

## OPEN SPACE REPORTS

### Assessment During & at the End of Deacon Formation Programs

After introductions and expressions of why participants were interested in the topic, it was apparent that the interest lay in getting away from assessing all at the end. There was definite energy around the idea of assessment and integration of learning throughout the process.

Participants shared a variety of approaches including “open book” exams taken at the end of the process, exams which have both required and elective questions, ongoing assessment throughout the process which covers academic subjects, practical subjects and ministry experiences, students evaluating their learning experiences which helps assess the effectiveness of the program, and a final paper/exam used as both an assessment tool and the basis for planning future learning.

Questions that came up:

1. In the overall assessment process how do you integrate the expectations of the students, formation directors, instructors, COM and Bishop?
2. How do we adapt or modify the assessment of those facing various challenges, e.g., cultural, linguistic, physical, mental, or lack of formal education? Some ideas which arose in response to this question were oral exams, assessments of practicums, other forms of feedback mechanisms.
3. Can we adapt our ways of learning, e.g., some learn better in community? This would require new assessment methods.

General conclusion seemed to be that ongoing assessment was preferable as it provided continuing feedback and may be helpful to the integrative process. A further benefit of this approach may be that it could aid in the assignment of deacons at the end of the program.

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Hispanic Conference

Cultural sensitivity

Need to understand before barging in

ICS come down hard on the community

First knowledge is to be known

Florida – 2 Hispanic congregations, 1 with a Deacon

Important to gain confidence first

Provide for needs

Building community

Community and family is central

A bicultural and bilingual support from clergy is critical

Cultural competence

Difference in the cultures among the nations and some don't get along

Took 3 to 4 years for the DR people to gain confidence in him, that he's here to stay

Most of the Hispanics in Washington speak Mezteca, not Spanish  
Need to be intentional about why we're doing this ministry  
Success comes from serving the need  
Deacon at congregation – English  
Teaching American ways  
Generations makes a big difference  
From the bottom up  
DR growth from 23 to 65 congregations: planted 3 churches in response to a disaster, through pure outreach of hurricane relief efforts, people wanted them to stay and not leave, now have a building  
Started another on the Haitian border as a result of a tornado relief effort  
Most people are from Catholic tradition, and others are Pentecostal/evangelical  
Pay attention to how people worship from their home country  
Identify need, house church, rent building, and then build a church building  
Purchased 14 seater bus, taking people into the community following the same model  
Services and meeting the needs: include special feast days from the home nation for all of the origins of the congregation  
Celebrating these holy days has begun to disseminate the animosities and hostilities among each other that are based on the countries of origin.  
Need to help priests from other countries or traditions to assimilate in the diocese  
Question: two congregations meeting in one place?  
    Too many times – the Anglos take morning services and give the 1:30 service  
    Important to have service at a normal time  
    Usually works better with a separate congregation  
    Work hard to develop activities that includes both congregations  
Still work out of the model that we know – church does a good job of reaching down, not so well at reaching out  
Enter at the place of greatest need, balanced by gifts and value  
Mutual relationship,  
Still the assumption that the Anglos own  
Example of San Pablo mission relationship to the one parish in town in Brownsville, Texas  
What activities could engender that we both own the church?  
    Certain days and events that bring the congregations together  
    Good ol' pot luck  
    Women's group meets together  
    Vestry is joint reps from both congregations  
Story of deacon with bishop visitation – people locking up their stuff, didn't want the other congregation to use their stuff  
What NAAD can do to help address these issues?  
    • We have a conference coming up; perhaps we could offer something at the NAAD conference.  
    • Need to learn about other cultures and the cultural differences – help us to acculturate  
    • Bring in Father Anthony to present at the conference

### Discernment and formation

- Had a core group of people, constantly trying to discern their gifts; start at that level, leaders begin to be raised up by the community
- Seasonal workers – the congregation is transitional;
- How can they make it through the diocese formation program?

