

APPENDIX

NORTH AMERICAN ASSOCIATION FOR THE DIACONATE

2008 Survey of Deacons

Numbers herein are based on 784 surveys submitted by 9/28/2008.¹

1. In what diocese do you have canonical status?

About 80 USA dioceses were named. (Only 5 deacons did not give the name of their diocese.) About 30 dioceses have 10 or more deacons responding.²

Response by Province:

P1	92
P2	91
P3	68
P4	123
P5	108
P6	62
P7	47
P8	174
Canada	14

PERSPECTIVES

2. The Church should have a vital diaconate.

Agree Strongly	97%
Agree Somewhat	2%
Disagree Somewhat	0%
Disagree Strongly	1%
	100% (781)

3. In this diocese, congregations are generally eager to have deacons assigned to them.

Agree Strongly	38%
Agree Somewhat	52%
Disagree Somewhat	9%
Disagree Strongly	1%
	100% (779)

¹ Surveys completed several days later will be included on some diocesan appendices.

² Dioceses with ten or more deacons responding will get a special copy of this Appendix: responses from the deacons in their diocese versus the total of all deacons responding on each question.

4. Ordain candidates for Holy Orders either as deacons or priests – i.e. ordain candidates for the priesthood “priests” directly rather than ordaining them deacons first.

Agree Strongly	54%
Agree Somewhat	19%
Disagree Somewhat	14%
Disagree Strongly	<u>13%</u>
	100% (780)

5. In my diocese, deacons exercise their full liturgical role.

Rarely or Never	4%
Sometimes	17%
Fairly Often	24%
Frequently	<u>55%</u>
	100% (781)

6. In my diocese, deacon’s work includes the development of the diaconal ministry of congregational members.

Rarely or Never	6%
Sometimes	32%
Fairly Often	33%
Frequently	<u>29%</u>
	100% (773)

YOUR DIACONAL FORMATION, ORDINATION AND CONTINUING EDUCATION

7. When were you ordained to the diaconate?

Before 1980	2%
1980-1989	15%
1990-1994	13%
1995-1999	14%
2000-2004	28%
2005-2008	<u>28%</u>
	100% (773)

8. Were you ordained in the diocese you presently live in?

Yes	86%
No	<u>13%</u>
	100% (772)

9. If no, do you have canonical status in this diocese?

Yes	68%
No	<u>32%</u>
	100% (132)

10. What kind of formation credits or study program did you use to meet the educational requirements for diaconal ordination?

Check all that apply

% checking each

30%	Credit for my life experiences
87%	Diocesan school/program for diaconal formation
32%	College/seminary classroom courses (some)
5%	On-line (web-based) courses (some)
51%	CPE (Clinical Pastoral Education)
51%	Mentored practice or supervised field work
37%	Study with mentors
19%	Local ministry team
20%	Reading on my own from list from examining chaplains
Other:	223 deacons added something, often naming their diocesan school or giving more information about the school curriculum. Some also indicated specific kinds of programs, <i>most often</i> :
90	EfM - as either required or strongly encouraged part of their diaconal formation program.
20	MA in religion, M.T.S or M.Div. obtained

In your diaconal program, how would you rate each of the following components? *If component was absent from your program, leave item blank.*

N= total sample (784)

11. Depth and coverage of biblical subjects, the Holy Scriptures

Absent (blank)	1%
Poor	3%
Fair	16%
Good	43%
Excellent	<u>37%</u>
	100%

12. Coverage of Church History

Absent (blank)	1%
Poor	3%
Fair	18%
Good	43%
Excellent	<u>35%</u>
	100%

13. Christian and moral theology, including Christian ethics.

Absent (blank)	2%
Poor	4%
Fair	20%
Good	43%
Excellent	<u>31%</u>
	100%

14. Pastoral Care

Absent (blank)	3%
Poor	6%
Fair	21%
Good	40%
Excellent	<u>30%</u>
	100%

15. Preaching, homiletics or public speaking

Absent (blank)	4%
Poor	15%
Fair	28%
Good	32%
Excellent	<u>19%</u>
	100%

16. Theological understanding of the ministry of the bishop, priest, deacon, and laity and how these ministries are distinguished from and support one another generally

Absent (blank)	2%
Poor	4%
Fair	13%
Good	42%
Excellent	<u>39%</u>
	100%

17. Understanding of the role of the deacon in a variety of liturgical settings, and facility with the Book of Common Prayer, Hymnal, and other appropriate resources.

Absent (blank)	3%
Poor	3%
Fair	16%
Good	39%
Excellent	<u>39%</u>
	100%

18. Factual and conceptual background in world issues affecting the Church, particularly international problems of poverty and hunger.

Absent (blank)	5%
Poor	16%
Fair	29%
Good	38%
Excellent	<u>12%</u>
	100%

19. Factual and conceptual background in contemporary social issues in the United States – particularly issues of race, class, and gender.

Absent (blank)	5%
Poor	13%
Fair	30%
Good	38%
Excellent	<u>14%</u>
	100%

20. Skills in conflict management, working with volunteers, group dynamics.

Absent (blank)	8%
Poor	25%
Fair	34%
Good	26%
Excellent	<u>7%</u>
	100%

21. Knowledge of national and diocesan canons

Absent (blank)	5%
Poor	17%
Fair	42%
Good	29%
Excellent	<u>7%</u>
	100%

22. Integration of academic and practical work

Absent (blank)	5%
Poor	6%
Fair	27%
Good	44%
Excellent	<u>18%</u>
	100%

23. Opportunities for obtaining vocational guidance from faculty, assigned advisors, counselors.

Absent (blank)	7%
Poor	13%
Fair	24%
Good	35%
Excellent	<u>21%</u>
	100%

24. Opportunities for spiritual development and discipline with a spiritual director

Absent (blank)	5%
Poor	7%
Fair	28%
Good	38%
Excellent	<u>22%</u>
	100%

25. Opportunities for social and intellectual interaction, mutual support, etc. with other students studying for the diaconate.

Absent (blank)	4%
Poor	7%
Fair	14%
Good	35%
Excellent	<u>40%</u>
	100%

How well did your diaconal formation program prepare you for fulfilling each of your ordination vows?

