Philip the deacon had four daughters who were all prophets. Well, I thought, Philip was a male deacon and had four prophesying daughters (Acts 21.8f), Michele is to be a female deacon and she has four sons—I think God has something in store for you boys.

Another aspect of the early history of the diaconate I’d like to share with you has to do with how it functioned in the period shortly after the Bible – what we call the Apostolic period.

You see today, we tend to think hierarchically. I know, from a theological standpoint, the further you go up the ordination ladder, the lower on

the servitude scale you are supposed to be. Hence, one Pope said that as the priests were the servants of the people of God, he was to be “the servant of the servants of God.”

But in the church, unfortunately we still tend to see ordination as a status symbol. So the Deacons appear to us as having a higher status than the laity; and the priests a step above deacons; with the Bishop higher still. And, oh, that the American church had Archbishops so many of us clergy could strive for that title as well. [I'm being sarcastic]

But in the early church, these offices appear more to describe functions within the body rather than positions of increasing prestige or honor.

You may have heard that many see the priest as an icon, or image of Christ as he presides at the altar. As Christ sacrificed himself once for all on the cross, so the priest presides at the altar, speaking Christ's words at the last supper and standing in Christ's place at the head of the covenant meal.

But the early church also so the Deacon as an image of Christ, in many cases, more so than the priest. If the priest represents Christ who sacrificed himself for us; So the deacons represent Christ the servant, Christ who knelt before his Apostles and washed their feet at the last supper. As one historian of the diaconate has written: “As long as we think in categories of rank or status we cannot understand the development of these orders in the early Church. The office of the deacon is not inferior, but is in fact that of Christ himself.” [22]

So the deacon, of her own accord represents Christ to the people. The deacon models for us something we all are to embody in our own lives: Christ the servant; Christ who gave preferential treatment to the poor, the sick, the needy & the outcast; Christ who spoke to the established religious order of his day and challenged them with being out of step with the spirit of the law and the prophets, and called them to repentance!

To further explore the role of the diaconate in the Church, I would like to share with you a few words about two other famous deacons – one from the 3rd century and another from the 13th.

The first, St. Laurence, Deacon of Rome was martyred in the year 258 during the persecution initiated by the Emperor Valerian. Pope Sixtus of Rome and his seven deacons were all captured in the catacombs, tried and summarily executed. Except for Laurence, the archdeacon, who was kept alive because as the Pope's chief administrative officer he was known to be the keeper and distributor of the wealth of the Christian people – thought to be quite substantial.

Given a short time to gather the treasure of the Church he was ordered to present all that he had. Laurence it is said, assembled the sick and the poor, the widows & orphans and proclaimed to the prefect: “These are the treasures of the Church.” [23]

Laurence, then, immediately followed in the footsteps of the Pope whom he loved and served.

While Laurence is, by many, considered the most famous deacon outside of the Biblical examples – living to the end as an ideal model of the office – there is one whose fame exceeds, Laurence's. But most people don't know he was a deacon: Giovanni Francesco Bernardone. Better know as St. Francis of Assisi.

The Spirit of the diaconate is well illustrated in this one anecdote from the life of Francis, recorded in Butler's lives of the Saints: “Riding one day in the plain of Assisi he met a leper, whose sores were so loathsome that at the sight of them he was struck with horror. But he dismounted, and as the leper stretched out his hand to receive an alms, Francis, whilst he bestowed it, kissed the man.” [24]

No Christian has ever embodied absolute obedience to the Gospel, love of the poor and imitation of Christ more than Deacon Francis, whom one scholar notes “did more than any other man to save the medieval Church from decay and revolution.” [25]

And on that note, Michele, I move to one final Saint from Church history—St. Antony of Padua (on the eve of whose celebration we gather). St. Antony was himself a contemporary of Francis of Assisi & a member of his new order of Friars minor (one of the first Franciscans).

St. Antony is considered by the church, the patron Saint of the poor, whose case he continually advocated before the rich and powerful in his day – Very appropriate for the patron of your diaconate.

I want to read to you a brief section from the life of this great preacher and “Doctor” of the church:

His true mission lay in the pulpit. He had indeed all the qualifications—learning, eloquence, great power of persuasion, a burning zeal for souls and a sonorous voice which carried far. moreover, he was said to be endowed with the gift of miracles... Sometimes the mere sight of him brought sinners to their knees: he appeared to radiate holiness. Wherever he went crowds flocked to hear him and hardened criminals, careless folk, and heretics alike were converted and brought to confession. Men closed their shops and offices to go to his sermons; women rose early or remained overnight in church to secure their place. Often the churches could not hold the congregations.... The pope had the highest opinion of him and once called him “the Ark of the Testament”, because of his singular knowledge of the Holy Scriptures. [26]

I would like to add one further note on St. Antony: As impressive as that description of him is, you'll miss the whole picture unless you know that he was very shy and humble. And his gifts were entirely hidden until he was compelled one day to preach at an ordination.

The greatest of the Saints of old were all marked by a strong sense of their own unworthiness. St. Paul called himself, "the very least of all the saints" (Eph 3.8); St. Francis named his order that of "Friars Minor" to emphasize their desire to be counted among the "least" of God's servants. And the O.T. prophet, Jeremiah, writing in our first lesson today cried out to God:

"Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." But the LORD said to me, "do not say 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you."

So Michele, if you are feeling a little intimidated, perhaps a little inadequate for this work, you're in good company. For God calls whom he will. And whoever he calls he empowers for the work that is given. Have no fear.

Traditionally, the conclusion of the ordination sermon includes a charge to the ordinand. There is in fact a very good charge in the ordination service itself which the Bishop will shortly speak to Michele.

But I will, nevertheless, offer a charge, as Priest in this congregation and as Preacher of this service at the Bishop's request. It will be 11 years, this summer that I, myself, was ordained to the diaconate. And I feel I am only beginning to understand and live out what that means. You do not cease being a deacon when you become a priest.

