Ordination of Deacons in the Churches of the Porvoo Communion

A Comparative Investigation in Ecclesiology

Tiit Pädam

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Abstract

The thesis investigates the rites of ordination to the diaconate in the churches of the Porvoo communion. The research includes, in total, four Anglican churches of the British Isles and six Lutheran churches in the Nordic and Baltic countries – all of the churches which signed the Porvoo Declaration in 1996 and thus founded a new communion: Church in Wales, Church of England, Church of Ireland, Scottish Episcopal Church, Church of Norway, Church of Sweden, Estonian Evangelical-Lutheran Church, Evangelical-Lutheran Church of Iceland and Evangelical-Lutheran Church of Lithuania. The aim of the research is to discover whether the ecclesiologies implicit in those rites are compatible with one another and whether they contribute to a common understanding of the deacon’s ministry in the churches of the Porvoo communion or not.

The ordination rites are considered from three perspectives which together comprise the ecclesiology in the rites. The first is the theological content of the rites. Here the analysis is based on a detailed reading of the liturgical texts of the rites. The second, closely related to the first, is the liturgical performance of the ordination during the Sunday service in the local church. The roles and participation of different actors in the rite is analysed and the meaning of the liturgical acts which make up the rite is interpreted. The third perspective takes into consideration the church’s position in society and the socio-cultural context of the local church where the ordination takes place. Through the combination of these three perspectives the diaconate and its role and meaning in the ten churches studied is explored, analysed and compared. The results of the research are presented within the context of a broad ecumenical perspective.

Keywords: ecclesiology, Porvoo communion, Porvoo Common Statement, Porvoo Declaration, Anglican churches, Lutheran churches, ecumenical agreements, ordination, diaconate, diaconal ministry, deacon’s ministry
Dedicated to the men and women who in August 1989 gathered in Sigtuna (Sweden) with a vision of deeper communion between Anglican and Lutheran churches,
to
John Arnold
Geoffrey Brown
George Carey
John Halliburton
Christopher Hill
John Hind
Maryon Jägers
Martin Reardon
Stephen Sykes
Mary Tanner
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I am sitting in the train and as the constantly changing landscape of Northern Germany glides past, I also let the whole study-period pass through my mind. Since the beginning of my doctoral studies I have had the privilege to get to know many people – some new acquaintances, but even several old friends whom I have come to know in a new way. At the end, as the work is completed, it is interesting to look back on the whole process of the research. Not only because the whole story teaches me something important about myself, but primarily to think about the people who have surrounded me and supported me in various ways. They have been angels beside me, not always aware of it themselves, during this long process which has not only made me mature and wiser but has taught me something essential: that I received always more than I ever can give back.

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I still admire with deep gratitude my supervisor Prof. Sven-Erik Brodd who never ceased believing that the research would one day be written. He continued to inspire and never lost hope, despite my weary process and poor writing skills.

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in my struggles. Martha, a friend and always cheerful company in the Uppsala “Apotek-group” – who not only shared with me her good mood and linguistic gifts but helped me by providing a lot of material and with her valuable knowledge and Annette with her special energy and good, competent advice, have both made a special contribution to the fact that this research has been completed. I thank sincerely, in addition to those already named above, Per, Anders, Marta, Maria, and particularly Barbro for their shared wisdom and openness during many inspiring discussions in private, or as part of research seminars.

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T.P.
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## Abbreviations

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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>A 2007</td>
<td>Agenda (Book of Worship) of the Estonian Evangelical-Lutheran Church</td>
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<tr>
<td>AGENDA 1995</td>
<td>Book of Worship of the Evangelical Lutheran Church of Lithuania</td>
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<tr>
<td>ANDREP</td>
<td>Anglo–Nordic Diaconal Research Project</td>
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<td>ARCIC</td>
<td>Anglican–Roman Catholic International Commission</td>
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<tr>
<td>BCPCW 1984</td>
<td>The 1984 Ordinal of the Church in Wales (in Book of Common Prayer for use in the Church in Wales)</td>
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<tr>
<td>BEM</td>
<td>Baptism Eucharist and Ministry</td>
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<tr>
<td>CofE</td>
<td>Church of England</td>
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<tr>
<td>CI</td>
<td>Church of Ireland</td>
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<tr>
<td>CIO 1926</td>
<td>Church of Ireland Ordinal 1926</td>
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<tr>
<td>CIO 2004</td>
<td>Church of Ireland Ordinal 2004</td>
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<tr>
<td>CN</td>
<td>Church of Norway</td>
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<tr>
<td>CS</td>
<td>Church of Sweden</td>
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<tr>
<td>CW</td>
<td>Church in Wales</td>
</tr>
<tr>
<td>CWO 2004</td>
<td>2004 Ordinal of the Church in Wales</td>
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<tr>
<td>EELC</td>
<td>Estonian Evangelical–Lutheran Church</td>
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<tr>
<td>ELCF</td>
<td>Evangelical–Lutheran Church of Finland</td>
</tr>
<tr>
<td>ELCI</td>
<td>Evangelical–Lutheran Church of Iceland</td>
</tr>
<tr>
<td>ELCL</td>
<td>Evangelical–Lutheran Church of Lithuania</td>
</tr>
<tr>
<td>KTK 1985</td>
<td>ELCF, 1985 Services Book</td>
</tr>
<tr>
<td>KTK 2004</td>
<td>ELCF, 2004 Services Book</td>
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<tr>
<td>Abbreviation</td>
<td>Full Form</td>
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<tr>
<td>LA</td>
<td>Leuenberg Agreement</td>
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<tr>
<td>LWF</td>
<td>Lutheran World Federation</td>
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<tr>
<td>NRSV</td>
<td>New Revised Standard Version of the Bible</td>
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<tr>
<td>OD 1950</td>
<td>Rite of ordination to the diaconate in the Estonian Evangelical-Lutheran Church</td>
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<tr>
<td>PCS</td>
<td>Porvoo Common Statement</td>
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<tr>
<td>PD</td>
<td>Porvoo Declaration</td>
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<tr>
<td>SEC</td>
<td>Scottish Episcopal Church</td>
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<td>WCC</td>
<td>World Council of Churches</td>
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Introduction

In 1996 ten Anglican and Lutheran churches in the British Isles, the Nordic and Baltic countries signed an ecumenical agreement known as the Porvoo Declaration. This document was part of the wider ecumenical report, *Together in Mission and Ministry*, which the churches had drawn up between 1989 and 1992.¹ In the foreword to the report of the discussions, the co-chairmen, The Right Reverend David Tustin on, behalf of the Anglicans, and The Right Reverend Tore Furberg, representing the Lutheran Churches of the negotiations, wrote: “We believe that the insights and proposals contained in this report offer a way to bring us closer together in answering that challenge, and in enabling our churches to bear effective Christian witness and service not only within their particular nations and cultures but also within a broader European setting”.²

There are many challenges facing the churches today. One of them is to create a balance between the Church’s expressions of faith on a local level and in the wider communion of churches. Attempts to take these two perspectives seriously have been important for those churches which decided to open negotiations in order to deepen their faith and thereby come closer to each other.

The faith of the Church is manifested in several ways. One of its concrete expressions is liturgy. Liturgy not only makes the faith of the Church visible, it also creates and deepens its faith. In this way liturgy builds up church identity and creates possible bridges between churches, but as a matter of faith, liturgy may also become a resource for creating divisions among churches.

¹ *Together in Mission and Ministry* (first published in 1993) includes ‘The Porvoo Common Statement’ (PCS) with ‘Essays on Church and Ministry in Northern Europe’. The Porvoo Declaration forms its final part. The churches which took part in the negotiations, were recommended to sign up to the common declaration officially. In 1996 ten of the churches did so.
² *Together in Mission and Ministry* 1993, 5
During the second half of the twentieth century interest in the meaning and different forms of ministry grew remarkably. The process which brought churches together to discuss questions about ordained ministry led them further into negotiations on different levels and in different contexts: on the international level and on the national level, between different denominations and churches both nationally and locally. There have been multilateral and bilateral discussions, as well as deliberations within and between churches and other confessional bodies. These dialogues have broadened participants' self-understanding but have also to some extent shaped their liturgical practices. At the same time an awareness has grown among partners that the problems concerning ordination and ordained ministry must be discussed and developed in the context of ecclesiology.

In all the churches of the Porvoo Communion studied here, ordained ministers are involved in the liturgical services. The question of the meaning and role of the ordained ministry has always played a significant part in the relationships between the churches. In this process some initiatives have inspired churches to reflect in a particular way on their theology and practice of ministry and to engage in wider dialogue on ordained ministry. One of these inspiring initiatives was the World Council of Churches’ Faith and Order document *Baptism, Eucharist and Ministry* (BEM), published in 1982. All the member churches of the WCC were invited to respond. Many churches took this call seriously, first opening internal discussions and then presenting their response in a way that contributed to further ecumenical discussions. Many areas of the churches’ everyday life and teaching were addressed and challenged by this document and by the subsequent process of working out responses. One such area was ministry, especially the ordained ministry, of the Church. One of the results of the process was the published responses of the churches. In the current study these responses are used.

During the last decades of the twentieth century one of the significant features in ecumenical discussions on ordained ministry was its focus on the episcopal office. This perspective has dominated theological negotiations about the ordained ministry between Lutherans and the Roman Catholic Church, Lutherans and the Anglican Communion, as well as Anglican-Roman Catholic dialogues. One of the reasons for

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this is to be found in the acknowledged need for a theological consensus and for mutual recognition of the churches’ ministry. The contradictory but essential role of the ministry of oversight for the theology and practice of the churches, as well as for the relationships between the churches, could not be underestimated. The meaning and role of episcopacy has been seen as one of the obstacles on the way to visible church unity. However, the continuous focus on the episcopal ministry has overshadowed or was sometimes made to ignore the other forms of ordained ministry.

Because of the serious attention given to questions relating to ministry, the understanding, role and shape of the ordained ministry has changed remarkably during the last decades. Several changes in the societies in which the different churches are contextualised have also contributed to this development. First, there have been changes in relations between states, local authorities and the local churches. This is expressed in the growing need for societies to provide their members with relevant services and assistance and in the growing expectations on churches to contribute to society. Within the churches a consciousness of social responsibility has been growing. In consequence, the need to develop the deacon’s ministry in the Church at large, both theologically and practically, has emerged. This ministry, which involves responsibilities in the local church and often also outside the community, has therefore received special attention. In addition the relationships between the churches themselves have deepened. A large variety of confessional bodies have been working alongside each other in the social context. Many of them had had close cooperation with each other for a long time and, despite their differences in understanding the Church and its practices, the outcomes of their common work have benefitted the churches as well as their respective societies. All these changes together have forced the churches to face the new challenges that need to be addressed.

In the past thirty years, the above tendencies and changes have influenced the development of all the churches in the Nordic countries: Denmark, Finland, Iceland, Norway and Sweden, and also in the Baltic States: Estonia, Latvia and Lithuania. This development has not been uniform and there has been considerable diversity. The Anglican

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4 Cf. *Diakonie in Europa* 1997; Strohm 1997, 13–57; Ahonen 1996; Johannessen 1997; Bäckström, Beckman Edgardh, Pettersson 2004

5 Long 2002, 22
Churches in the British Isles, with their different background and practice, have developed in a more homogeneous way, but similar tendencies to change are traceable there. The development of diaconal ministries in the churches studied has not moved in similar directions. This is very true also of the diaconate. There have been different views in the churches as to whether the diaconate is a lay or an ordained ministry, whether its character should be more caritative or liturgical. At the same time many churches have experienced a growing need for the diaconate in order to follow their calling from God and to fulfill their mission of service in the world.

The beginning of the Porvoo negotiations

When Anglicans and Lutherans met for ecumenical negotiations in Sigtuna (Sweden) in 1989, it was evident that both traditions faced serious challenging questions, including questions concerning the Church’s ministry. The partners agreed to start work on basic ecclesiological issues in order to reach a common understanding on the ministry of the Church. Archbishop John Vikstöm, of the ELCF, describes the process, as follows:

The Porvoo Common Statement was drafted at a relatively brisk pace. This was possible because of the several earlier Anglican-Lutheran agreements and other Anglican-Lutheran ecumenical documents, which provided the basis for the construction of the Porvoo Common Statement. Among the documents are the Pullach Report of the Conversations between the Lutheran World Federation and the Lambeth Conference, the Helsinki Report of the European Commission of the Anglican-Lutheran Dialogue,
the Gold Ash Report of the Anglican-Lutheran Joint Working Group, the Meissen Common Statement between the Church of England and the Evangelical Church of Germany, the Niagara Report of the Anglican-Lutheran Consultation on Episcopé, and the document entitled Toward Full Communion and Concordat of Agreement (American Lutheran-Episcopal Dialogue). In addition to these Anglican-Lutheran agreements, the Faith and Order documents Baptism, Eucharist and Ministry (BEM) and Confessing the One Faith have had an impact on the Porvoo Common Statement. To some extent, the same can be said of conversations between the Anglican and the Roman Catholic Church, as well as of discussions between Lutherans and Roman Catholics.¹¹

All the documents and reports already mentioned are considered below.

Although the main focus at the beginning of the negotiations was on the understanding of the Church and its mission in the world, the partners addressed the ordained ministry seriously, focusing on the meaning and role of the episcopal ministry.¹²

The Porvoo Common Statement, which was the resulting agreement, contains a basic ecclesiological understanding of ministry in the context of the mission of the churches.¹³ The agreed document was presented to the participating churches for discussion and, if possible, for approval.

The signing of the Porvoo Declaration in 1996, indicated that the churches had reached a consensus on the basic understanding of the Church and its ministry. Although the agreement could not provide answers to all the actual ecclesiological questions, the participating churches reached agreement on basic features for a common ecclesiological understanding and, by signing the document, expressed their willingness to learn together and from one another. They also committed themselves to a re-consideration of their ordination practices and agreed on several commitments which would involve their mutual relations, but which required even further development in their under-

¹¹ Vikström 1995, 3
¹² Furberg 2007, 209
¹³ PCS 1993, II, IV; Cf. Ch. 4 “Porvoo Common Statement” below.
standing of ministry. The agreement underlined the importance for each church not only to reconsider its own tradition and practice, but in future to take the new fellowship into consideration in its decision-making processes.

Porvoo and `diaconal ministry`

The Churches which signed the PCS agreed “to work towards a common understanding of diaconal ministry”. The term “diaconal ministry” is ambiguous in English and may be used to refer either to “the deacon’s ministry” or to a more general kind of lay ministry of a diaconal type. During the Porvoo negotiations the partners worked with textual material in English, and it was agreed that the English version would remain the master text. There were also discussions on how the participants should translate “diaconal ministry” into their own languages. It was agreed that the term be used to mean “the deacon’s ministry”, i.e. the ministry of the deacon in the framework of the threefold pattern: bishop, priest and deacon. The translations of the Porvoo Declaration follow this interpretation. The current study follows the same understanding – when the PCS’ term the “diaconal ministry” is used, it means the deacon’s ministry. ‘Diaconate’, a term commonly used to designate ordained deacons, is also used in this research. This specification will help to avoid unnecessary confusion before the analysis. In consequence, only the ordination rites to the diaconate are studied here. All the other ministries which the member-churches may use under the name “diaconal ministries” do not fall within the remit of the current study.

There are several essential open questions, concerning the diaconate of the Church. What does it mean to recognise the diaconate in another tradition with a different background and understanding? Is the understanding of the deacon’s ministry in one’s own church compatible with the respective ministry in the church of another tradition? What

14 Porvoo Declaration 1993, para 58 b (vii)
15 For example Finnish: diakonin virka, Estonian: diakoniamet, Norwegian: diakontjenesten all mean “the deacon’s ministry”.
16 The limiting of “diaconal ministry” to the ordained diaconate follows the logic and usage of the ecumenical documents, for example BEM, and is used also in one of the most prominent studies of the ministry of deacons in the Nordic and Anglican context: The Ministry of the Deacon Vol. I and II. 1999 and 2000. Cf. Brodd 2000.
consequences will this have for one’s own understanding and practice? Can it contribute to a deeper and broader understanding of one’s own tradition? How can other churches of the Porvoo Communion contribute to the formation of each church’s ministry?

The agreement does not immediately solve the internal problems of the signatory churches, such as, for example, the relationship between deacons, who are ordained ministers, and those who exercise the lay ministry of reader in the Anglican Churches and its influence on ministry in the other churches in the Porvoo Communion, or the question of which ministries should belong to the ordained ministry. Neither does it give a direct answer to the external question, why some Lutheran churches prefer to employ priests instead of deacons, in posts which require a deacon’s ministry, or why, despite the mutual recognition of ministries, the deacons in Anglican Churches cannot, despite the recognition of ordination, be given paid posts as deacons in the Nordic churches.\textsuperscript{17}

In the current context of globalization, there is a growing need to learn from different partners and significant figures in societies, but also to share and, to some extent, meet certain challenges together. This is very true also for the Porvoo Communion of churches. Therefore the signatory churches of the Porvoo Declaration expressed their commitment to work towards a common understanding of diaconal ministry.\textsuperscript{18} This commitment, together with the factors above, has inspired the author of this thesis to study the topic more thoroughly.


\textsuperscript{18} Porvoo Declaration 1993, para 58 b (vii)
PART I BACKGROUND, AIMS AND RESOURCES

Chapter 1 Research purpose, context and method

The general aim of this research is to contribute to the better understanding of the diaconate in the churches of the Porvoo Communion and to identify knowledge that might enable further development in that Communion. All the churches studied in this research practice ordination as the way of receiving new deacons into the ministry of the Church. There are thus good reasons for studying the rites of ordination to the diaconate which these churches use, as one of the resources, in order to clarify their understanding of this ministry – “ordination is a fundamental ecclesiological practice that has a structuring and identity-shaping function in the process of discerning what the Church actually is. […] ordination is a rite for admission into the public ministry of Word and sacrament.”\(^{19}\)

One common feature for all the churches researched here is the way that candidates are admitted and commissioned for ordained ministry. In all ten churches, candidates are ordained as deacons by the bishop, and the rite is carried out during public worship. Ordination presupposes that the candidates meet certain requirements which suitably qualify them for this ministry. However, processes of discernment of vocation to the diaconate vary from church to church.\(^{20}\) When fulfilling the requirements, the ordination is performed in the presence of the congregation, in the prescribed way and with some visible signs.

This research thus focuses on rites of ordination to the diaconate. There are several alternative ways of examine of these rites. The rites

\(^{19}\) Brodd 2003, 840
\(^{20}\) This is documented by ANDREP in *The Ministry of the Deacon* 1999.
themselves may be examined in the context of the history of liturgy. Alternatively the dogmatic notions they embody may be investigated. Or the rites’ significance for those who perform them or participate in them, as well as the way the rites are performed is relevant for the investigation. There are no doubt other ways of proceeding.

In this research the content of the rite and its relationship to the particular ministry to which it admits the recipient are be studied. The structures and different elements of the rites will give valuable insights into the meaning of ordination itself. The liturgical gestures involved, the expressed intentions of the rite and the question as to whether it is orientated merely towards the Church or also towards the world outside the Church are all meaningful questions for research into ordination to the diaconate. Ecclesiology is used as a common denominator for all the above named dimensions and as a way to connect the theological, liturgical and socio-cultural perspectives into a comprehensive study. The rites are therefore analysed in their social context, taking into account the performance, the liturgical structures as well as the theological content of the texts. By comparing the elements of the ordination rites in different churches in their local context, the ecclesiological features they express and which are given meaning through the ordination rites in the local church as well as in the whole Porvoo Communion, disclose essential aspects of the ecclesiology of ordination. Analysing the rites in this way presupposes that there is already something that ultimately connects these different perspectives together. It is, however, not self-evident or clear what this might be. The use of the term ‘ecclesiology’ therefore needs to be clarified.

Ecclesiology and ecclesiologies

Ecclesiology is a term which is frequently used in discussions on theological matters relating to the Church. Different uses of the term are evident not only between theologians from different confessional traditions, but also within the traditions. The term ecclesiology is often

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21 Cf. Bradshaw 1979; 1990
23 Brodd calls this kind of ecclesiology operative ecclesiology. Cf. Brodd 2006
used to describe the theory of the ‘marks’ which make a Christian Church authentic.\textsuperscript{25} It is identified as the study and analysis of church organisation and governance, as a doctrinal basis for the organisation, liturgical life, sacraments and ministry of the Church, including the description of the relationship between the Church and civil society. Sometimes ecclesiology is used as an apologetic means to defend the Church with the help of a system of doctrinal statements and argumentation. All these connotations have a common denominator: they refer to what dogmatically constitutes the Church as Church. This includes teaching on the nature of the Church, normative concepts, and a vision of what the Church will become. Ecclesiology may also be defined as a way of integrating dogmatic understanding into a wider framework where ecclesiology is not merely “confined to a \textit{locus} in dogmatics but includes also the study of ecclesial practices. Dogma and empirical data are kept together and the spiritual is not conceived as a parallel to the material but held together in an incarnational perspective when trying to understand what church is.”\textsuperscript{26} This means that the Church could be studied adequately in the perspective of ecclesiology when a number of its dimensions, not only dogmatic, are taken into consideration.\textsuperscript{27} This way of understanding ecclesiology does not exclude dogmatic aspects, but studies them in connection with other dimensions that are characteristic of the Church in the world. Brodd defines ecclesiology in this way:

\begin{quote}
Ecclesiology is an analytical and a critical and constructive reflection on a postulated divine revelation, as this is expressed in the Christian Church and interpreted in manifold ways through ideas and practices.\textsuperscript{28}
\end{quote}

Several presuppositions lie behind this kind of understanding of ecclesiology. First, all the dimensions of the Church: dogmatic, liturgical, socio-cultural are considered in the framework and in relation to the Christian tradition. Secondly, all the expressions of the Church, on whatever levels they emerge, are relevant for ecclesiology. Thirdly, in ecclesiology, the Church is not defined only by what it is doing be-

\textsuperscript{25} The most common marks are unity, holiness, apostolicity and catholicity
\textsuperscript{26} Brodd 2008, xix
\textsuperscript{27} Cf. Mannion and Mudge’s definition of ecclesiology: “Ecclesiology looks at the churches’ forms of governance, liturgical life and corporate witness as primary instruments by which the gospel is lived and communicated. Ecclesiology becomes the normative study of communities which make social and symbolic space in the world for workings of grace.” Mannion and Mudge 2008, 3
\textsuperscript{28} Brodd 2009, 313
cause of its calling in this world, but also by what its essence is, its meaning and role in God’s revealed plan of salvation for the world. Fourthly, ecclesiology is expressed on various levels in the life of the Church and becomes also itself an object of study, resulting in different kinds of ecclesiology, explicit or implicit. The understanding of ecclesiology as described above, with the stated presuppositions, constitutes the common ecclesiological ground in this research. It takes into consideration that faith is expressed in various ways by worshipping the living God. The people who have gathered in the name of Jesus Christ and participate in the ordination rite receive the gift of faith and can, therefore, carry out the mission of God in the world.29 This gift, in the local church, is a source of theological reasoning about the faith of the Church. It makes it possible to keep different variables together when considering different expressions of the Church in various perspectives. At the same time, it maintains the complexity and versatility of this research-object, the Porvoo churches. Ecclesiology is thus a mosaic, consisting of various elements which only together constitute a whole.

Ordination rites as source of ecclesiology

When Christians come together for the service of ordination, they worship, learn, serve and give witness to the world. They become visible signs of the faith of the Church. But in doing so, they are also visible social institutions with governance and organisational structures. Like all the institutions in society, these churches may be studied historically and empirically. However, the churches are simultaneously defined also by certain symbols, rites, dogmas – which may be adequately studied and analysed theologically in relation to their respective ecclesiastical history and revelation. Ecclesiology is thus be a systematic study of various expressions of the Church, arising from the interaction between human beings and God in the social context. On the one hand ecclesiology undergirds the theological understanding of the Church in its historical context. On the other hand the different expressions of the faith shape churches’ ecclesiology.

Ordination rites are such expressions of faith for this research. The rites, as dialogues between human beings and God, take place in the

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29 Cf. Senn 1988, 40-41; Philippi 1998, 175
midst of the congregation. There are several alternative possibilities to understand rites, or parts of them, in the context of the Church. Rites may be seen as merely human actions, carried out in order to receive comfort or satisfaction from God. Alternatively, they may be considered as expressions of certain beliefs that believers have and need for the practice of their spiritual life. Rites may also be seen as illustrations of churches’ faith and doctrines. These interpretations may also overlap. When rites are understood as an authentic discourse between human beings and God, the rite becomes a source of theological reflection but remains itself at the same time an encounter with God. There is a hermeneutical interdependence between them, while they complement each other and make possible continuous living revelation from God through Christ to the congregation. However, the rite is not a one-sided discourse of humans towards God. It is at the same time the way God speaks and acts in relation to his people.  

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In the current study, the rites of ordination are dialogic processes in a social context where the rite structures a reciprocal relation and keeps the dialogue alive. Various means, recognised by human reason and senses, contribute to the rite and are thus also resources for its interpretation.

Ordination rites and the research on the diaconate

The research presented here takes rites of ordination as essential for the whole being of the Church. Rites, in general, express the churches’ faith and thus provide motivation for studying rites of ordination as a resource of the Church’s ecclesiology. It is relevant to use the ordination rites as an authentic resource in order to study the churches’ practiced ecclesiology, ministry. It is especially relevant in studying the churches of the Porvoo Communion, because they live in a wider ecumenical context but are also related to one another in various ways. The study of the Porvoo Churches presupposes that the research takes into consideration the specific character of the concrete church as well as the implication of the acknowledgements and commitments of the Communion as a whole.

The intention of this research is to study the deacon’s ministry in the Porvoo Churches as revealed by the ordination rites. Ordination is a common ecclesiological practice in all the churches studied – in order to receive new deacons. Through ordination, the diaconate becomes a structural part of the Church’s ministry and is also a significant factor for the churches’ ecclesiology. The deacon’s ministry, as established in the concrete church, is a result of local contextual formation as well as of the impact of the churches’ understanding of themselves as part of the universal Church.

Chapter 2 Choice of topic and key intentions

The choice of ecclesiology as the domain for this research will shape the main question posed. It will also influence the way the research is carried out and the sources which are deemed relevant to the investigation.

2.1. The main question

The main research question is, “To what extent do the ecclesiologies expressed by the churches of the Porvoo Communion contribute, through the rites of ordination to the diaconate, to the common understanding of the deacon’s ministry?”

In order to fulfil the purpose of the thesis and to answer the main research question, some general questions are used as a methodological aid. Each of them will address some aspects of the deacon’s ordination rites and facilitate the comparison of the churches’ ordination rites with each other. In order to get a general overview it is important to identify the structural characteristics of the deacon’s ordination rites in the Porvoo churches. The reciprocal impact of churches in communion presupposes an answer to the question, as to which ecclesiologically significant and ecumenically relevant aspects of the particular churches are reflected in the ordination rites. The answer is related directly to the question whether the ordination rites contribute to the
unity and common understanding of the deacon’s ministry among the churches of the Porvoo Communion or whether they express difference or division. Moreover, has the membership of the Porvoo Communion influenced the churches’ ecclesiology as expressed through the rites of ordination?

The churches studied have always used certain pre-requisites and practices before ordination. From the perspective of the research question, it is relevant to see if these preconditions express some particular ecclesiological features and positions, especially in the relationships between church and society. Finally, from the limited perspective of the ordination rites, it is essential to define what is needed for a common understanding.

These questions do not have self-evident answers and have therefore several roles. The rites of ordination to the diaconate are taken as an ecclesiological issue in the framework of the Porvoo Communion. They structure the research and help to address relevant fields for the ecclesiological analysis of the ordination rites. On the other hand the questions help to identify necessary instruments for the study and analysis of the rites. In this way these questions will contribute to the answer of the main research question.

2.2. Methodological considerations and clarifications

This research uses the common ecclesiological ground which is summarised in the Porvoo Common Statement, in the Porvoo Declaration and agreed by the ten churches studied. Thus the PCS forms a normative background for the research. It investigates and compares the rites of ordination in order to find out the compatibility of the churches’ understanding of the diaconate. This kind of comparison presupposes comparable structures and the existence of a degree of basic common ecclesiological understanding. In addition, a pattern or instrument is needed, in order to identify for the research the relevant aspects in the rites, without simplifying the churches’ doctrinal state-

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31 The shared ecclesiological consensus is expressed first of all in the PCS part II “The Nature and Unity of the Church” and in part IV “Episcopacy in the Service of the Apostolicity of the Church”. About the ecclesiology of PCS, see Chapter 3.
32 Cf. Haight 2005
ments, violating or ignoring essential features in their self-understanding.

In order to create a relevant and flexible analytical tool which enables identification of the characteristic elements and features of the ordination rites, the agreed documents of the ecumenical dialogues between the Lutheran and Anglican churches on the subject of ordained ministry are used. With the help of these documents an analytical tool is created for comparison of the rites. Because of its ecumenical character the tool recognises differences between the rites studied. At the same time it works as a corrective tool by asserting that certain normative features must be traceable in the rites, in order for them to be adequate and relevant for the ordination of deacons. The use of the analytical tool in studying the ordination rites contributes in several ways to the purpose of the study. First, in this way the analysis seeks to reflect the church’s ecclesiological position and self-understanding in a way that considers seriously the churches intrinsic relationships. Second, the analysis considers the churches’ openness and commitment to ecumenical dialogue with other churches as being both challenged and enriched. Finally, because ecumenical dialogues address seriously the common goal and features which are specifically relevant for the churches involved, the tool which is created out of ecumenical premises is sensitive in analysing the churches’ consciously addressed issues and their practical implementation.

A problem with comparisons may be that, even if some common features for the diaconate are discernable in the liturgies studied, they might represent rather different kinds of ecclesiology which are not compatible with each other. This danger would be real when there is no basic ecclesiological consensus. However, the Porvoo churches have created a common ecclesiological basis by adopting the PCS, by signing the declaration and by declaring thus a basic consensus in matters of ecclesiology. This basis helps to describe and compare the ordination rites in the Porvoo churches with each other. In this way ecclesiological differences and similarities, concerning notions, themes and structures within the rites, can be discerned. These are then analysed with the help of comparative analysis.

The rites of ordination in all the churches form an integral whole. However, in order to carry out the comparison and analysis the rites will be methodically divided into three structural parts. This methodi-
cal structuring helps to describe, compare and analyse the rites of ordination. The special emphasis on some parts or absence of others, as well as balance between these structural parts, is significant for the ecclesiological understanding of the role and meaning of the rite as well as of the ministry. The first part of the rite begins with the introduction and ends when the prayer of ordination begins. The second, central part of the rite, consists of the ordination prayer and the laying-on of hands. The ordination is completed by the third part, consisting of the elements of the rite after the laying-on of hands and prayer. The final part includes usually vesting with stole, welcoming, and in some churches, receiving the Bible. These three structural parts of the ordination rite are integrated into the worship and give knowledge of the understanding of the ministry of the church studied.

2.3. Ecumenical documents as a resource for analysis

In the current study the results of ecumenical negotiations and agreements are used in order to create an appropriate tool for the analysis of the liturgical texts and practices in the Porvoo churches. Final documents and reports of ecumenical negotiation and agreement on the subject of ordained ministry are used for analytical purposes. The documents used in this research have in various ways challenged the churches involved. They have been prepared by theologically competent representatives from the churches. Because the theological language used in the documents is often unconventional to the people who should carry out the commitments in the local churches, there are often marked differences between the theology and practice of the church. Directly related to the problem is the intention and character of the ecumenical documents. It is seldom the case that the final results of ecumenical negotiations, as expressed in mutually recognised documents, are binding or compulsory for the participating churches. They are mostly steps on the way towards closer communion and to the common aim. This in turn means that achievements may be acknowledged but not lead to further commitments. When the churches have reached consensus in some essential questions, the results must be received by the churches. There are various kinds of procedures for that purpose. The process of reception is needed in order for the consensus-document to become theologically binding for the churches, as the PCS did. Nevertheless, the ecumenical documents,
despite their status in the churches, may become a source of useful and effective instruments for analysing rites when the purpose of the analysis is to deepen the churches’ ecclesiological understanding and thus to promote ecumenical openness. The final documents of ecumenical negotiations are used as resource in order to identify characteristic motifs, biblical images, terms and specific features which are used in analysing the ordination rites.

There are several advantages in studying rites of ordination to the diaconate from an ecumenical perspective and with the help of ecumenical documents. First, the question of the ordained ministry has been addressed in almost all the dialogues that the Anglican and Lutheran Churches have had with third partners or with each other. Second, the ordained ministry is not considered theologically to be only a matter for the local church but as a part of the whole Church’s ministry, which has its roots and ground in the ministry of Jesus Christ. This takes into consideration the limits of each church and its relationships to other traditions. In spite of possible difficulties of finding balance between the local and the universal Church, often caused by the disinclination to consider the ordained ministry as a bridge between different churches, reconsideration of ordination issues promotes unity between the churches. Third, in this way the relational character of ministry will be taken into consideration. Finally, the documents of ecumenical dialogues have always challenged the existing traditions, doctrines and practices of the participating churches. It does not matter whether discussions have been held on the international, regional or local level. It is a characteristic feature and an intrinsic rule of ecumenical documents that the participating churches faced a need to reconsider their own theological understandings and practices. S. W. Sykes writes: “If ecumenism is a feasible enterprise in any shape or form, it must consider at least the possibility of extending or enriching one ecclesial tradition; and the achievement of an ecumenical text requires of the interpreter a genuine effort of revision of his or her traditional standpoint.”33

Despite the fact that most of the ecumenical documents used in this research have a convergent character and are not binding on the churches involved, they indicate that the positions expressed in agreements do not contradict the churches’ doctrinal self-

33 Sykes 2002, 89
understanding and constitute the common denominator with the partners. However, some of the documents, especially the Porvoo Common Statement with the Porvoo Declaration are acknowledged by the member churches as binding upon them to. The churches’ legal institutions have approved the declaration, signed it and promised to commit themselves to the implementation of the agreement.

2.4. Limitations

The connection of this research to the Porvoo Common Statement entails some limitations. The research is confined to the period from 1989 to 2009, that is, from the date when the representatives from the Anglican Churches of the British Isles and the Nordic and Baltic Lutheran Churches first gathered for ecumenical negotiations in Sigtuna, Sweden, in August, 1989, until the Porvoo consultation on the diaconate in Oslo, in April, 2009.34

The second limiting factor is the selection of the churches whose rites are studied. Twelve churches originally gathered in 1989. After some years’ work and negotiation, this initiative resulted in the Porvoo Common Statement document, which was sent to the churches for consideration. Of the original twelve churches, ten accepted the proposed Declaration35 and by 1996 had signed the agreement. These churches are The Church of England, The Church of Ireland, The Scottish Episcopal Church, The Church in Wales, The Estonian Evangelical- Lutheran Church, The Evangelical-Lutheran Church of Finland, The Church of Iceland, The Evangelical-Lutheran Church of Lithuania, The Church of Norway, The Church of Sweden. The Church of Denmark and The Evangelical-Lutheran Church of Latvia participated in the negotiations but decided not to sign the Declaration in 1996. They are therefore not included in the current study.36 The Lusitanian Church of Portugal and the Spanish Episcopal Reformed Church did not participate in the negotiations and joined this communion of churches later. As the study also considers the developments

34 Consultation on the Diaconate in Oslo, Norway, 27–30 April 2009
35 The Declaration was a shorter part in The Porvoo Common Statement, which churches were asked to take a stand.
36 Both churches continued as observers in the Porvoo process, and The Church of Denmark signed the Declaration in 2010.
during the period of negotiations, they were not included in this research.

The third limitation concerns selection of the research material. The primary resources are the texts of the rites of ordination to the diaconate of these ten churches. The thesis investigates ordinals used in Porvoo churches between 1989 and 2009.\textsuperscript{37} It will limit itself to ordinals or other authorised material used for ordination in the respective churches. This selected material will also include introductions and commentaries, which have been authorised together with the ordinals by the legal authorities of the churches, and some contextual material that might help in the analysis of the ecclesiology and practices of the ordination rites.

Ordination rites themselves as resources have their limitations. They can clarify to some extent how churches understand themselves and their ordained ministry, what they consider essential in ordination and how they organise their ordained ministry. They might not explain or give answers to all relevant questions on ordained ministry, such as, the ontology of orders, how the relationships and functions of the three orders are practically organised and regulated, who may not be ordained, which educational requirements candidates must meet in order to be ordained. In order to arrive at a more comprehensive understanding of the diaconate, analysis of the rites of ordination will be complemented, in a limited way, by consideration of the educational requirements for ordination and the social context of the society in which the church is working.

Theological discussions as well as historical, church-political, administrative and other relevant perspectives will be used only as background, when needed, in order to make the meaning, role and tasks of the diaconate comparable between the churches. This includes also the question of gender: the majority of the churches of the Porvoo Communion ordain both men and women to the diaconate.\textsuperscript{38}

\textsuperscript{37} The Porvoo churches are four Anglican Churches and six Nordic and Baltic Lutheran Churches who have all accepted and signed the Porvoo Agreement: the Church of England and the Church of Ireland, the Church in Wales and the Episcopal Church of Scotland, the Church of Norway, the Church of Sweden, the Evangelical-Lutheran Churches of Estonia, Finland, Iceland, and Lithuania.

\textsuperscript{38} The only exception is the ELCL
2.5. Porvoo Churches and the “common understanding”.

One complicated term which has to be defined is the “common understanding” to which the PCS refers.\(^{39}\) The meaning of this phrase is ambiguous. Although it is ecclesiologically relevant, it is not defined clearly in the PCS.

In order to define the understanding for this research, first some principle questions are to be answered. The first question is, whether it will be possible to discern what the common understanding of the diaconate in relation to the rites of ordination means, and if this common understanding could be expressed by ordination to the diaconate in the Porvoo Communion, the fellowship that is based on the signing of the Porvoo Declaration. The answer to the second question is positive, because the basic assumption of the study is that the rites express the faith and ecclesiological understanding of the particular church. The first question is directly related to the second, namely, “What are the necessary and sufficient criteria for such a common understanding? The necessary criteria must embrace both qualitative as well as quantitative aspects. The current study limits its approach to three criteria. They are not valid one by one, but are applied only together.

