

**“TO SERVE NOT TO BE SERVED”  
DIACONAL MINISTRY IN THE CANADIAN ANGLICAN AND LUTHERAN CHURCH**

**A Preliminary Report on behalf of the Joint Commission  
to the Bishops of the Anglican Church of Canada and  
the Evangelical Lutheran Church in Canada**

prepared by  
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October 2006

**PART I) INTRODUCTION**

In 2003 the Joint Commission undertook a process intended to facilitate the commitment made in the Waterloo Declaration to work towards a common understanding of diaconal ministry between our two churches. The dioceses and synods of our churches were asked to send the names and addresses of deacons and diaconal ministers within those jurisdictions so that a brief questionnaire could be sent to them. The results of this survey forms Part III of this Preliminary Report.

In addition to the survey of deacons and diaconal ministers it was thought helpful to provide a brief comparison of the liturgical rites used in our churches for the consecration of diaconal ministers and the ordination of deacons. This comparison forms Part II of this Preliminary Report.

**A) Ministry in three dimensions and modalities: A brief theological reflection**

From time to time in my capacity as Coordinator of Diaconal Formation in the Diocese of New Westminster I am asked to give a presentation on the history and theology of the diaconate to members of parish councils, support teams and other interested members of the congregation. As part of that presentation I offer the following reflections concerning ministry. These reflections are based upon my own thoughts and arise from having taught a course entitled 'Mission, Church and Ministry' at Vancouver School of Theology to a multi-denominational student community.

These thoughts are also motivated by the warm associations that most Anglican bishops and presbyters have regarding their period of serving as deacons in the church. These associations can contribute to a motivation to preserve the cumulative tradition of ordination rather than explore patterns that enhance a collegial and collaborative understanding of ministry.

Christians have frequently been divided by their understandings of how the ministry of the church should be structured. These divisions are sometimes made more difficult by our struggles to understand the relationship between the ministry that is shared by all the baptized and the specific ministry of the ordained. One way to overcome some of those obstacles may be, I suggest, to understand ministry in the light of our understanding of mission and church.

In his 1967 book *Worship and Mission* J. G. Davies examines the biblical witness and comes to the flowing conclusion regarding mission.

From our brief survey of the New Testament understanding of the basis of mission, it is evident that the Church is not to be regarded as the author of mission. . . . Hence the Church is involved in mission, although mission remains the mission of

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God --- it is never the Church's own mission. This anchoring of missionary work in the divine action is further made plain in II Cor. 5.20: 'We are ambassadors therefore on behalf of Christ, as though God were intreating by us.' This simple phrase 'as though' indicates that the mission is God's; it is not the Church's possession. This can be made even clearer by posing two questions: Does the Church *perform* a mission? or, Does the Church *participate* in mission? In view of all that has been said so far, we are bound to answer the first question in the negative, while returning a positive reply to the second.<sup>1</sup>

If, then, the church participates in mission, then it is incumbent upon us to ask ourselves the question: What is God's mission? Kathleen Henderson Staudt, an American lay theologian, suggests that each one of us should begin by asking this question of ourselves: First, and of central concern, what seems to me to be the most urgent work God is trying to do in the world, and what is my part in this work?<sup>2</sup> This reflection leads us to ask a related question: What kind of church does God need to participate in this mission? Finally, one might ask the question: What shape should the ministry of the church take in order to facilitate our participation in God's mission?

Let me suggest that we require a three-dimensional ministry in order to participate more fully in God's mission. This three-dimensional ministry is one of *episkopía*, *koinónia* and *diakonia*.

- *Episkopía* is "a ministry of pastoral oversight . . . , exercised in personal, collegial and communal ways" and ". . . is necessary to witness to and safeguard the unity and apostolicity of the Church".<sup>3</sup>
- *Koinónia* is a ministry of ". . . building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ".<sup>4</sup>
- *Diakonia* is a ministry of service, outreach, humility and concern for human needs that finds its source in Jesus ". . . the agent and image of the one who sent him, acting and forgiving with his Father's own power, mediating the Father's will to the world".<sup>5</sup>

Each of these dimensions is exercised in three modes: communal, collegial and personal.

The ordained ministry should be exercised in a personal, collegial and communal way. It should be *personal* because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness. It should also be *collegial*, for there is need for a college of ordained ministers sharing in the common task of representing the concerns of the community. Finally, the intimate relationship between the ordained ministry and the community should find expression in a *communal* dimension where the exercise of the ordained ministry is rooted in the life of the community and requires the community

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<sup>1</sup> J. G. Davies, *Worship and Mission* (New York, NY: Association Press, 1967), 32.

<sup>2</sup> Taken from Kathleen Henderson Staudt, "'Annunciation in Most Lives': Vocational Discernment and the Work of the Church," *Sewanee Theological Review* 43 (Easter 2000): 130-143.

<sup>3</sup> *The Niagara Report: Report of the Anglican-Lutheran Consultation on Episcopate 1987* (London, UK: Church House Publishing, 1987), paragraph 69.

<sup>4</sup> Ephesians 4.12b-13.

<sup>5</sup> *The Hanover Report: The Diaconate as Ecumenical Opportunity* (London, UK: Anglican Communion Publications, 1996), paragraph 10.

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effective participation in the discovery of God's will and the guidance of the Spirit.<sup>6</sup>

Although the *Baptism, Eucharist and Ministry* document speaks only of ordained ministry, it should be stated that lay persons also find themselves exercising one or more dimensions of the church's ministry in personal, collegial and communal ways.

Our discussions regarding diaconal ministry might be best served by our focusing on two questions.

- What seems to you to be the most urgent work God is trying to do in the world?
- What role might a common understanding of diaconal ministry play in this urgent work?

### **B) A Historical Introduction to Diaconal Ministry**

In recent years there has been a surge of interest in the history of diaconal ministry in the church.<sup>7</sup> At this juncture it is only possible to give a brief survey of the expressions of diaconal ministry in our two churches.

#### 1) *The Reformation*

By the time of the Reformation, the ministry of deacons, with a few notable exceptions, had become primary liturgical and a stepping-stone in the ecclesiastical *cursus honorum*. Both the Anglican and Lutheran traditions were critical of the place of the diaconate in the medieval traditions, but our two traditions undertook different approaches to reform. In the Anglican tradition, the diaconate was retained as an ecclesiastical office preparatory to ordination to the presbyterate, although there are examples in Anglican history of persons choosing the diaconate as a distinct vocation, e.g., Nicholas Farrar. In the Lutheran tradition, the diaconate was not retained as an ordained ministry nor as an office preparatory to ordination to the pastorate.