Michele, would you please stand.

THE WORD OF GOD

Michele, you have a gifted mind and I charge you to apply it to the study of Holy Scriptures as St. Antony of Padua – and likewise become an Ark of the Word of God. There is nothing else that you will ever read of more importance, let the amount of time you spend in study of the Bible reflect that.

THE LIFE OF CHRIST

Michele I charge you to model your life after our Lord's and thus be, like Deacon Francis a model to all of us of simplicity, humility, charity and obedience.

THE INDWELLING OF THE HOLY SPIRIT

Michele, as the Apostles' sought candidates for the diaconate only from among those who were "filled with the Holy Spirit," So I charge you to seek an ever increasing degree of the infilling of God's Holy Spirit in your life that you too may radiate holiness, be a powerful witness for the Lord in the world, a worker of miracles and seer of visions, fulfilling to the utmost the calling he has placed on your life.

THE HEART OF THE FATHER

And Michele, let all that you do be done in Love, which is the first of all Christian virtues, the gateway to all spiritual gifts, and without which, nothing of lasting value can ever be accomplished. +

Examples of Good Communication

<<http://www.nwt.org/d-guidelines.htm>>

<<http://www.nwt.org/d-deaconddef.htm>>

<<http://www.nwt.org/d-preaching.htm>>

<<http://www.nwt.org/d-theology.htm>>

The Episcopal Diocese of Northwest Texas
Commission on Ministry
August 25, 1999

Guidelines for the Use of Deacons

1. Deacons will function under the principles of ministry as written in the diocesan statement, "the Meaning and Function of the Diaconate."

Deacons exist to call the whole community into its servant ministry. They are prophetic leaders who are called to challenge the Church to always look beyond herself.

Applicants to the Diaconate need to have the character of a servant, and this character should be visible in the applicant's life and ministry. Ordination to the Diaconate is not a way to recognize or validate existing ministries, but a means of forming living icons who illuminate Christ as the model of servanthood to all the baptized. Deacons are not ordained to do the outreach ministry for the Church, but to lead others into servant ministry in the world.

Deacons are under the authority of the bishop and of the supervising Priest under whom they work. The liturgical functions of a Deacon are not their primary ministry, but are symbolic and expressive of their central ministry:

- * Serving all people, particularly the poor, the weak, the sick, and the lonely
- * Interpreting to the Church the needs, concerns, and hopes of the world.

Deacons will be leaders who have a visible ministry to the dispossessed, are willing to undertake the role of prophet, and will strengthen the servant ministry of the Episcopal Church in the Diocese of Northwest Texas.

This statement provides the theological and practical context for the exercise of Diaconal ministry in the Diocese of Northwest Texas.

2. References and Forms of Address for Deacons.

These guidelines pertain to "deacons," not "transitional deacons". Deacons are to be referred to simply as "deacons," not "vocational" or "permanent" deacons. Persons who are in the process toward ordination to the priesthood should be referred to as "transitional" deacons after they are ordained as such. The appropriate form of written address for a deacon is "Deacon" before or after the person's name. The only appropriate form of address is the word "Deacon" before the name.

3. Relationship of Deacon to the Bishop

Traditionally, deacons serve immediately under the authority of the Bishop. In this diocese, most deacons will be assigned by the Bishop to a parish or mission and will serve under a supervising priest, normally the rector or the vicar. Deacons may, however, be reassigned by the Bishop and continue to function as deacons. Deacons are expected to negotiate a written covenant between themselves and the parish or mission in which they are serving, to be approved by the Bishop. Adjustments may need to be made when there is a change of supervising priest.

4. Relationship of Deacon to Congregation and Priest

As required by canon law, a deacon assigned to a particular parish is considered an "Assistant Minister" and, as such, must resign should the rector resign his or her cure. The deacon may be re-appointed by the bishop to serve during the interim under the direction of the Bishop and of the senior warden. Upon the election of a new rector, the deacon's covenant may be re-negotiated or the Bishop may appoint the deacon to another parish or mission.

5. Ordination of Deacons

If at all possible, there should be but one ordination of candidates to the Diaconate per year at a central location. Preferably this will take place at a Eucharist during the annual diocesan convention to highlight the fact that deacons serve directly under the authority of the Bishop. It would then be expected that an adaptation of the rite of "Celebration of a New Ministry" be celebrated in the local congregations where the newly ordained deacons are assigned. (Adaptations are available through the North American Association for the Diaconate and the Diocese.)

6. Conferences and Continuing Education

Deacons will be invited to the annual diocesan Clergy Conference and to other clergy educational and social gatherings. In addition to these, the Bishop and Archdeacon will regularly design and offer conferences and continuing education events especially for deacons. These will be held at times that are convenient for the deacons to attend. Deacons are expected to place a high priority on continuing education and formation.

7. Mailings

There should be a separate mailing list for deacons to receive mailings particularly appropriate to them. Otherwise, deacons should be included in all

diocesan mailings.

8. Covenants

Deacons and their supervising clergy shall together design and approve a Covenant, or position description, outlining the specifics of the deacon's ministry in that place. The Bishop or the bishop's designee shall approve such covenants.

9. Clerical Dress

Clerical clothing is not the norm for deacons. However, such apparel may be worn under the following circumstances:

- a. When administering communion from the reserve sacrament to the sick and shut-in.
- b. For admission and recognition in hospitals, jails, other institutions, and in other specialized ministry situations when appropriate.
- c. Under vestments during liturgical celebrations, and at events where such celebrations take place.

(Please note that deacons are not required to wear clerical attire, even should its wearing be authorized in the above circumstances. Ordinary street dress is the norm for deacons.)