26. Prepared: To study the Holy Scriptures, to seek nourishment from them and to model your life upon them.

Not prepared	1%
Somewhat prepared	22%
Quite well prepared	52%
Fully prepared	<u>25%</u>
	100% (770)

27. Prepared: To make Christ and his redemptive love known, by your word and example, to those among whom you live and work and worship.

Not prepared	1%
Somewhat prepared	16%
Quite well prepared	50%
Fully prepared	<u>33%</u>
	100% (768)

28. Prepared: To interpret to the Church the needs, concerns, and hopes of the world.

Not prepared	3%
Somewhat prepared	25%
Quite well prepared	48%
Fully prepared	<u>24%</u>
	100% (769)

29. Prepared: 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.

Not prepared	2%
Somewhat prepared	17%
Quite well prepared	45%
Fully prepared	<u>36%</u>
	100% (769)

30. Prepared: At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

Not prepared	1%
Somewhat prepared	17%
Quite well prepared	46%
Fully prepared	<u>36%</u>
	100% (773)

31. Were there other areas or subjects that you now wish had been offered in your diaconal program?

Yes	53%
No	<u>47%</u>
	100% (557)

If Yes, please list or describe. (360 responses)³ These are roughly organized and illustrated in the most frequently named areas of education, as follows:

MORE ON:

- **Liturgy (about 50) and Preaching (about 53).** In illustration:
 - *Homiletics and liturgics were only touched on. I sought my own instruction.*
 - *Writing sermons; how to serve the bishop and the priest at the table.*

³ Several on various areas missing in their program they wish they had, did note that their dioceses have now included this in the diaconal formation program.

- *We were not well prepared to serve at the altar. We should have been provided a real sense of moving about in the liturgy; “hands on” in setting the table, etc.*
 - *More time devoted to practical “hands on” training in hands on liturgical practice and duties.*
 - *More liturgy practicum. I observe our present deacons hesitant to take their full place beside the bishop/priest/altar.*
 - *One of the areas that truly needs to be explored is liturgical music and liturgical protocol, and logistics of services if the deacon is the one having to select music, service bulletins, etc. in the absence of a priest. Education for selecting appropriate liturgical music for occasional services is a MUST.*
 - *My bishop at the time of my training was against deacon’s preaching. When he retired, the new bishop wanted the deacons to preach occasionally...I am glad the “younger” deacons are now better prepared to preach.*
 - *I would have liked to have homiletics, but I have since taken courses because I regularly preach.*
 - *More preparation on homiletics, especially from a diaconal, rather than from a priest’s point of view*
- **CPE and Pastoral Care (about 38-40)**
- *I would have benefited by more directed clinical pastoral study. I’ve gained mine through years of experience and observing good rectors I have worked with.*
 - *Any CPE. At the time of my ordination, there was no program for CPE.*
 - *CPE (education)- not CPT (training), which is a watered down version of CPE.*
 - *Full year of CPE would be more helpful than a single quarter.*
 - *CPE was not part of our course of study. Moving from a two year to a three program has taken care of that; it is now included.*
 - *Grief counseling. As a deacon in the parish I have many funerals to attend.*
 - *I believe that having a true CPE program and extending the course another year to accommodate that, would have more fully prepared me for my pastoral role – especially with issues of death and dying.*
- **Handling people in the congregation and diocese, including dealing with conflict (about 45) priest-deacon relationships (about 12), motivating and organizing lay volunteers (about 20)**
- *More training in handling difficult people both in and out of the church. This seems to take up most of my time. If I had not had a master’s degree in counseling, I would have been at a loss, as are most of the deacons in this diocese.*
 - *I wish that some of the subject matter covered in Fresh Start regarding new cure, organizational change and developing and maintaining effective relationship among clergy and laity, were covered in more depth during the educational process.*
 - *Motivating parishioners to be disciples; navigating systems both in diocese and local church; and local politics.*
 - *Conflict management!*
 - *Conflict resolution and group dynamics.*
 - *Group dynamics and how to work with volunteers.*
 - *How to motivate volunteers.*
 - *More work on organizing volunteers.*
 - *Wish we had more interaction with priests during class time and also to instruct them on what a deacon is and does, and how to utilize a deacon as stated in the BCP.*

Many priests don't have a clue how to begin to utilize a deacon properly. Would be good for priests to have an update on the proper use of deacons – maybe a seminary course on the diaconate so they would have some knowledge of how to utilize deacons.

- *The only thing I can think of off the top of my hat is that there are priests who do not know the role of deacons, and there needs to be some priest/deacon training where the team works together.*
- *More conflict management, more Edwin Friedman work; how to educate a diocese, congregation, and community about the role of a deacon; how to say “no.”*

□ **Theology, Ethics, Bible** (about 26)

- *Very little was done on ethics and theology; I learned them on my own.*
- *We combined into one course Systematic Theology and Ethics: should have been two courses.*
- *Historical development of Christian theology.*
- *More college level theology.*
- *Stronger biblical teaching and how to interpret.*
- *Scripture study sessions.*
- *More work on scriptures*
- *More knowledge of scripture and use of bible commentaries for preaching preparation*

□ **Working in/with the community – community organizing, forming partnerships** (about 16); **learning about social issues and social advocacy** (about 12), **and more field work in diaconal outreach ministry** (about 10).