#### 2) *Missionary or indigenous deacons*

Beginning in the mid-nineteenth centuries Anglicans began the practice of ordaining missionary or indigenous deacons to care for religious communities as the church expanded into various frontiers. Often these men were ordained to the diaconate for reasons which we would now consider unfortunate, e.g., that indigenous men were not appropriate candidates for the presbyterate.

These missionary or indigenous deacons of the nineteenth and early twentieth century functioned more as priest than as deacons. Often solitary, exercising their ministries without oversight and rarely in contact with their bishop, these men kept the Christian faith alive among their people. They presided over a community and built it up by preaching, teaching, and caring. These deacons administered the sacraments in every way except for the one essential to leading

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<sup>6</sup> *Baptism, Eucharist and Ministry*, Faith and Order Paper, no. 111 (Geneva, Switzerland: World Council of Churches, 1982), *Ministry* paragraph 26.

<sup>7</sup> See James Monroe Barnett, *The Diaconate: A Full and Equal Order*, rev. ed. (Valley Forge, PA: Trinity Press International, 1995); John N. Collins, *Deacons and the Church: Making Connections between Old and New* (Harrisburg, PA: Morehouse Publishing, 2002); John N. Collins, *Diakonia: Reinterpreting the Ancient Sources* (New York, NY: Oxford University Press, 1990) and Ormonde Plater, *Many Servants: An Introduction to Deacons*, rev. ed. (Cambridge, MA: Cowley Publications, 2004).

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a community in the complete Christian life: they were not permitted to preside at the eucharist.<sup>8</sup>

### 3) *Deaconesses*

In 1831 Thomas Fliedner established a training institute at Kaiserswerth for deaconesses who were 'consecrated' by their pastors. In 1849 Fliedner brought four deaconesses to the United States who become the founders of a deaconess movement that continues to the present day among North American Lutherans. Fliedner's influence was not limited to the Lutheran tradition. Florence Nightingale spent a year at Kaiserswerth in 1851 and Archibald Tait (Bishop of London from 1856, later Archbishop of Canterbury in 1868) visited in 1855. In 1861 a group of Anglican women dedicated themselves as 'servants of the church' in order to 'minister to the necessities of the church'. A year later, on 18 July 1862, Bishop Tait 'admitted' Elizabeth Ferard to the office of deaconess.

In both churches the deaconess movement spread beyond its origins in Germany and England into the other parts of the Anglican and Lutheran communions. Although the deaconess movement continues as a distinct ministry within the Lutheran tradition to this day, the movement among Anglicans became incorporated into a renewed diaconate for men and women.

#### *Resolution 32 of the Lambeth Conference of 1968*

The Conference recommends:

(a) That the diaconate, combining service of others with liturgical functions, be open to (i) men and women remaining in secular occupations, (ii) full-time church workers, (iii) those selected for the priesthood; (b) That Ordinals should, where necessary, be revised (i) to take account of the new role envisaged for the diaconate; (ii) by the removal of reference to the diaconate as an "inferior office"; (iii) by emphasis upon the continuing element of *diakonia* in the ministry of bishops and priests; (c) That those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate; (d) That appropriate canonical legislation be enacted by provinces and regional Churches to provide for those already ordained deaconesses.

#### *Resolution 20 of the Lambeth Conference of 1978*

The Conference recommends, in accordance with resolution 32 (c) of the Lambeth Conference of 1968, those member Churches which do not at present ordain women as deacons now to consider making the necessary legal and liturgical changes to enable them to do so, instead of admitting them to a separate order of deaconesses.

This final resolution describes the present situation in the Anglican Church of Canada, although there is, at the time of this writing, one retired deaconess who has chosen not to accept inclusion in the diaconate.

### 4) *Perpetual deacons*

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<sup>8</sup> Plater 2004, 35.

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In 1878 the Anglican Church in the West Indies proposed the creation of a diaconate that, in some ways, was distinct from that of missionary or indigenous deacons described above. Its bishops posed the following question to their Lambeth colleagues

1. The desirableness, or otherwise, or recognising a Diaconate which, in certain cases, shall be practically permanent, instead of regarding the Diaconate as the invariable step to the Presbyterate.
2. The desirableness, or otherwise, of permitting Deacons to engage in such secular callings as are not inconsistent with the due and edifying discharge of sacred functions.
3. What modifications, if any, should be allowed as regards the intellectual qualifications and tests to be required of, and imposed on, such laymen as desire to become Deacons without relinquishing their secular vocation.<sup>9</sup>

The Conference refrained from commenting, considering this a matter for diocesan and/or provincial synods to determine.

By the twentieth century, however, the movement towards 'perpetual' deacons spread throughout the Communion. Men who were, for one reason or another, not able to give up their 'secular' occupation or who could not meet the educational requirements for the presbyterate were ordained deacons and served to support the presbyters under whose authority they exercised their diaconal ministry. Often this ministry was primarily liturgical, i.e., reading the Gospel, administering the chalice and visiting the sick. While there is no doubt that many of these men exercised significant and influential ministries, it must be said that some were probably called to presbyteral ministry.

### 5) *Contemporary deacons and diaconal ministers*

An increase in the ordination of indigenous people to the presbyterate, the reconsideration of the role of women and the renewal of the ministry of all the baptized, whether liturgically or pastorally, contributed to a re-evaluation of the various styles of diaconal ministry being exercised among Anglicans. The re-establishment of a distinctive diaconate by Paul VI in 1967 certainly contributed to Anglican and Lutheran efforts to develop an expression of diaconal ministry that could not be totally subsumed under any of the three models described above. In the 1980's and 1990's Anglicans and Lutherans in North America produced reports on the renewal of diaconal ministry as well as reflections on the relationship of ordained/consecrated diaconal ministers to the presbyterate and, in the case of Anglicans, the episcopate.<sup>10</sup>

### 6) *A note on terminology*

Current conversations regarding diaconal ministry often centre on the question of whether the diaconate is an ordained ministry. Within the Lutheran tradition the term used is the

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<sup>9</sup> Randall Davidson, *The Six Lambeth Conferences 1867-1920* (London, UK: SPCK, 1920), 96, n. 1.

<sup>10</sup> See *The Church, The Diaconate, The Future: The Report of the Diaconate submitted by The Council for the Development of Ministry to the House of Bishops, The General Convention, September 1979* (Denver, CO: n.p., 1979); Anne Keffer, "A Lutheran Understanding of Diaconal Ministry," in *A Companion to The Waterloo Declaration: Commentary and Essays on Lutheran-Anglican Relations in Canada*, ed. Richard Leggett (Toronto, ON: Anglican Book Centre, 1999), 81-95; Maylanne Maybee, "The State of the Diaconate in the Anglican Church of Canada," in *A Companion to The Waterloo Declaration: Commentary and Essays on Lutheran-Anglican Relations in Canada* (Toronto, ON: Anglican Book Centre, 1999), 96-109; *A Plan to Restore the Diaconate in the Anglican Church of Canada* (Toronto, ON: Anglican Church of Canada, 1989) and *Together in Ministry: Final Report and Actions on The Study of Ministry 1988-1993* (Chicago, IL: Evangelical Lutheran Church in America, 1993).