10. Deacons at Diocesan Convention

Deacons are considered clergy in canon law and are therefore eligible as clerical members of commissions and committees, clerical deputies to Provincial Synod and General Convention. They vote as clerical deputies when there is voting "by orders."

The deacons of the diocese are encouraged to sit together in a prominent place during the Bishop's Address to Convention.

11. Liturgical Function of Deacons

a. The deacon takes his or her appropriate place along with the bishop (when present), the priest, other liturgical ministers, and the gathered laity. The deacon should:

- i. Read the Gospel (This includes carrying the Gospel book in procession and censing such book where this is the custom.)
 - ii. Lead the Prayers of the People (or be significantly and visibly the Minister of Intercessions) and issue the invitation to the Confession of Sins.
 - iii. Prepare the Table and receive the gifts (cense altar party and people where this is the custom).
 - iv. Stand to the presider's right during the Great Thanksgiving (the deacon or a lay person may point the missal, depending which side it is on); raise the chalice at the designation and the phrase, "the gifts of God for the people of God."
 - v. Administer the chalice, assisted by additional chalice bearers when necessary. (These persons also assist the deacon in preparation and cleansing of these additional chalices.)
 - vi. When appropriate, the deacon may assist the priest in administering the bread, instead of administering the chalice, *e.g.*, when there are sufficient chalice bearers and the large number of communicants warrants having two persons administer the bread.
 - vii. Do the ablutions, assisted by other chalice bearers when necessary, either after communion or after the service altogether.
 - viii. Give the dismissal.
 - ix. Carry the Paschal Candle in processions.
 - x. Lead the prayers of the candidates for baptism, confirmation, and reception at services of Christian Initiation.
 - xi. Sing (or say) the "Lumen Christi" and the "Exultet" at the Great Vigil of Easter.
- b. Preaching is part of the ministry of the deacon; and deacons are expected to preach regularly, although not necessarily frequently. The Diocese will provide opportunities for continuing education in this area.

- c. “Deacon’s Masses” or more properly “Administration of Communion from the Reserved Sacrament” as a public service of worship is never the norm. They may only be performed by the specific authorization of the Bishop in extraordinary circumstances at the request of the deacons’ supervising priest. Should such a liturgy be authorized, the deacon is to follow the instructions on page 408 of the BCP for the distribution of communion from the reserved sacrament.
- d. The deacon may administer the reserved sacrament to the sick, shut-in, and others unable to attend the parish Eucharist when authorized by his or her supervising priest.
- e. Deacons are to be significantly involved in the recruitment, training, and liturgical use of Lay Eucharistic Ministers and Lay Eucharistic Visitors.
- f. Deacons should participate in the preparation of candidates for Holy Baptism and Confirmation, especially in regard to such candidates’ intention to promise to seek and serve Christ in all persons and to strive for justice and peace among all people. The deacon may perform the water rite in the baptismal liturgy when there are many candidates to be baptized or when the deacon has been particularly involved in the preparation of a candidate for baptism.
- g. At all diocesan liturgies deacons are to be given preference over transitional deacons, lay persons, priests, or bishops for those liturgical actions specifically assigned to deacons – reading the Gospel, leading the Prayers of the People, setting the Table, administering the chalice, and giving the dismissal.

Technical Information

Greek Font : Helena 14 pt. Main body; 12 pt. footnotes.

The Helena Font used to print this work comes with Accordance Bible Software, available from Oak Tree Software Specialists; 498 Palm Springs Drive, Suite 100; Altamonte Springs, FL 32701; tel (407) 339-5855, Fax: (407) 339-9188. Used with permission to create PDF document. <<http://www.accordancebible.com>>).

Because of violation of copyright laws and illegal reverse engineering of texts to steal fonts: using Accordance fonts in a pdf document is permitted if it is not placed on the web for public downloads. But for publication: the publisher needs to buy Accordance to obtain a legal copy of the fonts.

Bibliographic information for Accordance and its modules was copied directly from the “About this text ...” copyright information, pasted into the Bibliography, and rearranged to conform to the *MLA Style Manual*. Accordance information: OakTree Software Inc., 498 Palm Springs Drive, Suite 100; Altamonte Springs, FL 32701 USA tel (407) 339-5855 or (877) 339-5855 Toll Free from USA or Canada, <<http://www.accordancebible.com>>.

All Greek New Testament text quotations, unless otherwise noted, are taken from:

The Greek New Testament. Fourth Revised Edition. Eds. Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. CD-ROM. Stuttgart: the Deutsche Bibelgesellschaft: © 1966, 1968, 1975 by United Bible Societies, 1983, 1994. The GRAMCORD Institute. Used by permission. Copyright © 1995, 1996, 1997, 1998, 2001. Version 3.5.

All English Scripture quotations, unless otherwise noted, are taken from:

The Holy Bible, English Standard Version. CD-ROM. Crossway Bibles, a division of Good News Publishers, © 2001. All rights reserved. © 2001. OakTree Software, Inc. Version 1.1.