- *I would like to see more practical application of how to empower active congregation which are already engaged in many outreach ministries how we can manage our time to do more to serve God in the world.*
- *It is my view that clergy do not really understand what the real issues are when it comes to the homeless and people who live on the streets. Quite a few seem to put a blind eye to it. Most of my training comes from working with people who find themselves spiritually lost and in desperate situations. If more training were spent being out there, this would be more beneficial for God's creation.*
- *Community organizing; evangelism*
- *Hands on experience with successful outreach programs throughout the diocese.*
- *More advocacy and organizing skills*
- *Training in the skills of community organizer and how to do social justice ministry*
- *Justice issues, such as racism and homophobia, were skimmed over but these are important everyday concerns.*
- *More on interfaith issues, immigration and cultural issues.*
- *Group facilitation and dynamics in community organizing*
- *More field work in the community*
- *More information on how to bring the needs of the world to the institutional Church beyond the Parish level, and a greater emphasis on the development of ministries within the broader Church.*
- *More on social issues and the Episcopal Church.*
- *EfM is now offered as part of the diaconal formation program, and some of us who are ordained are involved in EfM as part of continuing education. I do a lot*

of reading to keep up with current trends, especially related to social issues and church issues so that I feel competent as an ordained deacon to speak to my parish about the outside world. I felt that during our program we should have had more emphasis on ministry outside the parish, more working knowledge of a variety of local, national and world problems that congregations need to address. We also needed training on community organizing skills.

- **Spirituality in the Formation Program and for the World ministry** (about 10).
 - *Spiritual direction (3)*
 - *Spiritual formation and application to social issues*
 - *Centering prayer, which I got on my own*
 - *Better spiritual formation groups*
 - *There was nothing of developing one's personal life with Jesus or the Holy Spirit. Zip on an orthodox, historic, biblical, theological view of salvation. (I can hear you groan as you read this—maybe that's the problem.) We stressed concern about social issues rather than eternal ones. These should not be separated. Jesus was basically nonexistent in our preparation. The fact that the vast majority of those being trained as well as those leading would disagree is a reality.*

- **Parish Administration, Finances, and Fund Raising** (about 10)
 - *Parish administration (3)*
 - *Grant writing and community needs assessment*
 - *The business end of non-profits. Looking for and writing grant applications*
 - *Administrative non-profit development*

- **Peer Support** (about 9)
 - *Peer support*
 - *The opportunity to work with other deacons*
 - *More opportunities to interact informally with other diaconal candidates*
 - *More opportunities to meet with already ordained deacons, and I would have appreciated having an advisor.*
 - *I was the only candidate and did work at an RC university. It was lonely. Support from other deacons is necessary.*

- **Overall Quality of the Program and Teachers** (About 17)
 - *Our diaconal program is still in formation itself. I hope we will offer homiletics, more on the liturgical role of the deacon, and more on social and political issues (race, class, gender, etc.)*
 - *Most of the canonical areas were left to the candidates to fill in an ad hoc fashion.*
 - *Essentially EfM was the only background and was not at all deacon specific in its training. The most important training I received was in my*

graduate degree that addressed social inequality. That prepared me well, but not the deacon formation program.

- *Our school was poor, I thought, with no assessment component. I would have liked better classroom preparation on scriptures, church history, theology and more on conflict resolution, working with middle class churches to get them into the world, political and social system, grass roots organizing and boundary setting on personal and professional boundaries.*
- *The program was a bit chaotic during the time I was a student. I wish there had been more emphasis on the unique role and responsibility of the deacon, stronger scripture and liturgy emphasis. I wish they were more interactive teaching/learning and few visiting presbyters who lectured and then left, with no opportunity for Q&A or discussion. I wish experienced deacons were on the faculty and involved in deacon formation/education.*
- *Simply, I wish everything had been covered in more depth. Also, much was left to the individual priests who were not given any direction or guidelines.*
- *Academics were insufficient. For example, OT and NT were taught together in only one semester, which included two Saturday classes per month. The same was true of Church History and Theology taught as one class in one semester. There was little practical training geared to prepare us how to effectively function in the traditional diaconal roles. The most effective parts of formation were CPE and the internship experience. There was no correlation between the academics taught and the examinations, since the individuals teaching were not the same as those individuals doing the examining.*
- *My training was not very good. CPE was great and so were my internships, but the rest was wasted time. EfM was OK, but very unprepared. I wish we had been required to take a good theology course. While training in our diocese was three years long, the training sessions were not very rigorous. I think there ought to be national canonical standards for diaconal training.*
- *I am a postulant and so am in the process of training. I find that the training lacks a rigor that we are quite capable of. Yes, we come from different walks of life, but all of us have been under impressed by the academic/theological side of the formation. ...In addition it is poorly organized and not approached from a stance of adult learning. ... (However) there are many aspects that I am fully appreciative of, and I intend on continuing the pursuit of ordination.*

Several Comments on How Much Can be Asked of a Formation Program

- *The diaconate formation program in this diocese is (quite good,, however) A problem I see is that all deacons in this diocese are “seniors” having been ordained after retirement from another career. Only three of us are paid and part of CPG, and the 3-6 year formation process is costly and has a heavy impact on families. For example, my tuition and book costs*

exceeded \$14,000, not counting commute and housing costs. And I was assigned to another parish for the one-year field placement and for three years following ordination. My wife and children said they did not care where the bishop sent me, they were staying at our home parish.

- *Today's models for diaconal formation seem to have so much training that I am concerned that no one is good enough. In our diocese we have continuing education, and it has been adequate over the years – not the idea that all has to be done before ordination.*

32. Generally, how useful have you found your diaconal education and training for your present ministry as a deacon.

Very useful	45%
Quite useful	33%
Somewhat useful	18%
A little useful	3%
Rather irrelevant	1%
A complete waste of time	<u>0%</u>
	100% (711)

33. Since ordination, have you taken any further study in terms of formally offered courses?

Yes	63%
No	<u>37%</u>
	100% (700)

If Yes, about how many?