Should be thinking about the people from the “lower class” who would be very capable deacons/

- Forces to go back to the early church model – identify and leave them there

### Developing Hispanic inclusions

- TEC is developing a strategic plan for resources to – Office of Hispanic Resources – about what the whole church needs to do for strategic planning
- For including Hispanic people in the Episcopal Church
- New hymnal being developed
- Other denominations have developed
- Power point presentation and report

Churches planting – planting coming together – using same principles

We have enough parishioners and not enough disciples

Bob offers the DR to bring deacons in to learn culture, and take team for doing ministry; create a diaconal program with NAAD;

- Take a look at institutional resources for assistance
- Theological education team is asking for funds for translations of documents
- Money has been found to send to province IX
- Money can be found, but it has to be requested
- Emily Morales been talking about providing schools and classes for more education in language and culture; Developing online courses as well

Also great need for local education

In the Bay Area – could do an immersion program locally – just need to provide a structure and program for it.

Bishop Steven Charleston in CA pulling people together for one multi ethnic commission; coming together may help with resource issues

Multicultural v. mono-cultural strategies - is there a tension?

If Bishop Charleston is keynote, may want to build on the multicultural.

Session 2 – Creating a deacon immersion and field experience

Dominican Republic or other countries

Experience = shadow a priest or live a few days in a village and do field work

Did an orientation

None spoke Spanish, but priest and physician were translators

Look at marketability for funding, to look for grants

Anthony Guian’s office may be a source of funding

A week in DR and travel day on the other side  
Took bishop and he came back on fire for the diaconate:  
Formula for paying: 1/3 = diocese, 1/3 parish, 1/3 Deacon Reunion  
Lot of ministry to be done in mining area  
Also opportunity to work with the Haitians

Outline for program:  
Seeing deacon school  
How you identified, responded to the need and create the program  
Stay in one place rather than jumping  
Housing – diocesan office or retreat center  
Exposure to cultural aspects - by being in homes  
Value also of seeing a variety of things  
Theological reflection: Prior for expectations and at the end of the experience  
Debriefing period  
Reunion debriefing a month later –  
When people come back with zeal, make promises but not able to keep them, “everybody comes, but no one comes back”

What’s first – diaconal experience or intensive acculturation or exchange of information?  
Taking deacons there then the people roll up their sleeves  
Always include someone (or more) who are in formation  
Experienced deacons – elect them to go.

Experience in DR was a tremendous culture shock

Basis = first day or so is important to talk about the culture (example – religions in the Caribbean like Sangria [voodooism])  
Then move out into the communities

Extended for overview and part of the group stay for a second week  
Language program set up – to at least say a service in Spanish; another thing that could be offered. Most come for 2 weeks, most come for a month; Virginia Seminary students go there for 1 month.

Doing an immersion program at home?  
Diocese of CA talking about this  
CDSP offered a 1-week course – classes or live with a family in a Latino community

Gifts to the church: package it to the church  
Need to put together for a budget  
Find other sources for funding for these kinds of experiences  
Program in Panama – through CDSP – been in place for some years, for those seeking priesthood, stay for 3 weeks, one of Kate’s deacon students will be going.

Thinking of the opportunities for not only reviving deacons, forming students, but also building relationships to then take people from parish to DR  
Think it's important for deacons to a 3<sup>rd</sup> world country

Need to tap into to North Dakota experience they ordained 18 native deacons last year  
How do we raise up Latinos to the diaconate  
Caution about creating expectations for Latino aspirants

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## **POST-ORDINATION FORMATION**

### **Summary**

From our conversations, dioceses differ in their post-ordination formation – ranging from no program to a fully planned out process. All of us agreed on the importance of an integrated strategy to help newly ordained clergy live into their new ministries – building on canon mandates:

Deacons should be mentored by another deacon for 1-2 years III.7.4(g)

Pastoral relationship primarily

Post-ordination diocesan programs with deacons (sometimes including rectors)

Pastoral care

Altar/Liturgy

Outreach

Social Justice

Continuing Education

Find ways to translate this into reality

Non-expensive alternatives need to be explored.