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'consecration' of diaconal ministers. This term is used in order to distinguish between the ordination of ministers of Word and sacrament and the setting apart of others for specialized ministries.

Anglicans consider the diaconate to be an ordained office within the ordained ministry of Word and sacrament. Although the diaconate, presbyterate and episcopate are different offices with defined sacramental and liturgical responsibilities, together the three offices can be understood as constituting the ordained *ministry rather than ministries* of the Anglican Church of Canada.

Anglicans have had their own history of wrestling with terminology. The second Anglican ordinal (1552) spoke of the 'making' of deacons, the 'ordaining' of presbyters and the 'consecration' of bishops. A closer examination of the structure and content of the Anglican ordinal from 1552 to 1662 suggests that Cranmer and the first generation of Anglican reformers considered the diaconate to be an ecclesial office of apostolic origin, the presbyterate to be the primary recipient of the gift of the Holy Spirit for office and the episcopate as a specialized form of the presbyterate. Puritan and Roman Catholic criticisms of the Anglican ordinal as it appeared during this period caused the revisers in 1662 to institute changes to the structure and content of the ordinal to accentuate the three-fold character of the Anglican ministry.

In Canada and the United States recent reforms of the ordinal have led to the use of 'ordination' to describe the entire rite and 'consecration' to describe those elements of the rite specifically directed to the setting apart of the candidate for the office to which he or she is called.

### **PART II) A COMPARISON OF ANGLICAN AND LUTHERAN RITES FOR DEACONS AND DIACONAL MINISTERS**

In preparing the following comparison two liturgical rites were used: "Celebrating the Consecration of Diaconal Ministers and Installation of Diaconal Ministers" (prepared in 2000) and "The Ordination of a Deacon" (*The Book of Alternative Services* 1985). Although the ordination rite of the 1962 Prayer Book is in use in Canada, the alternative ordinal is used more widely and represents significant reflection on the diaconate within the Anglican Communion since 1962.

#### **A) Structure**

The structures of the two rites are remarkably similar in their placement of the liturgical elements proper to ordination after the proclamation of the Word and before the holy communion. An element unique to the Lutheran rite is the "Remembrance of Baptism" that takes place at the font prior to the presentation of the candidate. Another difference is that, in the Lutheran rite, the bishop's address to the candidate takes place as part of the presentation, while in the Anglican rite it forms part of the examination.

See Appendix 1 for further detail on the structure of the rites.

#### **B) Propers**

Both rites express a preference for the ordination of a deacon or the consecration of a diaconal minister to take place on a Sunday or other feast/festival. In both cases this means that the proper of the Sunday or feast/festival will be used rather than propers specific to the ordination/consecration. In the Anglican rite a collect common to the ordination of bishops, presbyters or deacons can be used in the event that the collect of the day is thought inappropriate. In the Lutheran rite a prayer of the day for diaconal ministry may be said after the prayer of the day proper to the Sunday or festival.

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As mentioned above both churches prefer that the ordination/consecration of deacons/diaconal ministers occur on a Sunday or a feast/festival. While the Anglican rite does not make any specific recommendations regarding appropriate feasts for diaconal ordinations, the Lutheran rite does suggest that the following days are appropriate for the consecration of diaconal ministers:

- *2 January* Wilhelm Loehe
- *27 January* Lydia, Dorcas and Phoebe
- *25 February* Elizabeth Fedde, deaconess
- *29 April* Catherine of Siena, teacher
- *28 July* Bach, Schuetz and Handel, musicians
- *29 July* Mary, Martha and Lazarus
- *10 August* Laurence, deacon and martyr
- *13 August* Florence Nightingale and Clara Maas, renewers of society
- *14 September* Holy Cross Day
- *4 October* Theodore Fliedner, renewer of society and Francis of Assisi
- *17 November* Elizabeth of Thuringia, princess of Hungary
- *26 December* Stephen, deacon and martyr

Both rites provide readings and psalms for the consecration/ordination but for different reasons. The Lutheran rite provides readings "(when) a special service is arranged outside of a congregation's chief service", while the Anglican rite provides readings to be used "(if) the propers are inappropriate".

While there are differences between the two lists, these differences do not suggest a significant discrepancy in the scriptural themes that the two churches associate with diaconal ministry.

See Appendix 2 for further detail on the propers.

### **C) Presentation of the candidate(s)**

Both rites provide some guidance as to who should serve as presenters. In the Lutheran rite the following statement is made:

It is appropriate to choose presenters from among those who exercise leadership in the training or candidacy process of this Church. When the candidate is a member of a diaconal community or association it is appropriate that the head of the community or association present the candidate.

In the Anglican rite the presenters must include a presbyter and a lay person, but other presenters may be included, although there is no guidance given as to who might be appropriate.

At least two features of the presentation will require continuing discussion between Anglicans and Lutherans. The first of these occurs in the Lutheran rite when the presenter describes the candidate as being called "as a lay diaconal minister". Anglicans consider the diaconate to be an ordained office and will wish to understand how Lutherans distinguish between consecration to a lay ministry and ordination. Lutherans may wish to discuss with Anglicans the significance of the opportunity to voice impediments or crimes.

In the main, however, the two rites are similar in content and structure.

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See Appendix 3 for further detail on the presentation of the candidate(s).

### **D) Examination of the candidate(s)**

In the examination of the candidate for consecration or ordination the church through the bishop sets forth the parameters within which the candidate is expected to exercise her or his ministry. Two structural differences mark the Anglican and Lutheran rites. In the Lutheran rite the bishop's address to the candidate occurs during the presentation rather than the examination. In the Anglican rite the candidate's promise to conform to the church's standards and teachings occurs within the presentation rather than the examination.

Both rites expect the candidate to exercise ministry in a fashion which embodies the servant ministry of Jesus Christ as well as empowers the whole people of God to engage in *diakonia*. Such ministry is only possible when the candidate engages in the reading and study of the scriptures and in a life of prayer. Once again this element of the consecration/ordination rite reveals a degree of convergence between our two churches.

See Appendix 4 for further detail on the examination of the candidate(s).

### **E) Consecration of the ordinand**

Both rites use the same structure of a litany, a hymn invoking the Holy Spirit, a period of silent prayer and a presidential prayer of consecration with the laying on of hands.

