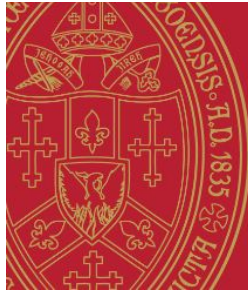


# The Episcopal Diocese of Chicago

## Handbook for Deacons

Approved October 2016



## EPISCOPAL DIOCESE OF CHICAGO

GROW THE CHURCH + FORM THE FAITHFUL + CHANGE THE WORLD

November 1, 2016

Dear Friends:

I am pleased to offer to you a new Handbook for Deacons. The Leadership Team, working with my staff and myself, created this document to serve as a resource for deacons and priests in the diocese, as well as people who want to learn more about this important ministry in the Church. The handbook articulates the guidelines and normative practices for deacons in the Diocese of Chicago. I believe it is important to have these matters in print, so that our practices are consistent. Frequently, this kind of information is communicated by word of mouth and miscommunication or misunderstanding can too often result.

This new handbook has an Appendix with the revised Customary for Deacons that focuses on the liturgical functions of deacons. There are samples of the forms for Annual Reports and Letters of Agreement, as well as a description of the ordination process in our diocese. This description will equip deacons and priests to respond to questions from people who want to know more about ordained ministry.

This new document is a “work in progress.” We make no claim to have covered everything. I anticipate that, as we move forward, we will discover new items that should be included. If you have suggestions or questions, I invite you to contact a member of the Leadership Team for the Diaconate.

Faithfully yours,

A handwritten signature in black ink, appearing to read "Jeffrey Lee", with a long horizontal flourish extending to the right.

Bishop Jeffrey Lee

### **Deployment/Assignment to Parish**

Deacons are charged in their ordination with the work of interpreting to the Church “the needs, concerns, and hopes of the world.” Therefore, deacons are assigned by the bishop to serve in parishes. It has been the custom in the Diocese of Chicago that, after ordination, deacons remain in the parishes that nominated them. However, in some situations, a newly-ordained deacon may be assigned to another parish. A deacon can also be reassigned later in their ministry, as the need may arise. As an individual nears ordination, s/he should be in conversation with the parish priest, members of the Leadership Team (Formation, Deployment), and the Director or Ministries about deployment after ordination.

### **Letter of Agreement**

Once the determination of a deacon’s assignment has been made by the bishop, the deacon and priest shall complete a Letter of Agreement (LOA). The diocesan form for the LOA will be provided by the Director of Ministries. The document defines the roles of the deacon in parish life, the number of hours/week that the deacon will serve in the parish, attendance at meetings, sick or vacation time, etc. Deacons are not paid salaries by parishes, except in cases where deacons hold a staff position that could be filled by a layperson, e.g. Director of Children’s Formation. When possible, parishes should provide a stipend to the deacon to be used for continuing education, mileage reimbursement, etc. Once the LOA is completed and signed by the priest and deacon, it should be sent to the Director of Ministries. Once it has been approved by him/her and the bishop, a signed copy will be sent to the parish and kept on file.

A deacon serves in a collegial relationship with the priest and other staff members of the parish. The rector/priest-in-charge/interim rector is responsible for the care of the parish community and its liturgical life. Although the bishop assigns a deacon to a parish, the priest in the parish serves as the manager/supervisor of the deacon and other staff members. Usually, the deacon reports directly to the rector but in some very large parishes, supervisory responsibility may be delegated to another person. The supervisory designation should be stated in the Letter of Agreement.

The term of Letters of Agreement is generally three years. However, for a variety of reasons, e.g. change in parish or personal circumstances, illness, or an evolving understanding of one’s ministry may be cause of termination of the agreement and re-assignment of the deacon. In such situations, the deacon should contact appropriate

members of the Leadership Team (Deployment, Relationships) to initiate discussion of the issues and define possible next steps.

Note: A copy of the current form for the Letter of Agreement can be found in the Appendix.