The first criterion takes into consideration the Porvoo ecclesiology as introduced in the Porvoo Common Statement. This document, with accompanying essays about the churches, forms a common ground for the ecclesiological consensus of Porvoo. Therefore common understanding means here that the ecclesiology carried out and expressed through the rites of ordination to the diaconate, should be compatible with the ecclesiology of the PCS.\(^{40}\)

The second criterion is the promotion of visible unity. The PCS declares that the aim of the conversations has been to “move towards the goal of visible unity”.\(^{41}\) All the structures, themes and notions in the rites of ordination to the diaconate are to contribute to the common understanding and should thus contribute to this visible unity. However, the existence of these expressions is not an absolute criterion, because otherwise it might become a claim for uniformity. This

\(^{39}\) The term is used in the PCS 1993, para 58 b (vii)
\(^{40}\) Cf. Chapter 4 “The Porvoo Common Statement”
\(^{41}\) Together in Mission and Ministry 1993, 2
claim is clearly abandoned in the PCS. There is a great cultural and social diversity among the churches studied. This includes the fact that, in addition to being the common Christian heritage of the Church, the rites have been influenced by local cultures. Built into the study, a criterion is, that at least half or more of the churches studied must have common structures, themes or notions, in order for those to be considered and analysed as common for the communion.

The third criterion applied is that the meaning of the structures, themes or notions studied must be ecclesiologically relevant for the purpose of the churches’ missiological task. This criterion is based on the understanding of the role of the ordained ministry in the PCS and is in dynamic relationship with the previous two.

The named criteria do not exclude the possibility that some of the structures, themes, or notions in the rites are more significant for establishing a common understanding than others. However, the three criteria prevent the study from focusing, in the analysis, only on a limited number of aspects of the ordination rites that might be theologically relevant but are not applicable for the churches studied. On the other hand the criteria help to limit the study to the named churches of the Porvoo Communion. These three criteria together, with the basic understanding that the Porvoo Common Statement creates a necessary and sufficient ecclesiological ground for comparing the rites of ordination with one another, enable the research to discern resemblances in the rites and help to decide, whether the common traits are expressions of a definite homogeneity.

2.6. Language, terminological problems and preferences

In this study the English language is used as a tool enabling the rites of ordination to be compared with each other and facilitating consideration of the different contexts of the churches. I am aware of the problems that might “ensue if it is assumed that the English language transcends cultural context.” There are several difficulties, concerning the language and use of terms from one language in the context of

\[42\] PCS 1993, para 23: „visible unity should not be confused with uniformity ’Unity in Christ does not exist despite and in opposition to diversity, but is given with and in diversity’“

\[43\] Middlemiss 2006, 12
the other cultural sphere. M. Middlemiss Lé Mon points to the first, linguistic challenges of international comparative projects and claims that two aspects should be taken into consideration: “First, contextualisation and dangers of domestication, both linguistic and conceptual, and, secondly, universalisation and problems raised by a search for universal models.”\(^44\) Both of these problems are real for the current research and must be seriously considered. The author is not a native speaker of English, but can study all the texts of the rites in their original language. This makes it possible to manage the role of translator and interpreter when working with the theologically complicated texts of the rites from different cultural and social contexts. In doing so, one has to “abandon ideas of achieving full and accurate reproductions and rather see language as a tool which can assist in the cross cultural mapping.”\(^45\) Theo Hermans has developed the concept “thick translation”, an approach which “tries to avoid imposing categories derived from one tradition on another and in making the translator or author’s subject position visible removes the illusion of neutrality which is otherwise a danger.”\(^46\) The current study accepts this way of thinking. Established fixed patterns around which one carries out objective comparison are not used. Instead the languages and concepts are used as tools of analysis which reflect the practices of different churches.

The second group of difficulties are of theological character because there is always some dialectic between the theology and terminology of ordination.\(^47\) Although there may be some convergent theology behind the different terms used in ordination liturgies in different churches, this cannot be taken for granted. The dialectic in question is partly caused by the fact that churches have come to the current wording and formulations through a process influenced by their particular historical background, the confessional circumstances in their respective countries, relationships between different actors involved in the processes, their theological preferences and results of ecumenical dialogues. In addition the use of their national languages and the capacity of the churches impacts on the formulations in the rites.

Several churches in the study do not have authorised versions of translations of the rites of ordination to the diaconate into more widely

\(^{44}\) Middlemiss 2006, 14
\(^{45}\) Middlemiss 2006, 16
\(^{46}\) Middlemiss 2006, 16; She quotes Hermans 2003, 387
\(^{47}\) Cf. Tjörhom in Iversen 2006, 485; but also Iversen 2006, 25
used languages. They use, where needed, semi-official translations of their rites, which serve as temporary solutions. Sometimes there is a weak link or discrepancy between the clearly formulated theology of the church and the terms used in the ordination rites. There are several possible ways of understanding these obscurities. It is possible that the wordings are an expression of some kind of compromise in order to reach agreement. In addition the historical layers might have influenced the development of formulations. At the same time it may also be the case that the ecumenically recognised terminology is used, but the meaning of the notions in the context of the ordination rite might indicate a rather unusual interpretation and use of terms.

In the research a distinction is made between the Church and the church. Although the distinction is not always easy to clarify in the context, the ‘Church’ denotes the universal Church of Christ, characterised by the words of the Nicaeo-Constantinopolitan Creed as One, Holy, Catholic and Apostolic. The latter term ‘church’ refers to a particular local church which could be identified geographically and by its institutional structures. The local church is considered always as part of the Church and, at the same time, as the embodiment of the whole Church on the local level. The term ‘church’ is also used adjectivally in some contexts.

In this study the term ‘ordination’ is used in the same sense as in the PCS: “The setting aside of a person to a lifelong ordained office by prayer, invocation of the Holy Spirit and the laying-on of hands” which “reminds the Church that it receives its mission from Christ himself and expresses the Church’s firm intention to live in fidelity to and gratitude for that commission and gift […] the act of ordination is a sign of God’s faithfulness to his Church”\(^\text{48}\) It resembles greatly with the Faith and Order document *Baptism, Eucharist, and Ministry*’ formulation of ordination.\(^\text{49}\) Ordination, in the PCS, denotes a rite which involves admission to the ordained ministry in one of the following orders: bishop, priest or deacon and is, because of its validity for the whole life of the ordinand, carried out only once. This is in line with O’Meara who defines ordination: “Ordination is a sacramental liturgy performed by a Christian community and its leaders, during which a

\(^{48}\) PCS 1993, para 41,50
\(^{49}\) “The act of ordination by the laying on of hands of those appointed to do so is at one and the same time invocation of the Holy Spirit (epiklesis); sacramental sign; acknowledgement of gifts and commitment.” *BEM Ministry*, para 41
baptized, charismatically called, and professionally prepared Christian is commissioned into a public ministry within and on behalf of the local church.”

There has been a growing consensus in using theological concepts and terminology in the churches studied. Although the churches whose main language is not English use different terms in their ordination language, the current work takes advantages of the glossary, written by J. Puglisi and Else-Britt Nilsen.

In the comparison it has been necessary to use translations into English, but in analysis the texts of the original languages are closely followed. The translations have been made either by the author of the research or in co-operation with competent theologians from the respective churches.

2.7. Previous research

Earlier research either on the Porvoo churches or on particular comparative study of the rites of ordination or the diaconate is not very extensive, but is still diverse. There has been no comparative research done on the rites of ordination to the diaconate in the Porvoo churches, where both Anglican and Lutheran churches have been included. Nevertheless, it would not be correct to claim that this research should start from the very beginning, without reference to any earlier research. The previous research relevant to this study has mostly been done in four areas. Firstly, studies which have been conducted and results been published on the diaconate, especially in the Anglican and Lutheran churches. Secondly, ecumenical negotiations, especially between Anglicans and Lutherans on ministry and the respective research have contributed to theological thinking on the ordained ministry. Additional contribution has come from bilateral dialogues which

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50 O’Meara 1999, 218
52 Nilsen 2006, 595-601
53 From Anglicans, for example: The Deacon’s Ministry. 1991; Order & Ministry 1996; Brown 2005; The Distinctive Diaconate 2003: From the Lutheran side: Goertz 1996; Neebe 1997; Wenz 2004; Das kirchliche Amt in apostolischer nachfolge 2004:
54 Cf. Chapter 5 below
these two ecclesial traditions have conducted separately. In many of these dialogues the understanding of ordained ministry has been addressed, but also the methodological problems which appear when certain phenomena in different churches are compared. Thirdly, the presentation and interpretations of the Porvoo process as well as its consequences have been important for this research. Fourthly, the studies of various ordination rites, their comparison with one another and interpretations of their role in the shaping of church ministry has significantly contributed to the research.

One of the influential studies, published about the diaconate, is Roman Catholic theologian John Collins’ research on diakonia. It has influenced and significantly enriched the theological understanding in the churches and contributed to the ecclesiology of the deacon’s ministry. Collins has subsequently contributed to the study of the diaconate and has opened a fruitful and constructive debate. The reinterpretation, which has taken place after these studies has influenced understanding and research. Robert Hannaford has summarised the changes: “Modern discussion has tended to locate ministry within the ethical domain of general service or benevolence. The problem with this is that ministry is detached from its theological basis in the divine commission bestowed upon the whole Church and is attached instead to the ethical responsibilities shared by all Christians. […] Collins’ analysis of the New Testament evidence recovers something of the ecclesiological background to the concept of ministry. Ministry is the carrying out of a task established by God or his Church. It is a public and communally related act rather than a merely individual one. It belongs to the representational life of the Church as a whole rather than to the private life of the Christian individual.”

The Anglo-Nordic Diaconal Research Project (ANDREP) has contributed to the understanding of the deacon’s ministry in both Lutheran and Anglican families. The members of the ANDREP group were

55 Several ecumenical negotiations have taken place, for example Anglican-Roman Catholic International Commission, (ARCIC); International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM); Lutheran- Catholic Commission on Unity, Lutheran-Reformed–Roman Catholic Study Commission etc. Cf. Growth in Communion 2003

56 Hietamäki 2010; Mannion 2008; Schuegraf 2001; Thunberg 2005

57 Cf. Collins 1990; See also Collins 2002

58 Collins 2002; Cf. Gooder 2006; Latvus 2007; 2008; 2010

59 Hannaford 2000, 246–247

people who had responsibility within their churches for teaching and forming deacons. Most were also deacons themselves. The project has been organised in a way that each participatory theologian contributes to the research on the basis of their own competence and experience. However, the current research uses a different method: to present and compare the diaconate in relationship to the other partners in the Porvoo Communion – and can therefore only to a limited extent take advantage of the results of the project.

There are several theologians who have in some way have advanced the theological discussion about the role and meaning of the diaconate in the churches studied. Dr Christine Hall, a deacon of the Church of England and one of the leading forces behind the ANDREP project has published articles, edited and contributed to several publications which develop the theology as well as the practical organisation of the diaconate.\textsuperscript{61} Ghita Olsen, in her study \textit{Den teologiske debat om diakonatet inom de nordiske folkekirker}\textsuperscript{62} has compared and summarised the understanding and main tendencies in the development of the diaconal ministry in the Nordic churches. Sven-Erik Brodd has published several books and articles that deal with questions of the diaconate, ordination and ecumenical matters from the ecclesiological perspective.\textsuperscript{63} Risto Ahonen has for a long time worked both on the international level and in Finland on questions related to the diaconal ministry of the Church as well as its relation to its mission in the world. He has published a number of studies and contributed to many research projects in the field.\textsuperscript{64}

Not much research has been done or published about Porvoo. The book which gives multifaceted theological analysis of the agreement and opens up its background, is a collection of articles from both those who were involved in the Porvoo process as well as from an external perspective, published under the title \textit{Apostolicity and Unity. Essays on the Porvoo Common Statement}.\textsuperscript{65} In addition, during the years after the signing of Porvoo Agreement several outstanding scholars have introduced in different publications, conferences and articles the sig-

\textsuperscript{61} Cf. \textit{The Deacon’s Ministry} 1991; \textit{Order & Ministry} 1996; \textit{Rites of Ordination and Commitment} 2006.
\textsuperscript{62} Olsen 2000
\textsuperscript{63} Cf. Brodd 1992; 1999; 2001 B; 2005;
\textsuperscript{64} Cf. Ahonen 1996A; Ahonen 1996B
\textsuperscript{65} \textit{Apostolicity and Unity} 2002
significance of the Porvoo Common Statement, its ecclesiology and its
collection to ecumenical theology.\textsuperscript{66}

The ordination rites of the churches belonging to the Porvoo Com-
munion have received some attention, although there is no compre-
prehensive comparative study which involved all the member churches.
Many of the churches involved in this inquiry have carried out and
partly also published studies, concerning the ordained ministry.\textsuperscript{67} In
2006 results of the research-project in Nordic countries was published
under the title \textit{Rites of Ordination and Commitment in the Churches of
the Nordic Countries} \textsuperscript{68} This research involved theologians from all the
Nordic churches. Although its focus, method and subject differ from
the current study – it presented research on a much larger scale than
Lutheran-Anglican – and gave a significant contribution to the ongo-
ing debate about the ordination.

An inspiring comparative research on ordination rites in different
churches has been carried out and published in three volumes by cat-
holic theologian James F. Puglisi in his \textit{The Process of Admission to the
Ordained Ministry. A Comparative Study}.\textsuperscript{69} This research has contribu-
ted significantly to the debate on ordained ministry in different parts
of the world. The focuses of Puglisi have been on the episcopate and
priesthood, but in some cases he has considered even the diaconate. In
another comparative research Stephen V. Sprinkle has analysed the
meaning of ordination liturgies in some of the churches in the USA:
the Presbyterian Church, United Church of Christ, Christian Church
(Disciples of Christ) and the American Baptist Church.\textsuperscript{70}

Susan Wood from the perspective of the Roman Catholic Church\textsuperscript{71},
Irene Mildenberger\textsuperscript{72} from the Lutheran and Paul Avis from the Angli-
can point of view\textsuperscript{73} have studied the Church of England’s latest Ordin-
als, analysed their underlying theological principles and outlined a

\textsuperscript{67} In the background chapter there are mentioned or quoted most important contributions on this field in the discourse of the respective churches. Cf. For example Inghammar 2005
\textsuperscript{68} \textit{Rites of Ordination and Commitment in the Churches of the Nordic Countries}. 2006
\textsuperscript{69} Puglisi 1996; Puglisi 1998; Puglisi 2001
\textsuperscript{70} Sprinkle 2004
\textsuperscript{71} Wood 2006
\textsuperscript{72} Mildenberger 2007 A
\textsuperscript{73} Avis 2005 B
picture of how the ordination is understood in the Church of England. Irene Mildenberger has studied also understanding of ordination and the ordination liturgies in the Lutheran tradition and has placed her results in wide ecumenical landscape.\textsuperscript{74} The same has earlier been done by Lars Eckerdal who has investigated in the comparative research the ordinations in different ecclesial traditions.\textsuperscript{75}

The list above is not meant to be exhaustive. There are a large number of different kinds of publications and materials that in one way or another are related to the Porvoo churches, to their ordination rites or to the diaconate. However, the described resources indicate that no comprehensive study has been made neither about the Porvoo churches’ understanding of the diaconate; nor has ever been made an ecclesiological comparison and analysis of their ordination rites.

2.8. The method and stages of the research

This research investigates the ordination rites in the churches of the Porvoo Communion. The aim is to study the diaconate in these churches with the help of the ordination rites. The choice of ecclesiology, as described earlier, determines the method to be used for the analysis but also suggests the way to proceed.

Method

Documents from the ecumenical negotiations on ministry, used in order to create the analytical tool, would include necessary and sufficient aspects for the study of the diaconate. This tool will serve as a means in order to carry out the comparison of the rites, but will further help to discern what the rites of ordination say characteristically about the diaconate.

\textsuperscript{74} Mildenberger 2007; Cf. Ordinationsverständnis und Ordinationsliturgien 2007
\textsuperscript{75} Eckerdal 1985
The whole study and analysis of ordination rites takes place in the space of tension, constituted by a triangle of which the angles are liturgy, theological-doctrinal issues and the ecclesial context of the particular church. These three, theological, liturgical and contextual dimensions, overlap to a degree. Together they constitute the structure and the meaning of the churches’ ordination rites and the study object in the ordination rites – the diaconate. In the rites these three kinds of dimensions describe the diaconate from the churches’ theologically and liturgically motivated point of view. Because the diakonia of the Church is not limited to the churches themselves, the diaconate as a clear expression of the Church’s diaconal ministry, links the local churches with the world outside the churches. Therefore this link is considered here as meaningful for the understanding of the diaconate. The contextual dimension, which complements the liturgical and the theological, reveals the relationship between the churches and welfare states, the process of professionalisation and the educational pre-requirements for deacons. These three dimensions together will structure the study and open relevant aspects of the diaconate as understood and practiced in the Porvoo churches. At the same time these dimensions provide a comprehensive framework that helps to prevent the research from becoming too narrow or one-sided. By taking into serious consideration the balance between the theological, liturgical and contextual dimension in the ordination rites, the problems may be avoided. The chosen ecclesiological dimensions include several aspects that contribute to a more comprehensive description and analysis of the object of the study. The intention is to avoid studying the rites merely out of an internal or dogmatic perspective.

The main method, in order to answer the ecclesiological research question, is close ecclesiological reading of the rites in the three dimensions above. In the reading of the first two dimensions will be distinguished: the liturgical practice of the rite and the theology of the rite. Both are in their own way true expressions of the faith of the Church and do not exclude but necessarily complement one another. The first describes the rites as they are performed and directly experienced during ordination in the local church: the words read and spoken, the visible gestures, the objects used. All these elements in the rite have their names and are used with certain meaning and purpose. The second considers the rite and its elements from the doctrinal perspective of the particular church. These perspectives, together with the third dimension, the local ecclesial and social context, create and ex-
press the faith that is directly related to the Church. The rite of ordination denotes thus an event of faith in the context of the local church as part of the universal Church. The reason for using these three dimensions in the close reading is that textual analysis indicates what the church as institution does in order to receive new ordained ministers. However, textual analysis does not tell the whole story. The same text of the rite may have different meanings when performed differently or when it is used in a different ecclesial and social context. The participation in ordination in the local and real context opens another perspective that transcends the experience and includes it in the saving history of God.

**Stages of the research**

The whole study will be carried out in three stages, each creating data and material for the subsequent stage. The aim of proceeding in this way is to accomplish a comprehensive study which enables analysis that neither violates nor contradicts the basic understandings, processes and intentions of the rites of ordination to the diaconate in the churches studied.

**The first stage**

The first stage of the study is systematic–descriptive. It begins with a short presentation of the churches studied, the ecclesiological analysis of the PCS and presentation of the rites according to the ordinals. Then the rites of ordination to the diaconate in the ten churches designated for research are presented. The presentation is organised in a way that illuminates the performance, the structure of the rites, and where the rite is placed in the context of worship. The expressions related to the diaconate are described by discerning biblical images, characteristic theological themes and liturgical performances. The initial description of the rites prepares material for use in the subsequent comparison of the rites with each other.

At this stage some additional aspects will be considered, relevant for the understanding of the diaconate. First, the social contexts of the churches are characterised with the help of Esping-Andersen’s models
of welfare regimes.\textsuperscript{76} The welfare regimes are relevant for the study because deacons are working on behalf of the churches even outside the local congregation. In order to see whether the social regime of the local society has influenced the formation and tasks of the diaconate, this and the following aspect are briefly analysed. The second aspect to consider, connected to the former, is professionalisation of the serving professions in society and its possible influence on the formation and understanding of the deacon’s ministry. The study uses Schilder-mann’s theory of professionalisation and connects it to the ministry of deacons. The third aspect considers the churches’ educational pre-requirements for ordination to the diaconate. The churches expect deacons to perform service both for the congregation as and for the people in the local social context. These tasks require various kinds of competences, which are reflected to some extent in the churches’ educational requirements for ordination.

The contextual aspects have a double purpose. First, they help to determine whether the socio-economic organisation of the social context has influenced the deacon’s ministry, as deacons are expected to be linked the local church and to the local society. Second, they reveal the mutual relatedness of the different serving ministers on the local level. The purpose of this part is to present the churches and outline the background that provides enough organised material and facilitates the next phase of the study. The impact of the diaconate on society and its social organisation is not studied because it would require rather different material and methods, and would not contribute to the main purposes of the current research.

**The second stage**

The second stage of the study is descriptive-comparative. It proceeds from the first stage and involves two different kinds of comparisons. The first is a comparison of the current rites of ordination to the diaconate in the churches studied. The aim is to find out what similarities and dissimilarities there are in the rites. The first part has prepared material as well as an instrument for this comparison.

\textsuperscript{76} Esping-Andersen 1990
The second comparison considers dynamic changes inside the churches studied. Its aim is to discern the differences between the current rites of ordination in comparison with the earlier rites – in cases where the churches have adopted a new ordinal during the period studied. The purpose is to identify the changes which have taken place in the churches since the beginning of the Porvoo process. The ordination liturgies will be compared with each other. Both their formal and their theological similarities and differences, based on the practices, texts and liturgical performance, will be identified.

The third stage

The third stage of the study is the analytical–critical. Its aim is to analyse what the churches say about their deacons’ ministry through the ordination rites. The investigation is based on the results of the descriptive and comparative parts of the research. The analysis focuses on the contextual, theological and liturgical aspects and considers characteristic elements, features, formulations and performance of the rites of ordination. The analysis includes examination of the way in which juridical, liturgical, communal and ecclesiological aspects are reflected and balanced in the rites of ordination. The contextual aspects are used as corrective and explanatory for the churches’ practice, as they may have influenced the shaping of the churches’ diaconate.

In this stage of the analysis the different perspective of the rites and their contexts will be integrated into a comprehensive study. The results of the analysis aim to clarify the meaning of the role of the diaconate as presented in the rites. On the one hand, the ecclesial aspects are clarified, on the other the analysis illuminates differences and commonalities in the understandings of diaconate in the churches studied.

The way the study is structured will help to achieve the purpose and find the answer to the research question. The results of the study are presented in the wider ecumenical context. Possible ways forward, concerning the development of the diaconate and the common understanding of it, will be adumbrated.
Chapter 3. Background of the ordination rites to the diaconate in the churches studied

During the second half of the twentieth century some events mark turning points for the understanding the ordained ministry. One of the essential points in the discussions was changes in the understanding of the deaconate and introduction of the permanent deaconate after the II Vatican Council. The second turning point is marked by the process that was initiated by the World Council of Churches Faith and Order document “Baptism, Eucharist and Ministry” (BEM) in 1982, to which churches were expected to respond. Discussions on the deaconate have taken place on very different levels and in varying contexts: on the international level, as well as on national level, between different denominations and churches on national level and locally. Discussions have been multilateral, bilateral and internal to one church or confessional body. In the past thirty years radical developments in the diaconate have also taken place in all of the Nordic churches studied, i.e. in Finland, Iceland, Norway and Sweden and in the Baltic Lutheran churches, in Estonia and Lithuania. This development has not been uniform and there is considerable diversity.77 The development in the Anglican churches studied has been more balanced and homogenous. In the following some characteristic developments in the ten Porvoo churches are described.

Anglican churches

3.1. The Church in Wales

There is not very much written about the diaconate in the Church in Wales. The church writes concerning its understanding of the Christian ministry: “All are called to serve All Christians are called by God. He calls us to be disciples of Jesus and to continue his mission in the world. Some will be called to particular ministries in the church as deacons, priests, bishops, monks, nuns, evangelists, readers, lay eu-

77 Long 2002, 22
charistic ministers and a variety of other ministries.” The development towards this understanding has not been easy. In Wales, as in many other countries in Europe, the lay office of deaconess was developed. It was a ministry of single women who dedicated their lives to serving others through nursing, education and the social care of those in need in society. When the welfare state began to take over the duties of social care from diaconal institutions during the twentieth century, the role and necessity of the work of deaconesses diminished and thereafter almost disappeared. After the response to the BEM, discussions concerning the need for a distinctive order of ministry for deacons was initiated during the last decades of twentieth century. The church discovered a need for a ministry which did not copy the priest’s ministry, but was also rooted in the church’s ministerial call and open to work on the margins of the church. In this way a development towards a distinctive diaconate began to take root in the church. However, when the Church in Wales authorised its previous ordinal in 1984 (BCPCW 1984), the new developments were not clearly discernable there. In the preface of the BCPCW 1984 the church declares its acceptance of the ancient threefold order of the ministry: “From New Testament times and through the first two centuries the Christian Church developed a clear pattern of three orders of Ministers. It is the intention and purpose of the Church in Wales to maintain and continue these three orders. No person shall be authorized to execute the office of bishop, priest or deacon in this Church unless evidence can be produced of ordination with the laying-on of hands by bishops who are themselves duly qualified and authorized to confer Holy Orders.” The BCPCW 1984 was used until 2004, when experimental orders of ordination were taken into practice. The new ordinal differs from the previous in several essential ways.

The transitional deaconate is a normal procedure in the Church in Wales. The candidates who have received the call to the priesthood, have to serve at least twelve months before ordination as deacon. However, there are clear changes traceable, concerning the distinctive diaconate: “There are many in the Church in Wales who would welcome the development of the vocational diaconate. Those of a more ‘catholic’ persuasion are likely to stress the liturgical functions,
whereas others may stress the caritative. Guidance on thinking through the issues involved would be helpful in guiding future principles which would, inevitably, have to allow for diversity of practice.”

The Church in Wales encourages people to let the church examine their call, and works actively to find new candidates, because there is a growing need for the services of deacons, but also because through the particular work of the deacon the Church expresses God’s loving care for those who are needy, sick or “whom the world pushes to the edge”.

In the presentation of the deacon’s ministry the Church in Wales presents some most characteristic to the deacon’s ministry: “Deacons connect the worship of the church with every day life. They assist the church in relating faith to life in places of work, organizations, society, the home and neighbourhood.”

The tasks and the rights of the deacon are more concretely described in the General Directions: “When a Deacon is present he should read the Gospel and assist in the administration of the Sacrament and may, if necessary, lead the Post-Communion. A Deacon may administer Holy Communion from the reserved Sacrament. A Deacon or Reader may say such parts of the service to the end of the Intercession (omitting the Absolution) as may be required.”

In some ways the Church in Wales has paved the way for new developments in the Anglican communion. In 1980 CW was the first church in Britain where women were ordained to the diaconate: “…some 58 women were ordained as deacons between 1980 and 1997; for some this was an entirely adequate fulfilment of their calling, whilst for others it was a time of frustrated waiting for ordination to the Priesthood. Just two women remained in Deacon’s orders, following the first ordinations of women to the Priesthood.” By removing some barriers from ordination the church paved the way for more people to be engaged in so called ‘every member ministry’.

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82 *The Diaconate in Porvoo* 2005
20.01.2011
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85 BCPCW 1984, 22
86 Hayler 2003, 5
87 Hayler 2003, 8
Peter Hayler writes about the latest tendencies: “The Church in Wales, perhaps more than ever before, is realising a new sense of the Body of Christ as more and more people are involved in different aspects of leading worship and other activities in the life of the church. [...] In this context the restoration of an ancient but rather ‘lost’ clerical order will risk be seen as an unnecessary and unhelpful clericalisation of ‘lay ministry’.”

The problem concerns not only developments in the Church in Wales, but also many other Anglican churches. The Church of England discussed this serious matter in the document *For such a time as this.*

The problem appears when some of the duties of one office overlap with the others. Due to the specific profile and ecclesiological meaning of the deacon’s ministry for the Church, this problem becomes obvious, especially when in the case of the Church of Wales “lay eucharistic ministry” exists to enable the distribution of the reserved Holy Communion to those who are unable to attend the parish service. The ministry has extended its work also to those who need pastoral care. The church has evangelists in order to help the church reach those groups in society which remain out of reach of the traditional work of the church and the Reader Ministry where lay men and women are licensed by the church to publicly read, preach and teach the Word. All these lay-ministers contribute to the mission of the Church in Wales, but because of their roles in the church, they all are related to the ministry of deacons.

3.2. The Church of England

The Church of England has preserved its structure of ordained ministry since 16th century. Its pattern followed the threefold order of the Roman Catholic Church: bishop, priest and deacon. In the Preface to the Ordinal, which is attached to the still valid Book of Common Prayer from 1662 is written: it is evident to all men diligently reading Holy Scripture and ancient Authors, that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church: Bishops, Priests and Deacons”

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88 Hayler 2003, 8
89 *For such a time as this* 2001
90 The Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons according to the Order of the Church of England.
The deaconate was transitional – as an ineluctable step for the ordination into priesthood. The Ordinal from 1662 describes the deaconate as an “inferior” order and expresses the hope that the deacon might later aspire to higher ministries. It is written in the final rubric in the 1662 Ordinal: “here it must be declared to the Deacon, that he must continue in that office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood.”

In the 19th century, due to growing pastoral need in the large urban parishes, a new sense of professionalism also emerged amongst the clergy. The step into priesthood received considerable importance as a way of to preparing candidates to the priesthood for their further duties. In this way the deaconate was strengthened, but so was its transitional character. This is partly the reason why the canon law of the Church of England did not specify a special role and character for the deaconate. As Hall describes it: “With a great deal of its provision applying equally to everyone in holy orders, whether bishop, priest or deacon, distinctions between deacon and priest were blurred, and the idea was reinforced that the deacon was a priest-in-waiting.”

From the beginning of the 1960-ies the deaconate began to receive more attention in international theological discussions. The restoration of the permanent deaconate in the Roman Catholic Church influenced these discussions significantly, but also inspired the Church of England to work more seriously with these issues. The Advisory Council for the Church’s Ministry ordered a study on the deaconate which was published in 1974. In the report it was claimed that the working party could not find a convincing ground for the ordained deaconate

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91 This phrase is in one of the post-communion prayers, after the last collect, in the Form and Manner of Making of Deacons. Book of Common Prayer, 1662. This is quoted by Hall 1999, 187
92 Ordinal attached to the Book of Common Prayer of 1662
95 The council was renamed to the Advisory Board of Ministry (ABM) and lately to the Ministry Division of the Archbishops’ Council.
96 The report was called “Deacons in the Church”: the Report of a Working Party set up by the Advisory Council for the Church’s Ministry. CIO 1974

42
and therefore recommended its abolition.97 A negative effect of the developing deaconate was, the report claimed, that it would immediately limit the attraction and engagement of the lay people in the church.98 The report was presented also to the General Synod of the Church of England, but in 1977 the Synod decided not to follow the recommendation. Instead the House of Bishops of the General Synod initiated further work on issue. This resulted in 1988 in the report under the title “Deacons in the Ministry of the Church.”99 According to the report’s conclusion an ordained distinctive deaconate was recommended with Christological rationale: “At the end of this Report the recommendation is made that Church of England make provision for, and encourage, men and women to serve in an ordained distinctive diaconate. This conclusion is drawn from a consideration of Scripture, tradition and contemporary experience which would seem to complement and affirm one another. Furthermore, the future ministry of the Church will be greatly enriched by the restoration of a diaconate after the model and pattern of Christ’s diaconate. He came “not to be served but serve, and to give his life as ransom for many” (Mark 10.45), to provide an example and support for the diaconal ministry of all – laity, presbyters and bishops. All who follow him are called to be “servants for Jesus’ sake” (2 Cor.4.5).”100

In 1987 the legislation which permitted the ordination of women into the diaconate was adopted. In the same year about 700 women were ordained to the diaconate. The work with and debate about this development clearly overshadowed the initiative, taken in the 1988 report. The recommendation of the report to encourage a distinctive diaconate was only followed up by the dioceses of Portsmouth and Chichester.101 As a consequence of the ordination of women, however, the order of deaconess was closed to new applications. Thus the Church of England lost an active order for lay People.102

In the middle of the 1990-ies the Ely Diocesan Synod sent a motion to the General Synod concerning the continued renewal of the deaconate. It claimed that significant changes and developments had taken place

97 Deacons in the Church 1974, 24  
98 Deacons in the Church 1974, 24  
99 Deacons in the Ministry of the Church 1988  
100 Deacons in the Ministry of the Church 1988, 119; See also ibid. 94  
101 The Distinctive Diaconate 2003, 44–45  
102 The Distinctive Diaconate 2003, 45
in the ecumenical understanding of ministry, but also in society. And these changes also force the ordained ministry to meet new challenges and this must be taken into account in the process of renewal of the deaconate. Following a request from the General Synod the House of Bishops set up a Renewed Diaconate Working Party in 1988 which presented the results of its work in November 2001 under title “For such a time as this. A renewed diaconate in the Church of England”. The report was received by the General Synod and after heated debate passed to the Ministry Division for review. But by receiving the report the Synod placed it in the public domain and “any Bishop may take forward its proposal that the diaconate be restored as a distinctive, permanent ministry for some ordained ministers and as the fundamental commissioning of all ordained ministers.” In the chapter “The renewed diaconate: towards a ministerial profile” it can be read: There is a distinctive but not exclusive ministry for a renewed diaconate ‘for such a time as this’. A threefold ministry of word, sacrament and pastoral care is envisaged for the deacon.” According to this vision, the ministerial profile of the deacon includes catechetical, liturgical and pastoral aspects. Through this ministry deacons will create a link between the Church’s mission and its ministry. Following the report several dioceses have initiated their own studies. One of them is from the diocese of Salisbury.

In the Church of England there are two authorised collections of services. The first is “The Book of Common Prayer” which appeared first in its completed version 1549 and received its final form in 1662 after several revisions. To this book are included also two other “historic formularies” of the Church of England, in which its doctrine is to be found: the Thirty-nine Articles of Religion and the Ordinal. At the beginning of the twentieth century, there were several attempts made to revise “The Book of Common Prayer”. After a large majority in the Church Assembly had accepted the changes, it was sent to Parliament for authorization, because at that time Parliament was the only institution with authority to authorize the altered text. The motion was defeated in the House of Commons on 14 June 1928. Most of the services rejected were only legally authorized in 1966 as the First Series

103 For such a time as this 2001
104 The Distinctive Diaconate 2003, 45
105 For such a time as this 2001, 50-51
106 The Distinctive Diaconate 2003
107 http://www.cofe.anglican.org/worship/liturgy/commonworship/introduction/
108 The predecessor of the current General Synod
of Alternative Services. In the middle of the 1960-ies further Alternative Services were issued, which were called Series Two and Three. The result was published as The Alternative Service Book in 1980. The Alternative Service Book was authorized up to the year 2000. Thereafter it was replaced by a set of services called Common Worship which supplements “The Book of Common Prayer” and has been amended and under development since 1920. It takes advantage of the achievements in modern liturgy and uses contemporary language. “The Ordinal” in The Alternative Service Book was authorised until the end of 2005. Since the beginning of 2006 the new Common Worship Ordination Service is authorized and has been taken into use.

The bishops of the Church of England usually ordain deacons at the diocesan cathedrals twice a year. The same rite of ordination is used for both distinctive as well for transitional deacons. There is no practice of ordination in vacuo. One of the preconditions for ordination is therefore the vocation from the parish in which the ordained can begin his or her ministry following ordination. Another significant regulation is that candidates for ordination to the deaconate must be at least 23 years old.109

3.3. The Church of Ireland

The Church of Ireland has taken part in Anglican as well as in ecumenical exploration of the deacon’s ministry although there has been no urgent need for it. The explanation given in the Church of Ireland’s description of the role and understanding of the diaconate in 2005: “The Church of Ireland diaconate is essentially transitional, forming the year before ordination to the priesthood. There have been frequently one or two individuals who did not wish to be ordained to the Priesthood, but usually because they did not wish to continue in ordained ministry.”110 One of the reasons may be the widespread ministry of lay-readers in the church which requires that were there a need for develop the role and position of distinctive deacons, it would have to be determined not only in relationship to bishops and priests, but also to the readers ministry. In order to work extensively with the

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109 This is regulation according to the Canon C 3, Of the Ordination of Priests and Deacons Cf. Hall 1999, 231
110 The Diaconate in Porvoo 2005, 6
questions of Christian ministry, both lay and ordained, the general synod of the Church of Ireland established the Commission on Ministry in 1996. In its work the Commission has paid special attention to the distinctive role of the deacons. It has carried out its own research and makes recommendations to the ecclesial institutions of the church, but also coordinates the discussions inside the church and CI ecumenical involvement in the negotiations on ordained ministry.

In 2002 the Commission was involved in organising the Summit on Ministry. According to the Report the topics of the summit included “structures and styles and patterns of ministry for the future” as well as “the international and ecumenical context for ministry in the Church of Ireland”. In order to work intensively with questions concerning the diaconate, the Commission established a working group on the diaconate in 2005. The Commission was also involved in the Porvoo consultation on the diaconate. During the discussions on the diaconate amongst the Porvoo churches the bishop of Clogher, Michael Jackson argued that “There is an implicit progression built into the three orders whether we like it or not. The prospect of the ordination of women in the Church of Ireland created in the 1990’s a short-lived discussion of permanent diaconate. The overwhelming vote of General Synod for women’s ordination to all three orders of ministry removed, in effect, the desire to continue the discussion. The progressive route has been built into the transcending of gender distinction, influenced significantly by BEM, but it also left us in interesting and exciting position vis-à-vis entering the Porvoo Agreement.”

The Church of Ireland authorised the new, revised version of the Book of Common Prayer of the Church of Ireland in 2004. In the current Book of Common Prayer there are two rites of ordination to the diaconate: “The Form and Manner of Making of Deacons” and “The Ordination of Deacons”. Jackson describes the difference: “We have two Orders of Service for the Making or Ordination of Deacons and they have radically different emphases. Ordination Service Two is the norm in terms of usage but, doctrinally, Ordination Service One remains ‘live.’ Ordination Service One, affectionately though erroneously known as 1662, refers in the Collect to ‘thy servants now called to the like (like the first martyr St Stephen and others) office and administration …’ This is a phrase reiterated in the question which the

112 Jackson 2006, 5
113 BCP Ireland. 2004
bishop asks of the deacon immediately before ordination: ‘Do you think you are truly called to this Office and Ministration …?’”

Colin Buchanan wrote in 1987 about the previous versions of the Book of Common Prayer: “Legally, 1662 ordination rites, as found in the 1926 Book of Common Prayers, remain not only the legal norm, but also the only rites in use. No Ordinal was contained in the *Alternative Prayer Book* of 1984. The House of Bishops in 1987 has been considering bringing to General Synod drafts virtually identical to the Eng-01” The intention with *The Alternative Prayer Book* from 1984 was not to replace the BCP but, as written in the preface to the APB, to provide authorized alternative services, which use modern language.

The preface to CIO 1926 states that “none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every person which is to be admitted a Priest shall be full Four-and-twenty yeas old, and shall have served in the Office of a Deacon the space of a whole year at least (except for reasonable causes it shall otherwise seem good to the Bishop).” CIO 2004 does not prescribe any of these limitations: neither of age, of sex nor of sequential ordination. In 1984 the General Synod approved a decision which opened the deacon’s ministry to women. Ordination to any ordained positions was allowed in 1990. However, there are no permanent deacons at the moment.

Michael Davey in an overview of synods reports refers to the challenge named by the Commission on Ministry “The Commission on Ministry, in presenting its report, called to mind the famous words of Henry Lyte, that 'change and decay in all around we see'. The Church might, the Commission warned, have to choose between one and the other; between presiding over the management of change or the management of decay. A challenge indeed.”