Select Bibliography

Most useful and/or thought provoking

- “A Chronology of the Diaconate 325-1988.” Presented to the Deacon Formation Program by the Rev. Canon David Veal, December 6, 1997. Last Updated: November 19, 2002. May 22, 2005. <<http://www.nwt.org/d-chronology.htm>>.
- A Greek - English Lexicon of the New Testament and other Early Christian Literature. Third Edition. Rev. and ed. Fredrick(sic) William Danker. CD-ROM. Chicago, Illinois: Licensed by the University of Chicago Press, 1957, 1979, 2000. Electronic version of the print edition. Electronic text hypertexted and prepared by OakTree Software, Inc. Version 1.0.
- Accordance for the Macintosh. Version 6.3. Bible Research Program. CD-ROM. Florida: Oaktree Software, Inc. September, 2004.
- Aland, Kurt, ed. Synopsis Of The Four Gospels. Seventh Edition. Stuttgart: German Bible Society, 1984.
- Aland, Kurt. Synopsis Quattuor Evangeliorum. Editio tertia decima revisa. Stuttgart: Deutsche Bibelgesellschaft, 1985.
- Aland, Kurt, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Alan Wikgren, eds. Diskette. The MacGREEK New Testament (UBS 3rd Ed. Corrected). © 1966,1968,1975,1983 by the United Bible Societies. Microsoft® Word™ 3.01ff Version for Macintosh. Edmonds, WA: Linguist's Software, 1986.
- American Standard Version of 1901. CD-ROM. Text in the Public Domain. OakTree Software, Inc. Version 1.2
- An Intermediate Greek-English Lexicon. CD-ROM. founded upon The Seventh Edition of Liddell and Scott's Greek-English Lexicon. Oxford, At the Clarendon Press, 1889. The print form is in the Public Domain. This electronic version of Liddell-Scott Greek-English Lexicon copyright the President and Fellows of Harvard College and the Corporation for Public Broadcasting, 1996. Used by permission of Yale University Press. Electronic text hypertexted and prepared by OakTree Software, Inc. Version 1.1.
- Anonymous, Laywoman in an eastern diocese. Telephone Interview, July 10, 2005. Seminary graduate. Ministered all over the world in many capacities, both before and after seminary.
- Anonymous, Perpetual Deacon in a Diocese in New England. Telephone Interview, August 10, 2005. Bishop's School for Deacons graduate. Serving as deacon in a parish for over 15 years, now retired from liturgical functions.
- Anonymous, Perpetual Deacon in a Diocese in a Middle Atlantic State. Telephone Interview, August 12, 2005. Seminary graduate in Biblical Studies. Serving as deacon in a parish for over 5 years.
- Anonymous, Perpetual Deacon in a Diocese in a Middle Atlantic State. Telephone Interview, August 17, 2005. Seminary graduate. Serving as deacon in a parish for over 15 years. Leader of a National Episcopal Church Organization.
- Anonymous, Perpetual Deacon in a western diocese. Telephone Interview, August 16, 2005. Bishop's School for Deacons graduate. Serving as deacon in a parish for over 10 years.
- Apostolic Fathers: Greek Texts and English Translations. CD-ROM. Michael W. Holmes, ed. and rev. Grand Rapids: Baker Books. Copyright ©1992, 1999 by Michael W. Holmes. Used by permission. Lemmas and grammatical tags added by Dr. Rex A. Koivisto. OakTree Software, Inc. Version 1.2.
- Bainton, Roland H. The Travail of Religious Liberty. Harper Torch Books. New York: Harper & Brothers Publishers, 1958.
- Barclay, William, trans. The Gospel of Mark. Revised Edition. The Daily Study Bible Series. Philadelphia: The Westminster Press, 1975.
- Barnes, Edwin. “Robbie Low: The Interview Canon Edwin Barnes.” July 19, 2005. <<http://trushare.com/02JUL95/JY95LOWI.htm>>.
- Barnett, James Monroe. The Diaconate A Full and Equal Order. Revised Edition. Harrisburg, PA: Trinity Press international, 1979, 1981, 1995.
- Basic Norms for the Formation of Permanent Deacons. Directory for the Ministry and Life of Permanent Deacons. Washington DC: United States Catholic Conference, July 1998.
- Basic Norms for the Formation of Permanent Deacons. Directory for the Ministry and Life of Permanent Deacons. Documents from Vatican Congregations (Curia). July 1998. August 17, 2005. <<http://www.cin.org/docs/deacon98.html>>