### **Transition in a Parish**

Some transitions in parishes are anticipated, e.g. retirement of priest. Others can be sudden, e.g. serious illness, resignation. In cases where transition is expected, the deacon in a parish should be in conversation with members of the Leadership Team (Deployment, Relationships) and the Director of Ministries about what her/his role will be. In many cases, the deacon serves as a stabilizing element in the midst of change. Sometimes, however, especially in situations of serious conflict, it may be better for the deacon to leave. Each situation will be discussed and decisions made on a case-by-case basis.

When a priest leaves a parish, the Letter of Agreement between the priest and the deacon is terminated. A new letter should be negotiated with the Wardens and approved by the Vestry. This letter will be in effect until a new priest is called to serve in the parish. In cases where the new priest has been called as priest-in-charge, the existing letter should be reviewed by the priest and wardens and amended, if appropriate. The letter remains in effect until a decision is made if the priest-in-charge is to stay permanently. If the priest is to stay, a new letter should be created.

As the parish anticipates the arrival of a new priest, the deacon's assignment will be reviewed in conversations with parish leadership, the Deployment member of the Leadership Team, and the Director of Ministries. This is a time of discernment about the appropriate role of the deacon as the parish moves forward. This could be a time for the deacon to remain in place to assist with transition. It could also be an opportunity for the deacon to take a sabbatical, either when the new priest begins her/his service in the parish or soon after that.

### **The Deacon Serving in Liturgies**

*The Book of Common Prayer* states these functions of a deacon in the liturgy:

- Proclamation of the Gospel
- Preparation of the Eucharistic Table
- Giving the Dismissal

The deacon serving in a parish normatively fulfills these functions in the Sunday liturgies and all major feasts and celebrations. The deacon is expected to serve in weekday liturgies as her/his schedule permits.

Additional roles in the liturgy that are appropriate for a deacon are: bidding the Creed and the Confession, leading the Prayers of the People, preaching, or assisting with administration of communion. Practices vary among congregations and the assignment of these roles is the responsibility of the priest.

The usual vestments for a deacon in celebrations of the Holy Eucharist are alb and deacon's stole in the appropriate liturgical color. If either the parish or the deacon has dalmatics, they may be worn. In liturgies without a Eucharist, the deacon may wear an alb with deacon's stole, or a cassock, surplice, and tippet.

The priest in a parish has primary responsibility for the liturgical life and pastoral care of the faith community. The priest presides at the parish liturgies. However, on some occasions, e.g. when the deacon has a close relationship to an individual or family, the priest may assign certain roles to the deacon. Some examples are: baptizing a grandchild, preaching at a baptism or a funeral, presiding at the exchanging of vows in a wedding. Note: The Customary for Deacons (in the Appendix) provides additional information about the deacon's role in the liturgies

### **Liturgies in Special Circumstances**

#### **Absence of Priest**

If the parish priest is unable to preside at a scheduled Eucharist, because of planned time away, e.g. vacation or retreat, the priest should secure another priest to preside. However, if a priest cannot be found, or if the absence is unexpected, e.g. sudden illness or family emergency, the deacon may preside at an alternative service. The preferable options are Morning Prayer or Liturgy of the Word. If Liturgy of the Word is used, after the Peace the congregation says the Lord's Prayer and the deacon then gives the Dismissal. Deacons should discuss the possibility of an emergency with the parish priest and agree on what the deacon should do.

#### **Weddings**

By virtue of their ordination, deacons are legally qualified to perform wedding liturgies. In the parish setting, the priest usually presides at these services. In cases where the deacon may have a special relationship to the couple being married, the priest may ask the deacon to preside at the exchanging of vows and/or preach. With the approval of the priest, deacons may preside at weddings where this is no Eucharist. If a deacon is asked to preside at a wedding in another setting, the deacon should discuss this with the priest and request approval.

If a deacon is asked to preside at a wedding in another diocese, s/he should contact the Bishop's Office for information about obtaining approval from the Bishop of that diocese to preside at the service. It should be noted that some bishops do not allow deacons to

preside at weddings in their dioceses. Deacons should report all weddings at which they have presided as part of their annual report.