Canons mandate:

Continuing Education

Deacons must be mentored by another deacon for two years III.7.4(g)

Molly Solbak, Central PA:

Archdeacon finds deacon mentor. Must meet quarterly face-to-face.

Works better for women. Usually prefer mentor from pre-ordination.

CE: We offer clergy conference, state pastors conference, deacons' day with bishop.

Cannot get them to do much for CE even if canonical requirement.

Donald Richey, CT:

Mentor through ordination goes through first year of ordination.

Safe place to vent. Can be pastoral.

Archdeacon gets more practical question.

Post-ordination program involves new deacons and rectors.

Outreach in parish, altar, pastoral care

Two months after ordained, teach how to chant Gospel, Exsultet

Find out how they are doing two months after ordination

Archdeacon and bishop also attend

After four months, how is it going at altar.

After six months, outreach in parish. (Rector attends)

Who would be good to set up.

In small parish, what can deacons do as a team?

After eight months, social justice

Last one: pastoral care within the parish. (Rector attends)

Three years and deacon leaves so need to prepare for leaving  
2 ember day letters per year (includes CE)

CE: There will be \$1000 for deacons continuing education

Worked with GTS to have a regional diaconal training program. Preaching, Bible study, Social Justice. Local places for training. Use retreats for CE.

Lew Powell, Rio Grande:

No assigned person. Archdeacon performs the pastoral role. Meets with new deacon on regular basis.

Diocese of California: once a month for two years post-ordination all clergy met together to discuss issues of church. Altar management, dealing with choir organists, interaction with vestries Gave practical approaches led by experienced people.

No contracts

Diocese pays for all expenses

CE: Because of geographic dispersion, hold diaconal CE day before convention. Diocese pays for professional presenters on issues related to deacons. (Diaconal CE budget/ministries)

Lou Thibodaux, AL:

Would strongly resist priest as deacon mentor.

Deacon mentor can help a lot with altar matters and what ditches not to die in.

Can convey that deacon is not the only person whose gifts can overlook.

CE: We have four opportunities (convention, clergy conference, deacons' retreat, annual deacon meeting). Required to attend two out of the four. Diocese pays for retreat and meeting and conference (except transportation).

Dave Longwood, OR:

Only in one instance when moving into a diocese was he assigned a mentor (Hawaii)

In El Camino Real, were given list of deacons with specialties. Gives deacons sense of community right off the bat, so they know they are not alone.

*Miscellaneous comments:*

Needs more education of Commission on Ministry re canon requirements and how diaconal formation needs to continue past ordination.

COM may not be the best group to assign deacon mentor.

In CT, archdeacon serves on COM.

SAFE Church Training – recertification every three years

Have practical applications

Critical Incident and Stress Management is a program perhaps something which would be Valuable.

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#### **TITLE IV DISCIPLINARY CANONS**

In Diocese of Chicago, someone met with all clergy and went through all of Title IV.

Gave

people opportunity to ask questions.

Rubrics in BCP have constitutional status.

(Reason why changes to BCP have to pass twice)

At SFD cover various points during Senior Seminar.

In one three-hour lesson, canons and constitutions, including Title IV.

Perhaps Ecclesiastical Trial Court members could handle training.

Or perhaps an online course which could be offered nationally.  
Three sessions: doctrine, discipline, worship  
How much do we really need to know?  
Offenses for which deacons can be tried?  
Fuzzy categories that allow for pastoral considerations  
Church has own standards of evidence  
Civil requirements for reporting and pastoral opportunities for response to mandatory reporting.

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## **Baptismal Ecclesiology**

### **Morning**

Richard: With baptism being central, how does deacon fit in. Role of laity.