- Bauer, Walter. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Second Edition. William F. Arndt and F. Wilbur Gingrich, trans. F. Wilbur Gingrich and Frederick W. Danker, rev. and augm., from Walter Bauer's Fifth Edition 1958. Chicago: The University of Chicago Press, 1979.
- Beckwith, Roger. Elders In Every City The Origin and Role of the Ordained Ministry. Reading, Great Britain: Paternoster Press, 2003.
- Beckwith, Roger. "The Office Of Deacon." 'A Sermon preached at the ordination of Edward Powell and Andrew Price. Wimbledon, 18th March 2000.' The Journal of The Church of England (Continuing). Issue No: 15, May 2000. The Association of the Continuing Church Trust. Downloaded July 19, 2005. Pages 10-13. <<http://www.continuingcofe.org/Journal%2015.pdf>>.
- Bradshaw, Paul F. The Sources for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy. New York: Oxford University Press, 1992.
- Brown, Colin, gen. ed. New International Dictionary of New Testament Theology (NIDNTT). 3 Volumes. Grand Rapids: Zondervan Publishing House, 1979.
- Brown, Colin, gen. ed. New International Dictionary of New Testament Theology. CD-ROM. Originally published in German under the title: THEOLOGISCHE BEGRIFFSLEXIKON ZUM NEUEN TESTAMENT. Copyright ©1967, 1969, 1971 by Theologischer Verlag Rolf Brockhaus, Wuppertal. English language edition volume I copyright ©1975, 1986, The Zondervan Corporation, Grand Rapids, Michigan, U.S.A., and The Paternoster Press, Ltd. Exeter, Devon, U.K. All rights reserved. Electronic text hypertexted and prepared by OakTree Software, Inc. Version 1.0.
- Brown, F., S. R. Driver, and C. A. Briggs. A Hebrew and English Lexicon of the Old Testament (abr.). CD-ROM. Based on A Hebrew and English Lexicon of the Old Testament. Oxford: Clarendon Press, 1907. Digitized and abr. as a part of the Princeton Theological Seminary Hebrew Lexicon Project under the direction of Dr. J. M. Roberts. Electronic text corrected, formatted, and hypertexted by OakTree Software, Inc., 1999. Version 2.5.
- Brown, Raymond E. The Churches the Apostles Left Behind. New York: Paulist Press, 1984.
- Brown, Raymond E. and John P. Meier. Antioch and Rome New Testament Cradles of Catholic Christianity. Ramsey, NJ: Paulist Press, 1983. Paper.
- Church Fathers — The Nicene and Post-Nicene Fathers, First Series. CD-ROM. Philip Schaff, ed. Edinburgh: T&T Clark. Public domain. Original electronic text: the Christian Classics Ethereal Library <<http://www.ccel.org>>. This electronic text was hypertexted, corrected, and prepared by OakTree Software, Inc. Version 1.0.
- Church Fathers — The Nicene and Post-Nicene Fathers, Second Series. CD-ROM. Philip Schaff, ed. Edinburgh: T&T Clark. Public domain. Original electronic text: the Christian Classics Ethereal Library <<http://www.ccel.org>>. This electronic text was hypertexted, corrected, and prepared by OakTree Software, Inc. Version 1.0.
- Chrysostom, John, St. Six Books on the Priesthood "Treatise On The Priesthood" Nicene Post-Nicene Father Series 1, Vol. 9. pp. 33-83. <<http://www.ccel.org/ccel/schaff/npnf109/png/0039=33.htm>>.
- Chrysostom, John, St. qtd in Gerald F. Hawthorne. Philippians. Word Biblical Commentary, Volume 43. Waco, TX: Word Books Publisher, 1983.
- Clement, St., of Rome. "Clement I." Early Christian Fathers. Richardson, Cyril C, ed. and trans. Collier Books. New York: Macmillan Publishing Company, 1970.
- Clement, St., of Rome. "I. Clement" The Apostolic Fathers with an English Translation by Kirsopp Lake. In Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.
- Clement, St., of Rome. "1 Clement." Apostolic Fathers: Greek Texts and English Translations. Michael W. Holmes, ed. and rev. Grand Rapids: Baker Books. Copyright ©1992, 1999 by Michael W. Holmes. Used by permission. Lemmas and grammatical tags added by Dr. Rex A. Koivisto. OakTree Software, Inc. Version 1.2.
- Collins, John N. Deacons and the Church Making connections between old and new. Harrisburg, PA: Morehouse Publishing, 2002.
- Collins, John N. "Diakonia and the New Greek Lexicon (BDAG)." August 3, 2005. <<http://www.deaconpages.org/library/>>

LEXICON%20BDAG
%20article%20by%20John%20N.%20Collins.pdf>.

Constitution and Canons Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as The Episcopal Church, Adopted in General Conventions 1789-2000. Revised by the 2000 Convention.

Constitution and Canons Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as The Episcopal Church, Adopted in General Conventions 1789-2003. Revised by the 2003 Convention.

Cranfield, C. E. B. The Gospel According To St. Mark, The Cambridge Greek Testament Commentary, C. F. D. Moule, gen. ed. Cambridge: Cambridge University Press, 1985.

Cross, F. L. and E. A. Livingstone, Revised Edition eds. The Oxford Dictionary of the Christian Church. F. L. Cross, ed. New York: Oxford University Press, 1983, 1984.

Cummings, Owen F. Images of the Diaconate. Downloaded HTML June 9, 2005. <<http://www.deacons.net/Articles/cummings.htm>>.

Daniélou, Jean, and Henri Marrou. The Christian Centuries. Vol. 1: The First Six Hundred Years. New York: McGraw-Hill Book Co., 1964.

Danker, Fredrick(sic) William, rev. and ed. A Greek - English Lexicon of the New Testament and other Early Christian Literature. Third Edition. CD-ROM. Chicago, Illinois: Licensed by the University of Chicago Press, 1957, 1979, 2000. Electronic version of the print edition. Electronic text hypertexted and prepared by OakTree Software, Inc. Version 1.0.

"Diaconal Preaching." Diocese of Northwest Texas. Last Updated: November 19, 2002. August 8, 2005. <<http://www.nwt.org/d-preaching.htm>>.

"Didache." Early Christian Writings: The Apostolic Fathers. Staniforth, Maxwell, trans. Great Britain: Penguin Classics, 1968, reprint 1982.

"Didache." The Apostolic Fathers with an English Translation by Kirsopp Lake. in Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.

Early Christian Fathers. Richardson, Cyril C, ed. and trans. Collier Books. New York: Macmillan Publishing Company, 1970.

Early Christian Writings: The Apostolic Fathers. Staniforth, Maxwell, trans. Great Britain: Penguin Classics, 1968, reprint 1982.

Edwards, Mark J. Galatians, Ephesians, Philippians. ACCS: New Testament VIII. Downers Grove, Illinois: InterVarsity Press, 1999.

Evans, Craig. Mark 8:27-16:20. Word Biblical Commentary, Volume 34B. Nashville: Thomas Nelson Publishers, 2001.

Florovsky, Georges. "The Problem Of Diaconate In The Orthodox Church." The Diaconate Now. Richard T. Nolan, ed. 1968. August 8, 2005. <http://www.philosophy-religion.org/diaconate/chapter_4.htm>.

Fry, Michael T. "A Sermon on the Diaconate." Diakoneo. Lent 2005. Pages 13-14. Downloaded June 12, 2005. <<http://diakonoi.org/diakoneo/Lent05.pdf>>.

Fry, Michael. "One Who Serves." A Sermon on the Diaconate preached at the ordination of a Deacon, St. Mary's Episcopal Church, Fresno, CA. June 12, 2004. Appendix E, sent directly to this author by Fry.

Goldsworthy, Graeme. Preaching the Whole Bible as Christian Scripture. Grand Rapids: Wm. B. Eerdmans Publishing Company, 2000.