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114 Jackson 2009
115 *Modern Anglican Ordination Rites* 1987, 54. As the matter of fact, the Ordinal in the ASB had its authorization until a new Common Worship form was authorised and became available. The ASB Ordinal” was authorised until the end of 2005.
116 *BCP Ireland* 2004, 518
117 Davey 2005, 94
3.4. The Scottish Episcopal Church

The Scottish Episcopal Church describes itself as “a distinct and nation-wide Scottish Church, with liturgies in both English and Gaelic. [...] In the nineteenth century the SEC developed congregations across the country, and in the twentieth century the whole Scotland was divided geographically between these congregations.”¹¹⁸ The SEC shares a three-fold ministry, of bishop, priest and deacon with many Christian churches. The doctrine Committee describes the latest developments: “By 1960, except in a few rural parishes, almost every parish had their own priest and many urban congregations had a curate, who was initially a deacon. [...] Apart from any theological ideas, financial constraints have made this pattern far less common and, as far as curates are concerned, rare.”¹¹⁹

In 1987 the Report of the Bishop’s Working Group on Distinctive Diaconate under the title “Truly Called by God to Serve as a Deacon” was published.¹²⁰ It was the third study about the diaconate carried out by the Scottish Episcopal Church since 1957. The document states that “The Distinctive Diaconate – i.e., a body of Deacons who are not candidates for Ordination to the Presbyterate within a few months – already exists in the Scottish Episcopal Church.”¹²¹ According to the summary of the report “The Deacon has a liturgical role which is fairly clear, but which has in effect been distributed among other ministries. [...] The primary aspect of the work of the Diaconate, however, is trying to meet human need in the community at large. The hallmark of the office of Deacon is an immense variety of kinds of service given in response to the perceived needs of the world. Effective perception of such needs is not something the Episcopal Church has to learn from scratch.”¹²² “A sign of the national character of the SEC is the fact that the bishops, or Primus, from time to time speak out on matters as they concern the whole nation, and not just on those that concern the internal workings of the Episcopal Church.”¹²³

Bishop Patrick C. Rodger expresses the SEC’s understanding, when commenting the Bishop’s Working Group’s Report: “The diaconate, like the priest-

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¹¹⁸ The Shape of Our Church 2007, 5
¹¹⁹ The Shape of Our Church 2007, 7
¹²⁰ Here is used the revised edition from 1992: Truly Called by God to Serve as a Deacon 1992
¹²¹ Truly Called by God to Serve as a Deacon 1992, 3
¹²² Truly Called by God to Serve as a Deacon 1992, 3
¹²³ The Shape of Our Church 2007, 5
hood, is surely intended to be a representative ministry within and to the whole Church; and as such it may well be – and remain – small, but small ought not to mean marginal.”\textsuperscript{124}

In 2002 the General Assembly of the Church of Scotland made the decision to ordain its deacons and deaconesses. One of the arguments in favor of this decision was to correct the unjust decision from the 1880s, when it was decided not to ordain deaconesses but to “set apart” them, because through ordination they might be considered as having higher authority than elders.\textsuperscript{125}

In its description of the SEC’s ecclesiology the doctrine committee maintains that in similarity to all the other parts of the Anglican Communion the Scottish Episcopal Church has undergone a period of liturgical reform over the past few decades which in Scotland “has been consistently marked by experimentation (for example, the 1977 Experimental Liturgy) and explicit canonical provision for the authorisation of experimental liturgies. […] The whole process has involved major departures from the Prayer Book tradition, and so has changed the relation to our main liturgies to those of the Church of England. Apart from the Ordinal and the new Initiation Rites, the new services are intended to be extremely flexible, with absolute minimum of rubrical provision.”\textsuperscript{126} In 2006 the General Synod of the Scottish Episcopal Church authorised changes to the ordination rites in the Ordinal from 1984.\textsuperscript{127} The majority of changes in the ordinal are editorial, with an aim to improve the clarity of the rite. Nevertheless, several changes are made following the decisions of the General Synod.\textsuperscript{128}

There are several authors who have pointed out that along with the growing social problems in Scottish society a need emerges for the churches together to meet the problems and contribute to help for those in need.\textsuperscript{129} Rogerson has written about the need for a new consciousness, concerning the diaconate: “With an ageing population in Western Europe, the State will not be able to meet the demands made upon the resources of community care. It could thus be the deacon’s task, in a parish, a group of parishes or even a deanery to encourage,

\begin{itemize}
  \item Rodger 1992, 27
  \item See DACE ”The Diaconal work in Britain” \url{www.deaconplace.org}
  \item The Shape of Our Church 2007, 38–39
  \item Scottish Ordinal 2006
  \item Cf. Chapter 7.7
  \item Cf. David Atkinson „Vision“ SCIFU Document 72; Rogerson 1998; Tomlison 2006
\end{itemize}
recruit, train and organize Christians to undertake “works of love”. In order to carry out this common responsibility and coordinate future engagements, there have been conversations between the Scottish Episcopal Church, the Church of Scotland, the Methodist Church and the United Reformed Church about the understanding and role of the deacon’s ministry. The churches have discovered striking similarities with one another. They have described the diaconal ministries “as servants of the kingdom, as go-betweens, as agents of change.” Thus the churches share a basic understanding of the deacons’ role in the Church and in the local community. The SEC has formulated its understanding and vision: “Deacons symbolize and embody the Church’s willingness to work with all who seek a better human society, whether or not they are motivated by our vision of the Kingdom of God. They express and spearhead the Church’s altruistic commitment to the welfare of human beings, which is distinguished in motivation from the Church’s yearning to make all human beings disciples of Christ. It may be generally expected of Deacons that they will both watch out for gifts of the Spirit among the people which are not yet being used by the church, and also try to discern the needs of the Church for lay ministries not yet articulated.”

In the material provided for the first Porvoo Consultation on the diaconate in 2006 a summary of the most characteristic elements of the deacon’s position in the Scottish church: “The Scottish Episcopal Church reflects the pattern in the other Anglican Churches of the British Isles, although a few permanent deacons exist by choice, exercising a pastoral ministry. The liturgical role of lay readers has increased recently, and the Ordained Local Ministry has strong diaconal emphasis.”

According to the SCIFU Report in 2001 there were 20 vocational deacons in the SEC, 7 men and 13 women, nearly all of them non-

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130 Rogerson 1998, 213
131 SCIFU Report 2003, 12–14
132 SCIFU Report 2003, 11–12; Cf. Truly Called by God to Serve as a Deacon 1992
133 “A further category of ordained ministry is that of the Ordained Local Minister (OLM). Some Anglican Provinces have in recent years been experimenting extensively with this form of ministry. Candidates for ordained ministry emerge from, and are trained (at least partly) within, their local context: on ordination, their license or commission is geographically restricted to the Church which has called them. This apparent constraint of diaconal and presbyteral orders is novel (such orders have hitherto been seen as of universal validity in the denomination which has conferred them), and it has not been uncontroversial. In Scotland, a few OLM candidates have emerged and been trained in the context of Local Collaborative Ministry projects.” The Shape of Our Church 2007, 33
134 “The Diaconate in Porvoo” 2005, 8
stipendiary. They worked in various positions in parishes as well as in the local health services and in education.\textsuperscript{135}

Based on the reports from the participating churches, Stephen Platten and John Halliburton summarised after the end of the Porvoo negotiations the situation of the diaconate in the SEC: “The Scottish Episcopal Church, after thirty year’s study, is now promoting a distinctive diaconate, often to men and woman, which is not understood as a probationary step to the priesthood.”\textsuperscript{136}

Lutheran churches

3.5. The Church of Norway

In 1999 the general secretary of the Norwegian Association of Deacons, deacon Roar Meland wrote that “In the Church of Norway there is official approval for the view that the deacon is within the ordained ministry and for the opposite view, that the deacon is not ordained.”\textsuperscript{137}

Despite official acceptance of the ecclesiology in the PCS in 1996, this picture shows uncertainty, which at this time was characteristic for the understanding of deacon’s ministry in the Church of Norway. Since then the CN has carried out an extensive theological study and discussion on issues related to the church’s diaconal ministry. The church’s general synod, the Bishops Conference and other institutions have also agreed on decisions which have clarified the position of the Norwegian Lutheran church.

The General Synod has made several important decisions in recent decades which have influenced the development of the ministry of deacons.\textsuperscript{138} In 1987 the synod received a Comprehensive Diaconal Program for the Church of Norway.\textsuperscript{139} In 2001 the synod ordered and discussed a study on ministry in the Church of Norway.\textsuperscript{140} In 2004 the general synod received a comprehensive study of diaconal ministry in

\textsuperscript{135} SCIFU Report 2003, 19
\textsuperscript{136} Together in Mission and Ministry 1993,177–178
\textsuperscript{137} Meland 1999, 59
\textsuperscript{138} Overview on the last decades developments, see BM 04/09 Bispemøtet 27-28.01.2009
\textsuperscript{139} Comprehensive Diaconal Program 1997
\textsuperscript{140} “Embetet i Den norske Kirke” prepared after the order from Church-council by a commission, lead by O.Skjevesland
the Church of Norway, where the understanding of the ordained ministry and the diaconate were the main subject.\textsuperscript{141}

In 2003 the Bishop’s Conference initiated a study on ordination and consecration in the CN, in order to clarify whether the Porvoo agreement requires changes in the church order or its praxis. In the report to the Bishop’s Conference the commission studied the legal documents, liturgical materials and concrete tasks of the ordained- and lay-ministers from theological, ecumenical, legal and practical perspectives. The focus was on ecclesiological matters and the report investigated, whether the deans of the cathedral, as deputies to the bishop are allowed to ordain priests and other ministers of the church, whether lay-people are allowed to consecrate the Holy Communion and what the ecclesiological status of retired bishops is.\textsuperscript{142} The reporting commission suggested in its conclusions a change in practice at the time which allowed the cathedral deans to ordain ministers. As concerns the question of non-ordained people having rights and power to administer the sacraments, the commission found that such change would have been too radical and un-realistic to carry out, and suggested a substantial reduction in this practice.\textsuperscript{143} The commission also suggested that with consent from the diocesan bishop retired bishops should be allowed to carry out concrete episcopal tasks on a limited scale. The questions from the Bishops Conference to be researched as well as suggestions made indicate serious attention given to the ecclesiological questions regarding ordained ministry.

There have been several other important landmarks in the Church of Norway’s decisions concerning the role of the ordained and lay-ministries as well as its meaning for the people of God. As far as the role of de diaconate is concerned, in November 2004 the General Synod of the CN adopted a resolution: “1. The Church of Norway General Synod recognizes that the diaconal ministry may theologically be understood a part of the ordained ministry in the Church of Norway.\textsuperscript{144} 2. The General Synod implies that the diaconal ministry is

\textsuperscript{141} Cf. Utredning KM 8.2/04 „Diakonal tjeneste i Den norske kirke, med hovedvekt på diakontjenesten og embetsforståelsen

\textsuperscript{142} Ordinasjon og vigstring i den Norske kirke 2004

\textsuperscript{143} „Utvalget har også vurdert om ordningen med å gi sakramentsfullmakter til ikke-ordinerte skal bringes til opphør. En så radikal løsning har utvalget imidlertid avvist som urealistisk. Men det må være et mål at praktiseringen av ordningen reduseras betraktelig i omfang. Dette kan best skje ved at praksis bringes i samsvar med gjeldende regelverk.” Ordinasjon og vigstring i den Norske kirke 2004, 4

\textsuperscript{144} „diakontjenesten kan forstås som en del av den ordinerte tjenesten i Den norske kirke”
carried on as a caring ministry, and that the ministry still is a permanent ministry. 3. The General Synod requests the consequences of understanding the diaconate as an ordained ministry, to be clarified with particular consideration to the following:
- Consequences pertaining to labour legislation and church practice
- Working out the content and organization/ministerial practises of the ministry
- Request for ordination when filling diaconal positions.
- Transition between different ecclesial ministries.
- Consequences for the other types of positions within the diaconal work of the church
- Consequences for the steering possibilities for the local congregations
- Consequences for the priority of positions within the Church
4. The General Synod requests the consequences for the ministries of catechist and deacon of organizing the ordained ministry as a multi-dimensional ministry to be further clarified. It is necessary that these ministries are further clarified and strengthened as necessary ministries in the Church of Norway.”

Although the synod expected to reach a decision in 2007, after several studies and investigations from the special commissions a consensus was not reached, partly because the Bishop’s Conference found the theological basis of the proposal to include the diaconate in the ordained ministry of the CN, problematic and required further investigations.

In 2007 the general synod of the Church of Norway adopted a plan for diakonia which was applied from January 1st 2008. According to the plan “In Norway today, the diaconal ministry consists of a great diversity of activities on numerous levels and in various situations. Diaconal ministry in the Church of Norway is part of this broader picture. Diakonia is practised through many forms of general diakonia in the daily life of the parishes. […] Diakonia is also practised by the organ-

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145 Cf. KM 8/04 Diakonal tjeneste i Den norske kirke med hovedvekt på diakontjenesten og embetsforståelsen” Translation from The Diaconate in Porvoo 2005
146 For example a study-commission of Svein Malmbekk, whos report was delivered in April 2008
147 BM/AU 34/08: „Utredning bygger på en bestemt tolkning av Kirkemøtets vedtak i sak 08/04 som Bispemøtet finner problematisk. Av den grunn blir helt vesentlige problemstilinger knyttet til tjenligheten og ønskeligheten av en utvidet embetsstruktur ikke droftet.” BM 04/09
ISED EFFORTS OF DEACONS AND DIACONAL WORKERS to help individuals and groups who are in need, on behalf of the parishes. Guidelines for this are formulated by parish councils, while deacons lead the local diaconal ministry and share the responsibility to recruit, equip and guide volunteers. Deacons are also trained to be professionally responsible for result orientated activity in which volunteers and staff together contribute to fellowship, caring and solidarity.”

This description in the official document describes the comprehensive understanding which the CN has reaches through a considerable number of studies and discussions on various levels in the church.

Some ambiguities can still be seen in the ordination rites. The word “ordination” is avoided in the titles of the rite of admission to the deacon’s ministry. Instead the broader Norwegian terms vigsla til and vigsla av used. In the current ordinal, there are vigsling-rites to several ministries: bishops, priests, deacons, cantors, catechists. Only cantors do not to belong to the ordained ministry of the Church. The terms used cause some difficulties in translation, but also bring theological complications. “The title of each of the rites begins with vigsling til, followed by the title of a particular ministry. The preposition til (“to”) is said to reflect a functional view of ministry. The title of the rite for the authorization of a bishop is different – Vigsling av (of) biskop – which may reflect that the ministry of a bishop is perceived in personal terms. The headings at the beginning of the rite for cantors also use the preposition av, despite the title using vigsling til.”

As problematic as the latter is also term “den ordinerte tjeneste” which has been suggested and accepted by the Bishops Conference as a term to be used instead of “kirkens embete” – ministerium ecclesiasticum. The term tjeneste has different meanings, and could be translated in this context as service, duty, but also occupation, job, profession.

149 Plan for Diakonia 2007, 8–9
150 Cf. Chapter 7.5; 2.6.
151 The rite for the commissioning of a cantor was authorised later, in 1999. Only the cantor’s ministry is defined as not belonging to the ordained ministry of the church „Denne vigslingen er ikke å forstå som en vigsling till det kirkelige embete – verken helt eller delvis.” KM 10/98 vettakspunkt 4.
153 Rogerson 2001, 214
154 Cf. KM 8/4 Diakonal tjeneste i Den norske kirke med hovedvvekt på diakontjeneste och embetsforståelsen; BM 32/04
There is an ongoing process intended to make the deacon’s ministry in the church more clear and unequivocal. Since 1987 deacons are consecrated for their work according to the rite “Vigsling til diakontjeneste”, but there is an ongoing discussion as to whether the vigsling of deacons should be interpreted as ordination, or as a blessing and prayer for the particular ministry in the church, which does not include the ordained deacons in the one ordained ministry of the Church. The report of the commission which prepared the study of the ordained ministry of the church concluded, in 2004, that at the moment it is unclear whether vigsling of deacons means ordination to the ordained ministry or not. Stephanie Dietrich gives an explanation: “I need to leave aside references to the structures of the threefold ministry (bishop, pastor, deacon) which have been discussed in some Lutheran churches, in particular in the (European) Nordic and Baltic states. At the General Synod of the CN in 2004, it was emphasized that the threefold structure of ministry is not suitable for the organization of the CoN’s ministerial structures, mainly because it is associated with an hierarchical understanding of the ordained ministry, and because it is understood as a factor against the unity of the one ministerium ecclesiasticum.” In 2010 the Bishops Conference of the CN published a statement where the understanding of the deacon’s ministry in the Church of Norway was explained. In the document the comparison was made between the ministry of deacon and the ministry of priest and stated that the deacon’s ministry is not a dimension of the priestly ministry, but they are rather two different ministries in the church’s ministerial communion.

An ecumenically controversial issue in the CN, concerning the ordained ministry and its duties, is pointed out by Dietrich: “In the CN, deacons are responsible for administering Holy Communion to the sick and dying. The administration of the Eucharist within a “public

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155 KM 8/04 „I den nåværande vigslingsordningen for diakonere r det uklart hvorvidt denne ere n vigsling til den ordinerte tjeneste eller ikke.“ The similar observation is made by Seim 2006, 4
156 Dietrich 2006, 80
157 Bispemøtet sak BM 03/10 http://www.kirken.no/index.cfm?event=doLink&famId=115844
26.03.2011 The document makes a significant distinction not to use the word „embete“(ministry) in connection with the word priest but rather “tjeneste” (office)
158 diakontjeneste
159 „I stedet for å tane om tjenestene som ulike dimensjoner ved den samme tjeneste, bør det tales om ulike tjenester innenfor det totale tjenestefellesskapet i kirken. […] de ikke skal forstås som olika dimensjoner innenfor den samme tjeneste, men som to ulike tjenester innenfor det kirkelige tjenestefellesskap.“ BM 03/10
worship service,” is still the pastor’s, not the deacon’s, area of responsibility. The deacon’s liturgical functions during the worship service usually do not include administration of the sacraments.” The Bishops Conference claims, in the statement BM 03/10, that the priests do not have a exclusive right to carry out all tasks in proclaiming the Word and administering the sacraments. Thus, the deacon’s ministry/office includes mediation of the gospel in various forms.

In the Plan for Diakonia the CN defines responsibility on different levels: loving your neighbour, creating inclusive communities, caring for creation and struggling for justice and concludes: “A survey of Church of Norway diaconal work has shown that having a deacon on the staff strengthens the diaconal work of the parish and increases cooperation with public services. Both traditional parish deacons and deacons at a deanery level are important. Our goal is that all parishes should have their own deacon or access to diaconal competence. If this goal is to be achieved, the number of diaconal appointments must be considerably increased.”

In 2005 there were about 170 posts for deacons in the congregations of the Church of Norway. There are far more people trained as deacons, but they are employed outside of the structures of the church, mostly working in the health-care sector or as social workers.

3.6. The Church of Sweden

The development of the deacon’s ministry in Sweden has passed through different phases and each of them expressed a specific understanding of the ministry and its position in the church and society. Until the 1960s the system of deaconesses and motherhouses was dominant in the diaconal work of the church. The deaconesses were connected to motherhouses and lived in celibacy and poverty. But the motherhouses also influenced the understanding of the deacon’s ministry in the church, because the deaconesses worked with various cari-

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160 Dietrich 2006, 77
161 „Således inkluderar diakonens tjeneste formidling av evangeliet i mange former.
162 Plan for Diakonia 2007, 23
163 The Diaconate in Porvoo 2005
164 For the general overview: Tjänsten åt nästan 1972; Vigd till tjänst 1983; Eckerdal 1985; Brodd 1999 A;
tative, educational and pastoral duties in the parishes, but were also engaged in the work in hospitals, schools and social institutions run by the Motherhouses. However, “the Mother House concept of diaconal work never legally nor canonically became integrated into the official Church. To a certain extent the Mother House communities were independent of the official church structures. However, they were supervised by priests, and the boards of the institutions quickly came under the chairmanship of bishops.”

In the 1960s, the character of the diaconate changed, due to growing awareness in the church that diakonia belongs to the essence of the Church and is neither optional nor limited to the social services which the church could provide to those in need. Diakonia also became, in addition to a function of the church, an expression of its true nature and always meaning the proclamation of the gospel in various forms. This understanding also changed the deacons’ ministry in the church – it became part of the one ministry of word and sacraments. The changed attitudes also meant concrete changes. Since the 1970s the deacons and deaconesses have been educated together, despite their different positions in the Church of Sweden. When the general synod of the CS adopted the new ordinal in 1987, it was the first time a common ordination rite for deacons and deaconesses, for both men and women had been introduced. But the interpretation of the rites became a subject of lively discussion concerning the content of the diaconate, its meaning and role. In order to bring clarity to the interpretations, the ecclesiastical board initiated research the results of which were presented in 1990 under the title Det kyrkliga ämbetet (The Church Ministry). The report clearly proposed that a diaconate, including both deacons and deaconesses, would be part of the ordained ministry of the church. The discussions which followed initiated research which directly addressed the diaconate of the church. The results were presented in 1995 with the title Diakonens ämbete (Deacons ministry). This study took up the problematic topics, related to the diaconate. One of the proposals was to ordain to the diaconate, in addition to the earlier proposal of church’ workers in social services and care, also those who have received church’ pedagogical or church-music education. This proposal received serious criticism and was

165 Brodd 1999 A, 103
166 Inghammar 2005, 238–239
167 Det kyrkliga ämbetet 1990
168 Diakonens ämbete 1995
never carried out. The study also addressed the hierarchical structures of the ordained ministry and proposed a close similarity in value between the orders of priests and deacons. This proposal also received positive response, from the Bishop’s Conference in their document on the ordained ministry of the church.

In 1990 The Bishops’ Conference of the Church of Sweden issued a document *Bishop, Priest and Deacon in the Church of Sweden*. A letter from the bishops concerning the ministry of the Church. In the Preface the Archbishop Bertil Werkström formulated the purpose of the document: “It aims to provide essential knowledge about the commissions which the ordained servants of the Church have. This matter concerns finally all who through baptism and faith belong to a fellowship where responsibility is shared so that all may have access to the gospel.”

The archbishop states that “the ministry of the Church is one but it includes several commissions. [...] commissions within the ministry.” Later in the letter the Bishops’ Conference explained that the number of the commissions in one ministry is three and diaconate is the third strand in the ordained ministry, next to bishops and priests. The special task of the diaconate is described in the words of the ordination rite of 1987: “with Christ as example, to “be sign of mercy in the congregation and society” both for those who are in need of mercy and for those who are to show fellow human concern. When the ministry of deacon is renewed in our own time its commission is the ancient one: not to free fellow-Christians from but to inspire and strengthen them to be sensitive as fellow human beings and untiring in serving others.”

Nevertheless, the church’s diaconate is understood as a serious challenge “Much still remains to be done to achieve generally accepted clarity regarding the place and role of the diaconate in the context of the Church’s ministry in modern society.” This challenge was met in different ways, among others, also through the new Church Ordinance which in a way relies on the Bishops’ Conference statement on church’ ministry.

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169 *Bishop, Priest and Deacon* 1990, 5
170 *Bishop, Priest and Deacon* 1990, 5
171 *Bishop, Priest and Deacon* 1990, 21 ff
172 *Bishop, Priest and Deacon* 1990, 33
173 *Bishop, Priest and Deacon* 1990, 32
The Church of Sweden adopted the new Church Ordinal in 1999. The ordinal defines that ordination to all three orders, bishop, priest and deacon are not hierarchically ordered, but are charges emerging from the gospels with equal value. All the orders have to be embodied in word and deeds. The diakonia is defined, along with worship, mission and education, as one of the four fundamental bearers of the Church of Sweden. In the Ordinance it is declared that “the office of deacon has a charitable direction”. In the ordination rites too, the diaconate is clearly defined as caritative. According to the bishop’s introduction at the ordination the deacons are to “seek, help and support those in need, in body or soul, foster and educate to Christian faith, and in the congregation and society be taken of mercy.”

Inghammar points out that nowhere in the rites, or other relevant documents of the Church of Sweden has any liturgical task which would be different from the tasks of lay-people has been named. At the same time, both in the discussions on the tasks of deacons and in the expectations from theological context and in the church, a new profile for deacons was taking form, where the educational and liturgical tasks of the deacon were shaping his or her identity over and above the social work of deacons. The practices which the new consciousness of the church responsibilities entailed reflect the understanding in the ordination rites.

The majority of deacons today, approximately 1300, are employed in the parishes of the Church of Sweden. Up to 250 deacons work in the social welfare system in society or are linked to diaconal institutions. To the deacons, employed by the parishes, ecclesial as well as secular regulations are applied. “The needs and the context of each parish shape the character of the work of the deacon. There is indeed a great demand for diaconal work in local communities. The changed relation between Church and state, the diversified ownership of schools, hospitals and welfare institutions, the delegation of ever more health care and social welfare tasks to local communities, diminishing
resources allocated to the general welfare system – all this together has led to greater demand for church and diaconal contributions.”

The history, along with one possible vision for the future is formulated by Brodd “As is probably the case for all other traditions which have been dependent on nineteenth century German theology, the way forward for the diaconate in Sweden is a way towards a diaconate which is given its main task, building up and equipping the church, so that it can become what it is: the sacrament of Christ to the world.”

3.7. The Estonian Evangelical Lutheran Church

The history of ordained deacons in the EELC before the 1990s is not long. Although there have been some deacons ordained before, the main orders of the ministry were bishop and priest, called traditionally for pastor. The pastors were required to have completed university-level theological education before they received full rights to exercise the pastor’s ministry. However, due to the lack of ordained ministers, candidates could be ordained before completing their studies – as deacons or as vice-pastors. The ordination rites were modified from ordination rites for the pastors, because the official book of worship, sc Agenda, did not contain a rite for the ordination of deacons.

At the beginning of the 1990s there were changes taking place and the office of deacon was established as a permanent order. Still, it did not exclude further ordination to the priesthood. The rite of ordination was formed by the liturgical commission, the oath of the deacon was adopted and the new ordinal from 2007 includes the rite of ordination to the diaconate.

The ordinal (A 2007) regulates largely the liturgical performance of the ordination. The description of the ministry is regulated by the constitution of the EELC. In terms of becoming ordained clergy in the EELC, the constitution foresees one office for three orders in terms of ordaining a deacon, priest and bishop. The office of deacon is the first order of service in the EELC. There are many deacons in the EELC.

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180 The Diaconate in Porvoo 2005, 10
181 Brodd 1999 A, 137
182 The shortage of theologically educated pastors was the main reason for the EELC to adopt the requirements and the ordination rite to the diaconate on 1950-ies: OD 1950. Cf. Chapter 7.7.
The constitution of the EELC, adopted by the general synod in 2004, names serving in the office of the ordained as an “ecclesiastical office” and the bearers of the office as “ecclesiastics/clergy”. The three orders in this one ordained office of service or ecclesiastical office are: bishop, priest (also called teacher\(^\text{183}\)) and deacon. In this document the role of the clergy is defined first of all through the term “ecclesiastical leadership” and “shepherding”. Those being ordained into ecclesiastical office give an oath of office. Even though the text of the oath is uniform for priests and deacons, its modification and details depends upon which office he/she is being ordained into.\(^\text{184}\) Those being ordained to the deaconate in the EELC promise and swear to “proclaim and propagate in this office the teaching of the church only.” The foundations of the teaching of the EELC are listed. Many promises follow that profile and clarify the ethos of the ecclesiastical office. The criteria and basis are – the ecclesiastical office is the office of the proclamation of the teaching of the church. The formula for ordination states that the ordinand receives “the office of God’s Word and holy Sacraments”.

The constitution characterises deacons as “assistants to the priest of congregation”. At the moment most of them work as assistants in congregations where there is no resident priest. As an assistant in a specific congregation, deacons are under the authority of a leading priest of the deanery.

According to the constitution of the EELC one can “hold” ecclesiastical office “only if one is ordained by a bishop”. The ordinal names ordination as the task of the bishop. The duty of the bishop in the church is to declare to the gathered worshipping assembly the decision that the candidates to holy orders are worthy of ordination. When the bishop ordains he does it in the cathedral to the “ecclesiastical office in the EELC”. Ordination is to service, which is always tied to the entire EELC and not individual congregations or to any specific institution of the church.

Unlike for the ordination to bishop, which assumes that one is ordained to the priesthood, in the EELC ordination to the diaconate is not a prerequisite for becoming a priest. It has its own profile as an ecclesiastical order. Neither is the diaconate characterised as a lower ecclesiastical office.

\(^\text{183}\) This naming refers to the catechetical tradition of the EELC

\(^\text{184}\) The new text for the oath of office for the deacon was ratified by the general synod in 1995
During recent decades there have been discussions as to the meaning and role of the diaconate in the EELC. Due to the discussions and the adoption of the new ordinal in 2007, the understanding of the diaconate as part of the ordained ministry in the EELC has developed. This development has also been influenced by the new emerging theological consciousness in the Lutheran churches. In a nutshell, this process in the EELC could be described as a transition from a non-differential understanding of office to a threefold understanding of office.

3.8. The Evangelical-Lutheran Church of Finland

Diaconal ministry\textsuperscript{185} has for a long time been an integral part of the parish work in Finland in different forms. In 1943 has the General synod of the ELCF adopted ecclesiastical law, according to which every parish was “obliged to employ personnel for the ministry of Christian charity.”\textsuperscript{186} It meant that at least one diaconal worker must be employed by each parish. Although diaconal work became a natural part of the everyday life of the parishes much earlier, with this act it was officially connected to the structures of the parish. The diaconal workers, deacons or deaconesses, were commissioned from as early as 1927,\textsuperscript{187} in connection to their graduation ceremony from their college. The service was either conducted by the bishops, from the area where the deacons’ college was situated or by the director of the college. The first Episcopal ordination of a deacon in the ELCF took place in 1943. The bishop then used the ordination rite from the Ordinal from Sweden from 1942.\textsuperscript{188} The rite of this ceremony was first included in the Service book in 1964.\textsuperscript{189} Still, this liturgical act did not necessarily establish a link between the diaconal ministry and the parish. In the best cases it would mean the social work was carried out on behalf of the parish, but did not include liturgical tasks in the worship-life of the congregation. In spite of that, Repo names the general tendency in the development of the diaconal ministry: “Despite its weak connection

\textsuperscript{185} In ELCF the term “diakonian virka – ministry of diakonia” is used
\textsuperscript{186} Repo 2003, 2. Cf. Pohjolainen 1999, 147
\textsuperscript{187} The finish word for this liturgical act is vihkiminen, which is not exactly the way the word ordination is used in this study. Therefore commissioning is used. But the rite itself included also both laying on of hands and invocation of the Holy Spirit.
\textsuperscript{188} Yhdessä kirkon virassa 1997, 35
\textsuperscript{189} Olsen 2006, 181
with liturgy, our deaconate has for a long time been on the way towards the ordained ministry.”

There are at least two significant factors in order to understand the discussions and development of diaconal ministry in Finland. Firstly, there are several groups of highly-qualified and trained people who carry out diaconal work in several areas on behalf of the parishes. The four main groups of employees are: deacons and deaconesses with caritative work as their main task, ministries of Christian education with their main task being work with young people and children, church musicians, and teachers. Secondly, there are a large number of people employed by the parishes in these different ministries. The change of their status in the parish is not only theological question, but brings with it serious legal and practical consequences. The professional aspects and identity are therefore specifically characteristic to Finnish discussions on the deaconate and sometimes overshadow the theological discussions on the ministry. Andrén claims that the World Council of Churches’ Accra-document from 1974 with its ideas and formulations influenced the development of the understanding of deaconate both in Norway and Finland directly. This is only partly true. Debate in Finland has, without doubt, followed international discussions and developments closely. Still, as Ahonen points out, the Finnish church has to develop the diaconate very much following the initiatives and proposals that the church synod and council of bishops receive from inside their own church.

Since the 1950s there have been discussions in the EECF concerning the profile of the ministry of diakonia. In the discussions the main tasks of the diaconal ministry have been considered caritative and catechetical. But at the same time serious discussions and research were carried out about the Christological grounds of diaconal ministry as well as the need and the reason for introducing the traditional threefold pattern of the ordained ministry of the church. In its response to BEM, the church’ synod of the ELCF wrote in 1985: “The threefold pattern of the church’s ministry should be studied afresh in our church (§ 25). According to our confessions the ministry is one, but they know and can accept the threefold pattern of the ministry as a human

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190 Repo 2003, 4
191 In Finnish lehtori
192 Cf. Repo 2006 A, 68
193 Andrén 1995, 71
194 Ahonen 1996, 149
institution. The basis, nature and practical applications of ministry demand continual study…. The question raised in the document (§ 25) and the description of the diaconate (§ 31) issue a challenge to our church to give a thorough explanation of the servant nature and tasks of the diaconate as well as the church’s ministry.196

In 1984 the church synod of the ELCF accepted the Service book where the rite for Ordination of Deacons was also included. The task of deacons was described: “to serve the Church of Christ always and everywhere.”197 This wording indicates the situation at that time. A lot of those ordained into the diaconal ministry were working outside the church institutions or parishes, mostly with social work in the public sector. This situation was considered to be problematic and raised several questions. At the same time it gave the Diaconate Committee reason to propose that only these educated ministers who have received a calling from the parish and intend to work for the church will be ordained into the diaconal ministry of the church.

In the Evangelical-Lutheran Church of Finland debates about whether the deaconate is to be regarded as part of the ordained ministry of the church or just lay ministry, have been going on for a long time. Under discussion has been not only the question of ordination, but also the status of deacons in the parishes.198 The Bishops’ Conference gave Risto Ahonen the task of researching how the threefold pattern of ministry and deaconate could be understood in the Lutheran churches and which were the alternatives for the development of the diaconal ministry of the church. The report was completed and presented in 1991.199 It confirmed the diaconal ministry as belonging to the nature of the church and its special ministry with its own calling. It also underlined the essential connectedness in the deaconate between the caritative tasks and service at the altar. The staring point of the ordained ministry is from the altar and it returns regularly to it.200

In 1992 the Bishops’ Conference decided to establish a working party in order to gain theologically well-founded and practically feasible knowledge which would rely on previous research and would take into

197 „Diakonian virkaan vihkiminen“ 1989, 140–146
198 Repo 2003, 2
199 Ahonen Diakonaatin uudistus. 1991 Report was published in an enlarged version in German, Ahonen 1996 B
200 Ahonen 1996B, 155
consideration the need to renew life in the parishes.\footnote{Biskopsmötets framställning till kyrkomöte nr. 1/1994 – utvecklande av diakonitjänsten. Helsingfors. 1994. 3} The report under the name “Developing the Church’s Order of Ministry”\footnote{Kirkon virkarakenteen kehittäminen. 1993.} was presented the following year, in 1993, and proposed two alternative patterns for further development: either develop the church ministry, \textit{ministerium ecclesiasticum}, according to the traditional three- or manifold pattern with the deaconate included as part of the ordained ministry, or develop the deaconate further as a broad lay-ministry of church.

In November 1994 the general synod of the church set up a Committee on the Diaconate. The committee published its report in 1997 under the title “Together in the Ministry of the Church”\footnote{Yhdessä kirkon virassa 1997}. The report did not focus on the question of three-fold ministry and proposed in its conclusions a two-fold pattern of ordained ministry. The first strand, the ministry of the word and sacraments, would consist of the office of bishops and pastors. The second, ministry of word and service, the broad diaconate, would include deacons, deaconesses, cantors, youth-leaders and teachers\footnote{In Finnish \textit{lehtori}.}

The general synod found that the proposed distinction between pastoral and diaconal offices lacked clarity and would cause a great number of ecclesiastical, juridical and practical problems in the future. It therefore decided not to approve the proposal, but to continue to work following the principles of the report.

One of the main principles in the report was the oneness of the ministry\footnote{Cf. Repo 2003. Repo has pointed to the ambiguous but significant meaning of the Finnish word \textit{yhdessä} (together) in the title of the report. The Finnish word means both “in one”, as well as “together in the ministry” – so the title itself expresses theological conviction “together in the one ministry”} - \textit{ministerium verbi divini}, which should not be seen narrowly as preaching ministry. Caring ministry should be understood also as ministry of the word, because it is as much proclaiming the Gospel as liturgical and catechetical ministry. The committee also claimed that deaconate had historically both caritative and catechetical as well as liturgical tasks. The report received a lot of criticism from members of the the different professions who might become part of the future deaconate. Objections comprised accusations of clericalisation, strengthening hierarchical structures and lack of social responsibility.
In 1999 the Bishops’ conference of the ELCF issued a statement on the deaconate. According to this there are no theological obstacles for the deaconate becoming part of the ordained ministry of the church. In January 2000 the general synod established a new committee in order to continue the work with questions of ordained ministry in the church. The committee received the task of bringing together the diaconal, catechetical and musical ministries into one model. In addition it received the task of finding solutions to a number of other related problems, concerning education, employment and ordination of the diaconal ministry. The committee presented its report under title *Palvelijoiksi vihityt*. It partly followed the theological groundwork, set by the previous committee, but chose the people of God as the basic concept for developing its understanding and pattern of the ordained ministry. This offered the possibility of integrating the different tasks of the people, including diaconal, with vocation into one serving ministry. The ambition of the committee was to give a rationale for the non-hierarchical threefold ministry of the church without contradicting either the understanding in Confessional letters of the ELCF or the pattern from BEM or Porvoo. The church synod discussed the report on several occasions. The statement, rather different from that of the committee, was given by the synod’s own theological commission. At the same time a separate commission was working with the new Service book for the church. It had to complete its work and also deliver new proposals for an ordination liturgy in 2000. Due to the complicated task, as well as of the issue of the different understandings of the number of ordinations and who should be ordained, it took until 2003 for the final manuscript to be received. The new ordinal was taken into use in 2004.

Worth noting are the contribution to the discussions on and the renewal-process of diaconate made by statements of the bishops’ conference from 10-11.09.1991; 31.03.2003 and 15.02.2006. In the latest statement on the theological committee’s report on renewal of deaconate the bishops warn against “creating too narrow and final pattern

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206 *Biskopmötets utlåtande* nr 1/1999 till kyrkomötet – Diakonatkommitténs betänkande. Helsingfors
207 *Palvelijoiksi vihityt* 2002
208 *Palvelijoiksi vihityt* 2002, 89–90, 119–124
209 Perusteluvaliokunnan mietintö 3/2005, 15
210 *Piispainkokouksenlausunto* nr 1/2003
211 *Piispainkokouksenlausunto* 2/2006
for the ordained ministry” and state that “well-founded decision about the diaconal ministry is not yet done.” Still, it clearly states that “Bishops’ Conference considers that with the help of the alternative, given by the synods theological commission, it is possible to reach much larger consensus than earlier.”