1	14%
2	18%
3	14%
4	16%
5.6	19%
7+	<u>19%</u>
	100% (424)

34. During the last year, have you taken any form of continuing education?

Yes	68%
No	<u>327%</u>
	100% (687)

If Yes, please describe. (472 comments, major groupings with examples as follows)

- **Day or Weekend Seminars, Workshops, Conferences** (about 220 mentions) In illustration:
 - *NAAD regional workshops (8)*

- *End of life Issues, Bereavement Counseling (8)*
 - *Healing Prayer workshop*
 - *Pastoral care and counseling (20)*
 - *Pandemic and disaster training for chaplains*
 - *A one-day workshop on domestic abuse*
 - *Suicide intervention training*
 - *Seminar on “Depression and Spirituality”*
 - *Alban Institute seminar on becoming a praying congregation*
 - *Native American spirituality (3)*
 - *Trinity Institute conference*
 - *Upward Bound*
 - *Fresh Start mentoring program*
 - *Preaching for Deacons (5)*
 - *CREDO*
 - *Safe Church training*
 - *Leadership in the Church*
 - *EfM Mentor training*
 - *Two-day Anti-Racism training*
 - *Anger Management Trainer training*
 - *Safeguarding God’s Children Trainer training*
 - *Stephen Ministry training (3)*
 - *Godly Play training (5)*
 - *Training as mentor for Marriage Enrichment programs*
 - *Congregational growth seminars (4)*
 - *Spiritual Director’s International Seminar*
 - *Spiritual care workshops for hospital chaplains*
 - *Workshops in healing ministry*
 - *Workshops in pastoral care*
 - *Workshops in social justice concerns*
 - *Seminars on poverty and homelessness in our community*
 - *Training in Appreciative Inquiry*
 - *Youth ministry conference/training (5)*
 - *January Adventure with Marcus Borg, John Dominic Crossan and Barbara Jean Taylor*
 - *Conference on Christian Meditation with Richard Rohr and Lawrence Freeman*
 - *Faith-based Reconciliation workshops*
 - *“World Religions, Part of the Problem or Part of the Solution”*
 - *The Emerging Church (23)*
 - *Annual clergy conference (about 40) in which there are a variety of topics covered similar to those named above. .*
- **Courses – intensives or semester or part of 1-2 year program (about a 150)**
- *Spanish (5)*
 - *EfM (17)*
 - *CPE units (*
 - *Ethics course (8)*

- Hebrew scriptures; Old Testament (3)
- Course on Islam
- Neurobiology of Spirituality
- Getting my masters degree or in seminary (3)
- On-line courses in various area, offered by CALL at CDSF and other places (16)

□ **Reading on own primarily or with a small study group** (about 25

- I read a great deal, but no specific programs labeled “continuing education.”
- Self-education; reading anything pertaining to diaconal ministry (2)
- Self-study on the Gospels
- Self-study through reading/reading on my own (8)
- Book study group and discussion with small group (3)
- Book study with priest/fellow clergy (3)

35. Do you have a learning plan for the coming year?

Yes	47%
No	53%
	100% (683)

If Yes, please describe (355 comments)

These comments range from books that deacons would like to read, definite or tentative plans to enroll in diocesan school workshops and online course, more CPE or more EfM, intentions to attend training days in various ministries, clergy conferences and diocesan events/workshops, learn Spanish, or for some - take courses toward an associate’s degree, 4-year college or MA degree.

36. Are parish and/or diocesan funds for continuing education made available to you?

Yes	63%
No	37%
	100% (686)

If Yes, about how much from (a) parish (b) diocese.

Not all who said they got funds could give a concrete figure or even estimate. Coding answers as best as possible suggests the following distribution based on all 421 respondents who got any funds for continuing education from parish or diocese.

Those Who Got Funds From Parish or Diocese or Both

(Table below does not include those who got funds from neither)

	<u>Amount from Parish</u>	<u>Amount from Diocese</u>
\$0	47%	70%
\$10- \$299	14%	9%
\$300 (usually each)	8%	8%
\$301- \$500	17%	8%
\$501-\$999	6%	2%
\$1000 +	<u>8%</u>	<u>3%</u>

100%

100%

37. In my diocese, deacons are assigned in the following ways. (Check all that apply):

- 57% Assigned to their home parish
- 59% Assigned to another parish
- 20% Assigned to agency, organization

.....

(32%) Assigned both to home parish and different parish: This can depend on negotiation, location, and other factors – but both are permitted. In some case the rule is to go to a different parish for a year after ordination before returning to home parish.

Other. In a number of dioceses the bishop sends deacon where he/she sees the need. About ten deacons said there diocese had no policy, it was up to the deacon to find a place to exercise diaconal ministry. Some deacons after ordination have no assignment, or as one put it, are “Assigned to obscurity.”

38. Currently as a deacon are you mainly;

- 67% appointed to a congregation as a deacon
 - 6% chaplain to a nursing home, hospital, or prison
 - 3% working for diocesan headquarters
 - 6% retired from regular work as a deacon
 - 1% not permitted to transfer canonically in from former diocese
 - 17% other, please specify
- 100% (710)

Other (examples):

- *Serve both as parish deacon and chaplain for: (school, police, prison) (20)*
- *Appointed to two parishes or a cluster of congregations (5)*
- *Dual assignment: Episcopal organization/diocese and parish (4)*
- *Assignments at parish and Diaconal School teaching (2)*
- *Assignment at parish and outside social ministry (2)*

39. About how many hours a week do you work as a deacon where you are assigned?

- 6 hours or less 25%
 - 7-10 hours 22%
 - 10-15 hours 23%
 - 16-25 hours 18%
 - 26 hours or more 12%
- 100% (677)

40. If you work as a deacon in a NON-parish position, such as for diocesan offices or an institution/agency, please briefly describe your diaconal ministry position or duties:

Responses: 233 – describing their non-parochial ministries. These responses are coded for the general kind of position named, with illustrations given.

Chaplain. (87)

□ Nursing home, hospital, hospice chaplain (63)

- *I serve as a volunteer chaplain in a large medical center for two days a week. This ministry is where my heart really is rather than in the parish.*
- *Staff chaplain at a hospital for 9 years, now working also as a hospice chaplain.*
- *On-call hospital chaplain one night per week and one weekend per month, well as on the board of directors of free medical clinic.*
- *I am a member of a three person pastoral care staff in a 400-bed hospital attached to a 200-bed nursing home. We do patient visits, coordinate non-denominational services in our chapel, and are on call for emergencies. I have a spirituality class on the psych floor once a week.*
- *As a hospice chaplain I am responsible to spiritually assess and visit from 60-70 patients per month, actively listen to their needs and concerns, hold their hands and pray with them and love them; provide and update spiritual care plans and documentation of all visits and services to patients and families according to Medicare guidelines; spiritually counsel those who are dying and their families, be spiritual leader to the hospice team and any facility staff...lead bereavement support groups, officiate and lead memorial and funeral services.*