### **Annual Reports**

Deacons report to the priest in the parish to which they are assigned on a regular basis. This may be meetings with priest and/or written reports. Some deacons write articles or reports for the parish newsletter and/or Annual Report.

Deacons report to the Bishop annually, using a form provided by the Leadership Team. Annual reports are due on January 31 of the next year, e.g. the report for 2016 is due on January 31, 2017. At the direction of the Bishop, designated members of the Leadership Team read and respond to deacons' reports. If a deacon has pastoral care issues that s/he wants to communicate only to the Bishop, that should be done in a separate communication marked "Confidential" and sent to the Bishop's Office.

Note: A copy of the current form for annual reports can be found in the Appendix.

### **Transfer to a Different Diocese**

If a deacon plans to relocate to another diocese, s/he should notify the Bishop about the impending move. If appropriate, the Bishop will communicate with the Bishop in the new diocese, indicating that the deacon is in good standing in the Diocese of Chicago. The deacon should then contact the Bishop in the new diocese to discuss a possible parish assignment. When an assignment has been made, the deacon should discuss with the Bishop of the diocese whether s/he should be licensed or become canonically resident there.

### **Retirement**

When a deacon reaches the age of 72, s/he is required by the Canons of the Episcopal Church to officially retire. This is a time when a deacon may decide to retire from active service as a deacon. Others may want to continue in active service. If this is the case, the deacon should discuss his or her intention with a member of the Leadership Team (Deployment), as well as the parish priest. If the desire to continue is affirmed, then the deacon communicates this to the Bishop. This request should be submitted by December 1 in the year preceding the deacon's 72<sup>nd</sup> birthday. If the Bishop approves the request, the deacon completes a LOA with the parish priest. Deacons must request renewal of the assignment each year, as part of his/her Annual Report to the Bishop.

### **Diocesan Events**

Diocesan Convention

Deacons are required to attend Diocesan Convention, usually held in November. If the deacon is unable to attend, a letter stating the reason for the absence must be sent to the Bishop's Office.

#### Deacons Gatherings

The Leadership Team sponsors three gathering for deacons annually. Two are Saturday morning gatherings, one in the late summer/early fall and one in the spring. These are occasions for fellowship and continuing education. Deacons also gather for a brown-bag lunch following the Eucharist at Diocesan Convention.

#### Other events

Deacons may participate, as their schedule permits, in gatherings such as Clergy Conference, Deanery Clergy meetings, Quiet Days, and other diocesan events. Deacons should make a special effort to attend ordinations of deacons. For these ordinations, deacons should vest and be part of the procession.

#### **The Leadership Team for the Diaconate**

The Leadership Team for the Diaconate oversees the preparation and activities of deacons in the diocese. The team of seven members (lay, deacon, and priest) was created by Bishop Lee in 2014 on the recommendation of a task force that studied all aspects of the diaconate in the Diocese of Chicago. The team meets monthly and communicates with deacons in a monthly newsletter, *Deacon News*. At least one member of the team serves as a liaison to the Commission on Ministry (COM). The team reports to, and works closely with the Bishop and the Director of Ministries.

Members are appointed by the Bishop for terms of 4 years. Individuals or faith communities may nominate people to be considered for membership. A person may serve 2 subsequent terms and then must rotate off.

# Appendix

- Customary for Deacons
- Ordination Process in the Diocese of Chicago
- Sample Letter of Agreement
- Sample Form for Annual Reports



# **The Diocese of Chicago Customary for Deacons**

**Revised August 2016**

## **Introduction**

This customary sets out guidelines for the role of deacons in liturgies, both in the local parish or mission, and in diocesan liturgies, e.g. ordinations and confirmations. These should be considered norms for the liturgy.