Although there are some differences between the two consecration prayers, both use the tripartite form prevalent in ordination rites influenced by the liturgical and ecumenical movements. The Lutheran prayer is similar to the ordination prayers in use in the Church of the Province of New Zealand which employ the language of empowerment in the petition accompanying the laying on of hands and involve the whole congregation in the recitation of the concluding portion of the consecration prayer. Of particular interest in the feminine imagery for God used in the bishop's commendation prayer.

Following the consecration both the Anglican and the Lutheran rites provide for the presentation of symbols pertinent to the ministry that has been conferred. In the case of the Anglican ordination rite, a newly-ordained deacon is vested according to the order of deacons and presented with a Bible. Newly-consecrated Lutheran diaconal ministers may be presented with the emblem of their diaconal community or association as well as other symbols of ministry including the medallion of the diaconal ministry of the Evangelical Lutheran Church in Canada, a diaconal stole and/or a basin and towel. After the symbols have been given, the bishop invites the congregation to receive the ministry of the newly-consecrated.

**Bishop:** Dear people of God, together we have commended \_\_\_\_\_ to God and prayed for blessing and power for *her/his/their* ministry. Receive *this/these* servant(s) with love, support *her/him/them* in prayer and stand with *her/him/them* in the ministry of reconciliation through the cross of Christ.

The Anglican rite does not provide a text, but the rubric directs the bishop to present the new deacon(s) to the congregation. Both rites then continue with the exchange of the peace.

See Appendix 5 for further detail on the consecration of the candidate(s).

**F) Communion**

Both rites provide rubrics indicating how the newly consecrated diaconal ministers and the newly ordained deacons are to participate in the communion rite. For Lutheran diaconal ministers their liturgical role is that of the assisting minister among whose liturgical duties are receiving the gifts of bread, wine and money; leading the offertory prayer; preparing the vessels for the celebration of holy communion; distributing communion; clearing the altar and caring for the vessels following the distribution; leading the post-communion prayer and the dismissal at the end of the service. Anglican deacons fulfill similar roles including preparing the elements, administering communion and sending the gathered community forth into mission.

As mentioned above, both rites state a preference for using the propers of the day. But, in the event that the propers seem inappropriate, the Anglican rite prescribes the prayer over the gifts for Ember Days or for a pastor and the proper preface for ordinations. The Lutheran rite provides a proper offertory prayer and a post-communion prayer. The proper preface for Epiphany is to be used.

See Appendix 6 for further detail on the communion.

**G) Concluding comments regarding the ordination rites**

This comparison of the rites for the consecration of diaconal ministers and the ordination of deacons indicates several points of convergence between our two churches.

- Both traditions set the rite in the context of the eucharist and use a similar structure.
- Both traditions prefer that the rite use the propers of the day.
- Both traditions have readings and prayers that describe diaconal ministry as one of advocacy, service and pastoral care.
- Both traditions require the presidency of a bishop.

There are differences which merit further conversation.

- The Lutheran rite sets the consecration within the context of baptismal ministry by including a remembrance of baptism. Anglicans may consider how this context may be made more clear in the Anglican ordination rite.
- The Lutheran rite speaks of diaconal ministry as a "lay" ministry. Anglicans understand the diaconate as an ordained ministry. One entry point for this conversation would be to examine our understandings of the terms "consecration" and "ordination".

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### **PART III) A SURVEY OF DIACONAL MINISTERS AND DEACONS IN CANADA**

In November 2004 a letter was sent to those deacons (111) and diaconal ministers (17) whose names and addresses were provided by their judicatories. Three questions were asked of the deacons and diaconal ministers:

- How did you discern your vocation to this ministry?
- What was your formal preparation for this ministry?
- How do you describe your present ministry?
- Are there any additional comments regarding diaconal ministry that you would like to share with the Joint Commission?

Of the 128 letters sent, 34 responses were received (27 Anglicans, 7 Lutherans).

#### **A) How did you discern your vocation to this ministry?**

It seems best to allow the deacons and diaconal ministers to tell their own stories. What follows is a condensed and edited version of the responses received.

- I had a sense of call throughout all my adult years. I did not know what this was until I entered into the EFM program and met a couple of (diaconal) postulants. I began to have a sense that this was where God was calling me to be. I spent some time in discussion with my parish priest. We then developed a parish prayer and support group. (Angl)
- Through prayer, personal and that of others, in consultation with the parish priest and the bishop of the diocese. Through attending the consultation conference for the ecclesiastical province. (Angl)
- The discernment to pursue ordination came at the suggestion of my bishop. We then had several conversations over many months. (Angl)
- At the age of fourteen, I had a strong desire to serve God in a greater capacity but in 1962 it was impossible for a woman to consider ordination and I just knew that I was not cut out for a convent. I went into nurses training and found as my speciality palliative care nursing. In 1993 I had the opportunity to take a unit of CPE. That experience resulted in my desire to become a deacon in the church. (Angl)
- When I attend ACPO I was asked the question "Why not become a Deacon instead of a Priest?" I subsequently took the course of the diaconate. (Angl)
- In youth group our pastor showed us a filmstrip and there were a few frames showing women in preparation to be deaconesses and the pictures stuck in my mind. After a few years [at work one day] I blurted out that I was going to be a deaconess. A few months later I was on my way to the deaconess program. (Luth)
- I felt sure that God was calling me to [the diaconate] rather than the priesthood. (Angl)
- I had this idea that perhaps in my retirement I could become a deacon. (Angl)
- When our children reached their teens I began to explore how I could serve more effectively. You might say I fell into becoming a diaconal minister and serving in a pastoral position in the parish because of the need of the church and my interests, training and abilities converged. (Luth)
- It began with being strongly drawn to consecrated religious life from elementary school age. I did consider ordained pastoral ministry but diaconal ministry was a far better fit with my world view and theological views. (Luth)
- A self discernment process during completion of my MTS thesis. The second part was done by the bishop with the third part undertaken by consultation with the examining chaplains. (Angl)