□ Prison Chaplain (11)

- *Working with regional parishes in educating, encouraging, supporting their prison ministries.*
- *I work on death row at a state prison.*
- *While assigned to a parish, I have developed prison ministry and a mentoring program for incarcerated youth.*
- *As volunteer prison chaplain, I lead Bible studies, discussions, pastoral care, and do hospital visits, service and preaching, literature class, pen-pal program, and supervise Buddhist groups led by a monk.*
- *I am a jail chaplain; a position that I have had for 26 years.*
- *I am the Administrator of the State Prison Ministry program.*

□ Chaplain for the Police or Fire Department (10)

- *Chaplain to local law enforcement agency and fire/ems department.*
- *Chaplain to local fire and police departments, and also the County Sheriff's office.*
- *Police chaplain for local city.*
- *I am chaplain to a policy department, two fire departments, and a women's sport program. I also have a parish assignment.*
- *Police chaplaincy and crisis intervention for a non-profit agency.*

□ Chaplain to Schools, Universities, Camps and Clergy (8)

- *Chaplain at parish day school and deacon on the church staff*
- *Chaplain to a secondary boarding school, where I lead worship, listen to faculty and students, and present weekly teaching*
- *Summer camp chaplain and diocesan liaison to Cursillo*
- *Chaplain for the deacon community and diocesan school*

- *I serve as chaplain in a university ministry as well as my duties within the parish. My time is divided about 50/50*
- *Diocesan chaplain assigned to retired priests.*

Diocesan Office & School Administration, Deployment, and Outreach (25)

- *Responsible for oversight of deacons and diaconal deployment. I also make visitations with the Bishop*
- *Archdeacon (12)*
- *I am assigned to the School for Deacons where I teach and coordinate the field education program. I am also co-chair of the Diocesan Peace, Justice, and Hunger Commission.*
- *As Chaplain to the Ordinary my responsibilities are varied. I handle all scheduling, communication flow into the Bishop's office, review liturgy, go on visitations, and many special projects.*
- *I represent the diocese/parishes in relations to local government, manage diocesan construction projects, train licensed lay ministers, and chair the diocesan budget committee.*
- *I am Diocesan Secretary and as well as a deacon in my parish*
- *Canon the Ordinary for Ministry Development and Deployment, including youth, campus, formation ministries, and clergy deployment.*
- *Diocesan missioner for Justice and Peace*
- *Diocesan Liaison for Episcopal Migration Ministries, serve as advocate for refugee resettlement*
- *Diocesan Jubilee Officer, Director of Diocesan Commission for Justice, Peace, and Integrity of Creation, coordinator in five counties for Clergy for Choice (paid position with Planned Parenthood)*
- *Co-lead Diocesan program for AIDS in Africa, preaching and educational forums around the diocese and at conventions*

□ **Civic/Secular/Church Non-Profit Leaders/Staff** (about 40)

- *Our parish has formed a separate nonprofit Health Outreach for our community to help improve health access with grant funding. I am the executive director.*
- *I am the executive director of a homeless shelter.*
- *Through a non-profit organization I founded, I have been working with women in jail to provide them with tools to become more productive in society*
- *Food for Life Coordinator – feed people living with HIV/AIDS.*
- *At a local non-profit “Ronald McDonald House” type institution, I volunteer massage therapy for guests under tremendous stress due to hospitalized family.*
- *Crisis-line volunteer: listen to persons experiencing loss or change, including contemplating or actively committing suicide.*

41. If you are a deacon assigned to a CONGREGATION, about how many adults (ages 18 and older) regularly attend this congregation?

75 or less	28%
76-140	32%
141-225	23%

226-400	11%
401+	<u>6%</u>
	100% (639)

42. In the past year, about how frequently did you do each of the following?
(Between 650-680 answered the following questions).

a. Advocacy activities on the behalf of homeless, families at risk

21%	weekly
18%	monthly
26%	several x yearly
20%	1-2 x yearly
<u>15%</u>	never
100%	

b. Advocacy, grassroots organizing on the behalf of ethnic minorities

8%	weekly
9%	monthly
17%	several x yearly
25%	1-2 x yearly
<u>42%</u>	never
100%	

c. Counseling and resource referrals for needy in and outside parish

22%	weekly
17%	monthly
29%	several x yearly
17%	1-2 x yearly
<u>15%</u>	never
100%	

d. Minister to hospice/hospital/nursing home patients (non-parishioners)

26%	weekly
18%	monthly
22%	several x yearly
15%	1-2 x yearly
<u>19%</u>	never
100%	

e. Food bank and soup kitchen outreach ministries

13%	weekly
18%	monthly
21%	several x yearly
20%	1-2 x yearly
<u>28%</u>	never
100%	

f. Organize volunteer work or donation drives for worthy causes

10%	weekly
17%	monthly

28%	several x yearly
24%	1-2 x yearly
<u>21%</u>	<i>never</i>
100%	

g. Attend meeting of diocesan committees or commissions

4%	weekly
27%	monthly
33%	several x yearly
18%	1-2 x yearly
<u>17%</u>	never
100%	

h. Preach

3%	weekly
39%	monthly
38%	several x yearly
11%	1-2 x yearly
<u>9%</u>	never
100%	

i. Administer Communion from the Reserved Sacrament

18%	weekly
25%	monthly
27%	several x yearly
12%	1-2 x yearly
<u>18%</u>	never
100%	

j. Officiate at baptisms, weddings or funerals

1%	weekly
6%	monthly
32%	several x yearly
26%	1-2 x yearly
<u>35%</u>	never
100%	

k. Counsel with church youth and/or parents

4%	weekly
9%	monthly
19%	several x yearly
22%	1-2 x yearly
<u>46%</u>	never
100%	

l. Counsel with adults in crisis, bereavement

12%	weekly
20%	monthly
32%	several x yearly
22%	1-2 x yearly

$\frac{14\%}{100\%}$

never

m. Visit with parish sick

24%	weekly
28%	monthly
29%	several x yearly
12%	1-2 x yearly
<u>7%</u>	never
100%	

n. Teach adult classes, bible study, prayer groups

16%	weekly
13%	monthly
25%	several x yearly
23%	1-2 x yearly
<u>23%</u>	never
100%	

o. Teach youth classes, confirmation classes

6%	weekly
4%	monthly
14%	several x yearly
18%	1-2 x yearly
<u>58%</u>	never
100%	

p. Teach children's classes, Sunday school

6%	weekly
5%	monthly
7%	several x yearly
16%	1-2 x yearly
<u>67%</u>	never
100%	

q. Involve, empower lay members for ministry

27%	weekly
25%	monthly
28%	several x yearly
13%	1-2 x yearly
<u>7%</u>	never
100%	

r. Attend Vestry meeting

4%	weekly
42%	monthly
13%	several x yearly
13%	1-2 x yearly
<u>28%</u>	never
100%	