## **The Deacon in the Liturgy – General Guidelines**

*The Book of Common Prayer* clearly establishes three distinct functions of a deacon in the liturgy:

- Proclamation of the Gospel
- Preparation of the Eucharistic Table
- The Dismissal
- 

If there is a deacon in a parish, the deacon should carry out these functions in the Sunday liturgies and all major feasts and celebrations. The deacon is expected to serve in weekday liturgies as her/his schedule permits. If a parish has more than one deacon, the deacons and the priest should decide how the roles are to be assigned.

The Prayer Book also indicates additional functions, which may be assigned to the deacon, e.g. bidding the Confession. In some parishes the deacon also bids the Creed and is responsible for The Prayers of the People, either leading them or supporting lay ministers who have that role. The assignment of these latter roles is to be negotiated by the priest and the deacon. Practices may vary among congregations.

## **Vestments**

The usual vestments for a deacon in celebrations of the Holy Eucharist are alb, dalmatic, and deacon's stole in the appropriate liturgical color. If the parish/mission has dalmatics that match its chasubles, the deacon wears those dalmatics. If the parish does not have matching vestments, a plain ivory or white dalmatic with the stole worn on the outside is appropriate.

In liturgies without a Eucharist, the deacon may wear an alb with deacon's stole, or a cassock, surplice, and deacon's stole. If the deacon is officiating at Morning or Evening Prayer, s/he may wear cassock and surplice with deacon's stole, tippet, or academic hood.

## **The Deacon in Parish Liturgies**

- **The Gospel Book**

If the parish has a Gospel Book, the deacon should carry it, held high so that the people can see it, in the entering procession. When carrying the Gospel Book, the deacon walks ahead of the Presider. If there is no Gospel Book, the deacon walks either ahead of the Presider or next to her/him. The deacon places the Gospel Book on the altar as a sign of the connection between Word and Table in the liturgy. Depending on parish custom, the deacon may also carry the Gospel Book in the closing procession at the end of the service. In some parishes it is the custom for an acolyte to carry the Gospel Book.

- **The Gospel Procession and Proclamation of the Gospel**

The importance of the proclamation of the Gospel cannot be overstated, and thus the position from which is proclaimed is highly significant. In some congregations the Gospel may be proclaimed in the midst of the people, in the center aisle. Depending on architecture, it may be more powerful for the congregation to see the Deacon in the place where ALL the Word is proclaimed. (i.e. a pulpit, lectern or ambo) It is well worth spending time thinking about how the congregation receives the proclamation, both in sight and sound. A hymn or other anthem, e.g. "Alleluia" may be sung while the Gospel Book is carried to the place where it will be proclaimed. An acolyte or the deacon may carry the Gospel Book, again held high so that the people can see it. Acolytes with torches can be part of the procession. A cross and thurible may also accompany the Gospel procession. Either the acolyte or the deacon holds the Gospel Book and the acolytes with torches should stand at each side of the book, facing each other.

The deacon announces the Gospel and makes a mark of the cross with her/his thumb on the opening word of the reading. S/he then marks herself/himself with a small cross on the forehead, lips, and over the heart. \*If incense is used, the thurifer hands the thurible to the Deacon to cense the Gospel book. The deacon hands thurible back to the thurifer. At the conclusion of the reading, the deacon raises the Gospel Book, says "The Gospel of the Lord" and keeps the book held high until the people have responded, "Praise to you, Lord Christ." The deacon may kiss the Gospel Book at the end of the Proclamation, if desired.

The Gospel Book may be placed back on the altar or taken to some other designated place. If it is placed on the altar, it should be removed during the Peace.

- **Preparation of the Table**

The deacon is responsible for preparing the altar for the Eucharist and may be assisted, per parish custom, by an acolyte. The deacon or the acolyte brings a

corporal and a chalice to the altar. Note: In some parishes the chalice may be vested. If so, it can be placed on the altar during The Peace or it may be placed there prior to the beginning of the liturgy (depending on parish custom).