Gorday, Peter, ed. Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon. Ancient Christian Commentary on Scripture: New Testament IX. Thomas C. Oden, gen. ed. Downers Grove: IVP, 2000.

Greek New Testament (Nestle-Aland, 27th Edition, second printing). CD-ROM. The Greek New Testament, Eds Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, Fourth Revised Edition. United Bible Societies, 1966, 1968, 1975 and Stuttgart: the Deutsche Bibelgesellschaft, 1983, 1994. Used by permission. The GRAMCORD Institute, 1995, 1996, 1997, 1998. Version 3.0.

Greek Septuagint, Version 1.5 Septuaginta. Alfred Rahlfs, ed. CD-ROM. Stuttgart: Deutsche Bibelgesellschaft, 1935, 1979. The morphologically analyzed CCAT/CATSS LXX ©1977, 1990, 1991, 1997 by the University of Pennsylvania CATSS Project. Interim update to the morphologically analyzed CATSS LXX prepared by Dr. Bernard Taylor of Loma Linda University, Senior Editor CATSS MorphLXX, Dr. Dale M. Wheeler of Multnomah Bible College, Associate Editor CATSS MorphLXX, with the assistance of Dr. Rex Koivisto of Multnomah Bible College, Associate Scholar, The GRAMCORD Institute.

- “Guidelines for the Use of Deacons.” The Episcopal Diocese of Northwest Texas Commission on Ministry. August 25, 1999, last updated May 10, 2004. August 8, 2005. <<http://www.nwt.org/d-guidelines.htm>>.
- Hardy, Edward R. “Deacons in History and Practice.” The Diaconate Now. Richard T. Nolan, ed. 1968. August 9, 2005. <http://www.philosophy-religion.org/diaconate/chapter_1.htm>.
- Hatchett, Marion J. Commentary on the American Prayer Book. New York: The Seabury Press, 1981.
- Hawthorne, Gerald F. Philippians. Word Biblical Commentary, Volume 43. Waco, TX: Word Books Publisher, 1983.
- Hebrew Masoretic Text. Groves-Wheeler Westminster Hebrew Morphology. Release 3.5. CD-ROM. Philadelphia, Pennsylvania USA: Westminster Theological Seminary, ©1991, 1994, 1999, 2001. Text used by permission of the United Bible Society, based on the Michigan-Claremont-Westminster machine-readable text. The Gramcord Institute, Version 3.0.
- Hippolytus. The Apostolic Tradition. Hippolytus: a Text for Students with Introduction, Translation, Commentary and Notes. Geoffrey J. Cuming (ed). Grove Liturgical Study No. 8. Nottingham: Grove Books, 1976.
- Hughes, Philip E. Theology of the English Reformers, New Edition. Grand Rapids, MI: Baker Book House, 1965.
- Ignatius, St., of Antioch. “Magnesians.” The Apostolic Fathers with an English Translation by Kirsopp Lake. in Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.
- Ignatius, St., of Antioch. “Smyrnaeans.” The Apostolic Fathers with an English Translation by Kirsopp Lake. in Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.
- Ignatius, St., of Antioch. “Trallians.” The Apostolic Fathers with an English Translation by Kirsopp Lake. in Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.
- Johnson, Luke Timothy. Letters to Paul’s Delegates 1-2 Timothy, Titus. Valley Forge, PA: Trinity Press International, 1996.
- Jones, Cheslyn, Geoffrey Wainwright, Edward Yarnold, eds. The Study of Liturgy. New York: Oxford University Press, 1978.
- King, Kevin. “Dating of the NT Documents.” August 15, 2005. <<http://www.users.zetnet.co.uk/kking/ntdocs4.html>>
- Liggett, Jim. “Theology of Diaconate.” October 4, 1996; Last Updated: February 26, 2003. August 8, 2005. <<http://www.nwt.org/d-theology.htm>>.
- Louw, Johannes P. and Eugene A. Nida, eds. Greek-English Lexicon of the New Testament Based on Semantic Domains. CD-ROM. Copyright © 1988, 1989 New York, NY: United Bible Societies, Second Edition. Used by permission. Hypertext links for this electronic version prepared by OakTree Software, Inc., Version 2.2.
- Louw, Johannes P. and Eugene A. Nida, eds. Greek-English Lexicon of the New Testament Based on Semantic Domains. Volume 1 Introduction & Domains. New York: United Bible Societies, 1988.
- Louw, Johannes P. and Eugene A. Nida, eds. Greek-English Lexicon of the New Testament Based on Semantic Domains. Volume 2 Indices. New York: United Bible Societies, 1988.
- MacRSV™. Revised Standard Version of the Bible including Apocrypha. Diskette. ©1946/52/71 Div. of Christian Ed., NCC USA. MS Word 3.0x. Edmonds, WA: Linguist's Software, 1988.
- Necessary Doctrine and Erudition. 1543. qtd in “Deacons in History and Practice.” Edward R. Hardy. The Diaconate Now. Richard T. Nolan, ed. 1968. August 9, 2005. <http://www.philosophy-religion.org/diaconate/chapter_1.htm>.
- New King James Version. CD-ROM. Nashville, Tennessee: Thomas Nelson, Inc., © 1982. OakTree Software, Inc. Version 1.4.
- Nolan, Richard T., ed. The Diaconate Now. Washington—Cleveland: Corpus Books, 1968, First Printing.
- Nolan, Richard T., ed. The Diaconate Now. [Washington—Cleveland: Corpus Books], 1968. August 9, 2005. <<http://www.philosophy-religion.org/diaconate/>>.
- Oak Tree Software Specialists. Altamonte Springs, FL 32701. <<http://www.accordancebible.com>>.
- Oosterley, W. O. E. The Jewish Background of the Christian Liturgy. Oxford: Clarendon Press, OUP, 1925.