43. Are you engaged in other advocacy ministries as a deacon not listed above?

Yes	41%
No	<u>58%</u>
	100% (621)

If yes, please describe (286) Deacons gave descriptions of different named ministries for the incarcerated, the homeless, the hungry, the mentally ill, the physically or mentally challenged, the dying, families and children in crisis, domestic violence, refugee resettlement, those addicted to alcohol or drugs, and advocacy on GLBT issues, social justice for all races/ethnicities, peace, the environment and the MDG's.

44. Are you reimbursed for your expenses (travel, supplies) for your work as a deacon?

Yes	46%
No	<u>54%</u>
	100% (704)

45. Are you given a discretionary fund for your diaconal work?

Yes	41%
No	<u>59%</u>
	100% (692)

46. Are you compensated for your time as a deacon (i.e. paid a salary of sorts?)

Yes	10%
No	<u>89%</u>
	100% (695)

47. Regardless of whether it would, could the congregation in which you are assigned pay you a salary comparable to that of an assistant rector?

Yes	7%
Probably	19%
No	57%
Don't know	10%
No parish assignment	<u>7%</u>
	100% (701)

48. How well do you think the bulk of the congregation in which you are assigned understand what a deacon is?

23%	most have a good understanding
36%	quite a few understand fairly well
28%	some understand, many do not
8%	very few understand
<u>5%</u>	I am not assigned to a parish
100% (701)	

QUESTIONS ABOUT YOUR MEMBERSHIPS and BACKGROUND

49. Are you registered with the Church Pension Board?

Yes	43%
No	<u>57%</u>
	100% (503)

50. Are you currently registered with the Church Deployment Office?

Yes	18%
No	<u>82%</u>
	100% (691)

51. Are you a member of the North American Association for the Diaconate?

Yes	62%
No	<u>38%</u>
	100% (712)

52. What is your gender?

Male	40%
Female	<u>60%</u>
	100% (707)

53. Are you presently employed (i.e. receive a regular salary?)

Yes	58%
No	<u>42%</u>
	100% (704)

If yes, what is this employment? (Coded in from descriptions)

27%	church employment of some type
16%	health or social work related employment (secular)
8%	teacher, professor, administrator in educational institution
16%	business or civil service top or middle management
6%	small business, consultant, self-employed
10%	technical or financial specialist, engineer, pilot
11%	civil service /military professionals and staff assistants
<u>6%</u>	sales, cook, gardener, clerk
	100% (380)

54. What is your race/ethnicity?

White	94%
Black	3%
Hispanic/Latino	1%
Mixed race	1%
Native American	.8%
Asian	<u>.2%</u>
	100.00 (658)

55. How old are you?

Under 50	5%
50-59	31%
60-69	42%
70+	<u>22%</u>
	100% (712)

56. What is the highest level of formal education you have had?

Some college or less	8%
Two year college degree	7%
Four year college degree	12%
Some university grad courses	11%
Diocesan school/some seminary	14%
Masters degree seminary/university	29%
Doctorate	8%
Other	<u>11%</u>
	100% (714)

57. What recommendations would you make to your DIOCESE for strengthening the diaconate throughout its jurisdiction?

(506 comments, clustered in broad categories with illustrative quotes, as follows):

Our Diocesan Program is good, no recommendations (about 20)

- *None. The deacons, upon the request of the Bishop, began an effective School of Diaconal Ministry.*
- *The Diocese has a very strong, vibrant, well-grounded program.*
- *Our Deacons Formation Program has continually been revised and upgraded. It is now strong and well organized. It is working – leave it alone!*
- *Our diocese has an excellent diaconate program – the best that I am aware of.*

Education and Formation Program: Start or Strengthen or Standardize it (50) & include deacons in the formation program, curricular design (50)

- *More local direction of formation that includes deacons on the formation committee.*
- *Add deacons to the faculty of the deacon school and involve them in mentoring the deacons-in-training, as well as in curriculum and planning for the school. (Some of us are very qualified adult educators!)*
- *Integrate students of the school of deacons with already ordained deacons. Invite deacons into the school to offer some practical views of the work that we do. Put a vocational deacon in charge of the program, either instead of or in equal partnership with the priest who directs the program.*
- *Adopt the diaconate as a concept and goal for the diocese. Establish a diaconal training program (8+)*
- *Develop a more formal or standardized diaconate-training program in this diocese; “no shooting from the hip” (7+ want more standardization)*
- *Offer diaconate courses in our diocese. I took courses in two other dioceses to prepare myself for diaconate. (8+ want s program in their dioceses)*
- *Improve, strengthen the education requirements for the diaconate (10+)*

And many of the specific recommendations on subject areas mentioned in responses to question #31

Deacons’ Continuing Education, Mentoring, Gatherings, Retreats (75)

- *Our diocese has greatly strengthened the formational education process...but I would suggest adding a strong mentoring process in the final year of formation and in the first year after ordination.*
- *Strengthen the mentoring process; provide for continuing education and formation of recently ordained deacons.*
- *Find new ways to support deacons in continuing education and in forming the community of deacons; get deacons to go to NAAD conferences.*
- *There needs to be more training available after deacon school. Keeping in mind the financial constraints that many deacons find themselves in, this training should be subsidized.*