The deacon first spreads a corporal on the table and then receives the gifts of bread and wine. S/he pours wine into the chalice and then adds some water to the wine in the chalice and in the flagon. (The acolyte may bring the water to the deacon or the deacon may get it from the Credence Table.) The positions of the paten and chalice may vary, according to the preference of the Presider. If there is a supply priest or guest Presider, the deacon should ask that person prior to the liturgy about her/his preference.

- **Holy Eucharist**

The deacon stands next to the Presider at the altar during the Eucharist. The usual place is at the Presider's right. Again, the deacon should check with the Presider. The Presider may want the deacon to stand on the left to guide her/him in the Altar Book. If there are two deacons serving in this part of the liturgy, both can stand next to the Presider, one on each side. The deacon on the left tends to the Altar Book; the one on the right raises the chalice at the appropriate times (conclusion of Eucharistic Prayer and Words of Invitation).

After the Fraction or the Words of Invitation (per parish custom), an additional paten and chalice(s), if needed, are brought to the altar. The deacon may prepare the additional chalice(s) and assist with breaking of bread into small pieces. The deacon may administer either bread or the chalice during communion, depending on how many Eucharistic Ministers are present.

After communion is finished, the deacon places remaining elements in the appropriate place and clears the table, removing the paten(s) and chalice(s) to the Credence Table or to the Sacristy, according to parish custom.

- **The Dismissal**

The deacon gives the Dismissal at the conclusion of the liturgy, using one of the forms in the *Book of Common Prayer*, or other appropriate phrases (per parish custom). The deacon usually stands in the center aisle, near the back of the nave, but may also give the Dismissal at the altar.

- **Additional liturgical functions in the Eucharist**

The rubrics in the *Book of Common Prayer* indicate that the deacon may invite the people to say the Nicene Creed, as well as say the words of invitation for the Confession. The responsibility for these functions is to be negotiated by the priest

and deacon. If the deacon issues the invitation to the people for the Creed and the Confession, the deacon should also begin them.

The deacon may also have responsibility for the Prayers of the People. This may include any or all of these functions: inviting the people to prayer, reading the intercessions, and supporting laypeople who have responsibility for reading the prayers.

- **Holy Baptism**

The deacon is responsible for the usual diaconal functions when there is baptism. The deacon may also carry the Paschal Candle and lead the procession to the font. The deacon may also lead the Prayers for the Candidates. The priest usually administers baptism, but the deacon may do so on occasions when the deacon has a close relationship with the person being baptized, e.g. a member of the deacon's family or a person whom the deacon has prepared for baptism.

The deacon may assist in other ways, e.g. holding the Prayer Book for the priest, pouring the water into the font during the Thanksgiving over the Water, lighting the baptismal candle and presenting it to the person who has been baptized or to the family.

- **Holy Week Liturgies**

In addition to the usual diaconal functions in the liturgy, the deacon has special roles in these services.

Palm Sunday: Liturgy of the Palms

The deacon reads the Gospel lesson and gives the opening words for The Procession (BCP, p. 271)

Maundy Thursday

This is an appropriate occasion for the deacon to preach because of the servant ministry symbolized in the footwashing, and in the act of gathering and distribution of alms for the poor.

At the end of communion, if the remaining Sacrament is to be reserved for use on Good Friday, the deacon places the bread and wine in the designated place (tabernacle, Altar of Repose).

Where it is the custom to strip the altar at the conclusion of the liturgy, the deacon can coordinate this action. If desired, the deacon can wash the altar after it has been stripped and liturgical objects have been removed.

### Good Friday

The deacon invites the people to prayer and says or sings the biddings for the Solemn Collects (BCP, p. 277-280). If there is to be Communion from Reserved Sacrament, the deacon brings the consecrated bread and wine to the altar and prepares the table.

### Easter Vigil

The specific functions assigned to the deacon in this liturgy are carrying the Paschal Candle and singing/saying "The Light of Christ" while leading the procession. Once the candle is in place, the deacon, standing near the candle, sings or says The Exsultet.

In the rest of the liturgy the deacon has the usual roles, including those for Holy Baptism if that is part of the service.