3.9. The Evangelical-Lutheran Church of Iceland

The Evangelical-Lutheran Church of Iceland was until the end of 20th century subordinated under the state and the national parliament, Alting, also issued laws and regulations for the national church. This status was changed by a new law in 1997, which gave the church the right to regulate internal matters itself. The discussions in the Icelandic Lutheran Church about the meaning and structure of diaconate as part of the ordained ministry have been ongoing over the past thirty years. In this law § 47 handles the deaconate: “A deacon in service in the national church is the one who due to his/her vocation and ordination has permanent deacons’ employment in the national church. The deacon is employed by the parish council in co-operation with the parish priest in order to work with special tasks on caritative and catechetical work in the congregation. It is allowed in consent of parish council and parish priest and/or (chaplain) priest in hospital to employ a deacon for the work in the hospital. In order to be employed and ordained as deacon must the person in question have passed the required exams at the theological faculty of the Icelandic university and have had the required practice in the national church. In case the candidate to the diaconal ministry has graduated from a diaconal institution in abroad, will the bishop of Iceland ask the faculty for evaluation of the education received.”

In the Evangelical-Lutheran Church of Iceland a new Service Book was authorized by the Synod and the Church Assembly in 1981 under the title Handbook. The new Service book legalised the existing

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212 Piispainkokouksen lausunto 2/2006, 4
213 „Piispainkokouksen mielestä perustevaliokunnan esittämän vaihtoehto avulla on saavutettavissa aiempaa laajempi yksimielisyys.“ Piispainkokouksen lausunto 2/2006, 5
214 Cf. Olsen 2000, 29 (Lov nr. 78/1997 „Um stödu, stjorn og starfsætti Pjodkirkjunnar“)
215 Olsen 2000, 38 (Quotation from the letter from Einar Sigurbjörnsson on June 10th, 1999 to G. Olsen (Translation of the author))
216 The title in Islandic: Handbók íslensku Kirkjunnar
deaconate in its then form. The book also included an ordination rite for deacons for the first time. The Icelandic word for ordination in the ordinal is vigsla, which is used for the ordination of deacons as well for priests and bishops. The ordination rite for deacons requires “four assistants, who are called “ordination witnesses”. They are the local priest, the chairman of the parish council, another priest and lay worker or deacon from the parish where the new deacon is to be employed. Thus collegial and congregational dimensions are present.”

The type of work that they do is largely social or educational. The one rite for the ordination of deacons is intended to be utilised for two different kinds of deacons: for ordaining parish deacons and diocesan deacons. The first category are assistants for work in the parish (assistenttjänst i församlingen) with an aim and tasks to help the parish priest and others in the daily work of the parish. The ministry is not regulated by the Service book, but rather by a letter of vocation. The ordination takes place in the parish church. The second kind are diocesan deacons who are called by the bishops or ecclesiastical board from the midst of the lay-people without special theological education. After ordination in the cathedral they may be sent out to work as preachers in small parishes or may be given other tasks according to the needs of the diocese. Since 1991 this practice has been changed and the ordinations take place in the cathedral. The initiative for change was taken by a working party of the deacons’ ministry on their recommendation. According to G. Olsen the fact that the ordained deacons are under the authority of the bishop and are accountable to him was thus underlined. According to her judgement it indicates also the influence of BEM in the Church of Iceland’s understanding of the deaconate. Nevertheless, in its response to the BEM, the Lutheran Church of Iceland wrote: “To us, the statement seems to be in harmony with the tradition of our church, and we express our joy over that.” It also confirms that “We have indeed kept the form of the

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217 Rites of Ordination and Commitment in the Churches of the Nordic Countries. 2006, 181
218 I follow the terminology used by Einar Sigurbjörnsson and Kristján Valur Ingólfsson, as well as Ghita Olsen, who translated the Icelandic word vigsla to ordination in the Rites of Ordination and Commitment in the Churches of the Nordic Countries. Olsen 2006, 109−136; 177−197
219 Olsen 2006, 181
220 Long 2002, 23
221 Cf. Handbók íslensku Kirkjunnar 1981, 202–206
222 Andrén 1995, 79
223 Cf. SOU 1985, 313
224 Cf. Olsen 2006, 181;
225 Olsen 2000, 39
226 Vol. IV 1987, 68
As concerns the deaconate, the response states: “We have also retained the diaconate in our churches. In the first centuries after the Reformation it existed in the form of unordained assistants in the congregations. In later years a few people have received ordination to a diaconal ministry. At present there is one ordained deacon serving in our church, and some congregations have on their staff assistants, who in reality render diaconal services. We have indeed no rules or guidelines concerning the diaconate, but we express a sincere will to begin a study of its nature and role on the basis of Lima statement and apostolic faith.”

The Evangelical-Lutheran Church of Iceland kept the promise and founded a commission in order to clarify the needs and stance of the church, concerning the deaconate. In 1990 the commission issued a report and there the need for diaconal ministry, primarily with pedagogical and caritative responsibilities in the congregations was confirmed. The report underlined the need for special education for deacons, both theological and professional and proposed that suitable candidates must have a vocation from the parish or diocese and that they be ordained by the bishop in the cathedral. The proposed model considered the deaconate in the frame of the three-fold ordained ministry of the church. Still, it did not propose changes to the rite of ordination of deacons in the Service book. As concerns the tasks of deacons, the commission proposed liturgical tasks during worship, devotions, home-visits, childrens- and youth work, confirmation-teaching and funerals. The commission expressed the clear conviction that the deaconate is not subordinate to the priesthood, but that the two are co-workers. The general synod of the church discussed the report from the commission in 1990, accepted the reasoning and decided to follow the proposals. Through the proposals of the commission and the decisions made by the general synod of the church, diaconate in the Evangelical-Lutheran Church of Iceland has received a clear profile and place in the structure of the ordained ministry.

In order to provide competent and relevant education the church of Iceland has decided to organise the education of deacons at the university in Reykjavik. In 1993 the consistory of the church agreed with

227 Vol. IV 1987, 70
228 Vol. IV 1987, 70
229 The report was called Om diakonatet i den islandske folkekirke (Cf. Olsen 2000, 37)
230 Andrén 1995, 80
231 Halldórsdóttir et al. 1990.
the theological faculty of the Icelandic university to begin a programme of education of deacons for the church. Deacons with university education and ordained by the church are now working both in the congregations and different diaconal institutions. Although the parishes are allowed to employ workers without deacons ordination to work both in caritative and pedagogical fields, the title deacon (djákni) in the church and parish work is reserved only for those who are episcopaly ordained. During the period between 1960 and 1980 three deacons were ordained in Iceland. Over and above them some more were ordained in other Nordic countries.

3.10. The Evangelical-Lutheran Church of Lithuania

The Evangelical Lutheran Church of Lithuania currently ordains three kinds of ministers: deacons, pastors and bishops. However, this has not always been the case. During the second half of the last century significant changes have taken place in the understanding and structure of the ordained ministry. In 1976, the episcopal office was reintroduced in the church, alongside the pastors. Although the church never claimed the three-fold ministry to be necessary to the church, the ELCL has had ordained deacons since the beginning of 1949. Before that, there were so called pastor-deacons in the ELCL. They had pastor’s ordination and could carry out the full ministry of the ordained pastors. The only difference between them and ordinary pastors was that they had not completed their theological studies at the theological faculty at Kaunas. The church required pastors to have completed theological education at the university and those who had not completed the education, could not be called pastors. Additionally, there were a few missionary deacons in Lithuania, whose status is somewhat unclear. According to D. Petkunas they were mission developers, sent to areas with Lutheran populations in order to organise congregations, but these men were not deacons in the sense the concept is used nowadays.

The main reason for beginning deacon-ordinations was the new law and regulations for religious institutions in the Soviet Union. Accord-

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232 Olsen 2000, 38
233 Andrén 1995, 81
234 There were three ordinations of deacons: 1961, 1965, 1979. (See Andrén 1995, 80)
235 Letter from Revd. Darius Petkunas to Tiit Pädam (May 15th, 2006)
236 Letter from Revd. Darius Petkunas to Tiit Pädam (May 15th, 2006)
ing to the new legislation pastors were allowed only to serve in one congregation. Due to the lack of ordained clergy after WW II, the church started first to authorise lay preachers, called “cantors”, to conduct worships. After some time, this was not accepted by the officials in Moscow who allowed only traditionally recognised clergy: deacons, pastors and bishops to serve Christian congregations. In order to meet the requirements from soviet authorities, the ELCL started to ordain deacons.

Over the last twenty years remarkable changes have taken place. Up to the end of the 1980s the deacons were usually not theologically trained. This practice has now been changed and all the candidates for ordination to the diaconate have to have theological competence on the level which is regulated by the decisions of the consistory of the church.

The decision to certify and ordain the candidate is made by the consistory of the church. In addition to theological competence the decision also presupposes an application from a local pastor and parish council. This means that the deacon must have a valid vocation from a congregation, certified by the whole church through the consistory. The ordination normally takes place in the parish church which has called him and where the newly ordained deacon will serve. The deacon is ordained by the bishop of the diocese and will be installed to his pastoral duties at the same time.237 Although all three offices of the ordained ministry exist, according to the church self-understanding the number of offices in the ordained ministry of the church does not have to be three. Petkunas explains: “That we have three offices is true, but this ministry does not require that the church must have deacons, since this office does not exercise fully the ministry which Christ has committed to his apostles and the church.”238 Nevertheless, the tasks of the deacon include reading the Gospel and participation in the Prayer of the Church (intercession-prayer). In addition, in the absence of the pastor he conducts the worship service without Holy Communion, preaches, leads funeral services, teaches catechesis in the parishes, visits the homebound and confirms parishioners.

In 1995 the general synod of the ELCL adopted a new book of worship. It includes the rite of ordination of deacons as part of the church ordained ministry. While the diaconate in the ELCL in its earlier

237 Letter from Revd. Darius Petkunas to Tiit Pädam (May 15th, 2006)
238 Letter from Revd. Darius Petkunas to Tiit Pädam (May 15th, 2006)
phase was very much influenced by the interpretation of the ordained ministry in the Lutheran churches in Germany and modified by the local circumstances during the Soviet rule in Lithuania, over the past twenty years international developments have influenced both the understanding and the shaping of the pattern of the ordained ministry.

Chapter 4 The Porvoo Common Statement

The Porvoo Common Statement (PCS)\(^{239}\) established a communion of Anglicans and Lutherans across a wide region of Northern Europe. The document consists of two main parts. The first is the text of the statement that presents a common theological and ecclesiological understanding among the participating churches. The second part is the Porvoo Declaration, a joint declaration which outlines the common acknowledgements and commitments of the signatory churches. Although the churches were invited to accept and sign only the declaration, the PCS constitutes a whole in which the first part creates the foundation for the second.

The PCS is the context of this study. It means on the one hand that all the churches are part of the communion, created by the agreement and by the commitments. On the other hand, the ecclesiology of the PCS is used as context and resource for analysis of the ordination and the ministry of deacons. Therefore the statement is studied more carefully than the other ecumenical documents in this research.

The PCS contributes to the current research because of several reasons. First, the main intention of the study is to analyse the compatibility of the ecclesiology of the deacon’s ministry in the churches studied. Second, the PCS could provide new insights, when analysing the rites, because of the confessional and in some degree normative nature of the PCS. By the signing of the agreement the churches made confessionally significant acknowledgements and agreed a number of commitments which together made them to adjust their practices. Third, the agreement has been authorised by the legislative institutions

\(^{239}\) PCS - The Agreement between the British and Irish Anglican churches and six of the Nordic and Baltic Lutheran Churches, 1993
of the churches and thus have up to some extent a normative status for the signatory churches. Fourth, the negotiations that led to the agreement between the churches took into consideration the local traditions, cultural background and ecclesiastical heritage. The Anglican and Lutheran churches are addressed not as mere theological abstractions but as concrete churches in living fellowship. Finally, the PCS took into consideration the documents of previous ecumenical negotiations and used their results in their own context as inspiring resources. This in turn widens the perspective of the study.

The focus of the current study is on the rites of ordination to the diaconate in the Porvoo churches. PCS does not only create the framework and limit the selection of the churches, but, as the common ecclesiological statement, it also has significance for the analysis of the dynamics of the rites of ordination. Therefore some ecclesiological features in the PCS are described in the following chapter.

4.1. The Model of unity according to the Porvoo Common Statement

The Porvoo ‘common understanding’ presupposes a number of ecclesiological concepts. One of them is the understanding of unity as presented in the PCS. Holze considers: “Obviously, the history of Christianity has been a history of disunity more than unity. Nevertheless, PCS holds to the conviction that the criteria for the unity of the Church can be recognised within history.”240 The agreement declares that the unity of the Church already exists visibly, given in Christ as sign, instrument and foretaste of the Kingdom.241 Thus the unity in the PCS is not understood as human achievement, but is given as a gift which “comes from the Father though the Son in the Holy Spirit.”242 This expression of unity presupposes the life of the churches in communion with the Triune God and with each other and is therefore to be understood also as a task for the churches to accomplish.

After having declared the doctrinal consensus in the second chapter, the PCS presents a substantial agreement in faith in the third chapter.

240 Holze 2002, 102
241 PCS 1993, para 22
242 PCS 1993, para 21
From the faith-perspective, it gives expression to, what is necessary and sufficient for the unity of the Church. These *loci* encompass both doctrinal and practical aspects, beginning with acceptance of the Bible as witness to God’s revelation in Christ, belief in redemption in Jesus Christ and the confession of the faith in liturgical worship as celebration of salvation and ending with shared eschatological hope. The common faith includes common understanding of the Church and sacraments as well as the oneness of the ordained ministry, which exists to serve the ministry of the whole people of God. The PCS emphasises that “Unity in Christ does not exist despite and in opposition to diversity, but is given with and in diversity. […] Both the unity and diversity of the Church are ultimately grounded in the communion of the Holy Trinity” Thus, according to the PCS, unity and diversity do not exclude each other but are complementary. Still, the partners agree, they both are to be reconciled.

Unity in the PCS is not only a valuable concept, but a presupposition for communion. “Unity needs a visible outward form which is able to encompass the element of inner differentiation and spiritual diversity, as well as the elements of historical change and development. This is the unity of fellowship which covers all times and places and is summoned to witness and serve the world.” The PCS underlines several times that “visible unity” is the concept that best describes the whole understanding of unity in the agreement, because “the unity of the Church is grounded in the mysterious relationship of the persons of the Trinity,” and unity is a gift of the Holy Spirit that entails diversity. Therefore visible unity should not be confused with uniformity. Because this diversity corresponds with the many gifts of the Holy Spirit to the Church, it is a concept of fundamental ecclesial importance, with relevance to all aspects of the life of the Church.”

The visible unity in the PCS is understood as a goal towards which the signatory churches are aiming. “We are now called to a deepening of fellowship, to new steps on the way to visible unity and to a new coherence in our common witness in word and deed to one Lord, one

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243 PCS 1993, para 32 a-l
244 PCS 1993, para 32 j
245 PCS 1993, para 23
246 PCS 1993, para 26
247 The ’visible unity’ is used in Forword § 6; § 23,27,29,54,60.
248 PCS 1993, para 21
249 PCS 1993, para 23
250 PCS 1993, para 23
faith and one baptism.”

This is a reason why the document uses different expressions of visible unity: closer unity (V, in the title), closer visible unity (§ 54), closer communion (§ 60), but it does not name in its original text the notion “full communion”, which can be found only in the quotation of the LWF document in § 31. Despite having reached consensus in the agreement, the document recognises that there is a great diversity in the participating churches which has to be reconciled. However, this does not mean that the PCS identifies itself with some specific model of visible unity. Rather, the PCS offers a Bible-based description of the churches as living and witnessing together. It is done in terms of a portrait: “The Scriptures offer a portrait of a Church living in the light of the Gospel” and emphasises nine visible aspects which characterise the Church according to the Bible: “A church living in unity will be seen to be grounded in the love and grace of Christ; always joyful; a pilgrim people. It will confess the apostolic faith; celebrate baptism and Eucharist, be served by the apostolic ministry that unites the local with the church universal. It will manifest visible communion in a divided humanity; and have bonds of communion that enable it to make effective witness by taking decisions, teaching authoritatively, and sharing goods with those in need.” The PCS underlines that the portrait of the Church is not complete, it rather is a challenge by which the churches in visible unity are confronted. The portrait embraces the qualitative claims of visible unity and points to the constitutive elements of unity: faith, sacraments, ministry, structures that facilitate working together in common mission. Section 28 summarises the vision of realised unity: “It entails the agreement in faith together with the common celebration of the sacraments, supported by a united ministry and forms of collegial and conciliar consultation in matters of faith, life and witness. These expressions of communion may need to be embodied in the law and regulations of the Church. For the fullness of communion all these visible aspects of the life of the Church require to be permeated by a profound spiritual communion, a growing together in a common mind, mutual concern and a care for unity (Phil.2:2).”

251 PCS 1993, para 29
252 Cf. Tanner 2002, 122 f. M.Tanner points out that neither Anglican term „organic union“ nor the Lutheran „reconciled diversity“ is enough to describe the unity in the PCS.
253 PCS 1993, para 20
254 Tanner 2002, 122–123; Cf. PCS 1993, para 20
255 PCS 1993, para 28
In order to understand the entire vision of unity in the PCS, the way the document describes the aim of visible unity is to be taken into consideration. In §32 f, the churches declare that “The Church is a sign, instrument and foretaste of the Kingdom of God”. The last notion expresses clearly the eschatological hope of the churches. This is emphasised when the PCS states that “The Church is the vision of unity as the goal of all creation (Eph.1) when the whole world will be reconciled to God (2 Cor 5). Communion is thus the fruit of redemption and necessarily an eschatological reality.”256 The eschatological perspective expresses the vision of unity as an instrumental means of realising the intention of God in this world: “The Church, as communion, must be seen as instrumental to God’s ultimate purpose. It exists for the glory of God to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation (Eph.1.10).”257 The PCS, by not creating a new model of the visible unity but using a combination of the traditional models of unity from Anglican or Lutheran usage, enables a new way of describing unity to emerge. Sykes summarises the way the PCS treats unity: “the unity of the church needs to be embodied in a sufficient collection of visible signs, the sufficiency being judged by the scriptural portraiture of a church living in the life of the gospel.”258

4.2. Porvoo ecclesiology

The churches of the Porvoo Communion have never worked out a detailed Porvoo ecclesiology in addition to that outlined in the PCS. This has to be kept in mind when describing a Porvoo ecclesiology. However, it would violate the basic intention of the document to describe only the theological aspects of the agreed document as characteristic for the Communion. The reason is that PCS’s method, its theological approach, presupposes the churches sharing their various expressions of apostolicity with each other and, by doing so, realizing true apostolicity. The Communion is not only based on doctrinal agreements but incorporates different kinds of witnesses to the gospel.

256 PCS 1993, para 27
257 PCS 1993, para 18
258 Sykes 2002, 97
of Jesus Christ. “The Porvoo Common Statement makes use of a kind of ‘combined method’, which seeks to take seriously both doctrinal consensus and reconciled diversity. Thus, the doctrinal consensus is expressed in quite a full form – instead of first, briefly, introducing a kind of ”basis” or “expression”.\textsuperscript{259} This conviction is expressed by the model of unity in the agreed declaration. The document follows an intrinsic logic that is essential for understanding the ecclesiology of the PCS. “The apostolic community lives within the divine Trinitarian life. Within the life of the apostolic community itself the apostolic ministry builds up and assembles the Church. The different tasks of the one ministry find expression in its structuring in the threefold ministry of bishops, priests and deacons.”\textsuperscript{260} The following chapter considers this intrinsic structure and logic in more detail.

**The mission of God and the Church**

In the first chapter of the PCS the participating churches declare that they understand “the mystery of the Church as the body of Christ, as the pilgrim people of God, as fellowship (\textit{koinonia}), and also as participation through witness and service in God’s mission to the world.”\textsuperscript{261} It is one single mission that the churches are sharing. The understanding of the Church in the context of this mission forms a basic ground for the whole document and becomes especially significant when dealing with questions about the ordained ministry in the context of the apostolicity of the Church, because “God’s ultimate purpose and mission in Christ is the restoration and renewal of all that he has made, the coming of the Kingdom in its fullness.”\textsuperscript{262} The churches are considered in the context of their common calling and mission in the world: “In the face of all the questions arising from our common mission today, our churches are called together to proclaim a duty of service to the wider world and to the societies in which they are set. Equally, they are called together to proclaim the Christian hope, arising from faith, which gives meaning in societies characterized by ambiguity. Again they are called together to proclaim the healing love of God and reconciliation in communities wounded by persecution, oppression and injustice.”\textsuperscript{263} Thus, the mission of the churches

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\textsuperscript{259} Vikström 1995, 4
\textsuperscript{260} Tanner 1996, 120–121
\textsuperscript{261} PCS 1993, para 5
\textsuperscript{262} PCS 1993, para 14
\textsuperscript{263} PCS 1993, para 13
in the world is dependent on the Word: “The Church and the gospel are thus necessarily related to each other. Faith in Jesus, the Christ, as the foundation of the reign of God arises out of the visible and audible proclamation of the gospel in word and sacraments. And there is no proclamation of the word and sacraments without a community and its ministry.” Still, this common mission has a much wider and theologically deeper meaning than just a common action: “This common proclamation in word and sacrament manifests the mystery of God's love, God's presence and God's Kingdom.” Sykes characterizes this feature: “To see the Church first in terms of its mission has profound implications for the way in which the apostolicity of the Church is understood and valued, and thus, of course, the “apostolic ministry”.

Understanding of the Church in the PCS

The PCS declares its basic understanding of the Church by confessing: “We believe that the Church is constituted and sustained by the Triune God through God's saving action in Word and sacraments. We believe that the Church is a sign, instrument and foretaste of the Kingdom of God.” The use of this formulation is an expression for a conviction that the Church is not only constituted by its work in this world, but exists as an instrument in the hands of God for the sake of the world: “The Church is divine reality, holy and transcending present finite reality; at the same time, as a human institution, it shares the brokenness of human community in its ambiguity and frailty.” The Church gives witness to the reality behind this world and to the shared eschatological hope for the Kingdom of God to come.

The PCS presupposes that the signatory churches share a common ecclesiological understanding of what is constitutive for the Church. In the agreement, the following common ground if therefore declared for the participating churches: “We each understand our own church to be part of the One, Holy, Catholic Church of Jesus Christ and truly participating in the one apostolic mission of the whole people of God.” According to the PCS: “The Church is a divine reality, holy

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264 PCS 1993, para 17
265 Ibid, para 13
266 Sykes 2002, 91
267 PCS 1993, para32 (f)
268 PCS 1993, para 20
269 PCS 1993, para 7
and transcending present finite reality; at the same time, as a human institution, it shares the brokenness of human community in its ambiguity and frailty.”

There “The Holy Spirit bestows on the community diverse and complementary gifts.”

Thereafter is, instead of listing up certain essentials that ultimately characterise the church, the PCS sketches “the scriptural portrait of the church” which is complemented with some characteristics, common to the churches who share their common goal and mission.

The PCS characterizes the Church in terms of communion, which “must be seen as instrumental to God's ultimate purpose. It exists for the glory of God to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation (Eph. 1: 10). Therefore the Church is sent into the world as a sign, instrument and foretaste of a reality which comes from beyond history, the Kingdom of God.”

“the communion of the Church is constituted by the proclamation of the Word and the celebration of the sacraments, served by the ordained ministry. Through these gifts God creates and maintains the Church and gives birth daily to faith, love and new life.”

The shared faith links the churches together and thus unites the vertical dimension of the Church with the horizontal.

An essential feature for the Church and its mission is expressed by describing the role of the ordained ministry. “We believe that within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be an office of divine institution and as such a gift of God to his Church. Ordained ministers are related, as are all Christians, both to the priesthood of Christ and to the priesthood of the Church. This basic oneness of the ordained ministry is expressed in the service of Word and sacrament. In the life of the Church, this unity has taken a differentiated form. The threefold ministry of bishop, priest and deacon became the general pattern in the Church of the early centuries and is still retained by many churches, though often in partial form. The threefold ministry of bishop, presbyter and deacon may serve today as an expression of the unity we seek and also as a

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270 PCS 1993, para 20
271 PCS 1993, para 19
272 Syces 2002, 93; Cf the “portrait” in PCS 1993, para 20
273 PCS 1993, para 18
274 PCS 1993, para 17
means for achieving it’.” In the context of the apostolic continuity episcopal oversight plays a significant role. Sykes characterizes it: “Instead of belonging to the “essence of the Church,” historic episcopal succession is a feature of the life of the Church intending that its ordained ministry should be what Christ himself meant it to be in a Church engaged in the mission that Christ himself gave it.”

Dimensions of the Church as communion

Analysing the PCS, Holze writes: “The church is characterized by four aspects: the Trinitarian dimension, the sacramental dimension, the apostolic dimension and the eschatological dimension. These aspects express the vertical and the horizontal level of the church, its eternal and temporal character, and they are connected in the concept of communion (koinonia).” These dimensions, together with the legal dimension, sketch an understanding of the Church in the PCS as communion ecclesiology. The Church as communion embraces thus two dimensions that are not separable from each other: communion with God through Jesus Christ, in the power of the Holy Spirit, and communion with other Christians and churches. “Koinonia with one another is entailed by our koinonia with God in Christ. This is the mystery of the Church.” Thus the Church is realising its real nature in the Eucharist.

Church as creatura verbi

According to the PCS, the origin of the Church is not human but is based on God’s activity: “We believe that the Church is constituted and sustained by the Triune God through God’s saving action in the word and sacraments.” The understanding is made clear by stating that “through Christ’s life, death and resurrection, God’s love is revealed and we are saved from the powers of sin and death (John 3.16–18). By grace received through faith we are put in a right rela-

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275 PCS 1993, para 32(j)
276 Sykes 2002, 96
277 Holze 2002, 99
278 Final Report 1923, introduction, no.5.
279 PCS 1993, para 32 f
tionship with God. […] This is the heart of the gospel proclamation of
the Church and through this proclamation God gathers his people to-
together.”

By declaring the Trinitarian ground of the Church, the PCS
establishes also a dynamic relationship between God and its Church.
The unity of the Church and persons of God is expressed as “a joyful
communion with the Father and with his Son Jesus Christ […] as well
as communion among its members.”

The unity character of the
Church is one of its essential features: “Because the unity of the
Church is grounded in the mysterious relationship of the persons of
the Trinity, this unity belongs by necessity to its nature. The unity of
the Body of Christ is spoken of in relation to the ‘one Spirit..., one
hope..., one Lord, one faith, one baptism, one God and Father of us
all’ (Eph.4.4−6).

The PCS underlines thus that “The Holy Spirit b-
estows on the community diverse and complementary gifts. These are
for the common good of the whole people and are manifested in acts
of service within the community and to the world.”

The emphasise
of the communion between the persons of the Trinity and the people
of God creates the fundamental understanding of the Church in the
PCS and receives significant consequences for the whole understand-
ing of the role and mission of the Church in the world.

**Church as communion of hope**

Closely related to the trinitarian dimension of the PCS’s ecclesiology
is the eschatological dimension. The Church as communion is not only
a sign of the temporal reality in this world; it also gives witness to
the reality behind the limits of this world: “The Church is a divine
reality, holy and transcending present finite reality, at the same time,
as a human institution, it shares the brokenness of human community
in its ambiguity and frailty.”

As sent into this world “as sign, in-
strument and foretaste” of the Kingdom of God, the Church has an
essential meaning and role in the eschatological perspective. It is not
only constituted by functional aspects: by proclamation of the gospel
and administration of the sacraments in the communion of the people.

280 PCS 1993, para 15
281 PCS 1993, para 21
282 PCS 1993, para 21
283 PCS 1996, para 19
284 PCS 1993, para 20
285 Cf. PCS 1993, para 18
The Church has a wider instrumental meaning for God’s mission in this world. This vision is confirmed by stating that the Church, as communion, is thus “the fruit of redemption and necessarily an eschatological reality.” The process that begins with Christ coming into the world transcends the limits of time and space, because “God’s ultimate purpose and mission in Christ is the restoration and renewal of all that he has made, the coming of the Kingdom in its fullness.” Therefore is the task of the Church, according to the PCS, to be “a means of making more visible the unity and continuity of the Church at all times and in all places.”

Apostolicity, ministry and episcopacy

The continuity of the proclamation of the Word is one of the foundational characteristics of the apostolic life of the whole Church. PCS § 37 describes the meaning of apostolicity: “Apostolicity means that the Church is sent by Jesus to be for the world, to participate in his mission and therefore in the mission of the One who sent Jesus, to participate in the mission of the Father and the Son through the dynamic of the Holy Spirit.” Thus the apostolicity of the Church as a whole is emphasised together with its relatedness to the mission: “the apostolicity of the Church is related to participation in the relational life of the Trinity and, through this participation, identification with the divine mission is established.” According to Tanner the PCS’s apostolicity has a specific character: “Apostolicity in Porvoo is relational: The Church lives in relation to the divine persons in whose life it participates, it lives in relation to the Apostles, and it lives in an intricate network of social relations. The apostolic character of the Church is also dynamic. Founded on the Apostles who Jesus taught and sent, it is sent in mission through time, looking beyond history to eternity, to the eschaton.” The understanding of apostolicity and succession, presented in the PCS, is described by Ola Tjørhom as “the Porvoo

286 PCS 1993, para 18
287 PCS 1993, para 27
288 PCS 1993, para 14
289 PCS 1993, para 53
290 PCS 1993, para 37
291 Tanner 1996, 120 Cf. PCS 1993, para 37
292 Tanner 1993, 120
model.”

He summarised the model in describing it with the help of a number of essential aspects. First, the understanding of apostolicity, according to the PCS, requires the consideration of church mission in the world within its historical continuity as well as in its ongoing mission. Both aspects are to be seen out of the Christological perspective. Therefore becomes the Christological character of the church more important than the historical. The church is apostolic only as far it has Christological foundation. “This continuity is a living reality and cannot be perceived as a mere “pipeline” to the past or as pure nostalgia. Accordingly, it must be accentuated that the mark of apostolicity does not only point to the apostles as such or in an isolated manner, but directs us to their witness to Christ – thus, actualizing the Christological basis of ecclesiology and Christ as the church’s cornerstone.”

The role of the apostolic faith in the life of the Church is manifested through different forms of the churches’ ecclesiastical life. The basic is emphasised by declaring: ”We confess and celebrate the apostolic faith in liturgical worship. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the consensus fidelium. We rejoice at the extent of our “common tradition of spirituality, liturgy and sacramental life' which has given us similar forms of worship and common texts, hymns, canticles and prayers.”

Second, all the members of the Church are called to participate in the apostolic mission of the Church: “The Church today is charged, as were the apostles, to proclaim the gospel to all nations, because the good news about Jesus Christ is the discloser of God’s eternal plan for the reconciliation of all things in his Son. The Church is called to faithfulness to the normative apostolic witness to the life, death, resurrection and exaltation of its Lord. The Church receives its mission and the power to fulfil this mission as a gift of the risen Christ. The Church is thus apostolic as a whole” and “the whole Church, and every member, participates in and contributes to the communication of the gospel, by their faithful expression and embodiment of the permanent characteristics of the Church of the apostles in a given time and place.”

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293 Tjørhom 2002, 177
294 The more elaborated version of the model, see Tjørhom 2002, 162–181; Cf. Tjørhom 2000
295 Tjørhom 2002, 175
296 PCS 1993, para 32 (e)
297 PCS 1993, para 37
298 PCS 1993, para 38
This means that the apostolicity of the Church is not limited to a certain type of ministry or other single signs of apostolicity but includes a variety of expressions and mission of laypeople as well as of ordained ministers. Still, even in participating in the mission of God, the Church has to rely on, confess and witness Christ, in accordance and with the help of the Scripture and confessions of the apostolic faith. It is not a question of accepting some doctrinal statements, but of becoming part of the total apostolic mission of the Church. And it becomes possible for the Church to confess in one voice and carry out its apostolic mission in a way that transcends the ecclesiological barriers of the churches. Third, in order to avoid the apostolicity of the Church from becoming a pure theological term, it has to receive a visual expression in the life of the Church. This visualisation should include concrete signs that on the one side manifest the apostolicity of the Church, on the other side it prevents the apostolicity becoming a means for some juridical, church-political or privatising interests. One of the signs that PCS names is the apostolic ministry: “to nourish the Church, God has given the apostolic ministry, instituted by our Lord and transmitted through the apostles.”299 But the agreement does not mean that the apostolic ministry is limited by the ordained ministry or by one order in it: the episcopal ministry. In stead confirms the PCS: “All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent.”300 In this connection the agreement underlines the importance of the succession in apostolicity. This in turn means that the apostolic succession of the ministry should be considered only in the framework and context of the apostolicity of the Church with the task to serve the people of God. Therefore ordination is connected with the continuation of the apostolic ministry: “The setting aside of a person to a lifelong ordained office by prayer, invocation of the Holy Spirit and the laying-on of hands reminds the Church that it receives its mission from Christ himself and expresses the Church’s firm intention to live in fidelity to and gratitude for that commission and gift.”301

Following the logic of the agreement described, in the PCS, it says about the serving task of the ordained ministry: “The chief responsi-

299 PCS 1993, para 41
300 PCS 1993, para 19
301 PCS 1993, para 19
bility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments and by guiding the life of the community in its worship, its mission and its caring ministry.”

Fourth, there are a number of different apostolic signs in the Church. They all have their significance for the Church’s fulfilment of its mission. One of these special expressions that the Church has had since the time of the apostles is apostolic leadership. The people who have received the task and the calling that by safeguarding the Christian witness of the Church and by oversight to facilitate God’s mission, have been ordained to the episcopal office and thereby merged with the apostolic mission. Although there is no single common pattern of ordained ministry among the Porvoo Churches, a basic common understanding was reached: “The different tasks of the one ministry find expression in its structuring. The threefold ministry of bishops, priests and deacons became the general pattern of ordained ministry in the early Church, though subsequently it underwent considerable change in its practical exercise and is still developing today.”

The ministry of oversight, as other ministries in the Church, are called to build up the Christian Church: “The ultimate ground of the fidelity of the Church, in continuity with the apostles, is the promise of the Lord and the presence of the Holy Spirit at work in the whole Church. The continuity of the ministry of oversight is to be understood within the continuity of the apostolic life and mission of the whole Church. Apostolic succession in the episcopal office is a visible and personal way of focusing the apostolicity of the whole Church.”

The PCS confirms in this way the inevitable link between the apostolicity of the Church and ordination to the episcopal ministry: “We believe that a ministry of pastoral oversight (episcopē), exercised in personal, collegial and communal ways, is necessary as witness to and safeguard of the unity and apostolicity of the Church. Further, we retain and employ the episcopal office as a sign of our intention, under God, to ensure the continuity of the Church in apostolic life and witness. For these reasons, all our churches have a personally exercised episcopal office.”

Ordination, according to the manner of the apostles, by laying-on of hands and prayer, becomes a visible sign of apostolicity as well as

302 PCS 1993, para 19
303 PCS 1993, para 41
304 PCS 1993, para 46
305 PCS 1993, para 32 (k)
God’s promise to be present to the end of time in Christ through the Holy Spirit, where the Christian community gathers to worship. The PCS takes this special expression of apostolicity seriously into consideration but without making it as “the sign”, the lack of which would abolish all the rest: “Faithfulness to the apostolic calling of the whole Church is carried by more than one means of continuity.” And further: “The use of the sign of the historic episcopal succession does not by itself guarantee the fidelity of a church to every aspect of the apostolic faith, life and mission.” Fifth, the Church is sent to serve God’s creation everywhere and up to the end of time, beyond the limits of time and space. This dimension of apostolicity is giving the churches mission a special character. Churches of Porvoo Communion are invited to share with each other their signs of Church apostolicity. There are however more than one means of continuity. As Tjørhom describes it: “Apostolicity is best and most fully expressed in fellowship — i.e., when we share each other’s apostolic signs within the framework of a living communion.” One of the signs in the Porvoo Communion, named in the PCS, is “to ordain a bishop in historic succession (that is, in intended continuity from the apostles themselves).” But the PCS does not limit itself to one of the signs; it rather “invites [us] to share the different signs of apostolicity with each other within the framework of a living communion.” The basic idea is that no one has everything, but everyone has something to share. The PCS sees the Church as founded on sharing, based on a common eschatological hope. The agreement describes this as follows: “We share a common hope in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice, to seek peace and to care for the created world. The obligations of the Kingdom are to govern our life in the Church and our concern for the world.”

This interpretation of the Church’ apostolic mission and identity is closely related to the origin of the Church and expresses a necessary feature of the visible Church. The continuity is not only a link to the

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306 PCS 1993, para 52
307 PCS 1993, para 51
308 Cf. PCS 1993, para 52
309 Tjørhom 2002, 166
310 PCS 1993, para 50
311 Tjørhom 2002, 177
312 PCS 1993, para 32 (I)
history of the Church, but expresses a living and faithful continuity of the apostolic mission, grounded in Jesus Christ.

*The Church and its sacramental life*

The PCS statement declares that the Triune God creates and sustains the Church through its word and sacraments.313 “Into this life of communion with God and with one another (koinonia), we are summoned by the gospel. In baptism the Holy Spirit unites us with Christ in death and resurrection […]; in the Eucharist we are nourished and sustained as members of the one body by the participation in the body and blood of Christ.”314 Communion with God determines that the gospel is to be proclaimed in a way that people can receive it as a visible means in their real life. “The Church and the gospel are thus necessarily related to each other. Faith in Jesus, the Christ, as foundation of the reign of God arises out of the visible and audible proclamation of the gospel in word and sacraments.”315 The sacramental community of the Church is “with a mission to all and every race and nation, preaching the gospel, proclaiming the forgiveness of sins, baptising and celebrating the Eucharist”.316 The sacramental life of the visible church is thus “instrumental to God’s ultimate purpose. It exists for the glory to God to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation.”317 Therefore the PCS does not limit itself only to the agreement on doctrinal matters but embraces the whole life of the Church. This is expressed by the title and content of the report of the conversations: *Together in Mission and Ministry*, but also by the text of the PCS and the commitments. In the third part of the PCS, the churches agree upon their common understanding in faith and the meaning of unity. These paragraphs include both theological as well as practical aspects of the life of the churches. The churches have agreed that unity “demands fuller visible embodiment in structured form.”318 The agreement provides a number of examples of these structured forms. In one sense, the churches themselves are these structured forms: “church which makes common confession of the apostolic faith

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313 Cf. PCS 1993, para 32 f
314 PCS 1993, para 17
315 PCS 1993, para 17
316 PCS 1993, para 20
317 PCS 1993, para 18
318 PCS 1993, para 22
in word and in life. [...] preaching the Gospel, proclaiming the forgiveness of sins, baptizing and celebrating the Eucharist.” In another sense, there are, above the sacraments, concrete expressions such as the episcopal office, as a sign of the churches’ intention “under God, to ensure the continuity of the Church in apostolic life and witness.” The Declaration, which the signatory churches accepted and signed, includes the acknowledgements followed by the concrete commitments which will make the agreement visible in churches’ everyday life. The centre of these commitments is the everyday sacramental life of the churches, which extends itself to communal, ecclesial, legal and doctrinal matters.