- *Begin continuing education for deacons in this diocese; have more than one meeting a year for the deacons, and include deacons in the Clergy Conference.*
- *We deacons rarely meet and I don't feel we have a system set up to meet deacons concerns in this diocese.*
- *Ongoing training regionally with semi-annual diaconal retreats at which the bishop would be present at least annually*
- *How about an email discussion or sharing groups...open to just deacons and archdeacons?*
- *Establish a formal diaconal colleagues group for ongoing education, mentoring of new deacons, mutual support and fellowship. Develop plans to integrate deacons from other dioceses into the diaconate community here. Bring deacons and deacons-in-information together at least once a year for formal and informal education and fellowship. We have plans to start this November at convention.*

Educating Congregations and Clergy to Better Use (60) and Support Deacons in their Ministries (25)

- *More direction and guidance given to parishes for effective use of deacons; more educational efforts re diaconate.*
- *Educating congregations without deacons about the role and ministry of the Diaconate*
- *Keep the communication open with suggestions from active deacons – to educate congregations and rectors on the role and ministry of deacons and how the deacon's ministry can complement the roles that already exist in any given congregation.*
- *Work with priests so they better understand the ministry of the diaconate*
- *Priests should have some kind of training in working with vocational deacons, as their training as a deacon was considerably different.*
- *Better formation of priests on identifying potential deacons in their congregations.*
- *Encourage parishes to identify diaconal candidates and promote the diocesan school.*
- *Strongly and visibly educate clergy and laity in work/theology of deacons, and why every congregations should have at least one deacon*
- *I do not think that rectors and vicars try to raise deacons because they know (in this diocese) they will lose them to another parish after ordination. I have actually been told by more than one rector that "so and so" would make a good deacon, but I do not want to lose him/her as a member of the congregation*
- *Continue to educate parishes on the role of deacons and continue to raise up those who have had the call.*

Bishops Supportive of Diaconate (26) and on-staff Archdeacons (12)

- *Only one thing really matters...absolute support and understanding of the diaconate by the Bishop...if not, any program will falter.*
- *More support from the bishop particularly in educating priests about the diaconate, in strongly and visibly affirming and supporting us, and appointing deacons to more committees.*
- *Bishops should educate everyone regarding what deacons are and what we do. The bishop should along when visiting.*
- *The bishop should always have a deacon with him when he visits a congregation. That deacon should be prepared to talk about what the diaconate is.*
- *Appoint an archdeacon and give that person real delegated authority and responsibility to build a diaconal community.*

- *We need archdeacon with authority to work with the next bishop to strengthen diaconal ministry in this diocese.*
- *Have an active and involved archdeacon that would work at the diocese and direct the work of deacons.*

A Full and Equal Order in the Diocese: As Evinced by Deacons' Participation in Voting, Committees & Liturgy (20)

- *Treat the deacons as a full and equal order, and not as second-class citizens. Allow deacons to vote at Convention/council.*
- *Full inclusion as a clergyperson. Involvement in committees, voting privileges at annual council.*
- *Involve deacons more fully in decision-making bodies.*
- *Allow deacons to serve on the Standing Committee and Council, and to stand for election to General Convention as is permitted in the national canons.*
- *Treat deacons as an equal order with voting privileges. Make deacons welcome at clergy conferences. Allow Deacon's Mass in the absence of a priest.*
- *Allow deacons to fully participate in services including baptisms, weddings and funerals. Allow deacons to administer the chalice Invite deacons to attend meetings of the priests within the parish.*

Dioceses Funding the Diaconate and Deacons (45: Expenses 21; Stipend 24)

- *Fully or partially fund cost of deacon training.*
- *Reimbursement at current realistic levels for mileage and expenses and for continuing education and diocesan events. We are not paid, we do not get benefits, yet the diocese keeps making us pay for all the events we must attend. People of lower incomes cannot "afford" to do this work.*
- *Mileage and expense reimbursement at the same rate as priests. This is a vocation. Most people cannot afford to be deacons in this diocese.*
- *Provide some type of compensation in order to make the diaconate available to those other than the independently wealthy. Travel expenses to and from the location of our parish have become almost prohibitive to those on a fixed income.*
- *More financial support for the expenses a deacon incurs: i.e. travel reimbursement, continuing education.*
- *When you receive a stipend, you are valued.*
- *Pay deacons. This is an intolerable justice issue for the church.*
- *If I could hope for anything, it would be a paid diaconate that was taken from the diaconate asking, and then paid by the diocese directly to the deacon. I fear that we are building an order that will be open only to those who are financially well off or retired; and that there are many people who could make excellent deacons, but cannot because they literally cannot afford to live here without using all available time for paid jobs.*
- *Develop a model for combining diaconate with part time employment, and make it known – to encourage diaconal vocations especially among younger people and marginalized communities.*

58. Can you suggest specific steps that the Episcopal Church as a whole might take to strengthen the ministry of deacons?

(455 comments)

Episcopal Church Funding the Diaconate and Deacons (50+)

- *If we want to attract young, energetic deacons, we must begin to pay them. I have always felt that the Church sees us as their free labor force and expects us to carry a very heavy burden. Most parishioners don't even understand that deacons are not paid, and need to be out in a "real job" to pay the mortgage and keep food on the table. Until they find out why, most parishioners think deacons are just not very good workers.*
- *In practical reality, generally speaking, you need to be childfree and have a certain level of income, and preferably be retired. It is not "user-friendly" to younger adults with families and/or persons with limited resources and/or time. I am speaking here of the norm of paying your own way for formation classes, for vestments, and usually only partial (if any) reimbursement for out of pocket expenses. To encourage non-gray haired, non-retired persons to become deacons, the Church needs to wake up and realize that some of those barriers have to be lifted; dioceses and congregations need to step up to the plate and assist in covering some of these expenses for what is after all a nonstipendiary position. Otherwise deacons will continue to come from the ranks of the gray haired and somewhat affluent ranks.*
- *Find ways to support deacons, including the Church Pension.*
- *The lack of participation in the wealthy Church Pension fund after years of service for free is a disgrace.*
- *Allow the "system" to pay deacons and participate in the Church Pension.*