- **Other Services**

The priest in the parish/mission is responsible for funerals and weddings and is expected to preside at these liturgies. The deacon may assist in these services as her/his schedule permits. The deacon has the usual diaconal functions and may have additional roles at the direction of the priest.

Upon occasion, the priest may authorize the deacon to preside at a funeral or a wedding, if the deacon has a special relationship to the person(s) and there is to be no Eucharist.

### **The Deacon in Diocesan Liturgies**

In services where the Bishop presides, e.g. ordinations, confirmations, Diocesan Convention Eucharist, deacons have the usual diaconal functions (proclaiming the Gospel, preparing the table, giving the Dismissal). Deacons also assist the Bishop by holding the service book and giving and receiving the Bishop's miter and crozier at the appropriate times.

## **Ordination Process in the Diocese of Chicago**

### **Discernment**

In baptism, the Church calls everyone to ministry, and the world needs baptized Christians to live into and exercise a variety of ministries. The Church may also call some individuals to specialized ministries, i.e. those of deacon and priest.

Exploration and discernment are an on-going process. The local faith community is a place where people can and should be encouraged to explore questions about their life and direction. The faith community has a significant role in identifying potential ministries and supporting people as they examine possibilities for themselves. Individuals who wish to explore the possibility of ordained ministry should educate themselves about these specialized ministries through conversation, reading, and personal prayer and reflection. This may lead to a decision to consider ordination to the priesthood or diaconate. In this case, the person should meet with the ordained leader of the faith community to discuss this. If the ordained leader (usually the parish priest) supports the desire to explore ordained ministry, a group (Discernment Committee) is created to meet regularly with the individual to explore this possibility in depth. Work with the committee generally lasts at least six months.

If the Discernment Committee concludes that the person is called to, and is appropriate for, the ministry or deacon or priest, the committee prepares a report to the priest and Vestry (or Bishop's Committee) that summarizes the discernment process and recommends that the person be nominated by the parish for ordination. If the Vestry agrees to nominate the person, and is willing to support the nominee financially and in other ways, then the Vestry nominates the person to the Bishop.

Once a person is nominated for ordination, that person moves into a broader, more public discernment, i.e. evaluation and exploration with the Bishop's staff and members of the Commission on Ministry (COM), and the Standing Committee. This part of the process usually concludes with a Postulancy Overnight (Friday and Saturday) with group meetings, interviews, and personal reflection. The Bishop participates in the overnights and, after consulting with the staff, makes a decision either to grant, or not to grant, postulancy. The Bishop informs the nominees of his decision at the end of the two-day session.

## **Formation**

Once postulancy is granted, an individual begins the formation process. Initially, s/he meets with a person designated by the Bishop, as well as the Formation member of the Leadership Team, to evaluate the person's educational and life experience and develop a Learning Plan. Persons moving toward ordination for the diaconate are expected to successfully demonstrate competency in these areas:

- Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
- Diakonia and the diaconate.
- Human awareness and understanding.
- Spiritual development and discipline.
- Practical training and experience.

Formation for the diaconate is learner-centered, employing methods and resources such as formal coursework, on-line learning, small-groups, work with mentors, and independent study.

## **Ordination**

As postulants near the completion of their formation, the next step is the application for candidacy. Individuals meet with representatives of COM and the Standing Committee, as well as the Bishop and members of the Bishop's staff, to evaluate readiness for ordination. These interviews are conducted several times a year and usually last at least a half-day. Following these interviews, postulants are notified if candidacy is granted. If candidacy is not granted, additional work is usually recommended.

Once formation is completed, candidates submit a written request for ordination. The Standing Committee reviews the request and makes a recommendation on ordination to the Bishop. Once the Bishop approves the recommendation, a date for ordination is set.

Note: More detailed information about the discernment process is available on the diocesan website: <https://www.episcopalchicago.org/at-work-in-the-church/commission-on-ministry/>

Letter of Agreement  
between  
----- (Congregation)  
The Episcopal Diocese of Chicago  
and  
(Name of Deacon)

This document sets forth the terms for the diaconal ministry of ----- (Deacon).