Jo. Faced term “acting deacon” and reacted. How do we honor lay ministry in the liturgy.

Bill. Pressure from top (priests) and bottom (laity) as to why deacons are needed, how do they impinge on ministry of laity, etc. Sara Miles – “deaconing” at St. Gregory Nyssa and what she says in her book.

Nancy. MDiv, loves work, deacon, would like to be able to consecrate, absolve, etc. – should deacons be able to take out into world. Heart of ministry – baptism or ordination?

Donald. Lay person. Full and equal order. Deacon is Christ like. Deacon in community. Presbyter represents disciples. Fear of lay and priests that “jobs will be taken away.”

Richard: Are in a huge sea change. Since time of Constantine, everyone was in the church. Laity are spectators, hierarchy. Now are not in the church and we are not in a Christian community. Church is returning to pre-Constantine, what is the thinking about salvation – only as a Christian? Mission of Christian is not to be saved but to participate in the saving mission of Christ, participating in the community of Christ for the world. Church is turned upside down – laity are where the world meets Jesus. Ordained are the infrastructure. What are the identities?

Priest: Centripetal; deacon – centrifugal. Implicit tension and friction. Bp pulls together both – mission is unity, vision. Perceive in different ways.

Bill: Like Bp Grein: Bishop is at the bottom and foundation. Gathering and sending.

Richard: Part of an emerging and Anglo-Catholic church in Washington. Postmodern mind I comfortable in living with paradox and contradiction. Diana Butler-bass – turning wanderers into pilgrims. Eg virgin birth – true or not. St. Paul’s Seattle. A-C Attracting young people, finding transcendence there. Progressive and inclusive

Nancy: Diocese of Albany experience.

Laity and deacons in Washington.

Eucharistic visitors.

Diaconate – does it detract from lay ministry? Should not – be an example and encourage them to see whole life as ministry. Emphasis is not all on corporate works of mercy.

Baptism, confirmation, eucharist – which is the sacrament of welcome. In pre-Constantine church, not a part of the lay order until confirmed.

### **Afternoon**

Richard: introduction

Molly: Laity – need to be encouraged, not to be timid, step up to ministry.

Jo: Tension between deacons and laity in liturgy, encouraging people in baptismal ministry

Susanne: Theology of ministry rooted in baptism – church needs to talk about ministry w/ o adjectives “total, etc.” Baptismal identity

Bill:

Karl: Mutual ministry and formation. Tension. Question: Diocese is looking at “common ministry” and exploring what that means. Students in deacon school appreciate community – how can mutual ministry and community support one another – how will we acknowledge the distinctive charism of the deacon.

Audrey: Need to make sure message is not that we displace the laity.

Scott: What happens when a deacon shows up – how to avoid displacing ministry of the baptized.

Linda: Mutual ministry and role of the deacon in that – serious gaps, in relation to deacons.

Richard: Constantinian church where even architecture, processions enforce hierarchy. Not like early church. Need to see church as inverted pyramid – laity are at the top and are the membrane between church and world – laity are Christ present in the world.

Ordained are the infrastructure to support the laity. SO what is role of deacon, priest, bishop in that process. TEC has better model for deacons and bishops than for priests.

Karl: Our model came from England – every one s a good citizen, a Christian. Now – Christian needs to not be a good citizen – even be a subversive. Priest = gatherer, teacher, authority – Deacon = authority of diakonia.

Molly: Deacon’s authority is to help the baptized fulfill their ministry – sending and going with the people.

Karl: Diakonia of all the believers (like priesthood of all believers). Seeing the holy everywhere.

Richard: Jung and archetypes. Diaconal archetype is more well-formed than bishop or priest archetype. Two words hieros, prebyteros. Priesthood of all believers – hieros – offer the sacrifice – symbolized by white garment of baptism. Presbyter – a different aspect – at the center of community – presiding, anointing, absolving, teaching. Bishop: unity and vision of church. Deacon is captured by the archetype of diakonia and compelled to live out that archetype.