National Church Support for Uniform Roles Functions of the Deacon (about 50)

- *I would like to see a statement from the National Church, which would clarify to the church as a whole, what our function is and how we are to be recognized by dioceses and parish. I don't think even our clergy have a common or even consistent understanding of diaconal function. There seems to be a real lack of understanding of how all clergy can work in an integrated way with laity.*
- *Strengthen the canons so there is consistency among the various dioceses.*
- *Establish an Office of the Diaconate, run by deacons, at 815.*
- *Perhaps appoint an archdeacon for the diaconate at the national office.*
- *I know not one deacon who works for the national church. If we had one or two deacons with national visibility – it would greatly enhance our ministry*
- *Presence, support and advocacy from the PB and 815 and to and through the House of Bishop*
- *The Presiding Bishop could have a deacon or two accompany her, and take one or two minutes to explain them. Have a session at General Convention on the importance of deacon's presence in congregations and working with the bishop and the diocese.*
- *Have a "Dear Deacon" column in the national church publication, which poses questions and answers them about the diaconate or diaconal work.*

- *More publicity about the diaconate in “Episcopal Life” and other publications.*
- *Simply a regular feature in “Episcopal Life” about the work of deacons or an invited opinion column. More explicit leadership by the Presiding Bishop concerning issues of interest to deacons.*
- *More global advertising about what deacons do in the total ministry of the Church*
- *Publications from the National Church, web page for Deacons, on the breadth of diaconal work in the United States*
- *A Deacon’s Link on the national web site featuring the ministry of deacons and education about the diaconate.*
- *Consistency. Standardize expectations of deacons across the country*
- *Uniform standard throughout the Church.*
- *The same set of regulations for all deacons in all dioceses, rather than each diocese with their own ideas about what a deacon is and does.*
- *Encourage the dioceses to follow guidelines issued by NAAD.*

Education/Formation of Deacons: National Standards Wanted (about 40)

- *Do not leave decisions on formation and ordination to each diocese; standardize.*
- *Perhaps a unification of training recommendations, both pre-ordination and as ongoing education.*
- *Standardize the training in all dioceses, and take the best from each in terms of its value to the task.*
- *Have a uniform set of requirement so deacons can cross national boundaries easily*
- *Develop minimal standards besides canons to normalize diaconal education, leaving lots of room for interpretation and adaptation to meet the needs of dioceses, while protecting/caring for/defining the ministry.*
- *It would be good to have some Churchwide on-line “courses” and strongly encourage all deacons to take one per year. If these courses include a robust discussion component, the courses would serve to add educational background and help deacons get to know each other throughout the country.*
- *Involve NAAD in some way to work with seminaries and diocesan schools of ministry for a required number of class hours about the history and ministry of the diaconate. Even the House of Bishops could participate in some sort of continued learning and get up to date!*

Education of about the Dicaonate Nationally (60+ comments)

- *Unfortunately, the one thing that would really help is almost impossible to legislate. We need to get our seminary faculties on board with the restored diaconate. I don’t mean curricular changes, but instead by conveying a positive opinion of deacons.*
- *Encourage seminaries to educate seminarians about the diaconate – that it is not in competition with priests and that it enriches everyone’s ministries.*
- *Give courses in seminary to future priests so they have a better understanding of who and what a deacon is, hoe they may be used as an asset to their ministry.*
- *The entire church needs to be made aware of the ministry of a deacon. Before placing a deacon with a congregation, there should be some sort of training for better understanding.*
- *A video on the diaconate that could be purchased by dioceses, loaned to churches, etc. would be great for teaching about and advocating for the diaconate. Wasn’t NAAD working on one?*

Direct Ordination of Priests: End Transitional Diaconate (62 +)

- *Ordain priests directly; calling them “deacons” muddies the water.*
- *As long as all priests are deacons, the church will see us as junior priests.*
- *Eliminate “transitional deacons” or start calling them “transitional priests.”*
- *Change canons to provide direct path to ordination of priests, removing the “transitional deacon.” Make “curate” the training period.*
- *Stop ordaining “transitional deacons,” but allow for the possibility that some priests might seriously want to be deacons first. If so, make that a substantial commitment – like 5 years rather than 6-12 months.*
- *Ordain priests directly to the priesthood. ..Priests are beyond ridiculous when they wax sentimental about their six months of “being a deacon.”*
- *Stop ordaining transitional deacons. This seems to make priests think they understand the diaconate, when they do not.*
- *Direct ordination of priests. Deacons then designated as “Deacon: without the adjective “permanent” or “vocational.”*
- *We need to let go of the idea of “cumulative orders”. It’s not a matter of going up a ladder. Such a mindset truly dilutes the symbol and function of the orders. When one is removed from the priesthood, they are not sent down the ladder to deacon...Provide for direct ordination to priesthood. Until that is in effect, change the words in the ordinal – to not ask: “Are you called to be a deacon” -- for those being ordained to the transitional diaconate.*
- *Pray for Direct Ordination legislation to erupt at General Convention.*

The Diaconate: A Full and Equal Order Nationally (62 using these terms, plus all others that see their suggestions as toward this goal.)

- *Reinforce that deacons are truly an equal order. Actively and publicly promote the diaconate at the national level. Take a look at all of our gifts and then use those gifts publicly.*
- *Get serious. Recognize the diaconate as a full and equal order: direct ordination, full voice and vote, etc.*
- *Develop a set of expectations specifying the role of deacon in the liturgy and in diaconal ministry. This document should then be distributed to all Bishops and Priests so that everyone has a clear understanding of the role of the deacon as a full and equal partner in worship and ministry.*
- *Increased publicity of the diaconate. Make the diaconate a truly equal order. Provide the idea of a stipend, since what you don’t pay for has less value to you. Find ways to call younger persons for ordination; provide seminary instruction at reasonable cost.*
- *Acknowledge that the diaconate is a full and complete order of clergy in the Episcopal Church; credit what they do, and validate their ministry, and along with that validate the ministry of every Episcopalian.*