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- I was very interested in working in a church in a ministry capacity. While attending bible school a teacher brought diaconal ministry to my attention. The concept of word and service fit well with my understanding of ministry and who I sought to be. (Luth)
- Several people commented that I should consider ordained ministry. I began making serious enquiries regarding the diaconate. Our priest invited me to participate in the washing of feet. As I knelt before members of our congregation, I knew without a shadow of doubt that I was called to lifelong servant ministry. (Angl)
- I had experienced stirrings about vocation several times in my life. I did not feel called to traditional congregational ministry. I took part in a symposium on the restoration of the diaconate and saw the ministry to which I was called. Another part of my discernment was the supportive and testing engagement of my friends and colleagues. (Angl)
- When I retired from nursing, I undertook lay pastoral visiting. The rector and bishop decided that I was functioning as a deacon and that I should be ordained. (Luth)
- My sense of call to ordained ministry grew over some years. The feeling of fit and vocation grew, so I articulated my call to the bishop. I was sent for further theological education. (Angl)
- Worshipping in an Orthodox community where the liturgical role of the deacon was distinct, visible and consistent. Exposure to theological reflection on the diaconate and to living examples of the diaconate through participation in various conferences. Attraction to outreach, social justice and service rather than parish/pastoral ministry. Suspicion of clerical privilege. Being discouraged from the religious life. (Angl)
- I read about (the diaconate) in the diocesan newspaper. I came to see that ordination would enhance my role in my work setting. My vocation to diaconal ministry was affirmed by the local church community. (Angl)
- The reality is that it evolved in my early teens. What the particular ministry was I wasn't sure at the time. I served a number of years as a full-time lay worker. I was a rarity at the time. It was only recently that new opportunities emerged for people like me. (Angl)
- The process began many years ago in my parish. The rector and I spent many hours discussing my strengths and weaknesses. (Angl)
- My husband asked why I had never considered training for some sort of ministry. It was then that the Lord spoke to my heart, "What has taken you so long to hear my call?" (Luth)
- Private reflection, prayer and study; family support; parish-based discernment; diocesan discernment; formal internship. (Angl)
- My discernment process began with encouragement to think about ordination to the diaconate by my parish priest. I was blessed by the support of the parish. (Angl)
- My discernment to vocation to the ministry was over a period of twelve years. The bishop telephoned one day and asked if I would like to be ordained to the diaconate. (Angl)
- I suspect that I was being called to diaconal ministry for some time before I responded. (Angl)
- Through an interest in teaching Sunday school; through the urging of the clergy; through the strong feeling that the inner voice was God's; through the confirmation of my calling at the Advisory Committee on Postulants for Ordination (ACPO); the opening of many doors. (Angl)
- I felt the call to do more, to serve in a more defined way. My bishop, rector and parish supported my vocation to the diaconate. (Angl)
- My own journey was one of questioning, and exploring the issue of the diaconate or presbyterate. My parish discernment group helped lead me to see it was the diaconate. (Angl)
- My vocation was pointed out to me by my parish priest. (Angl)
- Part way through a parish course a light bulb seemed to go on in my head. (Angl)

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- As a child I knew several deaconesses and always thought that this was a ministry that appealed to me. When I completed my education I was able to carry through on that sense of call. (Luth)
- Since much of my ministry was around adult education, social justice and family life, people asked me when I thought I would be ordained. I have never been sure whether I discerned a call to ordained ministry or other discerned it or God led to me to this point. (Angl)
- Being a deacon just seemed to fit with what I was doing. (Angl)
- During my sabbatical year interesting, unexpected encounters with people connected to the diaconate was a confirmation for me. (Angl)

It is clear from the stories told that most respondents experienced a call to a ministry other than traditional congregational ministry. Often the respondents indicated that they did not know to what ministry they were called until they encountered diaconal ministry, either at the suggestion of others, through theological education or participation in church programmes that brought the diaconate to their attention. In all cases the personal call was validated by the community of faith.

### B) What was your formal preparation for this ministry?

There are a variety of formation paths leading to consecration as a diaconal minister or ordination to the diaconate. The list below describes the **primary** mode of formation indicated by the respondents. In several cases this primary mode of formation was augmented by diaconal study programmes developed by dioceses and deaconess communities.

- |  |    |
|--|----|
| • Diocesan programme in conjunction with a training centre | 3  |
| • Education for Ministry                                   | 2  |
| • Education for Ministry with additional diocesan courses  | 3  |
| • Informal study/reading courses                           | 3  |
| • Some seminary/theological school courses                 | 7  |
| • Seminary/theological college degree or diploma           | 16 |

While it was to be expected that Lutheran diaconal ministers would report studies undertaken at a Lutheran bible or theological college, it was interesting to note the number of Anglican deacons who completed some or all of their training through one of the church's colleges, whether by correspondence, intensives or residential degrees and diplomas. Formal clinical pastoral education did not figure prominently as a dimension of diaconal studies. Many of the respondents indicated that they undertook continuing or specialized education in their areas of diaconal ministry.

Common areas of study were Hebrew Bible, New Testament, introduction to Christian theology, church history, introduction to Christian worship, introduction to homiletics and ethics. Formal clinical pastoral education did not figure prominently as a dimension of diaconal studies. Many of the respondents indicated that they undertook continuing or specialized education in their areas of diaconal ministry. Others noted that they had undertaken an supervised internship of one form or another prior to consecration or ordination.

### C) How do you describe your present ministry?

All of the respondents indicated that they were involved in the worship life of their congregations and exercised liturgical roles appropriate to their ministry in the two churches includ-

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ing, in some cases, preaching. In addition to these liturgical roles, the deacons and diaconal ministers described the other roles they exercised in parish and community.

- Advocacy for the disabled and chronically ill
- Baptismal preparation
- Conflict resolution and restorative justice
- Congregational pastoral associate
- Coordinator of congregational pastoral care
- Educational ministry, i.e., Alpha, Bible studies, Education for Ministry
- Francophone ministry
- Hospice ministry
- Hospital chaplaincy
- Interim ministry
- Ministry to the addicted
- Ministry to the business community
- Ministry to the deaf
- Ministry to the elderly
- Ministry to the hungry, i.e. food bank, meals on wheels, community meals
- Ministry to orphans
- Ministry to the sick
- Music ministry
- National staff member for eco-justice
- Nursing home ministry
- Peer counselling
- Presiding at funerals and memorials
- Prison ministry
- Scouts Canada
- Spiritual formation, i.e., retreats
- Training of community nurses
- Training of Stephen Ministers
- Young adult work

### **D) Are there any additional comments regarding diaconal ministry that you would like to share with the Joint Commission?**

- It is helpful to those in diaconal ministry in a parish setting to have a contract or a written covenant.
- It is helpful to those in non-stipendiary diaconal ministry when congregations provide some support for the costs of conferences, courses, retreats, books and travel.
- There is still a great educational gap in the church: many people have no knowledge or experience of the diaconate as a distinct ministry.
- Anglicans should explore direct ordination to order rather than sequential ordination.
- There are difficulties when deacons transfer from one diocese to another.
- There need to be guidelines and/or training for those on discernment or examining committees.
- Some presbyters still fear deacons and assume that deacons will, in some fashion, take over ministry.
- Diaconate and presbyterate are complementary and equally necessary for the church. The church needs to encourage people to explore diaconal ministry as well as presbyteral ministry.
- There is a need for a more standardized educational process for deacons in the Anglican Church of Canada.