- Paterson, Katherine. Gates of Excellence. 1988. Quoted by Peggy Noll at Trinity Episcopal School for Ministry's Women's Brunch May 20, 1989. She copied the quote and sent it to a mutual friend.
- Plater, Ormonde. Many Servants An Introduction to Deacons. Cambridge, Boston: Cowley Publications, 1991, Second Printing.
- Plater, Ormonde. Many Servants An Introduction to Deacons. Revised Edition. Cambridge, Boston: Cowley Publications, 2004, Second Printing.
- Prichard, Robert W. A History of the Episcopal Church. Harrisburg, PA: Morehouse Publishing, 1991.
- Richardson, Cyril C, ed. and trans. Early Christian Fathers. Collier Books. New York: Macmillan Publishing Company, 1970.
- Rickard, Ed. "The Reliability of the Gospels Lesson 1: Physical and Literary Evidence That the Gospels Are Authentic." Aug 15, 2005. <<http://www.themoorings.org/apologetics/Gospels/relia1.html>>
- Ross, Allen P. "Recalling the Hope of Glory: A Study of the Biblical Pattern of Worship." Unpublished manuscript. 2001.
- Russell, Anne. "Deacons in the Second Millennium: A Matter of Recycling?" Here and Now Conference. August 2000. June 14, 2005. <http://www.google.com/search?q=cache:Hc3vf1jNRLsJ:www.dn.anglican.org.nz/resources/ministry/diaconate/%22The+Diaconate%22&hl=en&lr=lang_en&ie=UTF-8%20target=nw>.
- Ruthven, Scott A. Hear My Voice. Unpublished DMin Dissertation at Trinity Episcopal School for Ministry. 2003.
- Schoedel, William R. Ignatius of Antioch A Commentary on the Letters of Ignatius of Antioch. Helmet Koester, ed. Philadelphia: Fortress Press, 1985.
- Spicq, Ceslas. Theological Lexicon of the New Testament. James D. Ernest, trans. and ed. CD-ROM. Peabody, MA: Hendrickson Publishers, Inc., 1994. Electronic text hypertexted and prepared by OakTree Software, Inc. Version 1.3.
- Staniforth, Maxwell, ed. and trans. Early Christian Writings: The Apostolic Fathers. Great Britain: Penguin Classics, 1968, reprint 1982.
- Stott, John R. W. Guard the Truth: The Message of 1 Timothy and Titus. Downers Grove, Illinois: Inter Varsity Press, 1996.
- Sykes, Stephen, Booty, John. The Study of Anglicanism. Revised Edition. Minneapolis, MN: SPCK/Fortress Press, 1990.
- Text Files Of The 1979 Book Of Common Prayer for the Apple Macintosh. Diskette. ASCII Test files of the 1979 Book of Common Prayer, pages. 35-1001. Tacoma, WA: Software Sharing Ministries, 1991.
- The American Heritage Dictionary, Deluxe Edition for the Macintosh. Diskette. American Heritage Electronic Dictionary ©1992. Houghton Mifflin Company. ©1993, 1990 WordStar International Inc.
- The Apostolic Fathers with an English Translation by Kirsopp Lake. in Two Volumes I. I Clement II Clement Ignatius Polycarp Didache Barnabas. Cambridge, Massachusetts: Harvard University Press, 1985.
- The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with The Psalter or Psalms of David According to the Use of The Episcopal Church. New York: Church Hymnal Corporation and The Seabury Press, 1979.
- The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of The Protestant Episcopal Church in the Untied States of America Together with The Psalter or Psalms of David. New York: Church Hymnal Corporation, 1928.
- The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. RTF Text prepared by Lynda M. Howell. Transported into PDF by Don C. Warrington. Downloaded June 25, 2005. <<http://www.vulcanhammer.org/anglican/bcp-1662.pdf>>.
- The Compact Edition of the Oxford English Dictionary. Complete Text Reproduced Micrographically. Volume I A-O. Volume II P-Z. New York: Oxford University Press, Twenty-fourth Printing, February 1985.
- The Canons of the General Convention 2000. January 26, 2002/May 29, 2005. <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc_2000>.

The Canons of the General Convention 2003. May 29, 2005. <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc>.

The Definitions of the Catholic Faith and Canons of Discipline of the First Four General Councils of the Universal Church: In Greek and English. Third Edition, Oxford and London: James Parker and Co., 1874.

The Holy Bible, English Standard Version. CD-ROM. Crossway Bibles (Good News Publishers), 2001. OakTree Software. Version 1.1.

“The Meaning and Function of the Diaconate.” Diocese of Northwest Texas. Lent 1998, Rev. May 2000; Last Updated: November 19, 2002. August 8, 2005. <<http://www.nwt.org/d-deacondef.htm>>.

“The Order of Deacons in Anglicanism.” Richard T. Nolan, ed. August 8, 2005. The Diaconate Now. Richard T. Nolan, ed. 1968. <http://www.philosophy-religion.org/diaconate/chapter_5.htm>.

“The Parish Deacon The Recovery of an Ancient Office.” Revised March 2004. Anglican Diocese of Niagara, Ontario, Canada. May 23, 2005. <<http://www.niagara.anglican.ca/beingAnglican/docs/The%20Parish%20Deacon-website.pdf>>.

The Study of Anglicanism. Stephen Sykes, John Booty, and Jonathan Knight, eds. Minneapolis: Fortress Press, 1998, 1999.

Theodoret, St., of Cyr. qtd. in Galatians, Ephesians, Philippians. Mark J. Edwards. ACCS: New Testament VIII. Downers Grove, Illinois: InterVarsity Press, 1999.

Thielman, Frank. The NIV Application Commentary: Philippians. Grand Rapids: Zondervan Publishing House, 1995.

“Title III Ministry” The Canons of the General Convention 2000. January 26, 2002. <http://www.churchpublishing.org/general_convention/pdf_constitution/cpi_cc_canontitle3.pdf>.