The legal recognition of one another

The PCS does not focus only on theological issues, but also addresses the churches as organisations in communion with each other. The PCS acknowledges that, “the expressions of communion may need to be embodied in the law and regulations of the Church. For the fullness of the communion, all these visible aspects of the life of the Church require to be permeated by a profound spiritual communion, a growing together in common mind, mutual concern and a care for unity.” Because of the various legal position of the churches in society, several churches had to apply the legal amendments of the existing laws because of the binding character of the Porvoo Declaration. The churches have agreed on mutual recognition, but also acknowledgements and commitments. In this way the legal issues are part of the ecclesiology of the communion. One of the expressions of this is attention to the legal aspects, related to the episcopal office of the Church. The legal recognition presupposes episcopally ordained ministers. The key question is, whether all the churches recognise the ordination and orders of ministry in the other Porvoo churches, because the understanding of the communion, according to the PCS, entails signs on different levels in the life of the churches. Communion is “supported by a united ministry and forms of collegial and con-

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319 PCS 1993, para 20
320 PCS 1993, para 32 k
321 Cf. PCS 1993, para 58 b (i–x)
322 PCS 1996, para 28
323 Hill 1995, 423
ciliar consultations in matters of faith, life and witness.”

One example of the legal acknowledgement is Hill’s discussion on whether and how the recognition of the ministerial order could be carried out in the Church of England: “The answer to both questions as far as the Nordic and Baltic Churches are concerned, at least in terms of law, is found in the Overseas and Other Clergy (Ministry and Ordination) Measure 1967. This Measure provides not only for overseas Anglican clergy to be given permission to officiate in the Church of England, or whether a Church is in communion with, recognised and accepted by the Church of England, ‘it will be determined by the Archbishops of Canterbury and York, whose decisions shall be conclusive’. (s.6(2)).

Similar discussions and changes in legislative regulations and laws have been carried out in several churches before they were authorized to sign the Porvoo Declaration and join the communion. The necessary legal amendments were specially discussed and decided in the Nordic state-churches. The fact that entering into communion entails certain legal consequences for the churches indicates, among many aspects, the essential role of the canon law and state regulations in the formation of the ecclesiology of the churches.

The diaconate in the PCS

The role of the diaconate, as part of the Church’s ordained ministry and a vital service of the gospel, has received growing attention in the Porvoo Churches and has become definitely more and more essential for ecclesial self-understanding. One reason for this is the growing consciousness of the diaconal responsibility of the Church. Another reason is the special need in the Church and society, which only the diaconate can meet. Because one of the commitments in the Porvoo Declaration is „to work towards a common understanding of diaconal ministry“ the member-churches have followed this calling. Although the declaration does not clarify the exact meaning of the notion ‘diacon-

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324 PCS 1993, para 28
325 Hill 1995, 422
326 Following the commitment in the Porvoo Declaration the Porvoo churches have organised two special consultations in order to work with the questions of diaconate. In England, London, in January 2006 and in Norway, Oslo, in April 2009.
327 PCS 1993, para 58 b, vii
onal ministry’, it clearly obliges the churches to work with diaconal ministry, i.e. deacon’s ministry, within the pattern of the ordained ministry.

The ordained diaconal ministry in the PCS is described as part of the one ministry of the Church, with specific tasks. Following the general pattern from the early church, the diaconate is part of the “threefold ministry of bishops, priests and deacons.” The main responsibility of the ordained ministry is “to assemble and build up of the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments and by guiding the life of the community in its worship, its mission and its caring ministry.” The admission to the ordained office is characterised by the “setting aside of a person to a lifelong ordained office by prayer, invocation of the Holy Spirit and the laying-on of hands.” Ordination is an act that according to the PCS “reminds the Church that it receives its mission from Christ himself and expresses the Church’s firm intention to live in fidelity to and gratitude for that commission and gift.” In this way the diaconate becomes a part of the apostolic ministry with the task to “nourish the Church.” The Porvoo Churches acknowledge mutually the episcopally ordained ministries of the churches: “we acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his Body, the Church”.

There are two specific commitments in the Porvoo agreement, which describe the vision towards closer unity of the churches in the Porvoo Communion and are related to the diaconate. The wording „to work towards a common understanding of diaconal ministry“ directly challenges the churches behind the agreement. Still, it does not settle what the common understanding means or what is needed for this kind of understanding to become true. This commitment, together with the other: “to welcome persons episcopally ordained in any of our church-

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328 PCS 1993 para 41
329 PCS 1993, para 17
330 PCS 1993, para 41
331 PCS 1993, para 41
332 PCS 1993, para 41
333 PCS 1993, para 41
334 PCS 1993, para 41
335 PCS 1993, para 58 a, iv
336 PCS 1993, para 58 b, vii
es to the office of bishop, priest or deacon to serve […] in that ministry in the receiving church\(^{337}\) seems in the first glance to oblige the churches for the exchangeability of their ordained ministries. But as a paradox, the proposed exchangeability presupposes the common understanding of diaconal ministry and is at the same time a result of the successful process. While the Porvoo Common Statement acknowledges mutually ordained ministries, it orders them in the declaration by referring to the future dialogues about the diaconate. The agreement obliges the signatory churches to study their theology and practice of the diaconate in order to enable the exchangeability of the ordained ministers. During their history, Anglicans and Lutherans have had different understandings and practices in relation to the ordination of their deacons. The agreement commits both traditions to study their mutual practice and theology in order to find ways for each others’ deacons to meet as equals.

**The main character of the PCS**

There are several features that may be seen as characteristic of the PCS. The Finnish theologian Lorenz Grönvik writes that the five-fold structure of the agreement: “1. Setting the Scene; 2. The Nature and the Unity of the Church; 3. What we agree in Faith; 4. Episcopacy in the Service of the Apostolicity of the Church; 5. Towards Closer Unity, clearly expresses the logic of the document.”\(^{338}\) According to the structure of the document all the chapters prepare the way for the last one, towards closer unity. Anglican Bishop John Hind writes that “the Porvoo Declaration itself is based on commitments as well as acknowledgements. In other words, what counts is not just where the churches are now, but where they pledge themselves to be. The first commitment is “to share a common life in mission and service, to pray for and with one another, and to share resources.” There is no talk of “independence” here, but rather an openness to the implications of communion.”\(^{339}\) The second significant feature is that the report does not create every reasoning or formulation itself; rather, it takes advantage of earlier ecumenically relevant documents, uses parts of them, and in this way builds up its own approach and argumentation.

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\(^{337}\) PCS 1993, para 58 b, v  
\(^{338}\) Grönvik 1994, 232; Cf. Grönvik 1993, 9  
\(^{339}\) Hind 2006, 51
The majority of the documents quoted in PCS are presented also in the current research. Third, the reasoning of the PCS is anchored in the Bible. The quotations are used in order to provide the basis for a common understanding as well as to create a scriptural portrait of the Church. However, the Bible is used as a basis for outlining the theological ground of the document, not as a resource for an unambiguous normative interpretation. Fourth, the basic nature of the PCS is dynamic. The signatory churches do not only acknowledge one another at the time of signing the declaration, but also foresee life together in the future. They have consciously chosen to accept that there will be changes in their ecclesiological self-understanding, in their practices and in their relationships to one another. And they commit themselves consciously to “face and overcome the remaining obstacles to still closer communion”. The formulation “closer communion” is consciously chosen, instead of using “full communion”. It is a language that allows radical changes in the mutual relationships but remains true to the vision of “full communion”. Fifth, one of the important concepts of the PCS is the “sign”. The whole Church is a sign of the Kingdom of God, (§ 18, 22, 50). The act of ordination is a sign of God’s faithfulness to his Church … To ordain a bishop in historic succession (that is, in intended continuity from the apostles themselves) is also a sign (§ 50). Laying-on of hands at the ordination is an effective sign (§ 50). The usages of the sign throughout the PCS characterises the central role of apostolicity in the agreement. The document makes a clear distinction between the apostolic succession of the Church, and of the historic episcopate as one of the signs of the apostolicity of the Church. “At the same time it signifies the Church’s intention to be faithful to its apostolic calling. It gives assurance to the faithful that the Church today intends both to do and to be what it has always intended to do and to be.” The handling of the sign helps to distinguish different levels of ecclesial reality and builds up ecumenically useful reasoning. Sixth, although all the participating churches were episcopally ordered, the meaning accorded to the episcopal office varied significantly. From the Anglican side, the churches had preserved the continuity of the historical episcopacy in different modes and valued it as a necessary characteristic for the Church. From the Lutheran side, there were churches which had preserved episcopal continuity, but did not consider it as theologically necessary or essential for the

340 PCS 1993, para 33
341 Tanner 1996, 122
342 About the problematic interpretation of episcopal succession as sign, see Hind 2002
Church. In addition, there were churches on the Lutheran side, which had neither preserved the episcopal succession nor valued it as relevant or necessary. Both Tjørhom and Grønvik emphasise that the PCS managed to bring all these three different ecclesial types in the churches into common understanding.\(^{343}\) Although the process was challenging for all the participating churches, the partners reached a common agreement that was confirmed by the respective decision-making bodies of their churches.

By signing this regional ecumenical agreement the Anglican and Lutheran Churches acknowledged one another as “churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ.”\(^{344}\) They agreed to take upon themselves commitments which would involve their being in relationship with one another, but would also require them to take their communion into consideration in future decisions on ministry, teaching, actions and commitments. Therefore the Porvoo declaration challenges the signatory churches to meet the ecumenical implications of their rites of ordination. It underlines the importance of not only taking into consideration their own traditions and practices but also taking into account the other churches’ understanding of their fellowship.

**Chapter 5 The ecumenical documents of Anglicans and Lutherans as a resource**

The Anglican and Lutheran churches studied here have taken part in a number of ecumenical dialogues and negotiations. Several of them have dealt with ecclesiological issues and also with the ordained ministry of the Church. There are some ecumenical documents of the dialogues that have influenced the life and understanding of the participating churches more than others. These documents will be studied in order to identify issues that are relevant to the main questions of this research and would help to analyse the churches’ understanding of the diaconate in the ordination rites.

\(^{343}\) Grønvik 1995, 364 and Tjørhom 2002, 171
\(^{344}\) PCS 1993, 58 a(i)
Lutherans and Anglicans have held theological negotiations with each other on a number of occasions, both on the regional and on the international level. Both confessional bodies have held theological discussions with the Roman Catholic Church on questions of the Church’s ministry. Some of the results, relevant for the current study, are used here as a resource for the research. In the following chapter I investigate, which issues, related to the diaconate, have been discussed by the churches during the dialogues. The study of the ecumenical documents illuminates, on the one hand, the aspects that the Lutheran and Anglican churches have considered to be relevant for their understanding of the ministry of the Church, and on the other hand, it reveals which issues are essential for ordination to the diaconate. The ecumenical documents as ecclesiological resource help to create a tool for the further study of rites as well as of the diaconate itself.

5.1. “Baptism, Eucharist and Ministry” – the Anglican and Lutheran Churches

The World Council of Churches Faith and Order commission presented in 1982 the document entitled “Baptism, Eucharist and Ministry”.\textsuperscript{345} It is primarily a descriptive document where theological matters are closely linked with the churches’ practical worshipping life and with their mission in the social context.

In the report on the responses to the BEM document the Faith and Order Commission wrote that “no one envisaged the impact which it would have within and among churches of such diverse historical origins and such varying traditions”.\textsuperscript{346} The content and the character of this document and the process which followed its publication have influenced the churches, their ecumenical dialogues and ecclesiology far more and for far longer than the duration of the process. This is expressed in the churches’ responses to BEM, as well as by the use of the document in the dialogues between the churches.\textsuperscript{347} The research observes only some aspects of the documents, relevant for the purpose and main question of this study.

\textsuperscript{345} BEM 1982
\textsuperscript{346} Report on the Process and Responses 1990 Appendix I, vii
\textsuperscript{347} The BEM-document is one of the most frequently quoted document in ecumenical dialogues.
The BEM document on the ordained ministry and the diaconate

The BEM document addresses the question of the terminology which is used in describing the ordained ministry and suggests: “The word ministry in its broadest sense denotes the service to which the whole people of God is called, whether as individuals, as a local community, or as the universal Church. Ministry or ministries can also denote the particular institutional forms which this service may take. The term ‘ordained ministry’ refers to persons who have received a charism and whom the church appoints for service by ordination through the invocation of the Spirit and the laying-on of hands.” The starting point in the discussions of ministry is God’s call to people. It gives them task and motivation for mission in the world. The Church is described as “the body of Christ and the eschatological people of God”, “constituted by the Holy Spirit through a diversity of gifts or ministries.” The document underlines the important role of the apostolic tradition for the mission of the Church by declaring:

The Spirit keeps the Church in the apostolic tradition until the fulfilment of history in the Kingdom of God. Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy and suffering, service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each.

This has led to the way of describing the ordained ministers and their tasks in BEM:

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348 BEM 1982, M. para 7
349 Cf.: “In a broken world God calls the whole of humanity to become God’s people.” (Para 1); “The members of Christ’s body are to struggle with the oppressed towards that freedom and dignity promised with the coming of the Kingdom. This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfil this mission faithfully, they will seek relevant forms of witness and service in each situation.” (Para 4)
350 BEM 1982, M. para 23
351 BEM 1982, M para 34
In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church.” […] ”The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry.352

The ordained members of the Church, together with the lay people, carry out the missionary task given by Christ.353 The document names three guiding characteristics according to which the ordained servants have to exercise their ministry: personal, collegial and communal.354 The document addresses the act of ordination and names some requirements it should meet in order to be in accordance with the apostolic tradition of the church: “A long and early Christian tradition places ordination in the context of worship and especially of the eucharist. Such a place for the service of ordination preserves the understanding of ordination as an act of the whole community, and not of a certain order within it or of the individual ordained. The act of ordination by the laying on of hands of those appointed to do so is at one and the same time invocation of the Holy Spirit (epiklesis); sacramental sign; acknowledgment of gifts and commitment.”355 In describing the content and meaning of ordination the Christological and pneumat-
logical character of the act of ordination is underlined: “The Church ordains certain of its members for the ministry in the name of Christ by the invocation of the Spirit and the laying-on of hands (I Tim. 4:14; II Tim. 1:6); in so doing it seeks to continue the mission of the apostles and to remain faithful to their teaching. The act of ordination by those who are appointed for this ministry attests the bond of the Church with Jesus Christ and the apostolic witness, recalling that it is the risen Lord who is the true ordainer and bestows the gift. In ordaining, the Church, under the inspiration of the Holy Spirit, provides for the faithful proclamation of the gospel and for humble service in the name of Christ. The laying-on of hands is the sign of the gift of the Spirit, rendering visible the fact that the ministry was instituted in the revelation accomplished in Christ, and reminding the Church to look to him as the source of its commission.”

The diaconate is mentioned several times in BEM. This is done in the context of the threefold pattern of ordained ministry. However, the document admits that there have been changes in the forms of ministry during the course of time. The document defines deacons by various characteristics. First, they “represent to the Church its calling as servant in the world.” Second, ‘by struggling in Christ’s name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church’s life.’ They help in the teaching of the congregation. They exercise the ministry of love within the community. They fulfil certain administrative tasks.

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356 BEM 1982, M, para 39
357 “19. During the second and third centuries, a threefold pattern of bishop, presbyter and deacon became established as the pattern of ordained ministry throughout the Church. In succeeding centuries, the ministry by bishop, presbyter and deacon underwent considerable changes in its practical exercise” 20. It is important to be aware of the changes the threefold ministry has undergone in the history of the Church. 21 Later again this apostolic task is carried out in a new way by the bishops. They provide a focus for unity in life and witness within areas comprising several eucharistic communities. As a consequence, presbyters and deacons are assigned new roles. The presbyters become the leaders of the local eucharistic community, and as assistants of the bishops, deacons receive responsibilities in the larger area. 22...In the fulfilment of their mission and service the churches need people who in different ways express and perform the tasks of the ordained ministry in its diaconal, presbyteral and episcopal aspects and functions.” (M para 19-22) 358 BEM M, para 31” “Deacons represent to the Church its calling as servant in the world. By struggling in Christ’s name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church’s life. They exercise responsibility in the worship of the congregation: for example by
The BEM document addresses briefly the basic requirements that would enable the churches to recognise mutually the ordained ministers: “Churches in ecumenical conversations can recognise their respective ordained ministries if they are mutually assured of their intentions to transmit the ministry of Word and sacrament in continuity with apostolic times. The act of transmission should be performed in accordance to the apostolic tradition, which includes the invocation of the Spirit and the laying-on of hands.”\(^\text{359}\) According to BEM, recognition must take place publicly, and the document gives some suggestions as to how this could be carried out.\(^\text{360}\)

Haight summarised as follows the meaning of BEM for the churches and their ecumenical work for Christian unity: “BEM, in sum, is an effort at a consensus statement. As such it was and remains a working document. On the other hand, it cannot be expected that all Christian churches would accept all of its provisions. On the other hand, when it is taken seriously within a framework of a Christian imperative, to seek unity, it should be useful and challenging.”\(^\text{361}\)

**Responses to BEM from the churches which initially signed the Porvoo Declaration**

After the BEM document was made public, the World Council of Churches Faith and Order commission turned to its member churches, asking them to discuss the document and give responses to it. The churches discussed it actively and many of them responded to it with reading the scriptures, preaching and leading the people in prayer. They help in the teaching of the congregation. They exercise a ministry of love within the community. They fulfill certain administrative tasks and may be elected to responsibilities for governance.”\(^\text{359}\) BEM, 1982, M. para 52

\(^\text{360}\) “The mutual recognition of churches and their ministries implies decision by the appropriate authorities and a liturgical act from which point unity would be publicly manifest. Several forms of such public act have been proposed: mutual laying on of hands, eucharistic concelebration, solemn worship without a particular rite of recognition, the reading of a text of union during the course of a celebration. No one liturgical form would be absolutely required, but in any case it would be necessary to proclaim the accomplishment of mutual recognition publicly. The common celebration of the eucharist would certainly be the place for such an act.” (M para 55)

\(^\text{361}\) Haight 2005, 486
official statements. The responses were systematised and published by the WCC. Among the respondents were all the Anglican and Lutheran member churches who some years later signed the Porvoo Declaration. This study uses the responses in order to identify the official ecclesiological positions of the Porvoo churches.

Responses from the Anglican churches studied

All the Anglican churches which signed the Porvoo Declaration in 1996 had responded to BEM. Because of the preparation process and the discussions which took place in preparing the statement on BEM, churches’ responses are a valuable resource for the study of their ecclesiology and give valuable insight into their understanding of the ordained ministry. One remarkable feature of these responses to BEM was that several Anglican churches in referred in them to the coherence of the sections on ministry with the text of the ARCIC Final Report on Ministry and Ordination.

The Church in Wales (CW)

The Church in Wales 362 names the gift of service in its answer to the BEM’s understanding of the ministry, which “seems highly appropriate to the representative of the Son of Man who came to serve and to give his life for mankind. (Mark 10:45). In present terms, service is specifically, though not exclusively, the function of the diaconate. […] Thus, it would seem that a vocation to the diaconate and thus to the ministry of the word carries with it, theologically speaking, the possibility of vocation to the ministry of sacrament.”363 The question of the relationship between ministries of the Church and the special position of the diaconate is indicating the possibility to interpret it in an ambiguous way.

The CW names one of the consequences that the ordained ministers proclaim the word of God: “what is the position (in point of theological principle) of licensed readers? They are licensed to “preach”. Does this mean the same thing as the ”preaching of the word of God” to

362 Vol. III 1987, 80–95
363 Vol. III 1987, 87
which deacons are ordained? If so, and if this is a continuing commis-

sion (as in most cases it is), is it not anomalous that they are not com-

missioned to do this by ordination? If not, what does preaching mean?

Would there be a case for ordaining readers to the non-stipendiary

ministry?”364 With this comment the CW points to a complicated prob-

lem: relationships and roles between the lay readers and deacons in

the Anglican churches. The CW underlines its own need for construc-

tive discussions on the diaconate: “In particular, we see the im-

portance of giving more thought to “the need, the rationale, the status

and functions of deacons.” (Commentary 31). The constructive dia-

logue can be entered into with churches which have lay diaconate, eld-

ership or permanent diaconate as an integral part of their ministeri-

al order.”365 At the end the CW mentions its own challenging issue for

the future study and discussion: “The role and the status of the diaco-

nate”366

The Church of England (CofE)

In the response367 the Church of England recognises “challenges to the

Church of England’s expression of ministry particularly to its expres-

sion of diaconal and episcopal ministry.”368 The church acknowledges

the challenges of the BEM document: “The ministry text, pointing as

it does in the direction of a threefold order of ministry, suggests that

churches which retained this ancient pattern need to clarify their un-

derstanding of the diaconate. We recall that the most recent working

party of the Church of England on the diaconate recommended its

abolition. In spite of the fact that this was never adopted by the

Church of England there has been little attempt to clarify our position

in spite of repeated calls to do so by the members of the General Syn-

od.”369 It goes further: “The Anglican use of diaconate is open to criti-

cism. In spite of many discussions on the subject in the Church of

England, there has been no reform or reconstruction of an effective

diaconate. The Lima Text points to the need for the sharing of insights

on diaconal service.”370 […] “perhaps Limas’s most important teaching

364 Vol. III 1987, 88
365 Vol. III 1987, 93–94
366 Vol. III 1987, 95
367 Vol. III 1987, 30–79
368 Vol. III 1987, 63
369 Vol. III 1987, 77
370 Vol. III 1987, 54
on the ordained ministry”, is that the documents complement the historical argument of the desirability of the threefold order additionally with one: “The Lima text adds a further argument to this: that the threefold ministry of bishops, presbyters and deacons has a special role in effecting unity out of diversity, a diversity which is moreover both legitimate and life-giving (M22-23).”

The response notes that the Portsmouth Diocese “is experimenting with training men and women to the permanent diaconate” and stresses that “as with the discussion on the priesthood of the ordained ministry, this is particularly relevant for an understanding of the ministry of women, especially as it can be argued that most professional diaconal ministry is exercised at present in the Church of England by deaconesses.” At the end of the response the Church of England declares: “We look forward particularly to the development of the ecclesiological and missiological insights of the Lima Text within the study on the apostolic faith. This would provide an important international context for the British Churches’ study on the nature and purpose of the Church, as well as a multilateral text against which we consider the convergences and agreements of the bilateral dialogues.”

As an important challenge the CofE names the reception of the document – in order to have desired convergence it has to be received by clergy as well as by laity: “This raises questions of how a report which is necessarily couched in language familiar to theologians can be popularised and disseminated.”

The Church of Ireland (CI)

The Church of Ireland begins its commentary to the section of ministry by underlying that the calling of the whole people of God provides the context for the discussion on ministry. The CI quotes further from the Lima document “the threefold pattern stands evidently in need of reform” and acknowledges this being “a matter which is exercising the mind of our own church at present in the work of the commission on ministry and elsewhere. Lima pleads for a restoration

371 Vol. III 1987, 53
372 Vol. III 1987, 77
373 Vol. III 1987, 78–79
374 Vol. III 1987, 78
376 BEM, 1982, para 24
of the diaconate as an independent order in the hope of regaining its original significance as link “between the table and the needy” (M219).” The CI ends its response by addressing the question of mutual recognition of ordained ministers and names as the first step the churches’ involvement to look seriously at their own theory and practice.

*The Scottish Episcopal Church (SEC)* 378

In the response to the BEM the Scottish Episcopal Church writes: “The exercise of Christ’s authority in His Church by His ordained minister is a ministry, a service, to the Church, to be discharged after the pattern of Christ, The Servant of the Lord.”

In the matter of diaconate the SEC “acknowledges that our present practice and understanding of the Diaconate is inadequate in the light of Patristic practice and the emerging modern theology of Deacons. Observing that the range of activities carried out by Deacons has been very wide, we note that many of the functions exercised by a variety of Deacons in the Patristic period are today being exercised by lay people within the Church – e.g. provincial, diocesan and congregational secretaries, treasurers, youth leaders and teachers, and a variety of lay pastoral ministries.” The explanation is partly given in the SEC’s dissatisfaction with the sections 29-31 which describe the role of the ordained ministers: “Again, the roles ascribed to Bishops and presbyters cohere in the work of each Bishop and presbyter, whereas Diaconal functions are spread over a multiplicity of Deacons and do not cohere in any single Deacon.” The last observation indicates lack of clarity on the diaconate as part of the ordained ministry.

*Lutheran churches*

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377 Vol. I 1986, 69
379 Vol. II 1986, 50
380 Vol. II 1986, 54
381 Vol. II 1986, 55
Five of the six Lutheran churches examined in the current study, responded to the invitation from the Faith and Order commission to consider BEM and send their reflections to the commission of the WCC. The only church which did not give an official response was the Evangelical-Lutheran Church of Lithuania (ELCL), because the church was not a member of the World Council of Churches at the time when the discussions about BEM were opened.\(^{382}\)

*The Church of Norway (CN)\(^{383}\)*

The Church of Norway underlines in its response several significant aspects in the understanding of ordained ministry in BEM. It writes: “The ordained ministry is instituted by God to serve in the congregation and in the world.” [...] “Ordained ministers can fulfill their calling only in and for the community.”\(^{384}\) The diaconal aspect of the ordained ministry is expressed by admitting that “The office of ministry must always be understood in relation to the objective it is meant to serve. It is a ministry in the congregation and is being sent to the world. In this context, the diaconal aspect of ministry is stated such as it, inter alia, is referred to in BEM’s §13.”\(^{385}\)

On the practice of diaconal ministry, the CN responds: “The diaconal work of the church is to an increasing degree being done by specially consecrated deacons. Such distinction within the framework of the one ministry of the church, and a corresponding structuring of the pastoral and diaconal ministry of the church rest, however, in our view, primarily on the basis of practical-theological considerations.”\(^{386}\)

The CN underscores the Lutheran understanding of the ordained ministry by declaring: “The historic threefold division of the ordained ministry into the categories of bishops, presbyters, and deacons is foreign to our way of thinking. According to our Lutheran understanding, there is only one ordained ministry, and this is expressed chiefly in the

\(^{382}\) Nowadays the ELCL is part of the WCC through the Ecumenical Council of Churches of Lithuania which was founded in 1995.

\(^{383}\) *Vol. II* 1986, 105–122

\(^{384}\) *Vol. II* 1986, 117

\(^{385}\) *Vol. II* 1986, 117

\(^{386}\) *Vol. II* 1986, 120
ministry of word and sacrament. […] It is into this ministry, according to the tradition of our church, that certain persons are ordained”\textsuperscript{387}

The Norwegian church mentions that it had established other ministries which meet the practical needs of the CN. “Thus, in recent years, there has come into being an organised ministry for catechists in the church who have special responsibility for the educational work of the congregation. There are also other tasks in the areas of evangelism, church administration etc., which, in our view, ought to have a more definite position in the life of the church.”\textsuperscript{388}

The CN’s response touches briefly the rites of ordination in connection with apostolic continuity: “We cannot see that the validity of ministerial acts performed by ordained persons are dependent on being able to trace back to the first apostles a formal succession of laying-on of hands. The question of the church’s apostolicity, and thereby the validity of its ministry, depends rather on the extent to which it has preserved the apostolic witness to Christ and the apostolic teaching. Its validity does not depend on whether or not it has maintained an episcopate within the framework of apostolic succession.” […] “Regarding ordination, we feel it belongs to the freedom of the gospel to formulate such rites in the manner which best suits the local situation. Although the ordination liturgy of our church has the epiklesis, we find that this element is perhaps somewhat overemphasized in the BEM text. We therefore find it difficult to place so much importance on the epiklesis as a part of this rite as is the case in the BEM document. We also raise a question mark concerning the designation of ordination as a “sacramental sign” (§41). According to the tradition of our church, it is difficult to ascribe a sacramental character to this act. We would like to have seen the BEM document lay a better foundation for a mutual recognition of the ordination practices of the individual churches, as long as these are performed on behalf of the church and by persons who have been given the task to administer such an act, whether it is called ordination or something else.”\textsuperscript{389}

Finally, the CN adds a serious aspect that could function as a criterion for the acceptance of other churches’ ministries as its own in the fu-
ture: “a mutual recognition of ministers must also include an acceptance of this actual situation.”

*The Church of Sweden (CS)*

The Church of Sweden recognises the content and reflections on ministry (in §13; 18) and declares: “The decisive point is that the minister allows the voice of Christ to be heard … The commission can be structured in different ways… In every age the outer structure should be formed in different ways with reference to the social realities. That which continues unchanged is the content of the ministry, i.e. proclamation, administration of the sacraments and pastoral care.”

The role of ordained ministry in the Church is expressed in the text by: “The bearer of the office of the ministry serves Christ through the proclamation of the Word, absolution and the administration of the sacraments. Without people who place their faith in the gospel there is no Church and without the ministry of the proclamation of the gospel and the administration of the sacraments none can be reached by the gospel.”

And about the understanding of the apostolic tradition: “It is the tradition of apostolic teaching which is essential for us, not the formal succession of ordinations. This tradition of teaching is not guaranteed by a formal succession. The ordained ministry must constantly reflect upon the teaching tradition.”

This stand is complemented by the additional description of the CS understanding of the ordained ministry: “The tradition of our church recognises only one ordained ministry, namely the ministry of the word and administration of the sacraments. In order that the word and sacraments shall function, God has instituted this ministry (see Augsburg Confession, articles V, XIV, XXVIII). In this sense the ordained ministry is necessary to the church’s continued existence.”

[...]

With regard to the form of the ordained ministry, the needs of the time must be expressed. One valid form for all time cannot be prescribed. Since the nineteenth century the need for a diaconal ministry has been experienced in our church. As other churches, we have looked for Acts 6 and established a diaconal ministry in which one is placed through ordination with the imposition of hands. New needs have also arisen among us and now

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390 *Vol. II* 1986, 122
391 *Vol. II* 1986, 123–140
392 *Vol. II* 1986, 136
393 *Vol. II* 1986, 136–137
394 *Vol. II* 1986, 138
parish assistants (youth workers), parish education workers, etc. ask why diaconal workers are ordained but not themselves. Nowadays a comparatively large number of lay persons are employed in our parishes as youth workers and parish education workers. Such ministries are merely hinted at in BEM (commentary 13, under “Ministry”). People holding these ministries must not be excluded from the community referred to in 26, as they are also part of the common mission. The relation between the ordained ministry and ministries of these kinds requires further study.”

At the end the CS names the reciprocal relation between the ordained ministry and the worshiping community: “The interaction between the minister and the worshipping community must become clearer. BEM can also be of help in the current work of revising our liturgical orders of ordination and installation. In both cases it should be noted that there is a close connection between the one being ordained/installed and the community the one ordained/installed shall serve.”

The Estonian Evangelical-Lutheran Church (EELC)  

The EELC begins its response by emphasising the calling of the whole people of God and the importance of the continuity of the apostolic tradition. It also stresses the importance of connecting the calling of God with baptism. The EELC states, that the threefold ministry of bishop, presbyter and deacon is practiced, but “the structure of the ministry cannot be the basis of the unity of the church.” The EELC claims that “it is necessary to make the distinction between the ministry in the church, and the person and the structure in which the ministry is realised. As God has established the ministry, the persons and the historical structures are subject to historical changes.”

The Evangelical-Lutheran Church of Finland (ELCF)  

The Evangelical-Lutheran Church of Finland writes that the discussions on ministry in ELCF can receive inspiration from the document.

396 Vol. II 1986, 1139
397 Vol. IV 1987, 42–47
398 Vol. IV 1987, 44
399 Vol. IV 1987, 45
The guiding principles for the exercise of the ministry in § 26-27 are especially emphasised. Further, ELCF writes: “The questions raised in the document (§ 25) and the description of the diaconate (§ 31) issue a challenge to our church to give a thorough explanation of the servant nature and tasks of the diaconate as well as the church’s ministry.”401 It is partly because the ELCF admits “The deacon’s ministry described in the document (§ 31) does not correspond to the present diaconate of our church. The threefold pattern of the ministry in the manner described in the document (§§29-31) does not fully correspond to the understanding of the church’s ministry to be found in the Lutheran confession.”402

At the end of its response the ELCF emphasises the theological meaning of baptism and eucharist, on the one hand, and the ministry of the Church, on the other: “It is more in accord with the teaching and confession of our church to speak of the word, baptism and eucharist as means and gifts of grace, in which Christ himself is truly present. God has instituted the church’s ministry to administer these things. Thus the character of a means of grace applies only to the word and sacraments. Whereas the church’s ministry is a good gift of God and an ordinance for the generation of saving faith through the means of grace.”403 Additionally the ELCF points to the different understanding, concerning the ordained ministry in the document: “The church calls its ordained ministers to strive to live in such a way that their lives are an example to the congregation, but the statement in the document that the ordained ministers are regarded as “an example of holiness and loving concern” (§12) contains an emphasis alien to our tradition.”404

In conclusion the ELCF writes in the response: “Also as a guide for the whole ecumenical movement the document is important in this sense. For it demonstrates how making a deep study of faith and doctrine can also make a contribution to the church’s diaconal service in the world. The diaconal tasks of the Church and Christians in the present-day world is in organic relationship to the Lord of the Church, his sacrifice, presence and gift.”405

401 Vol. III 1987, 124
402 Vol. III 1987, 124
403 Vol. III 1987, 124
404 Vol. III 1987, 124
405 Vol. III 1987, 126
The Evangelical Lutheran Church of Iceland (ELCI)

ELCI writes in its response to BEM,\(^{406}\) that the apostolic faith “signifies the continuity of the Christian faith which manifests itself in more than one way in the lives of the different churches.”\(^{407}\) The ELCI finds it important that the discussions on the ministry have its starting point in the calling of all God’s people. The church considers important the interdependence of ordained and un-ordained ministers and affirms that the authority of the church derives from Jesus Christ and “therefore has the character of responsibility before God and only exercised with the occasion of the whole community.”\(^{408}\)

About the question of the ordained ministry The ELCI writes: “According to our confession, the ministry of the church has the role of proclaiming the gospel and spreading the kingdom of God. The question of the ordained ministry has to be reflected in the question of the total ministry of the church. We are not of the opinion that there should be a clear distinction between the ordained minister and those not ordained, but we claim that baptism draws the decisive line in people’s lives.”\(^{409}\)

The ELCI asserts that it has retained the diaconate. But acknowledges immediately also in this connection some problems. ECLI writes that the diaconate of the church has earlier existed “in the form of unordained assistants in the congregations. In recent years a few people have received ordination to a diaconal ministry. At the present there is one ordained deacon serving in our church, and some congregations have on their staff assistants who in reality render diaconal services. We have indeed no rules or guidelines concerning the diaconate...[...]

Yet it is unclear what distinguishes the ordained ministry of deacons and the unordained ministries of others, both in full service in the congregations and in other fields within the church.”\(^{410}\)

At the end of the response the ELCI points to a problem that is relevant for many churches: “The exposition of apostolic faith in the present has to be tailored for Christians in general, not for theologians and scholars only. The vocation to proclaim Christ and spread the kingdom of God is extended to all baptized people, not a few elected only.”\(^{411}\)

\(^{406}\) Vol. IV 1987, 57–72  
\(^{407}\) Vol. IV 1987, 58  
\(^{408}\) Vol. IV 1987, 67  
\(^{409}\) Vol. IV 1987, 68  
\(^{410}\) Vol. IV 1987, 70  
\(^{411}\) Vol. IV 1987, 72
The summary of the responses

The Faith and Order commission analysed the responses and considered several relevant ecclesiological issues in their summary response.\footnote{Report on the Process and Responses 1990, 147–151} For the current study, which aims to research liturgies of ordination to the diaconate, some of their key concepts are especially relevant. One of these concepts is the understanding of the Church as the pilgrim people of God.\footnote{Report on the Process and Responses 1990, 151} It expresses the true character of the Church in several senses relevant to ministry. It is “a community of justified sinners in search of the kingdom of God, struggling as they serve the world to be obedient to the commands and promises of Christ as expressed in the Sermon on the mount. It is a community of pilgrims.”\footnote{Report on the Process and Responses 1990, 151} The second, closely linked to the previous, is the understanding of the Church as a servant people for God’s coming kingdom, “the sign held up before the nations”.\footnote{Report on the Process and Responses 1990, 151} As the prophetic sign of the coming kingdom of God, the Church, according to this understanding, takes seriously its role as servant of the world, who has come into being due to God’s plan for his creation and in order to help those in need.

The responses from the churches have significance for this research in at least three ways, first, because BEM initiated a thoroughgoing process that opened discussions in the member churches and made them take an official stand in ecclesiological questions. This aspect is expressed also by the fact that the PCS quotes BEM in several places. Second, most of the churches in this study have responded to BEM with very carefully formulated overviews and statements. One of the most intriguing topics in these responses is the questions of the Church’s ministry, especially ordained ministry. Because the process provided some clarity in the churches’ own understanding in relation to the others, it influenced in turn either directly or indirectly their own ecclesiological formulation. Third, the whole BEM process witnesses to the churches’ growing willingness and yearning for closer unity. The conscious endeavour and claim towards closer unity was taken into consideration later, when churches were formulating litur-
5.2. Dialogues between Anglicans and Lutherans

The relationships between Anglicans and Lutherans have always been good, although on some questions they have interpreted their common heritage differently. There has been no mutual condemnation, and this has offered good premises for the negotiations between representatives of these two ecclesiastical traditions. The dialogues have taken place on different levels, both bi- and multi-laterally.\footnote{I have noticed that in the discussions in many churches of the study, BEM-related arguments and considerations have been used. For example in Church of Sweden and Evangelical-Lutheran Church in Finland.}

The topics of the negotiations have varied, but ecclesiological concerns have always been part of the dialogue themes and have been addressed from different angles. The current study takes into consideration some features that have paved the way for the deeper understanding of the church and its ordained ministry. The reflection on the theological understanding and role of the ordained ministry has increasingly received attention in the negotiations. However, the ministry of the deacon has rarely been addressed. One exception when the churches directly addressed the question of the diaconate as part of the ordained ministry was in the series of negotiations that resulted, in 1996, in the document “The Diaconate as Ecumenical Opportunity. The Hanover Report of the Anglican-Lutheran International Commission”. Since its publication the report has had an impact on the churches’ understanding of the diaconate and has inspired many churches to take steps in ordering their ministry.