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- There is still a great deal of misunderstanding, suspicion and under-utilization of deacons by laity, parish clergy and bishops.
- Communication within the diaconal community continues to be a problem. We don't know each other and, therefore, cannot support one another in developing a more coherent voice within the church.
- There is a need for competency in the scriptures, Christian theology, ethics, Christian worship and church history whether that competency is achieved through a seminary-level education or not.
- Clinical Pastoral Education should be part of the training of deacons.
- There need to be more employment opportunities for diaconal ministers.
- Diaconal ministry is a highly rewarding position in the church but not for the faint-hearted.
- In some smaller communities deacons provide stability and are a symbol of on-going ministry within such communities.
- Deacons have sometimes been described as the bridge between the secular and sacred worlds, but there is only one world. Deacons may be icons representing a life lived fully expressing that one world.
- Bishops need to make a greater commitment to meeting with their deacons at least once a year.
- Deacons and diaconal ministers need to be included in clergy retreats, quiet days and study days.

### **Concluding comments regarding the survey**

This report brings to an end the first stage of what has been envisioned as a three-stage process. In the first stage the goal was to bring together what our two churches say about diaconal ministry liturgically and experientially. The second stage envisioned bringing together deacons and diaconal ministers from our two churches in a process that might lead to common affirmations and recommendations to our two churches. Another dimension of this stage would be the preparation of a collection of essays on the diaconate in our two churches. The final stage would be the preparation of recommendations and, if necessary, resolutions to our two churches for action by our national bodies.

At this juncture no formal conversations have been held regarding any consultation bringing deacons and diaconal ministers together. Some preliminary conversations have been held with members of the Association of Anglican Deacons in Canada, but these have been conceptual rather than logistical. The Commission will need to determine whether it is desirable to pursue this initiative with AADC and with the appropriate Lutheran diaconal communities. One step that Anglican and Lutheran bishops could take is to arrange direct consultations, either separately or corporately, with those deacons and diaconal ministers responsible for the selection and training of diaconal ministers in our two churches. This step could be initiated provincially with an eye to a national consultation at some point in the near future.

On the one hand, Anglicans will need to discuss the possibility of direct ordination to office. The present practice of ordaining presbyters to the transitional diaconate is of some antiquity, but there is ample evidence within the tradition of direct ordination to the diaconate or to the presbyterate or to the episcopate. On the other hand, Lutherans will need to discuss whether it is possible to consider the consecration of deacons to be ordination to a ministry of *diakonia*.

For Anglicans the next triennium will be one in which there will be significant work undertaken on questions relating to formation for ordained ministry. The Council of General Synod has directed the Faith, Worship and Ministry Committee to undertake a gathering, now likely to oc-

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cur in the 2007-2010 triennium, that brings together a vast array of persons and topics associated with how we prepare people for ministry within the Anglican Church of Canada. Certainly one topic will be the diaconate, especially given some of the different models of diaconal formation present in among Anglicans in Canada today.

In 2007 the two churches will consider the membership of the next Joint Commission. Might I suggest that the next Joint Commission consist of a bishop from each church, a presbyter/pastor from each church, a deacon/diaconal minister from each church, a lay person from each church and a representative theologian from each church? Such a Commission might be in a better position to assist us in meeting our commitment to develop a common understanding of diaconal ministry.

In the original survey no aboriginal deacons responded. Any future understanding of the development of diaconal ministry in the church will require a focused inquiry into the experience of this significant group of deacons in the Anglican Church of Canada.

No formal proposal has been made regarding a collection of essays on diaconal ministry in the Canadian Anglican and Lutheran churches. The Commission's predecessor body, the Joint Working Group, did commission a collection of essays on Anglican-Lutheran relations which was published in time for our vote in 2001. This collection was published by Anglican Book Centre. The Commission could request that a proposal be prepared. It is unlikely, however, that such a collection could be published prior to General Synod and National Church Convention in 2007. However, the survey of deacons and diaconal ministers indicates that there is still a need for education within both our churches regarding diaconal ministry. This need is unlikely to be sated by 2007 nor for a few biennia/triennia after that.

In closing I wish to suggest that the next Joint Commission include diaconal ministers from both churches. There is still work to be done in helping our two churches develop a common understanding of diaconal ministry and that work might best be accomplished by the inclusion of the voices of diaconal ministers on the Commission itself.

Respectfully submitted,  
(The Rev'd Dr) Richard Geoffrey Leggett  
on behalf of the Joint Commission

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### APPENDIX 1 THE STRUCTURE OF THE RITES

<b>Celebrating the Consecration of Diaconal Ministers [2000]</b>	<b>The Ordination of a Deacon [1985]</b>
<p>[Brief Order for Confession and Forgiveness]            Entrance hymn or psalm            Greeting            [Kyrie]            Hymn of praise or another appropriate hymn            Prayer of the Day</p> <p>First reading            Appointed psalm            Second reading            Verse            Gospel            Sermon            Hymn of the Day            Nicene or Apostles' Creed</p> <p>Remembrance of baptism</p> <p>Presentation of the candidate</p> <ul style="list-style-type: none"> <li>• Certification of selection and suitability</li> <li>• Address to the candidate</li> <li>• Election of the candidate by the congregation</li> <li>• Promise of support by the congregation</li> </ul> <p>Examination of the candidate</p> <p>Consecration</p> <ul style="list-style-type: none"> <li>• Litany</li> <li>• Hymn to the Holy Spirit</li> <li>• Silent prayer</li> <li>• Consecration prayer by presiding bishop</li> </ul> <p>Presentation of symbols of office</p> <p>Exchange of the peace</p> <p>Offertory            Prayer over the gifts            The Great Thanksgiving            The Lord's Prayer            Communion of the people</p> <p>Post-communion canticle or hymn            Post-communion prayer            Blessing            Dismissal</p>	<p>Entrance hymn            Greeting            [Collect for Purity]            Collect of the Day</p> <p>First Reading            Appointed psalm            Second Reading            Psalm, canticle, hymn, anthem or silence            Gospel            Sermon            Nicene Creed</p> <p>Presentation of the candidate</p> <ul style="list-style-type: none"> <li>• Certification of selection and suitability</li> <li>• Promise of conformity</li> <li>• Opportunity for the voicing of impediments</li> <li>• Election of the candidate by the congregation</li> <li>• Promise of support by the congregation</li> </ul> <p>Examination of the candidate</p> <p>Consecration</p> <ul style="list-style-type: none"> <li>• Litany</li> <li>• <i>Veni Creator Spiritus</i> or <i>Veni Sancte Spiritus</i></li> <li>• Silent prayer</li> <li>• Consecration prayer by presiding bishop</li> </ul> <p>Vesting and presentation of symbols of office</p> <p>Exchange of the peace</p> <p>Offertory            Prayer over the gifts            The Great Thanksgiving            The Lord's Prayer            Communion of the people</p> <p>Prayer after communion            Blessing            Dismissal</p>