“Title III Ministry” The Canons of the General Convention 2003. May 29, 2005. <http://www.churchpublishing.org/general_convention/pdf_const_2003/Title_III_Ministry.pdf>.

“Title Page.” The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. Text adapted and converted into RTF and HTML by Lynda M. Howell. Downloaded HTML, copied, and pasted June 25, 2005. <<http://www.eskimo.com/~lhowell/bcp1662/intro/index.html>>.

Velott, La Rue H. The Order of Deacon Its Origin and History in the Early Church. [Bernalillo, NM: Southwest Marian Divine Mercy Center, 1996.] Printed, Downloaded HTML, copied, and pasted June 14, 2005. <<http://permanentdiaconate.org/dcnorder.htm>>. [1996].

Velott, La Rue H. The Order of Deacon Its Origin and History in the Early Church A. Study Text. Bernalillo, NM: Southwest Marian Divine Mercy Center, 1996. Copyright © by La Rue H. Velott.

From title page: A. Study Text. For use in Deacon Formation Programs for a specific mini-course on this history, as part of a broader course on the diaconate, for a continuing education weekend for deacons and their wives or a seminary seminar on the Diaconate. From copyright page. This study taken from a manuscript entitled THE DEACON-Yesterday, Today and Hopefully Tomorrow, by La Rue H. Velott Copyright © 1992.

[1] Sermon I heard at daily morning worship during General Convention, 1997.

[2] Also called Vocational or Distinctive or Permanent or Vocational Deacon. The best term to use in the DRG will be the COM’s decision together with the bishop.

[3] Appendix C has a list of many resources available free on the World Wide Web giving the URL or Universal Resource Locator (also called the Uniform Resource Locator).

[4] All English Scripture, unless otherwise noted, is the English Standard Version (ESV) Oaktree Software module, Version 1.1.

[5] CD-ROM Accordance module, version 2.2.

[6] See first paragraph in History Section.

[7] All Greek Scripture is the The Greek New Testament Fourth Revised Edition, Accordance module by Oaktree Software, Inc., Version 3.5, using Helena Font.

[8] A surprising corroborating source for the dating of St. Ignatius of Antioch’s letters as c. A.D. 105 is the “Jeopardy” television show.

Originally aired and © 2003, it was re-run August 20, 2005. The “Final Jeopardy Question” was, “What word describes 2.1 billion people on the earth today that was first used around A.D. 100 by St. Ignatius of Antioch?” No one got the answer right. It was “catholic” [Smyrnaeans 8:2]. (Two people guessed Christian; Acts 11:26, “The disciples were called Christians first in Antioch.” ASV). Quite a ‘trick’ question.

[9] Clement’s name appears on the Episcopal lists of Irenaeus and Hegesippus making him the third Bishop of Rome; however, this jumps ahead of the evidence as to the development of the order of bishop later than A.D. 96.

[10] 1Clem. 44.2 . . . they appointed the officials mentioned earlier and afterwards they gave the offices a permanent character; that is, if they should die, other approved men should succeed to their ministry. 44.3 Those, therefore, who were appointed by them or, later on, by other reputable men with the consent of the whole Church, and who have ministered to the flock of Christ blamelessly, humbly, peaceably, and unselfishly, and for a long time have been well-spoken of by all—these men we consider to be unjustly removed from their ministry. 44.4 For it will be no small sin for us, if we depose from the bishop’s office those who have offered the gifts blamelessly and in holiness. (Holmes).

[11] Using Accordance, the noun leitourgia and verb leitourgeo are used 17 times in 1 Clement.

[12] This is because of their common ownership by Jesus Christ, who bought and paid for them on the Cross as Paul said in 1 Cor 7:23. Ignatius to the Ephesians 2, Magnesians 2, Philadelphians 4, Smyrnaeans 12.

[13] “. . . The deacons should be blameless before his [God’s] righteousness, as servants of God and Christ and not of men . . .” Philippians 5:2. Barnett interprets this text from Polycarp (c. A.D. 115-120) as an exception to the above model showing that Polycarp did not have deacons serving bishops. (Barnett, p. 53).

[14] Hardy describes this relationship quoting (Cyprian, Letter 80 (81); Roman Breviary, first antiphon of Matins (August 10):

The services for St. Lawrence’s day are one of the oldest parts of the Roman liturgy; one of the antiphons puts in his mouth **words that express the proper relation of an ancient deacon to his bishop in life and death** – “Where do you go without your son, O Father? where, O holy priest, are you going without your minister [deacon]?”

[15] Hardy’s Note #11: “Acta Cypriani 5; for the proceedings at Cirta, see Optatus of Mileve, Against the Donatists, Appendix (Gesta apud Zenophilum).”

[16] Hardy’s note #29: “The Nature of the Ministry,” Monday Morning, Aug. 1964 (Philadelphia), ch. V, “Of Deacons,” pp. 24 ff.

[17] For further reading, see Hardy’s essay, Section IV <http://www.philosophy-religion.org/diaconate/chapter_1.htm>.

[18] The Canons of the General Convention 2000 are available Online <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc_2000>.

[19] The Canons of the General Convention 2003 are available Online <http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc>.

[20] “Title III Ministry” 2003 is available Online <http://www.churchpublishing.org/general_convention/pdf_const_2003/Title_III_Ministry.pdf>.

[21] See Appendix B for the complete poem.

[22] *The History of the Diaconate*, Jill Pinnock, in The Deacon’s Ministry, ed. Christine Hall

[23] Lesser Feasts & Fasts (1994), p. 320

[24] Butler’s Lives of the Saints, Vol. IV, p. 23

[25] David Knowles in *Butler’s* (ibid), p. 31

[26] Butler’s Lives of the Saints, Vol. II