1. Deacon's Deployment. In Consultation with the Deacon and the Rector/Vicar, the Bishop has assigned the Deacon to serve in the Episcopal Diocese of Chicago, and to serve specifically God's people at ----- effective ----- (Date). The Deacon shall also serve the Diocese in other ways, as the Bishop or his designee may request.

2. The Ministry of a Deacon. All parties affirm that Deacons are called and ordained to animate members of the Body of Christ in serving those in need, especially the "poor, the sick, the weak and the lonely." Deacons interpret to the church the needs, hopes, and concerns of the world. This work of interpretation—of leading the People of God as they gather around prayer, scripture and the Lord's table, and then out into the world—provides the foundation for the liturgical role of deacons.

3. Service Within the Parish. The Deacon will serve a maximum of ten hours per week in the following ministries:

1) Serving as deacon at the parish liturgies on Sundays, Christmas, Ash Wednesday, Maundy Thursday, Good Friday, Easter Vigil and Principal Feasts observed by the parish. The Deacon will proclaim the Gospel, prepare the altar, assist in administering communion and give the Dismissal.

2) Other services

(Possible Examples: Assisting with Adult and Children's Formation, sharing in the pastoral care of the members of the parish, preaching at parish liturgies, attending Vestry, or committee meetings as appropriate.)

4. Leave. The Deacon, in consultation with the Rector, may take the following periods of leave from Diaconal responsibilities and functions:

Four weeks (including Sundays) per year for vacation;

Two weeks (may include Sundays) for professional or personal development;

Sick leave and such other leave as necessary, with prior approval of the Rector.

5. Compensation. The Deacon will serve at -----(Parish) without monetary compensation.

Note: Some parishes may provide a stipend for continuing education or mileage.

6. Supervision. The Rector shall supervise the Deacon's ministry at ----- (Parish).



Matters of discipline are subject to the advice and consent of the Bishop and the Canons of the Episcopal Diocese of Chicago and The Episcopal Church in the United States of America.

7. Annual Report and Ministry Review. The Deacon shall report annually in writing to the Rector and the Bishop. The annual report will be published in the Annual Report to the Parish and will be used as the basis for ministry reviews.

8. Term of Agreement and Modification. This agreement will be in force and effect for three years and will be reviewed annually. (Note: If deacon is 72 or older, Bishop's authorization to continue in active service must be obtained annually.)

The agreement will expire automatically if the Rector resigns the Cure. A new agreement with Vestry may be signed in the interim and when the new Rector called to the parish. The agreement may be terminated at any time by the Deacon or Rector with the advice and consent of the Bishop or his designee, or by the Bishop, provided that written notice of a party's intent to terminate is given to all parties.

This agreement may be amended at any time so long as all parties agree to such changes, and the amendment is signed by all parties and made part of this agreement.

Signed and dated this \_\_\_\_\_ day of \_\_\_\_\_, (year)

\_\_\_\_\_  
Deacon

\_\_\_\_\_  
Rector

\_\_\_\_\_  
Director of Ministries

\_\_\_\_\_  
Bishop

**Approved 5/16**

DIOCESE OF CHICAGO  
REPORT OF DEACON FOR THE YEAR 2015

This form is to be completed by all deacons actively serving in the Diocese of Chicago and submitted to Bishop Jeffrey Lee by January 31, 2016.

Email: [bishop@episcopalchicago.org](mailto:bishop@episcopalchicago.org) Mail: 65 East Huron Street, Chicago IL 60611

Name:

Parish:

Serving in current assignment since (year):

What has been the focus of your diaconal ministry in 2015? What were the accomplishments?

What frustrations or challenges did you experience that prevented you from functioning effectively?

What hopes/goals do you have for your ministry in 2016?

Additional comments/concerns that you would like to share:

Note: If you prepare a report for your parish's Annual Report, you may include it with this form(not required).

Approved 12/15