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### APPENDIX 2 THE PROPERS

<i>Celebrating the Consecration of Diaconal Ministers [2000]</i>	<i>The Ordination of a Deacon [1985]</i>
<p>Servant God, your Spirit inspires a variety of gifts and service in your Church. Call forth faithful ministers and instruments of your love. Let them lead by example and enable all your people to spend their lives in the service of others, through your Son, Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. <i>Amen.</i></p> <p>Isaiah 42.1-9 Isaiah 43.8-13 Micah 6.6-8 Habakkuk 2.1-4</p> <p>Psalms 20 Psalm 67 Psalm 84</p> <p>Acts 6.2-7 Romans 16.1-2, 17-20, 25-27 2 Corinthians 4.1-10 Philippians 4.4-9</p> <p>Matthew 25.31-46 Mark 10.35-45 Luke 12.35-38 John 13.1-17</p>	<p>O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquillity the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. <b>Amen.</b></p> <p>Isaiah 6.1-8 Jeremiah 1.4-9</p> <p>Psalms 84 Psalm 119.33-40</p> <p>2 Corinthians 4.1-10 Philippians 4.4-9</p> <p>Mark 10.35-45 Luke 12.35-38</p>

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**APPENDIX 3 THE PRESENTATION OF THE CANDIDATE(S)**

<b>Celebrating the Consecration of Diaconal Ministers [2000]</b>	<b>The Ordination of a Deacon [1985]</b>
<p><i>The bishop meets those assisting, the candidates and their presenters at the altar.</i></p> <p><b>Presenter:</b> _____ is called to service as a lay diaconal minister in/with _____. She/He has been prepared, examined and certified for this ministry, and I present her/him for consecration to the diaconate in the Church.</p> <p><b>Bishop:</b> The Church is one body with many members and a variety of gifts and ministries given by the Holy Spirit. Christ is the head. Through baptism all the members are called to participate in Christ's ministry of compassion and servanthood, the mystery of the reconciliation of the cross.</p> <p>From among the people of God, called to share the gospel in the world, the Church calls diaconal ministers to a particular mission, a public ministry of witness and service. They seek out, assist and support those who are in need physically, emotionally or spiritually. They nurture the life of others and teach the faith, are signs of mercy and grace in the church and in the world, and bring forward the needs of the world for the action of the church. They work together with the bishop, the pastors and all the baptized. They lead and enable others, putting everyone's gifts to work in the service of Christ in our neighbor. A diaconal minister upholds the rights of others, stands with them and works to restore and increase their hope. She/He encourages and liberates God's people for all good work, so that the love of God in Christ becomes visible in the world.</p> <p>_____, before God's throne of grace where we receive mercy and find grace to help in every need, and in the presence of this assembly, will you take up the task of being a diaconal minister in the Church, carrying it out in such a way that God is glorified, the Church is built up, and God's will is done in the world?</p> <p><b>Candidate:</b> I will, and I ask God to help me.</p> <p><i>The bishop addresses the assembled congregation, who represent the whole Church in their responses.</i></p> <p><b>Bishop:</b> Dear people of God, you know the importance of this ministry among us and weight of your responsibility in presenting _____ for consecration to the diaconate. Is it your will that _____ be consecrated (a) diaconal minister(s)?</p> <p><b>Congregation:</b> It is.</p> <p><b>Bishop:</b> Will you support and honor _____ for the sake of his/her/their ministry?</p> <p><b>Congregation:</b> We will.</p>	<p><i>After the sermon and the Nicene Creed, the bishop and people sit. A priest and a lay person, and additional presenters if desired, standing before the bishop, present the ordinand, saying,</i></p> <p><b>Presenters:</b> N, bishop in the Church of God, on behalf of the clergy and people of the diocese of N, we present you NN to be ordained a deacon in Christ's holy catholic Church.</p> <p><b>Bishop:</b> Has he/she been selected in accordance with the canons and customs of this Church? And do you believe his/her manner of life to be suitable to the exercise of this ministry?</p> <p><b>Presenters:</b> We certify to you that he/she has been duly selected, and we believe him/her to be qualified for this order.</p> <p><i>The bishop says to the ordinand,</i></p> <p>Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?</p> <p><i>The ordinand answers,</i></p> <p>I am willing and ready to do so; and I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly promise to conform to the doctrine, discipline, and worship of the Anglican Church of Canada.</p> <p><i>The ordinand then signs the above declaration in the sight of all present.</i></p> <p><i>All stand. The bishop says to the people,</i></p> <p>Dear friends in Christ, you know the importance of this ministry, and the weight of your responsibility in presenting NN for ordination to the sacred order of deacons. Therefore, if any of you know any impediment or crime for which we should not proceed, come forward now and make it known.</p> <p><i>If no objection is made, the bishop continues,</i></p> <p><b>Bishop:</b> Is it your will that N be ordained a deacon?  <b>People:</b> It is.  <b>Bishop:</b> Will you uphold him/her in this ministry?  <b>People:</b> We will.</p>