\textbf{Dialogues on the international level}  

\footnote{For the overview see Anglican–Lutheran Agreements 1972–2002, 2004.}
Although Anglicans and Lutherans have much in common, there are many things, both ecclesiological as well as practical, that divide them. Tustin and Root describe the relationship between the two confessional’ bodies as “like cousins who shared much family background, but had little contact over much of their lives”.418 In order to overcome the differences Anglicans and Lutherans have for several decades had bilateral negotiations on the issues that hinder them from a closer communion. On the international level the negotiations have focused on the understanding of unity, the necessary precondition for it as well as questions about the Church’s basic character, mission and witness.419

The churches agree that the Scripture, the Creeds and the two Sacraments, baptism and Eucharist, are essential for unity. Still, there are several questions that Anglicans and Lutherans evaluate differently. Repo summarises the basic difference: “whereas the Lutherans emphasize the apostolic teaching on the doctrine of the gospel, the Anglicans put more weight on the historic continuity of the ministry of oversight. Consequently, Lutherans have tended to combine apostolicity with the doctrine of justification, the Anglicans, on their part, with the unbroken chain of episcopal ordinations.”420 These controversial questions have been addressed in several cases since the negotiations began in 1970 between Anglicans and Lutherans on the international level. From the Anglican side the negotiators have been appointed by the Lambeth Conference who would represent the Anglican Communion in the negotiations. The Lutherans were chosen through the Lutheran World Federation.

The “Pullach Report”

The first official negotiations on the international level between Anglicans and Lutherans, carried out by the Anglican-Lutheran International Commission between 1970 and 1972 resulted in 1972 in the Pullach Report.421 The Report surveyed several relevant and problematic issues in the relationships between the confessional bodies. It states that “the ordained ministry of Word and Sacrament is essential-

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418 David Tustin, Michael Root 2004, 11
419 An excellent overview of the character of the negotiations is given by David Tustin and Michael Root, ibid, 11–21
420 Repo 2006, 28–29
421 Anglican-Lutheran Agreements 2004, 23–45
ly one, though it assumes a diversity of forms” \(^{422}\) and “It is God who calls, ordains and sends the ministers of Word and Sacrament in the church. [...] Ordination to the ministry gives authority to preach the gospel and administer the sacraments according to Christ’s command and promise, for the purpose of the continuance of the apostolic life and mission of the church. Ordination includes the prayer of all the people and the laying-on of hands of other ministers, especially of those who occupy a ministry of oversight and unity in the church.”\(^{423}\)

The document expresses hope that “the report, with its encouragement of intercommunion and its recognition of the apostolicity of both Churches and their ministries, might facilitate progress towards a true integration of ministries. Whatever steps may be taken towards such integration, nothing should call into question the status of existing ministries as true ministries of Word and Sacrament.”\(^{424}\) However, further areas were identified for common missionary engagement as the report suggested, “Joint action for mission, social witness, and education is recommended wherever relevant and possible.”\(^{425}\)

Although the partners could not reach agreement on how the apostolic doctrine of the ordained ministry could be brought into agreement with the apostolic succession of episcopal ministry, it clearly placed the ordained ministry in the context of the continuous apostolic mission of the Church. The proposed areas for actions are parts of the diaconal service of the Church, despite the fact that the ordination of deacons is not mentioned in the report.

The “Cold Ash Report”

The Anglican-Lutheran Joint Working Group met in November/December 1983 in Berkshire, England at the Cold Ash Centre and submitted their common report, the so-called Cold Ash Report to the Lutheran World Federation and the Anglican Consultative Council.\(^{426}\) The report concentrated on the description of the term “full communion”, and in this context it addressed the ordained ministry. The “Anglican-Lutheran dialogue can find a framework, and a source of en-

\(^{422}\) Pullach, para. 76
\(^{423}\) Pullach, para.78
\(^{424}\) Pullach, para. 99
\(^{425}\) Pullach, para.106
\(^{426}\) Anglican-Lutheran Agreements 2004, 69–86
richment for its further development in the Faith and Order document *Baptism, Eucharist and Ministry (BEM)*” and encourages Anglicans and Lutherans to study and evaluate BEM together with the documents from their bilateral conversations.

Para 25(c) describes the understanding of full communion, concerning church regulation: “bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so”. “The goal of full communion may be described as full mutual recognition of catholicity and apostolicity.” It is essential for full communion to reach consensus in “authority in the Church, the gospel and its implications, justification/salvation, the sacraments, the ministry and its ordering”. In doing so “The experience of the agreement in faith and recognition of ministries must be accompanied by genuine renewal for both Lutherans and Anglicans by which their constituencies can better see, understand and carry out the apostolic ministry in the service of the gospel.” These references point to the need to adjust and reshape the ordained ministry according to the common goal. The working group proposed the creation of an Anglican–Lutheran International Continuation Committee (ALICC) “with the mandate to foster dialogue at the world-wide level and to help make results of the various national and regional Anglican–Lutheran dialogues contribute to progress elsewhere.”

The “Niagara Report”

The Anglican-Lutheran International Continuation Committee organised between 1986 and 1996 several consultations on the questions on the ordained ministry in the two ecclesiastical traditions. The first result of the consultations was recorded in October 1987 in the Niagara Report. The document deals mainly with the Lutheran and Anglican understandings of the ministry of oversight (*episcopie*) and with episcopacy in their churches. The document has become significant to many regional dialogues between the two confessional bodies and

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427 Cold Ash Report, para 23.
428 Ibid, para 32
429 Ibid, para 33
430 Ibid, para 34
431 Growth in Communion, 2003, § 3
432 Later called Anglican-Lutheran International Commission
433 *Anglican-Lutheran Agreements* 2004, 87–128
influenced also discussions on the ministry within the churches. The ordained ministry, especially *episcopē*, is studied in the framework of the churches’ common mission in the world – “to witness to that reign (Kingdom of God) …by its *being* as well as its *doing*.” The reason for the choice of the theme was motivated with conviction that this part of the ordained ministry was the basic obstacle to full communion between Anglicans and Lutherans. At the same time, the document stresses the need to develop structures for the shared mission and ministry which are to receive concrete liturgical recognition. Therefore the document presented a roadmap in the form of practical steps, which were said to be open for further initiatives.

Deacons are mentioned twice while referring to Ignatius of Antioch’s understanding of threefold ministry: ‘The deacons represented either the commandment of God or Jesus Christ’ and of the understanding of the English Reformers. It identifies and recognises a structure of the ordained ministry, which would be relevant in the light of the continuity of the church. The ordained ministry is placed into relationship with the people of God by stating: “Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God.” And “all the members of the Church are called to participate in its mission. They are therefore given various ministries by the Holy Spirit.”

In the document the meaning of a number of key concepts is discussed and in this way it paves the way for the fruitful development of the understanding of ministry. One of these concepts is the church’s apostolicity with its character and in relationship Jesus Christ. Para 23 words it: ‘Apostolicity of the Church is the mission of self-offering (not self-preservation) for the life of the world. …. The Church serves the mission grounded in and shaped by Christ’s way of being in the world.’ The Church’s mission, seen in the context of the apostolicity of the Church, forms also structure for its ordained ministry and its continuity. Further on it says “Apostolic succession in the episcopal office does not consist primarily in an unbroken chain from those or-

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434 Niagara, para 24
435 Niagara, para 2
436 Niagara, para 10; 111–116
437 Niagara, para 45
438 Niagara, para 55
439 Niagara, para 68 Cf. Helsinki Report, para 32–42
440 Niagara, para 23
daining to those ordained, but in a succession in the presiding ministry of the Church, which stands in the continuity of apostolic faith and which is overseen by the bishop in order to keep it in the communion of the Catholic and Apostolic Church.”

By formulating further challenges and concrete steps for Anglicans and Lutherans in reaching a deeper fellowship, the report articulates the notion “full communion” and describes its presuppositions, fruits and consequences for the churches and their common mission. The Niagara Report did not address directly the questions of the diaconate but it paved the way for the regional communion between Anglicans and Lutherans which several years later was realised in the Porvoo Common Statement – where the signatory Anglican and Lutheran churches fully recognised each other’s ordained ministry, including the diaconate.

“The Diaconate as Ecumenical Opportunity”

The second internationally significant document from the Anglican-Lutheran International Commission was published in 1996 under the title *The Diaconate as Ecumenical Opportunity*, that is, the Hanover Report of the Anglican–Lutheran International Commission. This ecumenical document is especially relevant for this study for several reasons. First, it particularly addresses the diaconate. Second, as the title of the document indicates, Anglicans and Lutherans find the diaconate an issue in ecumenical negotiations which may lead these confessional traditions closer to each other and help them to find common understanding in the question of ordained ministry. Last but not least, it was the first ecumenical document on the international level between the two confessional bodies after the Porvoo Agreement was adopted. This fact is of special importance because the signatory churches of the Porvoo Declaration fully acknowledge each other’s ordained ministry.

The document follows the main lines of previous documents from the Anglican-Lutheran International Continuation Committee and “seeks to place the diaconate in the context of more comprehensive vision of

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441 Niagara, para 53
442 Cf. Niagara, para 94; 81–98
443 *The Hanover Report*, 1996
the mission of God in the world.”444 After having described the understanding of the Church from the trinitarian and pneumatological perspective, the Church’s visibility is characterised by the words “The church becomes visible in its gathering as a eucharistic assembly.”445 … The eucharistic assembly as koinonia participates in and manifests the leitourgia, martyria, and diakonia of the Christ who is present to it and through it.”446 Thereafter the document moves to the diaconal ministry and states that “The liturgy provides the context for understanding the church’s diaconal ministry.” And “the celebration of the eucharist is a paradigm for the inter-relationship of various ministries in the church.”447 The understanding of the significance of the church’s liturgy to the diaconal ministry is expressed in the words: “Close relationship exists between liturgical celebration and diaconal ministry.”448 The document emphasises that, as in the early Church, so also nowadays the Church’s diaconal service is rooted in the worship and community life of the Church. They are vital aspects of the Church’s ministry and witness. Therefore “the integration of worship and service remains a concern for the various diaconal ministries of the Church.”449

The report makes a clear distinction between the diaconal ministry and the diaconate because the multiplicity of forms of the diaconal ministry in the two traditions could not be covered only by one notion. The diaconal ministers are described as “called to be agents of the church in interpreting and meeting needs, hopes, and concerns within church and society.”450 According to the report the diaconal ministry has taken various forms in different churches. It is often founded as a response to some social need, where churches have experienced their calling and capacity to help. As the document summarises it, “Diaconal ministries are thus often expressions of particular historical and cultural realities.”451 This has meant both flexibility and also diversity in the forms of diaconal ministry.

444 The Hanover Report, para 7 (p.8)
445 The Hanover Report, para 18
446 The Hanover Report, para 20
447 The Hanover Report, para 21;22
448 The Hanover Report, para 26
449 Cf. The Hanover Report, para 28
450 The Hanover Report, para 48
451 The Hanover Report, para 37
Deacons are “agents ordained to assist the community’s presider (bishop/presbyter), both in the proclamation and celebration of Word and sacrament, as well as in co-ordinating the community’s diakonia in Christ. … the deacon not only proclaims “the light of Christ”, inviting the people to join in praise and thanksgiving, but also leads the community into ministry with “the light of Christ”.452 As characteristic of the deacon’s ministry it is described as a ministry which “typically not only seeks to mediate the service of the church to the specific needs, but also to interpret those to the church. The “go-between” role of the deacon thus operates in both directions: from the church to the needs, hopes, and concerns of persons in and beyond the church; and from those needs, hopes, and concerns to the church.”453 This is exhibited by a description of the traditional tasks of the deacon within the liturgical celebration: “reading the gospel, leading the intercessions of the people, receiving the gifts of the people, and setting the table “for the meal, serving the Eucharistic meal, sending the people from the eucharistic assembly into the world, administering the ceremonial.”454

The document uses the terms “deacon” and “diaconate” referring only to the ordained ministry while the diaconal ministry can also have in some way been commissioned, set apart or consecrated in other ways.455 Because of this understanding, the report considers the meaning of ordination in relation to the diaconate as of importance and clarifies the meaning of ordination for the diaconate and the church: “The ordination (1) is both into an activity and an activity; (2) calls for some kind of open-ended or life-long commitment; (3) includes recognition as being within one ordained ministry of Word and sacrament; and (4) entails a symbolic as well as a practical relationship to the whole community that provides for the public exercise of this ministry as well as for its accountability.”456

Both deacons and diaconal ministries are characterised by a number of features. “They do not pursue a simply self-initiated and self-accountable ministry. …Diaconal ministry is carried out in the name of the church.”457 This basic understanding is common, regardless of the deacons being understood agents of the bishop or of the congrega-

452 The Hanover Report, para 61
453 The Hanover Report, para 51
454 The Hanover Report, para 27
455 Cf. The Hanover Report, para 40;58
456 The Hanover Report, para 64
457 The Hanover Report, para 49
tion. Because of the basic consensus, the diaconal ministry, and the diaconate, are characterised by at least a two-way relationship: “Diaconal ministers must account to the church for their ministries. The church, however, is also accountable for providing adequate support and preparation for diaconal ministries carried out in its name.”

Diaconal ministry must be facilitated by the church in such a way that it is able to express “a prophetic critique of the church.”

The document names service, witness, and praise as essential features of all diaconal ministries: “service typically forms the central emphasis of diaconal ministry. The service is liturgically focused and brought to the recognition of the church in the various roles of the deacon in the eucharist.”

Out of the Church’s essence and mission this emphasis creates a common denominator for all kinds of diaconal ministries. At the same time it indicates a growing consensus of the deacon’s ministry as part of the entire ministry of the Church, carried out in the name of Christ on behalf of the Church.

However, the relationship between diaconal ministry and diaconate is described in The Hanover Report as a problematic issue. There is a tension identified between flexibility and diversity on the one hand and ecclesiastical forms of ministry including specific tasks, continuity, certain personal identities and shape of the leadership on the other hand. Nevertheless, the report states that there is no need to see these two as excluding one another. They are compatible but have to be met with conscious flexibility, and the people involved must be given appropriate educational preparation. By making a distinction between the diaconal ministry and the diaconate the contradiction between functional and ontological understanding is avoided, but requires clarification about the diaconate’s relationship to the other ministries, to all the baptised members of the congregations and to the non-ordained diaconal ministries. In order to do it, the report quotes BEM para 31 and addresses then “the concern that what deacons do is the same as what Christians in general could or should do.”

The most important characteristics that makes distinction between lay people and deacons is, according to Hanover Report, “their call to be publicly accountable servants of the church who have a charge to model, encourage, and

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458 The Hanover Report, para 50
459 The Hanover Report, para 50
460 The Hanover Report, para 53
461 The Hanover Report, para 70
coordinate *diakonia*.” According to the document this distinctive vocation of the ordained deacons is what they do not share with all Christians. It remains crucially important that the deacons are able to follow their special call and still remain flexible for the ecclesiastical circumstances and missionary needs of the Church.

At the end, the *Hanover Report* identifies some key-themes which are important for the further negotiations. The church leaders, the chairs of diaconal associations and communities throughout the world are invited to consider and report about their understanding and practices in relation to these key issues, connected to the diaconate. Some of the issues from the list are especially relevant for this research. First of all: “whether those who intend to be ordained priest or pastor should first be ordained to the diaconate?” In addition, “Are these ministries interrelated with other church structures?” And “How are they commissioned? E.g. ordination, licensing, commissioning, consecration, etc.”

The report summarises the perspective of the possible outcome: “The diaconate offers a theme for ecumenical exploration which can result in a more effective co-ordination of efforts to renew mission and liturgy both within and among these different traditions.”

“*Growth in Communion*”

The International Anglican-Lutheran Working Group concluded its work in May 2002 and provided a historical overview together with theological summary on the issues that were ecumenically relevant for Anglicans and Lutherans. Additionally, the group worked out recommendations in order to bring the respective churches even closer to each other.

‘*Growth in Communion*’ gives the triune God as ecclesiological ground for unity of the communion: “Our communion is grounded in the Trinitarian life of God. This is to understand something of funda-

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462 *The Hanover Report*, para 70
463 *The Hanover Report*, para 3
464 *The Hanover Report*, 1996, 30
465 *The Hanover Report*, para 75
466 *Growth in Communion* 2003
mental significance in the search for deeper unity among Christians: that at the centre of the communion of the Church is life with the Father, through Christ, in the Spirit. The Church, in her unity, will therefore rejoice in and celebrate the richness of diverse gifts of the Holy Spirit, which are given so that the Gospel can be lived out in the specificity of cultural and historical contexts.”  

Among the comments on actual issues encountered in the relationships between Anglicans and Lutherans the report names the ordained ministry. For the recognition and reconciliation of the churches’ respective ministries two issues are named: “a. the meaning of reconciliation of the three-fold and non-threefold ministries. b. the ordained diaconate and non-ordained diaconal ministries.” As one of the barriers to the development of deeper communion between Anglicans and Lutherans, with the risk of impairing the relation of communion already established, “the ordination or non-ordination of women as deacons, priests/pastors and bishops” is mentioned.

**Regional Dialogues between Anglicans and Lutherans**

Regional dialogues have contributed significantly to the growing understanding and deeper communion between the Anglican and Lutheran churches. On the one hand, the regional negotiations have identified problematic questions between the local churches and addressed them during the course of the negotiations. This process has brought the participating churches closer to each other and helped to meet together the challenges on the regional level. On the other hand, the regional dialogues have worked with themes from the international level and contributed to the world communion with insights that have been

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467 Growth in Communion 2003, para 137  
468 Growth in Communion 2003, para 137  
469 Growth in Communion 2003, para 152  
470 Growth in Communion 2003, para 153
fruitfully developed by the wider communities of Anglicans and Lutherans.\textsuperscript{471} In this research seven reports of such negotiations are analysed. One of them, the \textit{Porvoo Common Statement}, is analysed ecclesiologically more in detail because of its special significance for this study. The choice of the rest of the documents has been made because of their focus on the Church’s ordained ministry.

Theological negotiations between Lutherans and Anglicans on the regional level have taken place also in Africa, South America and in some other regions. Although they have contributed to the common understanding, their relevance for the current study is small because of its particular focus. Therefore they are not studied thematically in the thesis. An overview of the most important negotiations was published in 2003 in the Report of the Anglican-Lutheran International Working Group.\textsuperscript{472}

\textit{The “Helsinki Report”}

In 1982 \textit{The Helsinki Report} of the Anglican-Lutheran European Regional Commission was adopted.\textsuperscript{473} In the document the partners stated: "Fellowship, based on mutual recognition of churches, sacraments and ministries, would provide new opportunities for sharing in each other’s life, worship, spirituality, ministry and mission."\textsuperscript{474} In order to deepen the understanding and role of the ministry in the Church, the partners developed further the understanding of apostolicity as described in the \textit{Pullach Report}: “Anglicans and Lutherans participate in the growing ecumenical agreement that the apostolicity of the Church, and the apostolic succession, which serves this apostolicity, are expressed and maintained by a variety of elements and activities. [...] Apostolic succession is the way in which the continuity of the apostolic character and mission of the Church is served and maintained throughout all the changes of history. It cannot therefore be limited to the succession in Episcopal consecrations and ordinations.”\textsuperscript{475} The different ways of participation in the apostolic mission of the Church

\textsuperscript{471} Cf. F ex The way the Helsinki Report has contributed to the dialogues on the international level, especially in developing the understanding of church’ apostolicity, see Repo 2006, 32–34
\textsuperscript{472} Growth in Communion 2003
\textsuperscript{473} Anglican-Lutheran Agreements 2004, 48–68
\textsuperscript{474} Helsinki Report 1982, para 15
\textsuperscript{475} Helsinki Report 1982, para 38-39
was thus included in apostolicity. In this context the document takes the doctrinal role of the liturgy into consideration: “There is a difference in emphasis between the two traditions over the doctrinal role of the liturgy. Anglicans place less weight on confessional documents but understand liturgical rites as constitutive of doctrine. In practice, however, in both our traditions, in addition to our doctrinal statements, we affirm *lex orandi, lex credendi*. The common Anglican and Lutheran approach to worship presupposes the same understanding of the Church beneath any particular differences of liturgical practice or theological emphasis. Our common tradition of spirituality, liturgy and sacramental life therefore provides a ground for mutual recognition of our Churches, sacraments and ministries.”

Both Anglicans and Lutherans declare, that “they hold the *ordained ministry* of Word and Sacrament to be a gift of God to his church and, therefore, of divine institution (cf. Confessio Augustana Art.5, and the Anglican Ordinals). ‘The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry’ (BEM, Ministry, para.13). This service is essential for the Church. It is exercised in a public manner, i.e. in responsibility to God and to the Church. This responsibility has its basis in the gift and commitment of ordination.”

Anglicans and Lutherans share their common understanding of the role and meaning of ordination: “In our traditions we hold that in the act of ordination the Triune God, through the Church, calls, blesses and sends the ministers of Word and Sacraments. They receive a special authority and responsibility from God in Christ and at the same time and by the same act they receive authority to minister from the whole People of God. They enter a commitment for which they are accountable and are assured of God’s gracious assistance, especially in times of difficulty, through the Holy Spirit. Ordination is for life and cannot be repeated. It is administered with the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy a ministry of oversight and unity in the Church.”

In order to describe the common responsibility and function of the ordained ministry and congregation, the report uses the wording from

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476 *Helsinki Report* 1982, para 31, 55
477 *Ibid*, para 35
478 *Helsinki Report* 1982, para 36
the BEM document, para 42: “They (bishops), in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church” (BEM, Ministry, para 29; cf. also Confessio Augustana, Art.28; the Anglican Ordinals; the Lutheran Church Constitutions).”

The Helsinki Report does not address the diaconate specifically, but it takes advantage of the model of ministry from BEM, which clearly considers the role and special identity of the diaconate.


This document became known as The Meissen Common Statement between the Church of England and the German Evangelical Churches, because it was adopted in Meissen on 18 March, 1988. Neither the statement nor its declaration address the diaconate, but it states that the common life of all baptised is “sustained and nurtured by God’s grace through word and sacrament. It is served by the ordained ministry.” It speaks about the ministry in the missionary perspective and claims that the full, visible unity of the church must include “the service of a reconciled, common ministry”. The ordained ministry is acknowledged mutually as “an existing fidelity to the apostolic faith and mission… and the exercise of ordained ministries as given by God and instruments of his grace”. The formulation is noteworthy in two senses. First, it uses the ordained ministry in plural form. The similar formulations are repeated in para. 15 and para.16, but also in the declaration in para. 17: “we acknowledge one another’s ordained ministries as given by God and instruments of his grace”. Second, because the ministry is described as an inevitable means of grace, given by God in order for the members of the Church to participate in its apostolic mission: “They are therefore given various ministries by the Holy

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479 Anglican-Lutheran Agreements 2004, 58–59
481 Meissen 1988, para 4
482 Meissen 1988, para. 8
483 Meissen 1988, para 12
484 Meissen 1988, para 17
Spirit. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution.”

In this way two foundational characteristics of the church’ ministry are expressed: the epicletic and serving character of the ministry.

“Called To Full Communion: The Waterloo Declaration”

This declaration between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada was approved by the involved churches in Waterloo, Ontario, in 2001. In the common declaration the partners “acknowledge that one another’s ordained ministries are given by God as instruments of divine grace and as possessing not only the inward call of the Spirit, but also Christ’s commission through his body, the Church.”

About the diaconate is stated that the Lutherans recognise “the full authenticity of the ordained ministries of bishops, priests, and deacons presently existing within the Anglican Church of Canada”.

Both churches commit themselves as churches in full communion: “to welcome persons ordained in either of our churches to the office of bishop, priest/pastor or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination”. In addition the churches promise, like in the Porvoo Common Statement, “to work towards a common understanding of diaconal ministry”.

“Common Ground”

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485 Meissen 1988, para 15 (viii)
486 The document was approved by the National Convention of the Evangelical Lutheran Church in Canada and the General Synod of the Anglican Church of Canada, in Waterloo, Ontario, 2001
See Anglican–Lutheran Agreements 2004, 243–248
487 Waterloo 2001, A para. 4
488 Waterloo 2001, B. para. 2
489 Waterloo 2001, D. para.1
490 Waterloo 2001, D. para.4
The report was agreed by the Anglican Church of Australia and the Lutheran Church of Australia. One of the declared purposes of the report is to reach “reconciliation of ministries.”

Deacons are mentioned in the document under different terms – when the churches different understandings are listed: “In the Anglican tradition, church order refers to the threefold ordering of ministry in the offices of bishop, priest and deacon. Here also, people are admitted to the holy orders by the liturgical rite of ordination. However, the plurality of offices reflects a diversity of pastoral functions and relationships within the one ministry of the church. Thus the bishop is seen as the focus of unity and continuity among the faithful.” The respective position of the Lutherans in Australia is described in the document: “The Lutherans’ stress on the unitary nature of the public office rests on the unity of word and sacrament as essential content of ministry. Here the pastoral office combines features of the episcopate and of the presbyterate, while the church remains free to appoint supervising bishops and to adopt auxiliary offices. Lutherans have seen order as serving the faith.” Despite the different positions, the churches declare: “We agree that the public ministry involves pastoral oversight (episcopate), and that this oversight is exercised in personal, as well as collegial and communal ways. Priests and pastors must exercise oversight of the people committed to their charge in a local area, and over any auxiliary office (e.g. that of the deacon). … There is nothing in clause 29 of the Lima document (functions of bishops) to which Lutherans would object.”

Both partners state in para 22.9, that there is “no irreconcilable difference in the procedure for the orderly transfer of ministerial authority in ordination. In the Anglican church, the bishop, in association with priests, ordains to the presbyterate. In the Lutheran church the president, in association with other pastors, ordains to the pastorate. The intention in ordination is in both cases the same, to ensure the continuity of the same ministry instituted by Christ, namely, to preach, teach,
recall the lost, absolve, bless and administer the sacraments.”\textsuperscript{496} One of the significant features, expressed in the report, is that the caritative serving is described only in liturgical terms.

“\textit{Called to Common Mission}”

In 2000, the Evangelical Lutheran Church in America and the Episcopal Church in the USA agreed the text of \textit{Called to Common Mission}, a report which transferred their fellowship to a new level.\textsuperscript{497} The agreement clarifies the understanding of communion held by the signatory churches: “We therefore understand the full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith.”\textsuperscript{498}

The churches describe their goal and the missionary character of the ministry: “It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.”\textsuperscript{499} The agreement describes their common doctrinal understanding of the Church with the help of wording from the \textit{Niagara Report}: “Anglicans and Lutherans believe that the Church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God’s saving action in Word and Sacraments. We believe that the Church is sent into the world as sign, instrument, and foretaste of the Kingdom of God. We believe that all members of the Church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his Church and therefore an office of divine in-

\textsuperscript{496} \textit{Common Ground} 2001, para 22.9
\textsuperscript{497} \textit{Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement}. (the Evangelical Lutheran Church in America (ELCA) and Episcopal Church in the USA (ECUSA) Concordat of Agreement 1999) (Adopted by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America and the 2000 General Convention of the Episcopal Church)
\textsuperscript{498} \textit{Called to Common Mission} 2000, para 2
\textsuperscript{499} Ibid, para 29

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stitution.”

On the basis of baptism all the members of Christ’s Church are commissioned for ministry. This ministry of all the baptised is the source of all forms of ministry. “The ordained ministries are given by God to be instruments of God’s grace in the service of God’s people, and possess not only the inward call of the Spirit, but also Christ’s commission through his body, the Church.”

The two partners also agree that ordained ministers “are called and set apart for the one ministry of Word and Sacrament” and that “they do not cease thereby to share in the priesthood of all believers.” At the same time they agree that “some functions of ordained deacons in The Episcopal Church and consecrated diaconal ministries and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the Church in meeting needs, hopes, and concerns within church and society.” The churches share with each other a common understanding, similar to that of the Porvoo signatory churches, that the diaconal ministry is the ministry of the Church and carried out on its behalf.

After having created a basis for the discussion of the specific matters related to ordained ministry, the two churches address questions of the diaconate. Both churches acknowledge that “the diaconate, including its place within the threefold ministerial office and its relationship with all other ministries, is in need of continuing exploration, renewal and reform.” The wording indicates that they agree on the necessity of the ministry, but there are still differences in the understanding of the role and meaning of the diaconate.

“Called to Witness and Service”

Conversations between The British and Irish Anglican Churches and the Lutheran and Reformed Church in France ended in 3 July 2001 with the signing of a declaration, which is part of the large Reuilly Common Statement. According to the document, the churches have
reached a fundamental agreement in faith, a common understanding of the nature and purpose of the Church, and convergence on the apostolicity of the Church and its ministry. However, the partners declare that despite the high degree of theological agreement on the understanding of ministry and ordination, there is work still to be done on several essential issues. Among these disputed questions was the understanding of the threefold nature of the one ministry.\(^{506}\) According to the declaration, in addition to the issue of historic episcopal succession, there is need for discussions on “The understanding of the one ordained ministry and the different orderings of the ministry within it. For Lutherans and Reformed the one ministry is permanent but the functions within it may be undertaken for a certain period – for example, the ministry of oversight. For Anglicans ordination takes place to the diaconate, the presbyterate and the episcopate, three distinctive orders within the one ordained ministry.”\(^{507}\) Although several of the challenging questions named in the Reuilly statement, are solved by the common ecclesiological understanding in the PCS, some of the controversial issues have been actualised by the other bi-lateral agreements of the members of the Porvoo Communion.

5.3 Dialogues between Lutherans and Anglicans with the Roman Catholic Church on the Church’s ministry

For many years Anglicans and Lutherans have had dialogues on different levels with the Roman Catholic Church. The developments after the Second Vatican council opened new possibilities for the churches to work together on their calling and mission in the world. The discussions on the Church’s ministry have always been complicated, and the steps towards common understanding have been prolonged. However, the foundation of the permanent diaconate in the Roman Catholic Church has influenced both the theological discussions and also the development of the deacon’s ministry in Anglican as well as in Lutheran churches. This has become evident when studying intrinsic documents of the Porvoo Churches in their discussions on the deacon’s ministry, but also in reading the reports from the ecumenical

\(^{506}\) _Growth in Communion_ 2003, VI para 43
\(^{507}\) _Growth in Communion_ 2003, VI
dialogues. The theological discussions with the Roman Catholic Church have been a reflective and in some sense also corrective tool for the churches studied.

"Ordination and Ministry” A Statement on The Doctrine of the Ministry

This statement was provided by the Anglican/Roman Catholic International Commission (ARCIC) after several years of work in the Final Report 1982.508 The two co-chairmen write in the preface of the document that it is a joint statement of the commission, which is reporting to their respective authorities.

The partners state that within their churches “there exists a diversity of forms of ministerial service.”509 The ministry has Christological foundation and its aim is always “to build up the community (koinonia)”510 “The full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter it became universal in the Church.”511 The partners agree that in this model of ordained ministry, “presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and sacraments; They are given authority to preside at the Eucharist and to pronounce the absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.”512

Ordination, according to the document “denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole church.”513 The act of ordination is characterised therefore as sacramental: “In this sacramental act, the gift of God is bestowed upon the ministers, with the promise of divine

509 Ordination and Ministry 1982, para 2
510 Ordination and Ministry 1982, para 3
511 Ordination and Ministry 1982, para 6
512 Ordination and Ministry 1982, para 9
513 Ordination and Ministry 1982, para 14
grace for their work and for their sanctification … and the Spirit seals those whom he has chosen and consecrated.”

The two churches share the Christological basis for ministry, which aims to build up Christian community. They agree also that presbyters and deacons are ordained by the bishop to the historical threefold shape of ministry. The diaconate is addressed only in the framework of the threefold pattern of ordained ministry, and this context is claimed to be constitutive for the diaconate.

“The Ministry in the Church”

The text of *The Ministry in the Church* was agreed by the Roman Catholic/Lutheran Joint Commission on March 9-14, 1981 in Lantana, Florida (USA). In the preface of the document, the dialogue partners admit that “the theology of the ministry has been developed largely by both sides in mutual controversy.” As basic ground the churches declare the trinitarian foundation of the faith of Christians: “The saving act of God accomplished through Jesus Christ in the Holy Spirit is the common center of our Christian faith.” They share a common understanding of the Church as “the community in which by faith new life, reconciliation, justification and peace are received, lived, attested and thus communicated to humanity. The Holy Spirit enables and obliges the Church to be an effective sign in the world of the salvation obtained through Christ.” The calling and task of the ministry is given to all Christians as people of God: “Martyria, leiturgia and diakonia (witness, worship and service to the neighbour) are tasks entrusted to the whole people of God. All Christians have their own charismata for service to God and to the world as well as for the building up of the one body of Christ (Rom 12:4–8; 1 Cor 12:4–31). Through baptism all constitute the one priestly people of God (1 Pet 2:5,9; Rev 1:6; 5:10). All are called and sent to bear prophetic witness to the gospel of Jesus Christ, to celebrate the liturgy together and to serve humanity.” The churches agree on the manifold ministries and the origin of a special, ordained ministry by declaring: “The New Testament

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514 *Ordination and Ministry* 1982, para 15
515 *Ordination and Ministry* 1982, para. 16
516 See http://www.prounione.urbe.it/dia-int/aric/e_aric-info.html
517 *The Ministry in the Church* 1981, para.6
518 *The Ministry in the Church* 1981, para.11
519 *The Ministry in the Church* 1981, para 13

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shows how there emerged from among the ministries a special ministry which was understood as standing in the succession of the apostles sent by Christ. Such a special ministry proved to be necessary for the sake of leadership in the communities. One can, therefore, say that according to the New Testament the "special ministry" established by Jesus Christ through the calling and sending of the apostles "was essential then - it is essential in all times and circumstances”.

For Lutherans and Catholics it is an open theological problem as to how one theologically defines more exactly the relationship of the one special ministry to the various other ministries and services in the Church, and whether, therefore, and to what extent some of the characteristics attributed to the special ministry in what follows also belong analogously to other ministries and services. Yet Lutherans and Catholics start from the common conviction that the trend toward the emergence of the special ministry which finds expression in the New Testament is of normative significance for the post-apostolic church”.

According to Ordination and Ministry, the special ministry and the other manifold ministries in the Church take their shape according to existing historical structures and thus respond to the respective missionary needs of the Church. While the existence of a special ministry is abidingly constitutive for the Church, its concrete form must always remain open to new configurations.

The churches find common ground in the Christological and pneumatological character of the ministry and express it clearly by stating: “The ministry in the Church is, therefore, subordinated to the one ministry of Jesus Christ. It is Jesus Christ who, in the Holy Spirit, is acting in the preaching of the Word of God, in the administration of the sacraments, and, in the pastoral service, Jesus Christ, acting in the present, takes the minister into his service; the minister is only his tool and instrument.”

One of the fundamental features of the ordained ministry is the relationship between that ministry and the Christian community: “For Lutherans and Catholics it is fundamental to a proper understanding of

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520 The Ministry in the Church 1981, para 16
521 Cf. The Ministry in the Church 1981, para 17
522 The Ministry in the Church 1981, para 20
the ministerial office that the office of the ministry stands over against the community as well as within the community. Inasmuch as the ministry is exercised on behalf of Jesus Christ and makes him present, it has authority over against the community. ‘He who hears you hears me’ (Lk 10:16). The authority of the ministry must therefore not be understood as delegated by the community.” 523 This authority raises the question of the relationship between the authority of the ministry and the minister who has been ordained. The churches are in consensus that this authority “is however not to be understood as an individual possession of the minister, but it is rather an authority with the commission to serve in the community and for the community. Therefore, the exercise of the authority of the ministry should involve the participation of the whole community. This applies also to the appointment of the ministers. The ordained minister "manifests and exercises the authority of Christ in the way Christ himself revealed God's authority to the world: in and through communion". 524

Chapter 2.5. of the statement is entitled “Sacramental Nature of the Ordination”. The document explains the meaning, in relation to the nature of ordination: “The Catholic tradition speaks of this act of the Church, in which the Holy Spirit works through word and signs, as a sacrament. In the Catholic Church this sacramental understanding of ordination is binding. The Lutheran tradition uses a more restricted concept of sacrament and therefore does not speak of the sacrament of ordination. Yet in principle a sacramental understanding of the ministry is not rejected. Wherever it is taught that through the act of ordination the Holy Spirit gives grace strengthening the ordained person for the life-long ministry of Word and sacrament, it must be asked whether differences which previously divided the churches on this question have not been overcome. For both Catholics and Lutherans it is incompatible with this understanding of ordination to see ordination merely as a mode or manner of ecclesiastical appointment or installation in office.” 525

In both ecclesial traditions the receiving of a new ministry takes place through ordination “Since apostolic times the calling to special ministry in the Church has taken place through the laying-on of hands and through prayer in the midst of the congregation assembled for wor-

523 The Ministry in the Church 1981, para 22-23
524 The Ministry in the Church 1981, para 31
525 The Ministry in the Church 1981, para 32
ship. In this way the ordained person is received into the apostolic ministry of the Church and into the community of ordained ministers. At the same time, through the laying-on of hands and through prayer (epiklesis), the gift of the Holy Spirit is offered and conveyed for the exercise of ministry. On the basis of such an understanding and practice of ordination the possibility of substantial convergence between the two churches is open.”526 One additional essential feature is expressed through the wording: “For both Catholics and Lutherans it is incompatible with this understanding of ordination to see ordination merely as a mode or manner of ecclesiastical appointment or installation in office. This fundamental mutual understanding also leads Catholics and Lutherans to common statements about the minister of ordination. Ordination is primarily the act of the exalted Lord who moves, strengthens and blesses the ordained person through the Holy Spirit.”527

The churches find a common understanding in the uniqueness of ordination: “By means of ordination Christ calls the ordained person once and for all into the ministry in his Church. Both in the Catholic and in the Lutheran understanding, therefore, ordination can be received only once and cannot be repeated. Ordination must be distinguished from commissioning to service in a particular congregation. Commissioning can be repeated and, in certain circumstances, can be withdrawn. This distinction between ordination given once for all and commissioning to ministry in a specific congregation, which is repeatable, is a distinction in many ways comparable to that between ordo and iurisdicció.”528

This clear statement was made because the ordained ministry cannot be separated from the congregation. At the same time it expresses the understanding that ordination is for the whole Church, not just for one individual congregation. Therefore the distinction is made between ordination and installation.529

There are different emphases in the partners’ positions on the structure of the ordained ministry. The Catholic understanding emphases the historical pattern of the threefold ministry: “While there are differences in the ways in which the New Testament speaks about the episcopal and presbyteral ministry, it was not until the second century that

526 The Ministry in the Church 1981, para 31
527 The Ministry in the Church 1981, para 32-33
528 The Ministry in the Church 1981, para 35
529 Cf. The Ministry in the Church 1981, para 37
the threefold division of the ministry into episcopate, presbyterate and diaconate emerged.”

The Lutherans emphasise instead the oneness of the Church’s ministry: “In respect to the one apostolic office, the Lutheran tradition does make a distinction between bishop and pastor so far as the geographical area of ministry is concerned. Traditionally this distinction has been described as one of human law. At the same time it recognises that the episcopate is indispensable for historical unity and continuity. Although the Catholic tradition makes a theological distinction between bishop and priest (episcopate and presbyterate) the Catholic tradition also speaks of only one single sacrament of orders in which bishop, priest and deacon share in different ways.