Susanne: We are all in the context of the laos – work side by side. Should we be looking at inverted pyramid, or as circle with Christ in the center. Presbyters need to define themselves. We look at them as gatherer – but how do they look at themselves. What about the relationship between us all (eg deacons, presbyters)? We are all called to diaconal ministry at baptism. What is the primary lens through which we see ourselves.

We all need to explode the baptismal covenant. Looking at the baptismal covenant through our own primary lens. Last to promises – “all” – very diaconal.

Molly: Look at the different ordination vows of priest and deacon.

Susanne: Prophetic role of the deacon is often overlooked – focus on what is your diaconal (ie, servant) ministry.

Audrey: Prophetic now being emphasized more.

Susanne: How are people different if trained in different ways – not all alike. Mutual, deacon school, seminary model – why aren't we questioning that model, which removes people from community.

Linda: Importance of identity of deacon in mutual ministry process – need to ask – Who raises up diakonia? Ministry of the baptized – needs to be raised up. All models need to be raised up. Problem eg in small places with supply priest – priest just comes in, celebrates, and leaves.

Karl: How do we form all the people, not the ordained, esp in small churches. We need to train teams for whole church, not just a congregation. Deacon needs to be icon for whole church.

Jo: What about congregationalism.

Scott: What are we doing in adult formation – haven't been to Sunday school etc.

Susanne: Talking about total ministry and mutual ministry for the church, as theology, not as a method to help small churches. Renew covenant, have discernment teams, see what in community to address. This is what we'd hope for w/everyone working together. Discernment is a spiritual process – need spiritual companions.

Molly: Church is transformed when it starts to think about the world.

Susanne: How can you lead in the world w/o doing his ministry development.

Richard: In total ministry discernment, diaconal meet w/deacon formation community several times/year. Wonderful that diocese is at peace with this, with this ministry, with diaconate. Seminary model needs to change – can you ask to go into debt and then not have a livelihood. But what is the better model? Economic infrastructure won't support seminary model. Orthodox model: called locally, lay go to seminary, clergy locally ordained and trained.

Susanne: Monograph on Laos and the Diaconate. The primacy of baptism over ordination. How to avoid conflict, etc. Good monograph. Servant leadership – what is it – not a power over, not a power under, but a power beside. Shared servant leadership is consultative, opens up the system, expressing gifts collegially, builds gifts of whole community, accountable to community, discernment by community.

Molly: Speaking about the diaconate in congregations.

Richard: Taking a deacon with the bishop in every visitation.

Susanne: Authority of the basin and towel. "Interpret" charge is the one for which deacons are least prepared, but also the one for which the church is least prepared.

Missing reception of deacon inside the body.

Molly: Congregation (sending and receiving) needs to be prepared.

Karl: Explain authority.

Susanne: Circe model – Jesus in the center, each axis has its own charism.

Richard: No magisterium.

Jo: Diocese talked about shared authority.

All: Northern Michigan process – discerned candidate for bishop. Single candidate slate.

Susanne: Not inverted pyramid, but "undergirding"

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## **Notes from Open Space group: The relationship between mutual ministry and diaconal formation**

The tensions between mutual ministry formation and diaconal formation were discussed.

Common Ministry (mutual Ministry) raises up teams of spiritual leaders with different competencies, one of which will be prepared for diaconal ordination.

Many traditional programs take deacons and train them in formation communities; mutual ministry trains persons in congregational teams often without much distinctive diaconal training. Can ordained ministry simply be separated into functions or are there distinctive charisms for priest and deacons, a certain spiritual leadership?

If formation takes place in two different formats, in congregational teams and some in formation communities for deacons, does this reflect two different theologies and practices of diaconal ministry.