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**APPENDIX 4 THE EXAMINATION OF THE CANDIDATE(S)**

<b>Celebrating the Consecration of Diaconal Ministers [2000]</b>	<b>The Ordination of a Deacon [1985]</b>
<p><b>Bishop:</b> The Church in which you will serve confesses that the Holy Scriptures are the Word of God and are the norm of its faith and life. We accept, teach and confess the Apostles', the Nicene and the Athanasian Creeds. We also acknowledge the Lutheran Confessions as true witnesses and faithful expositions of the Holy Scriptures. Will you witness and teach in accordance with the Holy Scriptures and these creeds and confessions?  <b>Candidate:</b> I will, and I ask God to help me.</p> <p><b>Bishop:</b> Will you be diligent in your study of the Holy Scriptures and faithful in your use of the means of grace and in prayer?  <b>Candidate:</b> I will, and I ask God to help me.</p> <p><b>Bishop:</b> Will you witness in word and deed, and by your own example encourage God's people in loving service and abundant living, bringing them to God in prayer with thanksgiving?  <b>Candidate:</b> I will, and I ask God to help me.</p> <p><b>Bishop:</b> May God who began a good work in you bring it to completion.  <b>Candidate:</b> Amen.</p>	<p><i>All now sit except the ordinand, who stands before the bishop. The bishop addresses the ordinand as follows.</i></p> <p><i>N,</i> every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood, directly under the authority of your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.</p> <p>As a deacon in the Church, you are to study the holy scriptures, to seek nourishment from them, and to model your <i>life</i> upon them. 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. You are to assist the bishop and priests in public worship, and in the ministration of god's word and sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.</p> <p>Do you believe you are truly called by God and his Church to the life and work of a deacon?  <b>Candidate:</b> I believe I am so called.</p> <p><b>Bishop:</b> Do you now in the presence of the Church commit <i>yourself</i> to this trust and responsibility?  <b>Candidate:</b> I do.</p> <p><b>Bishop:</b> Will you be guided by the pastoral direction and leadership of your bishop?  <b>Candidate:</b> I will.</p> <p><b>Bishop:</b> Will you be faithful in prayer, and in the reading and study of the holy scriptures?  <b>Candidate:</b> I will.</p> <p><b>Bishop:</b> Will you look for Christ in all others, being ready to help and serve those in need?  <b>Candidate:</b> I will.</p> <p><b>Bishop:</b> Will you do your best to pattern your <i>life</i> (and <i>that</i> of your <i>family</i>) in accordance with the teachings of Christ, so that you may be a wholesome example to your people?  <b>Candidate:</b> I will.</p> <p><b>Bishop:</b> Will you in all things seek not your glory but the glory of the Lord Christ?  <b>Candidate:</b> I will.</p> <p><b>Bishop:</b> May the Lord by his grace uphold you in the service to which you are called.  <b>Candidate:</b> Amen.</p>

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**APPENDIX 5 THE CONSECRATION OF THE CANDIDATE(S)**

<b>Celebrating the Consecration of Diaconal Ministers [2000]</b>	<b>The Ordination of a Deacon [1985]</b>
<p><i>The candidate(s) kneel(s) before the bishop who stands with those who assist facing the candidate. The bishop stretches out her/his hands toward the candidate(s).</i></p> <p><b>Bishop:</b> In the name of the holy and undivided Trinity, by the authority of God and in communion with the Church, we consecrate _____ as (a) diaconal minister(s).</p> <p>Gracious God, we thank you that in your great love for us you sent Jesus, your child, who proclaimed your coming reign in words and acts of service to the poor and the suffering. For the sake of the salvation of the world, Jesus became obedient even to death on a cross. Your Living Word calls forth in the world a servant people so that your name may be glorified and your will be done, that many may come to faith, the Church be renewed and creation restored. Our good Shepherd seeks out the lost and inspires the diaconate to adorn the life of your Church with acts of compassion, consolation and empowerment. From you we receive those now consecrated to this ministry of witness and service.</p> <p><i>The Bishop lays her/his hands on the head of each candidate and says to each in turn:</i></p> <p><b>Bishop:</b> Author of all that is good, come to _____ with your Holy Spirit. Receive and empower her/him as a diaconal minister in your Church.</p> <p><i>The assembly prays together.</i></p> <p><b>All:</b> Give to your diaconal ministers perseverance, sensitivity and devotion, the strength and patience they need. Draw them ever closer to you and grant them joy in their tasks. Deepen in them faith, hope and love, through the service of Jesus Christ our Lord. Amen.</p> <p><b>Bishop:</b> The public exercise of diaconal ministry is now committed to you, in the name of the Father and of the Son (+) and of the Holy Spirit. May you be nourished and sustained by our mothering God and live at peace as the swallow who builds her nest near the altars of the Most High.[Psalm 84]</p> <p><b>Congregation:</b> Amen.</p>	<p><i>The bishop stands with the priests who assist him; the ordinand kneels before him; he stretches out his hands toward him/her and begins this Prayer of Consecration.</i></p> <p><b>Bishop:</b> We praise and glorify you, most merciful Father, because in your great love of our human race you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and to teach us that he who would be great among us must be the servant of all; he humbled himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted him and gave him the name which is above every name.</p> <p>And now we give you thanks that you have called <i>this</i> your servant to share this ministry entrusted to your Church.</p> <p><i>Here the bishop lays his hands on the head of each ordinand.</i></p> <p>Send down your Holy Spirit upon your servant N, whom we now consecrated in your name to the office and work of a deacon in the Church.</p> <p><i>The bishop continues.</i></p> <p>Almighty Father, give to <i>this</i> your servant grace and power to fulfil <i>his/her</i> ministry. Make <i>him/her</i> faithful to serve, ready to teach, and constant to advance your gospel; and grant that always have full assurance of faith, abounding in hope, and being rooted and grounded in love, <i>he/she</i> may continue strong and steadfast in your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.</p> <p><b>People:</b> Amen.</p>

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**APPENDIX 6 THE COMMUNION**

<b>Celebrating the Consecration of Diaconal Ministers [2000]</b>	<b>The Ordination of a Deacon [1985]</b>
<p><b>Offertory Prayer</b></p> <p>Faithful God, you have taught us that living is Christ and dying is gain, use the gifts we return to you for the good of your Church and all people. Enlarge our faith and joy through self-giving. May we only ever boast in Christ Jesus, our servant and our master, who gave himself for our sake. Amen.</p> <p><b>Preface of Epiphany</b></p> <p>It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. Sharing our life, he lived among us to reveal your glory and love, that our darkness should give way to his own brilliant light. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:</p> <p><b>Post-Communion Prayer</b></p> <p>Blessed Trinity, whose Spirit's presence is shown in each believer for the good of all, we give you thanks that you supply and nourish so great a variety of gifts in your Church. May the sacrament we have received at your table, strengthen our faith and unit our resolve to serve those in need, care for the sick and feed the hungry, through Jesus Christ. Amen.</p>	<p><b>Prayer over the Gifts</b></p> <p>God of faithfulness, in every age you call men and women to make known your love. May we who celebrate this eucharist today be so strengthened in the ministries to which we are called, that we may always witness to your holy name. This we pray in the name of Jesus Christ the Lord. Amen.</p> <p>Or</p> <p>Shepherd of Israel, your flock is never without care. Accept our grateful offering and grant that your Church may always rejoice in faithful pastors who are servants of Christ and stewards of your mysteries. WE ask this through Jesus Christ our Lord. Amen.</p> <p><b>Preface of Ordination</b></p> <p>Blessed are you gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who came not to be served, but to serve and to give his life a ransom for many. he calls his faithful servants to lead your holy people in love, nourishing them by your word and sacraments. Now with all creation we raise our voices to proclaim the glory of your name.</p> <p><b>Prayer after Communion</b></p> <p>Almighty Father, we thank you for feeding us with the holy food of the body and blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your word and sacraments. we pray that <i>N</i> may be to us a godly <i>example</i> in word and action, in love and patience, and in holiness of life. grant that we, with <i>him/her</i>, may serve you now, and always rejoice in your glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.</p>