In the complicated question of mutual recognition of ordained ministries, the partners agree that recognition should not be considered as an isolated act. Instead it must be anchored to the confession of the common faith and be manifested through the celebration of the Lord’s Supper. Lutherans and Catholics, therefore, share the conviction that “the only theologically meaningful way of solving this question is through a process in which the churches reciprocally accept each other. From this standpoint, the acceptance of full church communion would signify also the mutual recognition of ministries. The precondition for such acceptance of full church communion is agreement in the confession of faith which must also include a common understanding of the Church’s ministry, a common understanding of the sacraments, and fraternal fellowship in Christian and church life.”

A “…yet incomplete mutual recognition would include the affirmation that the Holy Spirit also operates in the other church through its ministries and makes use of these as means of salvation in the proclamation of the gospel, the administration of the sacraments, and the leadership of congregations.”

The diaconate is referred to twice in *The Ministry in the Church*, but only in connection to the Catholic Church, when it confirms that the bishop, priest and deacon share one single sacrament of orders in different ways.

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530 *The Ministry in the Church* 1981, para 40
532 *The Ministry in the Church* 1981, para 81
533 *The Ministry in the Church* 1981, para 84
534 *The Ministry in the Church* 1981, para 47
The agreed document expresses consensus in several fundamental questions of the Church’s ministry. One theological problem for Lutherans and Catholics, relevant for the current study, is how to concretise the relationship between the one special ministry and the various other ministries in the Church, and which characteristics the special ministry shares with other ministries.

5.4 Agreements as resource

In this chapter three different kinds of ecumenical documents have been studied. A common denominator for all of them is that the churches studied have all been involved directly or indirectly in the preparation of these documents. In addition, all the documents are relevant to the central question of this study, i.e. to the role and meaning of the ministry of the deacon.

The first document was the ecumenically significant “Baptism, Eucharist and Ministry” drawn up by the Faith and Order Commission of the World Council of Churches. In connection to this document the responses from the Porvoo member churches of the WCC to BEM were studied. Second, the documents from the ecumenical negotiations between Anglicans and Lutherans were studied. The choice included documents agreed both on the international and on the regional level. Third, the documents from the negotiations on ministry and ordination between the Anglican Communion and the Roman Catholic Church, and between Lutherans and the Roman Catholic Church were investigated. The limited space of the study does not allow research into all possible aspects of the Church’s ministry, as expressed in these documents. Rather, the focus is on the ordained ministry, in particular the deacon’s ministry. The intention is to discern ecclesiological aspects in order to create a tool for analysis of the rites of ordination to the diaconate.

The analytical tool

In order to organise the large variety of issues relevant to the main question of this research, the outcomes from the study of the ecumenical documents are systematised and divided into three main groups.
The issues based on the understanding of the ecclesiology in this research are identified in the documents; they constitute characteristic areas relevant for the ecclesiological analysis. The first group includes theological issues and is directly related to the confessional doctrines of the churches studied. The second group consists of liturgical issues directly relevant to the ordination rites. Those two categories, theological and liturgical, are balanced by the third group of issues, the ecclesial context of the church where ordination to the diaconate takes place. The contexts link together the first two groups of issues with the diaconate and place the ministry in the social context of a particular church.

The theological issues

The first group includes theological issues and reveals a particular church’s theological understanding of the nature of its ministry, expressed through the rites. The rites of ordination, as acts of faith, witness to each church’s confessional self-understanding, confirm its Christian faith and faithfulness to the apostolic mission in the world. In the documents studied these aspects are considered by examining:

- God’s plan of salvation through Jesus Christ and the ministry of the Church
- the origin of the ordained ministry
- baptism and ordination
- the nature of the Church and its ministry
- ministry and the Christian community and mission
- the intentions of the ordination
- apostolicity and ordination
- the priesthood of all baptised believers and ordination to the diaconate
- the sacramental nature of ordination
- the inter-relation between ordination to the diaconate and ordination to the priesthood
- ordination to the diaconate and the lay ministries of the Church
- ordination and the threefold ministry
- the difference between the situation of the diaconal candidate before and after ordination
The doctrinal issues do not deal specifically with the performance of the ordination to the diaconate. The texts of ordination to the diaconate are rather considered in the context of the entire ministry of the Church and as one of the natural aspects of the Church’s mission in the world. The actual rite as an event for the people of God is described by the liturgical issues.

*The liturgical issues*

In the documents examined above, the theological issues of the ordained ministry have been related to the liturgical performance of ordination. The liturgy is a scene for God’s action among his people, and in the rite of ordination God acts through the liturgical performance of all the participants. Ordination is not an isolated ritual, but belongs as an integral part to the totality of the worship of the people of God. All parts of the worship together focus on the reality and understanding of how the living God acts in his Church through word and sacraments. Although ordination itself, in the churches studied, is not always understood as a sacrament, its sacramental character is seen through the whole liturgy of ordination. The documents witness that the central act of ordination is the laying-on of hands by a bishop, carried out along with the epicletic prayer. In this way this liturgical act receives meaning as a prayer for the gift of Holy Spirit, for the growth of the whole Church. The content of the prayer and its liturgical embodiment are therefore important for the understanding of ordination. It is not a juridical formulation denoting commissioning, extended with some text from the Bible that are read in connection with the prayer which follows, but a very precisely formulated prayer for the gifts of the Holy Spirit, gifts that will enable the deacon, once ordained, to work for the Kingdom of God and which include him/her in the ordained ministry of the worldwide Church.

According to the documents, the community of Christians is required for the carrying out of the ordination. It brings together and forms a new relationship of unity between the congregation, which has gathered in the name of the Lord, and the ordained ministry. In this way the liturgy will create the *koinonia* between Christians with various gifts and Jesus Christ, who is present among his people in their service of God. This communion receives its deepest expression in the cele-
The theological and liturgical aspects cannot, according to the documents, be separated from one another. They presuppose each other and express together the discernable meaning of the rite and the content of the ministry of deacons.

**The ecclesial context**

The contextual aspects have been expressed in the documents through the understanding that the deacon, once ordained, will serve as a minister in a local community but also that the ordination in the local church means a new connection to the whole Church. The deacons’ go-between role, as described in the ecumenical documents, indicate that they are called to perform their ministry publicly, that they have been admitted to the ministry of the Word and sacraments of the visible Church and have been authorised by a particular church. At the same time, these aspects underline that the duties of the ordinand follow legal regulations as an organisation in society at large. In this perspective, the juridical aspects are of importance. Through the rite of ordination the particular church authorises the ordained to carry out certain tasks on its behalf and in its name. The special juridical relationship between the church and the ordained is established. The rite confirms the fact that after ordination the deacon is under a clearly
identified jurisdiction and this relationship has, in principle, a life-long character. The third area embraces aspects such as

- who may be ordained (selection, criteria etc)
- the juridical implications of ordination
- what requirements candidates are expected to meet (personal qualifications, professional skills, spiritual, educational, juridical requirements)
- the ecumenical implications of ordination to the deacon’s ministry, especially in regard to mutual recognition of ministries.
- the tasks of the diaconate
- the deacon’s tasks of leadership

The above three groups of issues, all belonging to relevant areas for the study of the diaconate, may be described as constituting the corners of a triangle. There are no clear borders between these areas, they partly complement and partly overlap one another. At the same time they are dependent on each other because several aspects are typical not only for one particular area. Together they constitute an analytical tool that helps to discern the essential issues in the rites, in relation to the diaconate. In the middle of the force-field of these three areas the rites of ordination to the diaconate are analysed. Each of the rites has its particular context, liturgical shape and doctrinal background. The tool of analysis takes into consideration the specifically characteristic aspects of each rite as well as the features that are common for all of the rites.

Although not all the questions listed above deal directly with the rite of ordination or with the diaconate of the Church, they are directed by the aim and main question and are therefore relevant for the study. On the one hand, these three areas are used as instruments in order to discern the ecclesiological patterns that lie behind the ordination liturgies. On the other hand, they help to avoid simplifying the understanding of the ordination rites by reducing them to public actions which have a very specific role for some Christians or a group in the wider society. Brodd describes the danger: “The perception of ordination as an ecclesial act also contradicts the idea, developed during the 19th century, of the ministry as a profession, as well as subsequent views,
influenced by certain psychological theories, that define ordained ministry in terms of the concept of role.”

All these areas mentioned are essential for the ordination rite, but their content, internal relationship and the balance between them express the understanding of the ministry of the Church and its role in relationships to wider society. With the help of this analytical tool, the rites of ordination are analysed below, and the Porvoo churches’ understanding of the meaning, role and tasks of the deacon’s ministry interpreted. When one of the areas in the rites dominates or becomes the only one, it would indicate that the complementary character of ordination is ignored and several vital expressions of the Church have been left aside.

In one of the latest reports from the Anglican–Lutheran dialogue the following declaration was made: “The purpose of ecumenical dialogue is not to seek uniformity in Christian expression, it is essential, however, to seek assurance that diversity is a genuine expression of the life of Christ and the Kingdom.” Having studied the documents of several dialogues between Anglicans and Lutherans, the analytical tool helps in analysing the rites in their richness of various expressions.

Chapter 6  Social context and the shaping of the ordination rites

The churches are always local churches. Although the term “local church” may have rather different meanings, it always designates real church in a certain place with really existing Christian people. These people live among others in the concrete society, which is organised according to the local tradition, social and political system. The society regulates and organises the outward-oriented activities of all institutions, including the churches.

535 Brodd 2003, 848
536 Growth in Communion, para. 136
537 For the different meanings of the local church, see Morris 2003
In this chapter three aspects, linked to the local society and the church’s diaconate will be studied. Each of the aspects describes a quality of the relationship and is therefore relevant for the purpose of the study. The first is the society’s social welfare system and how the diaconate may be engaged in it. The second aspect takes into consideration the possible impact on the formation of the diaconate of the professionalisation of service professions in society. The third aspect is linked to the former and studies more specifically the educational requirements that are used in the churches of the Porvoo Communion as pre-conditions for ordination. All these aspects together help to describe and analyse the role and meaning of the diaconate in the social context of the churches studied.

6.1. Social welfare systems and the ministry of the deacon

There are several institutions in society which offer services to those in need. From the 1990s a tendency can be detected where services, which up to that time were predominantly provided by the public sector, were opened for the agencies and actors outside the public sphere. The voluntary organisations, churches and private enterprises could compete on the “care-market” with the public sector enterprises and began to provide services of care on the basis of contracts with the local authorities. In many countries studied here the churches and church-related agencies became engaged in the work. However, the extent of the services was not only dependant on the conditions of markets but was greatly determined by the existing social welfare system of the countries, on the churches’ self-understanding and capacities. Several other aspects played a significant role in the churches’ engagement in this process. The size and structure of the national churches, the local ecclesiastical traditions were also factors of significance. One specific aspect, relevant for the current study, is the role of the diaconate in the local social system. Deacons, according to the churches’ ordinals, are serve the local church congregations in various ways, but also carry responsibilities for service and development in the local community. It is therefore relevant to consider, whether the social system of society has influenced the formation of the diaconate. One can suppose that if the structures of the social system have some

538 See Dahl and Eriksen 2005
impact on the churches’ diaconate, it may be discernable in the rites of ordination.\textsuperscript{539}

Three typologies of welfare regimes

In order to investigate the possible relationship between the diaconate and the state’s social welfare system Esping-Andersen’s three basic typologies of welfare regimes are used.\textsuperscript{540} These typologies are helpful tools in order to study the connection described above. “‘Regimes’ refers to the ways in which welfare production is allocated between state, market and households.”\textsuperscript{541} Esping-Andersen describes the ground in his typology: “The private–public mix was the principal analytical axis that underpinned the ‘three worlds’ typology; the key defining dimensions were degree of de-commodification and modes of stratification or, if you wish, solidarities.”\textsuperscript{542} Esping-Andersen uses the first type for the liberal welfare regimes, which “in their contemporary form reflect a political commitment to minimize the state, to individualize risks, and to promote market solutions.”\textsuperscript{543} There are some characteristic elements for the liberal type of welfare regime. It is residual in the sense that it defines very narrowly the risks, eligibility and what risks are to be seen as “social”. The social protection system is predominantly needs-based social assistance. According to this regime-model the market economy and the family are resources which should cover the needs of the citizens. The provision of social and care-services are meant for those who fall outside these resources or could not manage otherwise. And finally, characteristic of this type of regime is its encouragement of market solutions in the provision of welfare services.\textsuperscript{544} Grassman writes: “The liberal model then can be summarized in terms of the heavy weight of residualism, with few rights and modest levels of de-commodification.”\textsuperscript{545} Although the author of the typology admits that the types are not static but are changing its structures, they maintain their basic character. This regime is dominant in the countries of the British Isles and thus embraces social

\textsuperscript{539} For the liturgy’s relation to the social sciences and to the local social system, see Mitchell 1999
\textsuperscript{540} Esping-Andersen 1990
\textsuperscript{541} Esping-Andersen 1999, 73
\textsuperscript{542} Esping-Andersen 1999, 74
\textsuperscript{543} Esping-Andersen 1999, 74–75
\textsuperscript{544} Cf. Esping-Andersen 1999, 74–77
\textsuperscript{545} Jeppson Gassman 2004, 15
contexts for four of the churches: the Church of England, the Church in Wales, the Scottish Episcopal Church and the Church of Ireland.

The second type of regime, according to Esping-Andersen, is characteristic of the social system in the Nordic countries and is thus linked to four of the churches: the Church of Sweden, the Church of Norway, the Evangelical-Lutheran Church of Finland and the Evangelical–Lutheran Church of Iceland. Esping-Andersen calls it the “social democratic welfare regime”.546 One of the characteristic features of this egalitarian regime is its universalism, meaning that the benefits and services are considered as a right for every citizen, not depending on their needs or employment. The levels of the benefits are generous. Distinctive of this system is also “its active and, in a sense, explicit effort to de-commodify welfare, to minimize or altogether abolish market dependency.”547 The regime aims to achieve full employment of the citizens and to provide state subsidised services of care for children, for old and disabled people. The ambition has been, according to Esping-Andersen, also a “de-familialization” of the people in a sense that people become less dependent on their family-relationships and could therefore more independently manage according to their own will and intentions.548

The third model is called the “conservative welfare regime”. Esping-Andersen describes the characteristics of this regime: “The essence of a conservative regime lies in its blend of status segmentation and familialism.”549 The regime has many strong corporatist traits and gives some groups of society strong privileges because of their work or employment. It is thus work-oriented and might exclude those who do not contribute to the system. Social insurance is compulsory and is connected to employment relationships. This kind of individual contribution forms the main resources for social services and care. The private market welfare system does not have as strong a position in the countries of this regime as in the liberal regime: instead of the ‘servicing state’ model non-profit or voluntary organizations are significant for this regime. There the social services system is often fragmented and divided between a large number of different regional, occupational or other company-based social agencies who provide services. One

546 Esping-Andersen 1999, 78
547 Esping-Andersen 1999, 78–79
548 Esping-Andersen 1999, 80
549 Esping-Andersen 1999, 81
of the characteristic features of this regime is familiarism in a sense that the family is considered to be responsible for the social protection and welfare of its members. This is the social context where the Estonian Evangelical-Lutheran Church and the Evangelical-Lutheran Church of Lithuania are working. The Baltic countries had to develop their social system from the very beginning after having become independent in the beginning of 1990s. The Soviet welfare structure could not be transferred to the independent states and therefore the structures of social welfare were created anew. The researcher Alfio Cerami in his “Central Europe in transition: emerging models of welfare and social assistance (2008)” claims that the Estonian model is a combination of different welfare regimes, sc “recombinant welfare state”\(^{550}\) The same is also true, in a modified way, for Lithuania. However, in both states there are many essential traits which clearly characterize the conservative welfare regime.

There have been a number of critiques of the threefold typology. Critics have claimed that more than three models are required. In addition it has been argued that the basic criteria are not enough for the typology presented. Esping-Andersen has countered the critique and further developed his typologies.\(^{551}\)

These three types of regime provide a context for the study of social care, as provided in society, and make it possible to study church involvement in it. The primary reason for choosing this typology as a tool for analysis is that the regimes presented cover all the societies where churches which are of interest to the current study are working. Therefore the first critique above does not apply to what is being studied here. Second, the interest of this research is not to make a detailed examination of state welfare systems but only to assess the possible influence of the regimes on the diaconate, as expressed in the rites of ordination. For this limited purpose the three typologies are sufficiently descriptive and informative.

**Typology of welfare regimes as an instrument**

The welfare regimes give a typological picture of the way in which the provision of social services and care is organised in the countries stud-

\(^{550}\) Cf. Lamping and Rüb (2004)  
\(^{551}\) Cf. Esping-Andersen 1999, 73 ff
ied. The role of different actors and different sectors: public, private and voluntary are dependant on the structures of the social organisation in the societies. The need for complementary actors and contributions is dependant on the social welfare system. Especially during difficult times for society, churches are expected to contribute to the social welfare of people. However, expectations depend on the churches’ position in society as well as on how social care is organised. Therefore the welfare regimes may help to describe and clarify the Porvoo churches’ role in their respective social systems.

In this study, when discussing the church’s engagement in the public, social sphere, the concept “social work” of the church is used. It includes various forms of social work. When discussing the work of care inside the churches these responsibilities are referred to as “dia-konia.”

There are a number of different kinds of services that different welfare agencies may provide. These services may be divided into four main groups: ¹⁵⁵² (1) business and producer services which provide professional services such as insurance, accounting, marketing, real estate, design etc; (2) distribution services such as communication and transport; (3) personal services such as domestic help and household care; (4) different kinds of social services such as care, education and others. The churches, because of their competence and mission, are able to provide only a limited kind of services in the fourth category. All the services require competence, professional training and networks.

The social scientists have analysed the role of the church in society from different points of view. Birgitta Yeung has analysed the role of the Evangelical–Lutheran Church of Finland. Although the Church of Finland is in no way typical or characteristic for the whole Porvoo fellowship, it exemplifies one possible role of the church in a wider society. Yeung concludes: “Its active social work took the church into spheres that were then considered to be part of the public sector. This clearly demonstrates what Beyer’s analysis of differentiated societies calls the ‘performance of religion’: ‘religion relating to other social systems’ and ‘applied religious communication.”¹⁵⁵³ Beyer, following Luhman’s theory, makes a distinction between “function” of the reli-

¹⁵⁵² Cf. Esping-Andersen 1999, 105 ff
igion and “religious performance”. The first “is ‘pure’ religious communication, variously called aspect of devotion and worship. […] involving the aspect that religious institutions claim for themselves, the basis of their authority in modern society. […] Religious performance by contrast, occurs when religion is ‘applied’ to problems generated in other systems, but not solved there, or not addressed elsewhere. Examples of such problems are economic poverty, political oppression, familial estrangement, environmental degradation or personal identity.” […] “Through performance relations, religion establishes its importance for the ‘profane’ aspects of life”554. This is one of the possible descriptions of the churches and their work from the point of view of social scientists and society. There are different ways in which the churches understand their position and role in the same society. The churches express their understanding of their role in society and the meaning of diaconate through their worship. The role of the church and the deacon, as expressed in the rites of ordination in the Porvoo churches, will therefore be compared with Beyer’s description and Esping-Andersen’s typology of welfare regimes. The analysis will include a study of the question as to whether there is a link between these two different points of view and, if this link is established, how the impact of society has influenced or shaped the diaconate of the church.

6.2. Profession and professionalism

The diaconate, as described in the ordination rites, is the main focus of this study, but in order to understand the deacon’s ministry in the reality of the churches, the scope of research will be extended by analysing the role and character of the diaconate as a profession. In addition to vocation, profession is identifiable both by educational requirements for the ordained ministry of the churches and also by the claims of society. The vocational as well as educational and professional requirements are thus relevant for the deacon’s ministry. The professional aspects are considered to the extent that they contribute additional insights towards the answers to the main question posed in this thesis. [Cross-refer here to the page on which the main question was stated] There is no intention to define unequivocally whether the diaconate is a profession or not. The question is raised mainly inasfar as it

554 Beyer 1994, 80
applies to the focus of this study, the diaconate as part of the ordained ministry. However, Karle points out, referring to Luhmann, that the process of professionalisation is connected to changes in social structures.\(^{555}\) The aim is thus to discern, whether the structures, services and transformation in societies, related to the churches, entail changes for the professions which may shape the deacon’s ministry. These processes are complicated by the fact that in several churches a number of professional groups have been named as possible candidates for inclusion by ordination into diaconate of the Church.\(^{556}\)

The notions “profession” and “professional” in the ecclesiological context are not easily defined, although the word profession has a religious origin. It meant originally an act of swearing a religious oath of lifelong commitment in a religious order. This commitment entailed that in the relationships with people, confidentiality, faithfulness to the vocation and professionalism were ultimate requirements. Through the years several additional aspects have been included, but the notion has, for the most part, preserved its basic meaning. Jarvis uses a professional model of Wilensky-Hall, in which four structural attributes and five attitudinal characteristics are used.\(^{557}\) According to the model a profession should meet the following criteria: it should be a full-time occupation, have its own training school to transmit knowledge and skill, have a professional association and have a code of ethical practice. In addition certain attitudes are necessary: a sense of autonomy, of self-regulation, of vocation, having a service ethic, and a colleague reference group.\(^{558}\) The advantage of this model is that professionalism can be considered apart from occupational relationships (social, financial etc) and can therefore be applied to different forms of diaconal ministry.

Schilderman has worked out a more advanced interpretation, proposing three different meanings of the term “profession”.\(^{559}\) First, the “attributes approach”, which lists the attributes considered as characteristic of a certain profession. The disadvantage of this is that these attributes are hardly connected to professional practice, rather they are de-

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555 Karle 2008, 32ff; Cf. Luhman 1988
556 For example there are on-going discussions in Finland whether the church musicians, youth leaders, employed teachers etc should be ordained to the ministry of word and sacrament. Similar discussions have taken place in different churches.
557 Hall 1969
558 Jarvis 1975, 264
559 Schilderman 2005, 68–70
rived from the ideology and ideals of the profession. Schilderman’s second approach is the “functionalist approach” where profession is defined through connection between certain societal interests, values and serving functions in society. The third approach is the “power approach” where the profession is seen as a societal group validating their strategic interests and control over their work as well as the related conditions and values. Schilderman describes the process of the social group’s actions with the purpose of making their professional interests recognised, according to their own understanding, as a professionalization.

The two different ways presented above to describe a profession summarise some significant traits and must therefore be considered in studying the diaconate in the context of the notion of profession. Characteristic for the professions, as these two approaches show, are their extensive theoretical knowledge and skills that enable their members to use the knowledge in their professional life. Knowledge and skills presuppose an advanced system of institutional education and training. After having received the necessary education, a professional must be recognised and licensed both by the respective professional body as well as by society. The work of a professional provides for the social system services which promote the common good and are of public interest. Even if professionals work outside their profession, they remain autonomous in their professional activity and are aware of their professional identity. In order to provide effective service and to have control over the provision of their services, the professions have been organised into professional unions or institutions. In their work the members of these bodies follow a professional ethical code which has been agreed within the organisation. This way of understanding a profession is applicable to the professional life of the diaconate. Deacons are ordained first after they meet certain criteria, which the churches have decided to be relevant for their professional ministry. Furthermore, because the ministry of the deacon is not necessarily orientated only to the ministry inside the congregation, they are also to meet requirements from society outside. These two kinds of expectations will be taken into consideration in the third part of the research when analysing whether the diaconate is a recognised profession in the social context and what this might mean for the churches.
6.3. Educational requirements and ordination to the diaconate

Ordination to the diaconate is preceded by a process of admission, which may, but does not necessarily have to, lead to ordination. This process is thus not a mere formal procedure, but a real examination of the candidate’s call. The candidate for ordination has to meet various pre-requirements. These embrace spiritual formation, theological knowledge and different professional skills. The character and scope depend on what the particular church considers necessary for the accomplishment of the ministry of deacon at the acceptable professional level. In addition, the different kinds of requirements depend also, to some extent, on the understanding of the ministry inside the church as well as the work the deacon is supposed to carry out in society. All the societies presuppose some basic qualifications and professionalism from the people, from lay as well as ordained, who take care of the needy. Control over the work and responsibilities may be partly transferred to the churches, who in turn introduce a system in order to provide people with qualified service without violating their own identity and faith. This means that the churches are not independent in deciding to choose a suitable professional level, if they expect the work to be acknowledged by the authorised institutions in society. A balance needs to be reached between church competence and competence expected by the local social system.

This study does not take into consideration all the requirements for ordination to the diaconate which the churches studied expect their candidates to meet. The description here does not investigate the personal knowledge, attitudes and skills which the churches find necessary for their future deacons. Although these qualifications would have been interesting for a wider perspective, the study limits itself to choosing one kind of requirements, namely, educational requirements. Education has been chosen because it provides one of the constructive possibilities for the churches to legalise their professional ministry in the local community and to provide, with the help of competent deacons, the required and acknowledged services.

This study analyses the rites of ordination to the diaconate. There are several qualifications named in the rites. These qualifications may be described as concerning the candidate’s knowledge, attitudes and

560 Cf. General comparison of the rites of ordination
skills. The educational requirements have impact on all of them because the process of education is long and especially some parts of them presuppose much more personal engagement than just to acquire new knowledge. One of the complications in comparing the educational requirements is that the formal structure of education varies very much from country to country. Although the Bologna process has made the comparison easier, there are still significant differences between the structures of the formal educational systems. However, the comparison is carried out with the help of the criteria that the churches themselves have expressed through their requirements for ordination candidates. After a short description of the formal educational requirements of the Porvoo churches, the requirements of the churches will be compared with each other.

The Anglican Churches

Despite differences in traditions and local emphases, the churches studied are internationally involved in the work of developing education in the Anglican Communion. For several years questions relating to theological education have raised key issues on the agenda of the Primates meeting of the Anglican Communion. In 2003 in Brazil, the Primates meeting set up a Working Party for theological education. The aim was to develop and strengthen theological education in the Anglican Communion. The working group was called TEAC – Theological Education for the Anglican Communion. On the official website of the Anglican Communion the Archbishop of Canterbury, Rowan Williams writes: “One of my main priorities at this stage of my ministry as Archbishop of Canterbury is the reinvigoration of theological education and I greatly welcome the decision we took as Primates to set up this working group.”\(^{561}\) The education required for candidates to be ordained as deacons has been addressed in several TEAC documents and has been considered when the churches of the communion have dealt with the questions of theological education for ministry. Among the Anglican churches studied, the educational requirements are similar, but due to local circumstances, each of the churches organises its theological and other relevant education for ordinands in its own specific way. In all the Anglican churches, ordination to the diaconate is a requirement for ordination to the priesthood. This means

\(^{561}\) http://www.anglicancommunion.org/ministry/theological/teac/docs/briefs.cfm#s6, November 2003
that the deacon’s educational requirements are in large measure requirements for ordination to the priesthood.

The Church in Wales

The Church in Wales has charged St. Michael’s College, Llandaff, with the co-ordination of the training of its clergy. Like the other Anglican Churches studied, the Church in Wales combines academic theological studies with practical professional training in its IME-programme. The required education for ordination is the Bachelor of Theology (The Graduate Diploma in Practical Theology). Candidates without prior theological education have to study three years, while those who already have a degree in theology must study for two years. The students receive competence in areas of biblical, historical, doctrinal, liturgical and practical theology. In addition, they receive the core skills needed for the ordained ministry. The two-year programme consists of six modules. The training covers the following subjects: engaging diversity, worship and preaching, mission, leadership, building community and pastoral care. There practical experiences are necessary and gained with the help of different placements during their time of study at St Michael's College.

The Church of England

The Church of England has worked intensively on education for ordained ministry. As part of the work, a working party was set up by the Archbishops’ Council, chaired by the Rt Revd John Hind. The report of a working party “Formation for Ministry within a Learning Church: the Structure and Funding of Ordination Training” was approved by the General Synod of the CofE in July 2003.662 A number of proposals concerned the educational pre-conditions for ordination. Proposal 4, approved by the General Synod, proposed a series of norms that “candidates for ordained ministry should have successfully achieved a minimum of diploma level in ministerial theology and practice before ordination” and “they continue with further learning at an agreed level according to their ability in the post-ordination phase

662 The report in full can be found on the Church of England website at www.cofe.anglican.org
of IME.”

The approval of the report and its proposals initiated the re-organisation of the education of the church’s ministry. Educational requirements are set out in the DDO Handbook. The handbook is meant to help those involved in the national selection process of candidates for ordination and in the diocesan procedures.

The Church of England has several theological colleges, which offer one-, two- and three-year full-time training. In addition, there is a national network of theological courses which offer one, two or three years of part-time training. Students in full-time study have to be residential, whereas on a theological course candidates are not required to move house or change occupation. The training on courses is carried out by distance learning and by weekend meetings. There is an alternative that courses for candidates for the ordained ministry are given locally according to the diocese’s training scheme. The training is similar to that on the diocese’s courses, but greater emphasis is given to ministry in the local context. According to the DDO Handbook the theological training, required for ordination, depends on the age and previous education of the candidates. Graduates under 30 years whose degree in majority of subjects is in theology are allowed to study for no more than two years on a full-time course at the theological college accepted by the church. Those who have a degree in subjects other than theology, or non-graduates, are required to study three-years full-time at a theological college. Candidates for ordination who are more than 30 years old, receive either two-years full-time or three-years part-time training on a theological course. Candidates older than 50 years are required to have three-years part-time training on a theological course, the content of which is decided by the ordaining bishop. All candidates must complete the course satisfactorily according to the requirements approved by the House of Bishops and administered by the Ministry Division. The system gives the C’ of E a

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563 List of Proposals as amended and approved by the General Synod.
564 In the introduction of the handbook is written: “In this handbook the term ‘DDO’ is used to cover all those who exercise responsibility for the sponsorship and care of candidates on behalf of the Diocesan Bishop, and therefore includes Diocesan Directors of Ordinands, Assistant DDOs, Deans of Women’s Ministry and Vocations Advisers in respect of their duties in this area.”
565 DDO Handbook Appendix 7A Bishops’ Regulations for Training. According to Section A: “The Selection Categories referred to in these Regulations will be in operation until the end of August 2005, see the first two headings in this Section. These Regulations will continue to apply to all candidates sponsored under the Categories listed at (iii) below who attended a Bishops’ Selection Conference before the end of August 2005.”
certain flexibility to receive also those candidates who have already received university degrees in a subject other than theology.

*The Church of Ireland*

The Church of Ireland has recently reorganised its educational system and changed the educational requirements for ordination. The aim of the changes has been to meet the needs of the internal and external challenges of the Church of Ireland. Since autumn 2009 the Theological Institute of the Church of Ireland has been responsible for the training and formation of ordained ministers.

Candidates for ordination have first to complete successfully a Foundation Course in Theological Studies, which is an academically qualified one-year distance-learning course, before admission to training for ordination. The course is in preparation for study leading to the Master on Theology degree that is the basis of the church’s Initial Ministerial Education.\(^5\) The study programme lasts either three years for a residential course or six years for non-residential, distance learning. Both options include work in a parish as a compulsory element. The programme thus combines academic theological disciplines and practice-based learning. The church describes the MTheol degree programme as: “An engaging programme of study is offered across the disciplines of Biblical Studies and Hermeneutics, Theological Reflection and Christian Identity, and Pastoral Practice in Church and Society. Priority throughout is given to personal development in the following core characteristics: spirituality, theological reflection, pastoral care, vision, leadership, worship and preaching, worship and liturgy, communicating the faith, management and change, administration and vocation.”\(^6\)

*The Scottish Episcopal Church*

The Scottish Episcopal Church has the Theological Institute of the Scottish Episcopal Church (TISEC) which is responsible for the ministerial education and formation for the church. The institute delivers

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\(^5\) In the Church of Ireland the programme is called Initial Ministerial Training (IMT), while the rest of the Anglican churches studied use IME (Initial Ministerial Education).

Initial Ministerial Education (IME), training for the authorised ministry of the church. There are in general two pathways for IME-students. They either study as curriculum students who undertake the IME-curriculum courses offered by the TISEC or as course students who work according to individual plans and take some courses from IME curriculum and receive or have received the rest of the needed education from other theological institutions. Each student follows an individual development plan, developed together with the responsible Diocesan adviser. The content and length of the studies, the ‘ministerial training pathway’, depend on the academic requirements, but also on the age and earlier education of the candidate. The education of the IME in TISEC is validated by York St. John University, and the students receive a Certificate in Theology for Ministry (120 credits) or a Diploma in Theology for Ministry – 240 credits. The normal duration for the latter is three years. The IME Curriculum consists of three essential parts, which are compulsory for the candidates of ordination: 1. Ministries Reflection Course. 2. IME Theology Course (leading to a Diploma in Theology for Ministry) And 3. Summer School. The second part, which also gives academic credits, consists of nine areas. In addition, the students have the opportunity to learn and acquire ministerial skills.

**Lutheran churches**

As far as educational requirements for the diaconate are concerned, the differences between the Lutheran churches studied are greater. This is shown by the length of the required education, its professional level, profile of education and its content. To a great extent the future tasks determine the profile of the education required. In some churches the tasks are mainly liturgical, while in others deacons are mainly working in the sector of social care or have predominantly educational tasks. These different profiles may also exist in parallel and complement each other.

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568 The subject areas are Hebrew Scriptures, New Testament, Doctrine, Spirituality, Missiology, Liturgy, Contemporary issues, Western Church History and Ministry. The latter consists of modules on church life, preaching and pastoral care.
The Church of Norway

The general synod of the Church of Norway adopted new qualification requirements for candidates for diaconal ordination in 2004. These require at least 3 years in healthcare (nursing), social or practical educational activities.

According to the decision there are two alternative ways that meet the educational requirements of the church in the case of those who want to be ordained to the diaconate. First a person may be ordained as deacon if he/she has a masters degree in health-care (nursing), social studies or pedagogic education of at least three years duration. The following education must include a minimum of 30 credits in studies of Christianity, and candidates are required to have supervised diaconal practice of a minimum of 30 credits. The educational requirements for an alternative way to ordination to the diaconate is that the candidates have the masters degree in theology and have been awarded 30 credits of practical church education with main subject in diakonia and have completed supervised practice for 30 credits.

The length of the required education for future deacons is generally five years full-time studies, but the education may also be done by part-time studies. In this case the duration of study is longer. This education programme secures a professional diaconal competence for deacons to serve in the Church of Norway and in society.

The Church of Sweden

The CS requires that all candidates for diaconate are admitted by the bishop of the diocese before they can begin their education with orientation to the diaconate. There are several stages in education that candidates have to pass successfully.

The first educational requirement, common to all ministries in the church, is to pass the basic course of the Church of Sweden, in which the basic features of the faith, organisation and work of the church are presented. In addition the candidate has to carry out three months

569 FOR 2004-11-20 nr 1895: Tjenesteordning og kvalifikasjonskrav for diakoner. Adopted by the general Synod on Nov.20th, 2004
570 Svenska kyrkans grundkurs
practice under supervision in the congregation and take special courses together with other candidates for the church’s ministry.

All candidates for ordination must have a university degree at the (undergraduate) level either in social, curative or caring studies. The list of the acknowledged university-programs, accepted as professional university-trained social worker for the further deacons, are provided by the church. When the candidate to the diaconate meets these requirements, he/she can apply the place for the one-year special caritative education program for future deacons. This special program is offered by three of the church acknowledged diaconal institutions. The students study subjects on church’ faith and confession, ethics, pastoral care and counselling, receive leadership-training and methods of the diaconal work. To this program is included a two-weeks special practice in the congregation. The estimated length of the education for the deacons in the Church of Sweden is five years.

*The Estonian Evangelical-Lutheran Church*

In the EELC the deacon has to be at least 21 years of age and to have passed the examination of the Consistory of the church. In order to be admitted to the examination, the candidate for the diaconate has to have theological education at least to bachelor’s level and must have studied at least 30 ECTS credits in subjects of practical theology. This is a precondition for being admitted to the church’s pastoral seminary, where the candidate has to study for one year. The education focuses on the practical work of the deacon in the parish, on the study of the confessional documents of the church and on spiritual formation. In addition to studies at the seminary, as part of compulsory education, the candidate must carry out an obligatory practical placement in a parish under the supervision of the local pastor. After having completed studies at the seminary and practice in the parish, the candidate has to have positive references from the pastor of the parish there he/she will be serving.

A special requirement in the EELC is that a candidate is allowed to be ordained to the diaconate only after at least three years have passed since he/she has been confirmed. There are several reasons that have...

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571 The requirements were adopted on February 19th, 2008 by the Episcopal council of the EELK
caused the need for this requirement. The deacon has to be a member of the parish and, for ordination, a recommendation from the parish priest is required. The recommendation presupposes that the priest knows the candidate well. In addition, while almost half of the confirmations are for adults and take place after catechetical teaching before their baptism, the church found it necessary to introduce the requirement, in order to avoid newly converted Christians applying for ordination to the church’s ministry.

*The Evangelical-Lutheran Church of Finland*

The ELCF has had new requirements for candidates for ordination to the diaconate since the beginning of October, 2005. The decision was made, following the canon law, by the council of bishops. The ELCF now requires a university degree in social and health-care studies. The candidates must have either 210 ECTS credits in social studies or 240 ECTS credits in nursing professional training. The education of these professions must include at least 90 credits in theological subjects, which are clearly specified. According to the requirements the deacons must gain at least 20 credits in theology, and at least 40 credits in professional diaconal ministry. In addition they have to learn the structures and organisation of work in the church as well as in the congregations, gaining 30 credits, which should include 12 credits of practical training in the congregation. If the candidate wishes to work as a deacon in a congregation’s youth work he/she must acquire specialist competence in the field and present documents of specialist training. During the education required, candidates will deepen their knowledge on what it means to belong to the Christian Church, and to exercise the vocation and role of deacon in a congregation. In addition the organisation and work of the church and its dioceses will be studied.

*The Evangelical-Lutheran Church of Iceland*


573 European Credit Transfer and Accumulation System
In January 1990 the Evangelical-Lutheran Church of Iceland set up a special commission to study the current conditions and further need of deacons in Iceland and to develop a proposal for their tasks and education. In October the commission reported to the church general synod. In the report a proposal was made to establish a special board in order to organise and supervise the education for deacons. This board was founded. The proposal mentioned that the education needed for ordination to the diaconate should have either a caritative or a pedagogical profile. The 1997 church law required two kinds of competence before ordination to the diaconate. The first is the examination of the theological faculty of the University of Iceland, the second is practice in the church. At the university the training for the deacons may follow two different directions. The first is one and a half-year’s education (30 credits) and is orientated to trained nurses and teachers. It consists of a basic course in theology and diaconal studies. The second educational route lasts three years and leads to the award of a bachelor’s degree. It includes study in basic theology and in social and nursing sciences.