In one diocese the concern was raised that there is no specific requirement for deacons and often insufficient preparation in mutual ministry. The training in ministry teams narrows the focus of the deacon to serve only the ministry of the local congregation and not the needs of the larger church and diocese. A deacon who is a part of a congregational member has a more difficult time advocating for justice and the needs of the larger community and the world. The team has the danger of narrowing the focus and muting the voice of the deacon.

Another diocese reported that mutual ministry can shrink the role, limiting deacon justice issues. Often teams do not have any experience of deacons or training about their role and hence have a hard time raising up deacons.

A tension in theology and practice is created between formations in teams and formations in schools for diaconal ministry.

Suggestions:

Develop hybrid programs which train teams for ministry but do additional work of preparing deacons in formation communities.

Continue to affirm the distinctive authority of priest and deacons who are set apart as representatives and icons for the church. Mentoring is an important function that needs to be affirmed.

A deacon cannot be a deacon in isolation nor be affirmed in isolation.

The mutual ministry teams need to understand their role to affirm the diakonia of the congregation and all the baptized.

The priest and deacons are symbols or icons for all the baptized. The deacon is the icon for the ministry of servanthood and the priest is the icon for the gathering community or koinonia. The training for these specialities can be done partly in congregational teams and partly in diocesan formation communities.

Karl Ruttan and Linda MacDonald

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### **Career Assistance Ministry**

Lou Thibodeaux, Gail Winslow and Liz Ostuni

Lou has good resources available for this ministry. Be in touch with her for additional information. This ministry is for people who have lost their jobs through downsizing, economic recession, etc. Lou is looking toward training for clergy and support group facilitators, including ways to deal with the grief that comes from losing a job.

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### **Combined/Combining Deacon Formation programs with other diocesan education/formation programs.**

Rose Bogal-Albritton (Ky), Kate Harrigan (Central PA), Nancy Powers (Dallas), Sharon Naughton (Eastern Mich) and Bobbie Armstrong (NC) shared their diocesan situations.

In North Carolina there are existing separate programs for laity and deacons, and there is interest in exploring combining or collaborating.

In Dallas, laypersons and deacon postulants take classes together. Deacons have 15 required classes. They overlap with 13 and then have 2 classes that are only for deacons.

Kentucky's program is in its second year and they have classes together right now. Supplemental things will be added for the deacons after the 2 years.

In Eastern Michigan—which is a pretty new diocese -- there is an existing program for deacon formation as well as one for non-seminary priest formation. Now the bishop is requesting the forming of a “school for everyone” and he wants it to begin this fall!

Luckily, Central Pennsylvania has a program that includes deacon formation, non-seminary priests, and the laity....who can earn a certificate by taking the entire program....or just take a class or more. Kate had brought brochures describing her program which the rest of us found very helpful. Discussion centered on the value of combined programs.

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## SUMMARY

### **Open Space Discussion Group: Alternatives to Clinical Pastoral Education (CPE)**

Alternatives that work are grounded in three particular “Principles of Formation that Works.”

1. Competency based
  - a. Increasing and supporting self-awareness
  - b. Providing pastoral care skills
2. Flexible
  - a. Accommodate the needs of people in formation (i.e., full-time employment)
  - b. Take into account challenges of geography
  - c. Take into account the availability (sometimes very limited availability) of traditional CPE programs
3. Innovative  
Examples include
  - a. use of critical incidents, verbatim reports and feedback in small groups
  - b. Roman Catholic program: Clinical Pastoral Training
  - c. Guidelines for Alternative Model of Clinical Pastoral Education
    - i. Includes 4 essential components of CPE (learning contract; 100 hours of education, individual and group supervision; 400 clinical contact hours)
    - ii. Is not based in a particular institution (i.e., hospital)
  - d. Lay Chaplaincy (program from Community of Hope, St. Luke’s Hospital)
  - e. If it could be worked out, a hyper-extended unit of CPE

#### Cautions and concerns

1. Finances: cost of CPE or alternative
2. Need to balance CPE/alternative with grounding in servant ministry and leadership