The Evangelical-Lutheran Church of Lithuania

In the ELCL candidates for ordination are examined and the decision to ordain is made by the Consistory of the church. Male candidates may be put forward to become deacons. The recommendation has to be made by the local pastor together with the parish council. In this way it is ensured that the deacon has a valid call from the congregation where he is going to work, if his candidature is approved and he is ordained.

The educational requirements have changed significantly during the last fifteen years. Earlier deacons were not required to have any theological education, while nowadays candidates have to be involved in studying academic theology. They have to have a good academic record and have to be committed to the word of God and well-versed in the Lutheran confessional documents. An additional requirement is that they have worked as an assistant to the parish priest and under his supervision for at least one year. In the recommendation from the parish in which he is expecting to work, it must emerge that he is respected and has a good reputation both in the parish as well as in the local community.
Educational pre-requisites for ordination to the diaconate

In all the churches studied there are some formal requirements related to education and personal qualities which the churches consider as compulsory for those who are expected to be ordained as deacons. Limited space precludes dealing with these requirements in detail. Therefore the churches’ educational requirements are studied and compared with each other with the help of some characteristic aspects. The aspects considered here are the content, profile and the level of the education required. In addition the balance between the required academic knowledge and practical experience is investigated. These aspects function as criteria, applicable to all the churches and the education they require of candidates for the diaconate.

The profile, content and level of education for deacons

The ten churches of the Porvoo Communion are working in the social context with various social and ecclesial structures. As seen from the short description of education before ordination to the diaconate, the requirements which candidates to the ordination have to meet vary between the churches. In order to describe these diversities the general profile of the required education will be analysed. By profile of education is first of all meant the orientation to the specific professionalism which the education provides for the candidates. The keywords for describing the profile depend on whether the education is mainly theological, social care-, music- or education-orientated. The content of education is describing more specifically, what kind of profile education has and which subjects in the programmes have a caring position. The level of education is closely connected to the former. It indicates to some extent the importance of the educational system for the churches, but also the relations and compatibility of the churches’ education of deacons with other serving professions in society.

Comparison of requirements in the Porvoo churches

The Anglican churches (CofE, CW, SEC, CI) and the Baltic Lutheran churches (EELC, ELCL) emphasize clearly a profile in which theological education is a prerequisite for ordination to the diaconate. The Evangelical Lutheran Church of Finland and the Church of Sweden
require education in social, or health-care studies. The Church of Norway requires education either in theological, social, health-care or pedagogical disciplines. The Evangelical-Lutheran Church of Iceland accepts theological education as foundational for ordination to the diaconate, but also pedagogical or nurse training. Thus, according to the general profile the churches might be described as profiling their diaconate with either theological or care-orientated qualifications or both. In order to understand the complexity of the role and position of the diaconate in the social context, the perspective would be extended and the education to the diaconate will be considered in the perspective of a profession, i.e. whether the diaconate with its particular educational requirements is understood as a profession in society.
PART II  PRESENTATION AND COMPARISON OF RITES OF ORDINATION TO THE DIACONATE

Chapter 7  Systematic-descriptive presentation and comparison of the rites

This study comprises two different fields of comparison. The first is the comparison between former and newly adopted rites of ordination to the diaconate in the churches of the current study. There are at least six churches in the Porvoo Communion which have received a new ordinal during the studied period of time. The second comparison is between the current rites of ordination to the diaconate in all the churches which are included in the research. There may well be rather significant differences between the churches studied. The two comparisons will exhibit the dynamic development inside each particular church, but will also expresses the developments inside the Porvoo Communion. The investigation will focus on the structures and theological aspects in the texts of the rites. All these aspects of the churches’ diaconate have been addressed in the ecumenical dialogues in which either Anglican or Lutheran Churches have been involved. This helps to discern the most characteristic of the churches’ understandings, expressed through the rites of ordination to the diaconate. In order to create a common pattern for analysis, the

574 Comparison includes five new ordinals because the Evangelical Lutheran Church of Lithuania adopted a new ordination rite to the diaconate but had not previously had one
rites of ordination are methodologically divided into three structural parts. The central part is the act of ordination with prayer and laying-on of hands. The first part, which precedes it, begins, in most of the cases studied, with the introduction and presentation of the candidates. In various forms this part of rite includes biblical readings, declarations and prayers. The concluding part, following the act of ordination, consists often of words of dismissal and the welcoming of the newly ordained deacons. In several churches the vesting of the ordained deacons with a stole is also included.

**Anglican Churches**

7. 1. Ordination to the diaconate in the Church in Wales

The Church in Wales authorised its previous ordinal in 1984 (BCPCW 1984). It was used until 2004, when experimental orders of ordination were taken into use (CWO 2004). The length of the period of experimentation has not been defined. There are similarities between these orders of ordination, but several essential changes are traceable. In both ordinals the rite of ordination takes place immediately after the creed and the liturgy of ordination is a part of the service with the Holy Communion. The ordination liturgy consists of three main parts: the liturgy before the act of ordination, the ordination with laying-on of hands and prayer and the liturgy after the act of ordination. The general structure of both the rites of ordination to the diaconate and to the priesthood is similar.

**Hymns**

In the CWO 2004 rite, between the litany and the ordination, *The Veni Creator* or another hymn invoking the Holy Spirit may be sung. BCPCW 1984 made no specific recommendations but said that before the ministry of Word “A hymn, psalm or anthem may be sung”.\(^{575}\) No other hymns are mentioned.

\(^{575}\) BCPCW 1984, 726
Readings

According to BCPCW 1984 the readings at the ordination of deacons are: Jeremiah 1:4-9; Psalm 135:1-4; Acts 6:2-7a; Psalm 145:1-7; Matthew 20:20-28.

The lectionary that is used with all post-2004 liturgies is given in the Church in Wales Calendar and follows a three-year cycle.\footnote{Letter from Gwynn ap Gwilym, to the author from December 15th, 2008. As an example, at the ordination service in the Llandaff Cathedral on 28th June 2008 (It was the Ordination service of Priests and Deacons) the following biblical readings were used: Isaiah 61:1-3; Psalm 42 (The Psalm was sung. Tate and Brady New Version); Rom 12:1-13; Matthew 16:13-19.}

Structure of the rites of ordinations

The general structure of the ordination rite could be described as following the three-fold pattern. Deacons are ordained according to the following order:

<table>
<thead>
<tr>
<th>I</th>
<th>Ordinal in the BCP 1984 (BCPCW 1984)</th>
<th>CWO 2004 (experimentally used)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A hymn, psalm or anthem may be sung</td>
<td>1. THE GATHERING</td>
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<tr>
<td></td>
<td>The Bishop begins the Holy Eucharist</td>
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<tr>
<td></td>
<td>Greeting</td>
<td>Greeting</td>
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<td></td>
<td>Prayer</td>
<td>Prayer</td>
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<tr>
<td></td>
<td>Confession of sins and absolution</td>
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<tr>
<td></td>
<td>Gloria in excelsis</td>
<td>Gloria in excelsis</td>
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<td></td>
<td>Collect</td>
<td>Collect</td>
</tr>
<tr>
<td>2</td>
<td>2. THE MINISTRY OF THE WORD</td>
<td>2. THE PROCLAMATION OF THE WORD</td>
</tr>
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<td></td>
<td>The Collect</td>
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<td></td>
<td>Old Testament reading</td>
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<td></td>
<td>Gospel</td>
<td>Gospel</td>
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<tr>
<td>I</td>
<td>Sermon</td>
<td>Sermon</td>
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<tr>
<td>3.</td>
<td>The Nicene Creed</td>
<td>Confirmation of Faith</td>
</tr>
</tbody>
</table>

3. THE ORDINATION

<table>
<thead>
<tr>
<th>The Presentation</th>
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</thead>
<tbody>
<tr>
<td>The Bishop addresses the People</td>
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<table>
<thead>
<tr>
<th>The Charge</th>
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<tr>
<td>Charge</td>
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<table>
<thead>
<tr>
<th>The Examination</th>
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<tr>
<td>Examination</td>
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<tr>
<th>The Prayer of the People (Litany)</th>
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</thead>
<tbody>
<tr>
<td>Litany</td>
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</table>

II

The Ordination

Ordination

III

Vesting

Vesting

Presentation of the Bible

Presentation of the New Testament

The Bishop continues the Holy Eucharist with the Ministry of the Sacrament (The Peace etc)

4. THE PEACE

5. THE THANKSGIVING

Taking the bread and wine

Eucharistic prayer

6. THE COMMUNION

Breaking of the bread

Communion

7. THE SENDING OUT

I

In BCPCW 1984, the preparatory part for the ordination rite is placed after the sermon and the Nicene Creed, while in CWO 2004 the introduction and the presentation of the candidates comes at the beginning of the service, after the greeting and opening prayer.
Presentation

The presentation in BCPCW 1984 begins with the reading of the names of those to be ordained and the places where they are called to serve after ordination. The presenter addresses the bishop and calls him “Reverend Father in God”. Three aspects are named which indicate the suitability of the candidates for the ordained ministry of God: that they have an appropriate faith, their way of life is in accordance to the common understanding of the Christian way of life, and that they have received the calling to serve God.\(^{577}\) Thereafter the bishop addresses the congregation, asking for any cause which might hinder the ordination of the people who have been presented to the congregation. The second question to the people is, whether they consider the candidates worthy to be ordained. In CWO 2004 this last question is placed after the examination and, instead of the first question of hindrances, the congregation is asked about its members’ willingness to support the ordinands in their future ministry.

Bishop’s address

In CWO 2004 as well as in BCPCW 1984 the bishop addresses the candidates before their examination, and presents the church’s understanding of the diaconate.

According to CWO 2004 the charge begins with a description of the deacon’s call – to serve. They are called to serve the Church of God and have to care especially for those who are in need.\(^{578}\) The personal virtue, mentioned in this connection as inevitable, is compassion. The charge in BCPCW 1984 does not name any personal virtues but confirms that the deacon’s life must be “an example of obedient service”.\(^{579}\) BCPCW 1984 describes the deacon’s special call, but first the call of all the baptized to a life of service according to the example of Jesus Christ is mentioned. In BCPCW 1984, the emphasis in the description of the ministry, is on the deacon as a fellow servant to bishop and priests. The task to “seek out and care for those who are in need” is named after the description of the deacon’s role among the ordained

\(^{577}\) “I believe them to be of sound faith and godly life, and called to serve God” BCPCW 1984, 728

\(^{578}\) “to care for all whom they serve, especially the poor, the sick, the needy and those who are in trouble”

\(^{579}\) BCPCW 1984, 729

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ministry. CWO 2004 underlines first the call to serve people in need through the church. The shared tasks and relationships with the other ordained ministers are described thereafter. The ordinal emphasises the historical dimension of the diaconate in the church and the deacon’s role as a “sign among the people of God that the Church is called to serve Christ in the world.” BCPCW 1984 does not emphasise these features.

Common to the charges in BCPCW 1984 and CWO 2004 is the use of the New Testament image of Jesus Christ as an example for the deacons. In BCPCW 1984 it is “Jesus Christ who came not to be served but to serve.”580 CWO 2004 reminds that Jesus washed his disciples’ feet.581 The second common feature is that in both charges the bishop underlines the importance of prayer for the successful ministry of the deacon.582

Declarations

In both ordinals, the charge is followed by the examination. The examination in CWO 2004 consists of seven questions, while BCPCW 1984 has six questions. Some of the questions are similar, but have been placed in a different order. The first question in BCPCW 1984, about the ordinand’s trust that God has called her/him as a deacon, is moved to the end of the presentation in CWO 2004.

The first question in CWO 2004 about the acceptance that the Scripture contains everything necessary for salvation is similar to the second question in the earlier ordinal. The difference is in the beginning: “Do you believe” (BCPCW 1984) is replaced with “Do you accept” in CWO 2004. The “salvation through faith in Jesus Christ” in BCPCW 1984 is amended to read “salvation through Jesus Christ our Lord” at the end of the question in CWO 2004. The second question in CWO 2004, whether the ordinand believes the doctrines as received in the Church in Wales and is willing to uphold them, is identical to the third question in BCPCW 1984. The third question in CWO 2004 concerns the ordinand’s willingness to proclaim the Gospel faithfully and assist in the celebration of the sacraments, and is not found in BCPCW

580 Mark 10:45
581 John 13:4-16
582 “Pray without ceasing” (CWO 2004); “pray constantly” (BCPCW 1984)
1984, but the fifth question in BCPCW 1984 partly covers the same meaning, although with emphasis on personal attitude. The last question in BCPCW 1984 concerns personal growth and family relationships. The same feature is expressed in the fourth question in CWO 2004, but personal growth is clearly motivated by equipping the ordinand for the ministry of the Church. Family relationships are not mentioned at all in CWO 2004. The fifth question is about willingness to obey the discipline and authorities of the church. The question is partly covered by the fifth question in BCPCW 1984. The sixth question has a special character: it covers the candidate’s willingness to promote unity, peace and love among those they serve. These aspects are not found in the examination of BCPCW 1984. The seventh question about the ordinand’s intention to discern, together with the ordained ministers and all the people of God, the needs, concerns and hopes of the world expresses the concern and responsibility of the Church for the whole creation and is additionally the perspective that did not receive clear wording in the earlier rite of ordination.

At the end of the examination in both ordinals, the bishop prays for strength and power for the ordinands, so that they may perform all that they have promised. Thereafter follows the litany or intercession, silent prayer and the ordinands kneel for the ordination prayer.

II

Ordination

The ordination prayer in both CWO 2004 and BCPCW 1984 is divided into three parts. The central part, the laying-on of hands and prayer, is also visually separated from the first and the final part, as the bishop moves, during this part, from one ordinand to another, prays and lays hands on the head of each ordinand personally.

According to the instructions in CWO 2004, the ordinands kneel from the very beginning of the ordination prayer, while the instructions in BCPCW 1984 say that at the beginning of the prayer they stand before the bishop and kneel when the bishop prays for the Holy Spirit, for each of them personally.

583 “Will you, by the help of the Holy Spirit, seek to be a faithful servant of our Lord Jesus Christ?” BCPCW 1984, 730
584 BCPCW 1984, 731
The prayer in both ordinals addresses the Father and gives praise to God for having sent his only Son, Jesus Christ into the world as the Servant. Both in BCPCW 1984 as well as in CWO 2004 the work and mission of Jesus Christ is described with the quotation from Philippians 2:7–9. BCPCW 1984 gives additional references to Jesus’ teachings from Mark 10:45 and 9:35. CWO 2004 refers to part of this first verse in the ordination prayer. The first part of the prayer in BCPCW 1984 ends with a plea that, with his power God will bless and make the ministry of the church perfect. CWO 2004 at the respective place thanks the Father for having called the ordained ministers as servants who “share this ministry entrusted to your Church”. The second part of the prayer, identical in both ordinals, is an invocation of the Holy Spirit to the servant’s office and work as deacon. In both prayers the deacons are mentioned by name. The third part of the ordination prayer according to CWO 2004 is a prayer for gifts in the form of personal virtues needed for service as a deacon and for attitudes that will make the ministry of deacon resemble to the example of Jesus Christ. Three personal characteristics are named as gifts: humility, strength and perseverance. According to the example of Jesus the deacons should be faithful in service, ready to teach, and constant in prayer. It is asked that they abound in faith, are rooted in love and seek only the glory of God. BCPCW 1984 names in the final part of the prayer the deacon’s role to glorify God and the service of God in deed and in word through Jesus Christ. Neither the personal characteristics nor the attitudes of the deacon are named in the prayer.

III

After the ordination prayer, in BCPCW 1984 the newly ordained deacons are vested and kneel thereafter in turn before the bishop who presents them with the Bible. The words the bishop uses at the presentation of the Bible underline three essential features of deacons: the

585 [Jesus Christ who ] but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name (NRSV).
586 “For the Son of Man came not to be served but to serve” and “Whoever wants to be first must be last of all and servant of all.” (NRSV)
587 “Send your Holy Spirit upon your servant N for the office and work of a deacon in your Church”
ministry is entrusted to them, they are to be faithful, and their task is to serve the people of God.

In CWO 2004, the third part of the ordination rite has some similarities with the 1984 rite. The bishop’s words of exhortation are exactly the same in both rites.588 The first difference is that in CWO 2004 the New Testament is presented while in the 1984 rite the bishop gives the ordained deacons the Bible. The second difference is an addition in CWO 2004, where the bishop, after having presented the New Testament, presents the newly ordained deacons to the congregation.

After the ordination, the rite continues, in both ordinals, according to the order of service for the Eucharist.

7.2. Ordination to the diaconate in the Church of England

In the Church of England there are at the moment two authorised rites of ordination. The first is the Ordinal attached to The Book of Common Prayer of 1662 (BCP 1662). The second is Common Worship Ordination Service of 2006 (CW 2006)589, which replaced “The Ordinal” in The Alternative Service Book (ASB 1980)590, used from 1980 until the end of 2005. In order to discern developments during the period under study here, I shall mainly compare the two last versions, although in some places the older (1662) version is also referred to.

The Liturgical Commission published a commentary on ASB 1980591 which contained a short introduction to the ordinal. Both ASB 1980 and CW 2006 confirm in the commentaries “that the Church of England maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service, with prayer and the laying-on of hands.”592 Moreover, ASB 1980 says: “The bishop alone lays his hands on the heads of those ordained to the order of deacon.”593

588 “Be faithful in that ministry which is now entrusted to you, and serve God’s people in his name”
590 Alternative Service Book 1980
591 ASB Commentary 1980
592 Note 1 in “The ordination of Deacons” (see Canons C 1 – C 4).
593 ASB 1980, 338
Both ordinals prescribe, although in different formulations, the inclusion of the rite of ordination within the Eucharist. ASB 1980 says that “Any form of service of Holy Communion which is authorized by Canon B1 may be used at these Ordination services.” According to CW 2006: “The Notes to the Order for the Celebration of Holy Communion apply equally to this service. Texts and rubrics from the Order for the Celebration of Holy Communion may be replaced by the relevant texts from any authorized form of service of Holy Communion.”

According to the instructions in CW 2006, the bishop may “invite the newly ordained ‘to exercise their ministry in the course of the service’. In the case of deacons, this may include serving and assisting in the administration.” On the tasks of the deacons who are already ordained and who serve at the ordination, the ordinal states: “The deacon of the rite (who should not be one of those to be ordained during the service) may carry the Book of the Gospels into the assembly, read the Gospel, sing or say the Ordination Litany, welcome the newly ordained deacons, prepare the table and the gifts, assist with the Breaking of the Bread and the distribution, supervise the ablutions, dismiss the assembly.” In this way the future tasks of the deacons to be ordained are described.

On the subject of vesture, ASB 1980 provides that: “Where it is agreed that those to be ordained are to be clothed in their customary vesture, it is appropriate that this should take place after the Declaration.” CW 2006 gives two alternatives: “The ordinands may enter in the vesture of the order to which they are to be ordained.” Or, similarly to ASB 1980: “Where it is agreed that the newly ordained are to be clothed in their customary vesture during the service, this should take place after the Welcome.”

A new addition in CW 2006, missing in ASB 1980, is the possibility for the bishop to wash the feet of the newly ordained deacons: “Before the Welcome, the bishop may wash the feet of the newly ordained deacons.”

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594 ASB 1980, 338
595 CW 2006, 1. Note 3
596 ASB Commentary 1980, 150
597 CW 2006, 1. Note 4
598 ASB 1980, 338
599 CW 2006, 8. Note 15
deacons. Appropriate hymns or chants such as *Ubi Caritas* may be sung. After the foot-washing, John 13: 12–17 may be read.\footnote{600}

In ASB 1980 special forms for the proper preface, post-communion sentence, post-communion collect and the blessing are given. CW 2006 gives the proper preface for the ordination service.

*Hymns*

ASB 1980 does not give any instructions for using special hymns during the ordination of deacons, but the Commentary by the Liturgical Commission says that: “After a period of silent prayer for the candidates, the hymn ‘Come, Holy Ghost’ is sung, and then follows the Litany.”\footnote{601} In CW 2006 two hymns are named by name. The one is *Veni Creator*.\footnote{602} The second is *Ubi Caritas*, which is mentioned in connection with the food-washing. (*Gloria in Excelsis may be sung before the Collect.*\footnote{603})

*Readings*

The readings given in CW 2006 make a clear distinction, as did ASB 1980, between ordinations to different ministries. More alternatives have been recommended for deacons’ ordination in CW 2006 than in ASB 1980. ASB 1980 does not mention who the readers should be, but CW 2006 says that “At least one of the readings should be read by a lay person.”\footnote{604}


In ASB 1980 and CW 2006 the common suitable reading from the New Testament is Romans 12:1–13. The text 2 Corinthians 4:1–12 is,

\footnote{600}{CW 2006, 8. Note 14}
\footnote{601}{ASB Commentary 1980, 147 *Veni Creator* is sung}
\footnote{602}{CW 2006, 6. Note 11}
\footnote{603}{CW 2006, 2. Note 9}
\footnote{604}{CW 2006, 3. Note 10}


Both CW 2006 as well as ASB 1980 give an alternative that the ordaining bishop may choose other suitable readings, while CW adds that the readings of the day may also be used.

**Structure of the ordination rites**

The three-fold pattern is clearly discernable in both rites, although there are several differences.

The structures of the rites of ordination to the diaconate according to **ASB 1980** and **CW 2006**:

<table>
<thead>
<tr>
<th>ASB 1980</th>
<th>CW 2006</th>
</tr>
</thead>
<tbody>
<tr>
<td>I THE PREPARATION</td>
<td>GATHERING AND PRESENTATION</td>
</tr>
<tr>
<td>1. A hymn, a canticle or a psalm</td>
<td>Hymn may be sung</td>
</tr>
<tr>
<td>2. Greeting</td>
<td>The Greeting</td>
</tr>
<tr>
<td></td>
<td>The bishop introduces the service</td>
</tr>
<tr>
<td></td>
<td>Prayers of Penitence</td>
</tr>
<tr>
<td></td>
<td>The Presentation</td>
</tr>
<tr>
<td>3. Prayer (The Collect)</td>
<td>The Collect</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>THE MINISTRY OF THE WORD</td>
<td>THE LITURGY OF THE WORD</td>
</tr>
<tr>
<td>4. Old Testament reading</td>
<td>Old Testament reading *</td>
</tr>
<tr>
<td>5. Reading of a Psalm</td>
<td>Reading of a Psalm *</td>
</tr>
<tr>
<td>7. A Canticle or a Hymn</td>
<td></td>
</tr>
<tr>
<td>8. The reading of the Gospel</td>
<td>Gospel Reading</td>
</tr>
<tr>
<td>9. The Sermon</td>
<td>Sermon</td>
</tr>
<tr>
<td>10. Nicene Creed</td>
<td>The Creed</td>
</tr>
<tr>
<td>THE PRESENTATION</td>
<td></td>
</tr>
</tbody>
</table>
### The Declarations

- Reading of the appointments
- Question to the congregation

### The Prayer

- Silent prayer
- Prayer
- Bishops prayer

### The Ordination

- Laying-on of hands
- Ordination prayer

### The Giving of the New Testament

- Bishop gives the New Testament as a sign

### The Communion

* one of them may be left out

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**Introduction**

In ASB 1980 the introductory part of ordination, the presentation, comes after the sermon and the Nicene Creed. According to CW 2006, immediately after the opening greeting, the bishop introduces the rite and the church’s understanding of the deacon’s ministry. This is followed by the prayers of penitence and thereafter each candidate for ordination is presented to the congregation. As an alternative, the
presentation may “be deferred until immediately before the Liturgy of Ordination.”

Presentation

The presentation in ASB 1980 is made by the archdeacon or another person appointed to do it. According to the commentaries to CW 2006: “It is appropriate for the Director of Ordinands or someone who has been involved with the ordinands’ formation and training to answer the questions about their call and preparation.” In both cases the names of the candidates and the place where they will serve are to be read. Thereafter in ASB 1980 the bishop presents the candidates to the congregation and asks them whether it is their will that they be ordained and whether they will support them, once ordained, in their ministry.

The presentation in CW 2006 proceeds in another way. The bishop no longer addresses the congregation with the questions, but the person who presented them. The questions asked concern the candidates’ way of life and their learning during the period of formation. After having received positive answers, the bishop turns to the ordinands and asks if they believe themselves be called by God. When they have answered positively, the bishop asks the archdeacon or the registrar to confirm for the congregation that the ordinands have taken the oaths and made the Declaration of Assent. The answer reveals that the ordinands have taken first, the oath of allegiance to the Sovereign, and second, the oath of canonical obedience to the Bishop. Additionally the ordinand has to declare belief in “the faith which is revealed in the Holy Scriptures and set forth in the Catholic Creeds and to which the historic formularies of the Church of England bear witness”. This part of the presentation is missing in ASB 1980.

Prayer

According to CW 2006 the presentation is followed by silent prayer and the collect. In ASB 1980 the collect comes at the very beginning of the service, directly after the bishop’s greeting. The collect is the

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605 CW 2006, 2. Note 7
606 CW 2006, 1. Note 7
same for all three orders and for the most part also identical with the collect in CW 2006. It is a prayer for all the people of God who have gathered and especially for the people who will be ordained. But there is a difference: according to ASB 1980 the ordinands are not mentioned by name, while in CW 2006, in the invitation, the bishop prays by name for those who are to be ordained. In both prayers the local fellowship is put into relation with the universal Church and the calling of those to be ordained is described as part of the vocation of all God’s faithful people. The end of the prayer in CW 2006 is missing in ASB 1980.607

**Declarations**

The ordination liturgy in both rites, ASB 1980 and CW 2006, begins with the bishop’s address to the congregation before the ordinands’ declaration. In the address the bishop describes the purpose, the ministry and tasks of the deacons as the church understands them. Although there are several similarities in the description, the emphasis is still rather different. In ASB 1980 the caritative service of deacons among the members of the church is stressed.608 In CW 2006 the “proclamation in word and deed, as agents of God’s purposes of love”609 is named in the first place. Deacons also have to serve the community, but in order to “bring to the Church the needs and hopes of all the people”610 First, thereafter, come the needs of fellow members “in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible”611

The second bigger difference is the description of the relations between different orders. In ASB 1980 the deacon “assists the priest under whom he serves”612 while CW 2006 states, “Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ’s Kingdom.”613 The hierarchical subordination is not mentioned any longer, but rather the collegiality of the ministries and

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607 [Jesus Christ,] who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.
608 “A deacon is called to serve the Church of God, and to work with its members in caring for the poor, the needy, the sick, and all who are in trouble” ASB 1980, 344
609 CW 2006, 4
610 CW 2006, 4
611 CW 2006, 4
612 ASB 1980, 344
613 CW 2006, 4
their common mission is the starting point in the description of their mutual relationship. This is confirmed even in the words that “deacons share in the pastoral ministry of the Church and in leading God’s people in worship”\(^{614}\)

CW 2006 also adds a new dimension to the ministry of deacons by maintaining, “They accompany those searching for faith and bring them to baptism.”\(^{615}\) In ASB 1980 baptism is also named, but in a rather different sense: “He [a deacon] may baptize when required to do so.”\(^{616}\) In addition, CW 2006 has a separate section in the address, where the deacons tasks and resources for personal spiritual growth together with the congregation, are described.\(^{617}\)

In the following part, “The Declaration” (ASB 1980) or “The Declarations” (CW 2006) several questions are similar. Altogether there are nine questions in CW 2006 and eight in ASB 1980. Although some of the questions use similar wording or are identical, the order of the questions differs. The first question in ASB 1980 about the candidate’s calling is placed in CW 2006 among the questions at the presentation of the candidates. The first question in CW 2006 is the second in ASB 1980, and concerns the candidate’s acceptance of the Holy Scripture as a divine revelation necessary for salvation through faith in Jesus Christ. The question is the same in both ordinals. The second question in CW 2006, about willingness to deepen one’s faith through studying, prayer and reading the Bible, is almost identical with the fifth question in ASB 1980. In the former the contradiction between the truth of the gospel and error is missing.\(^{618}\) The third question about the candidate’s belief in the doctrine of the Christian faith as the Church of England holds it and the ordinand’s willingness to follow it in service, is similar in both ordinals. The fourth question in CW 2006 “to make the love of Christ known”\(^{619}\) has an identical formulation in the last of the eight questions in ASB 1980. The concluding formulation, ”have a particular care for those in need,” has

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614 CW 2006, 4  
615 CW 2006, 4  
616 ASB 1980, 344  
617 “Deacons are to seek nourishment from the Scriptures; they are to study them with God’s people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God’s presence, as he reveals his Kingdom among us.”  
618 In WC 2006: to bear witness to the truth of the gospel”, while in the ASB 1980: ”to uphold the truth of the Gospel against error”  
619 CW 2006, 5
similarities with the wording in the seventh question in ASB 1980. The fifth question in CW 2006 combines the public life of the ordained in the service of God and the personal side in the following question. ASB 1980 does not separate these two sides into two separate questions: Both are put together in the sixth question. In both formulation and ordinals the notion ‘household’ is used. CW 2006 uses the biblical term, the “household of God”.\textsuperscript{620} The sixth question in CW 2006 is similar to the sixth in ASB 1980. It concerns the candidate’s willingness in personal life and with “your household” to follow the way of Christ. The household as a general notion is used in order to include the candidate’s whole social way of life and to avoid the deacon’s making promises for other people. In CW 2006 the question is complemented in the wording “that you may be a pattern and example to Christ’s people.”\textsuperscript{621} The seventh question in CW 2006, about willingness to “work with your fellow servants in the gospel for the sake of the kingdom of God”\textsuperscript{622}, has no equivalent question in ASB 1980. Still, the open formulation has clear ecumenical connotation and in this way it has features similar to part of the seventh question in ASB 1980: “Will you promote unity, peace and love among all Christian people, and especially among those whom you serve?”\textsuperscript{623} The end-formulation of the question secures the priority of service, which has connotations in the fourth question in CW 2006: “have particular care for those in need.”\textsuperscript{624} The eighth question in CW 2006 is identical with the fourth in ASB 1980 and deals with the candidate’s obedience to church discipline and to those in authority.

The last question in both ordinals: “Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you”\textsuperscript{625} receives different endings in each of them. In CW 2006, personal growth is stressed, while ASB 1980 puts emphasis on the mission of the deacon.\textsuperscript{626}

One difference between ASB 1980 and CW 2006 is the position of the bishop’s questions to the congregation about their consent to the ordination and whether they will in future support the ordained. In ASB

\textsuperscript{620} Cf. Eph. 2:19; 1Tim 3:15; 1Pet 4:17
\textsuperscript{621} CW 2006, 5
\textsuperscript{622} CW 2006, 5
\textsuperscript{623} ASB 1980, 345
\textsuperscript{624} CW 2006, 5
\textsuperscript{625} CW 2006, 5
\textsuperscript{626} In CW 2006, 5: “…to grow in holiness and grace” – Cf.: “… to make Christ known to all men” (ASB 1980)
1980 the bishop’s question is part of the presentation before the declarations, while CW 2006 positions the question directly after the declarations. In addition to the common questions in both ordinals, about support to candidates from the congregations to which they will be sent for their future ministry, in CW 2006 there is a question which asks whether the people gathered there will continually pray for the ordained.

Bishop’s address

After the declarations and the bishop’s question to the congregation in CW 2006, the bishop turns to the ordination candidates and addresses them with the admonition to remember that they now “share the ministry of Christ himself”. Christ’s mission for his people is described as that of a servant, with images from the Philippians 2:7, and those who will be served by the deacons as “made in God’s image and likeness”. The ordinands are reminded that through serving people, they are serving Christ himself. In order to manage the task, they have to pray that “your heart may daily be enlarged and your understanding of the Scripture enlightened.”

The respective address of the bishop in ASB 1980 is a prayer to God, who has given the ordinands willingness to undertake the task. The bishop and congregation pray that God will give them also the strength to carry out their task and “that he may complete that work which he has begun in you; through Jesus Christ our Lord. Amen”.

Prayer

The declarations in both ordinals are followed by the silent prayer for the ordained and thereafter the litany, which in both rites contains petitions for the world and for the unity of the Church. Then the congregation prays for all the ministers of the Church and especially for those who will be ordained. The difference between the two ordinals

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627 CW 2006, 5
628 Gen.1:26
629 CW 2006, 4
630 Cf. Phil 1: 6 ” that the one who began a good work among you will bring it to completion by the day of Jesus Christ.”
is that in ASB 1980 no names of the ordinands are mentioned, while in CW 2006 each ordinand is prayed for by name, as are the diocesan bishop and the Queen. In ASB 1980, the last petition in the litany takes the form of confession, and then the bishop pronounces the absolution. In CW 2006 the prayer of penitence is placed between the bishop’s introduction to the service and the presentation of the ordinands.

II

Ordination

The central part of the ordination rite, the ordination prayer, consists of three parts, both in ASB 1980 and in CW 2006. Each of them has its logic and role in the totality of the prayer. These different parts are marked by liturgical gestures. In the first part the ordinands kneel before the bishop who, according to CW 2006, stands to pray. In ASB 1980 the bishop stretches out his hands toward the candidates. In the second section the bishop lays his hands on each ordinand. In the third part the prayer continues without any specially mentioned gesture.

The opening section of the prayer in both ordinals is praise. In CW 2006 the Trinitarian God is praised for his love and action in the world, for calling his holy people, royal priesthood, universal Church. ASB 1980 praises the Father, who in his love for mankind has sent Jesus Christ. God is specifically given praise, both in CW 2006 as well as in ASB 1980, for sending his only Son Jesus Christ as servant. The motif of servant is used particularly at the ordination of deacons. In both ordinals the prayer uses the words of the Phil.2:7-8 in order to describe the deed. ASB 1980 adds verse 9, and in order to express the right attitude of Christ, even Mark 10:43, 45. ASB 1980 uses almost exclusively wording and motif from the New Testament. CW 2006 also

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631 In CW 2006 the ordained are called "ordinands" while the ASB 1980 calls them "candidates"
632 1 Pet 2:9
633 "taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross.”
634 v.9 “Therefore God also highly exalted him and gave him the name that is above every name” and “he came to serve and not to be served”, “he who would be great among us must be the servant of all”

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takes advantage of the biblical motifs, but it adds to the prayer features that are ecclesiologically significant. God is given praise “because in every age you send your Spirit to fill those whom you have chosen.”\textsuperscript{635} The historical continuity in sending the Holy Spirit to those whom God himself has chosen secures the destiny of “God’s holy people”. After having chosen his holy people God takes also responsibility “to equip your holy people for the work of ministry.”\textsuperscript{636} Finally the prayer in CW 2006 expresses the purpose of Gods acting in this way: “for the building up of the body of Christ.”\textsuperscript{637} These latter features are not expressed in the rite of ordination in ASB 1980.

In both rites God has first called the servants, and the ordinands have responded to that calling.\textsuperscript{638} After this common meaning for both rites, ASB 1980 continues “…to share this ministry entrusted to your Church”, while the continuing wording in CW 2006 is: “to share as deacons in the ministry of the gospel of Christ, who came not to be served but to serve, and to give his life as a ransom for many.”\textsuperscript{639} Both rites maintain that the ministry to which the deacons are ordained is a shared ministry. But the emphasis in ASB 1980 is on the ministry of the Church, while CW 2006 underlines the Christological meaning of ordained ministry in the context of salvation history. In CW 2006 this prayer repeats a second time the motif of Christ “who came not to be served but to serve”.\textsuperscript{640}

In the prayer that follows, in both rites, the bishop lays his hands on the head of each ordinand and prays God to “send down the Holy Spirit on your servant N for the office and work of a deacon in your Church.”\textsuperscript{641} The ordained is mentioned by name.

The third part of the ordination prayer is a petition to the Father to give the ordained servants all they need in their ministry. Common to ASB 1980 and CW 2006 is the request to “give to these your servants grace and power to fulfil their ministry.”\textsuperscript{642} ASB 1980 names three main characteristics: “faithful to serve, ready to teach and constant in advancing your Gospel.”\textsuperscript{643} CW 2006 has retained the reference to

\textsuperscript{635} CW 2006, 7
\textsuperscript{636} CW 2006, 7
\textsuperscript{637} CW 2006, 7
\textsuperscript{638} “And now we give thanks that you have called these your servants whom we ordain in your name” CW 2006, 7; ASB 1980, 348
\textsuperscript{639} CW 2006, 8
\textsuperscript{640} Mark 10:45
\textsuperscript{641} CW 2006, 8; ASB 1980, 349
\textsuperscript{642} CW 2006, 8
\textsuperscript{643} ASB 1980, 349
service and the advancement of the gospel, but left out the readiness to teach.

ASB 1980 also names three personal qualities that are relevant in order to fulfil these tasks: full assurance of faith, abounding in hope and being rooted and grounded in love.”644 All these three have a clear connotation in the texts in the New Testament.645 These qualities are needed that the deacons may “continue strong and steadfast in your Son Jesus Christ.”646 CW 2006 also emphasizes the Son of God, Jesus Christ, but gives even an example of how the deacons should serve: as Jesus washed the feet of his disciples.647 Further, the prayer holds that the deacon has to “set the needs of others before his own.”648 The prayer also reveals the qualities the deacons are to have for their ministry: their life is to be disciplined and holy, their words should declare God’s love, and their actions should express God’s glory. God’s people must be able to be on the right path with the deacons, to “walk with them in the way of truth.”649 But the way of life in this world is not complete without readiness for the eschatological future, hence the words, “be made ready for the coming of our Lord Jesus Christ.”650 The prayer ends in ASB 1980 and in CW 2006 with similar doxology.651

III

The third part of the ordination liturgy in ASB 1980 differs partly from CW 2006. In the former the newly ordained deacon receives the New Testament “as sign of the authority to speak God’s word to his people, build them up in his truth and serve them in his name.”652 The same formula is used in CW 2006, but the deacons receive the Bible. In ASB 1980 the Bible was given only at the ordination of bishops and priests. According to CW 2006: “When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large

644 Cf. 1 Cor 13:13 ASB 1980, 349
645 Hebrew 10:22; Col 2:7; Eph 3:17
646 ASB 1980, 349
647 CW 2006, 8, CF. John 13:5
648 CW 2006, 8
649 CW 2006, 8
650 CW 2006, 8
651 “Lord Jesus Christ, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever. Amen”
652 CW 2006, 8; ASB 1980, 349

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Bible may be used, or each of the newly ordained may be presented with an individual Bible. If a single Bible is used, individual copies should also be given, without words, at the Sending Out.\textsuperscript{653}

The receiving of the New Testament completes the rite of ordination in ASB 1980. In CW 2006 there follows the welcome of the newly ordained deacons by their fellow deacons. They begin the welcome with the words from 2 Cor. 4:5\textsuperscript{654} and thereafter with the words: “May Christ dwell in your hearts through faith, that you may be rooted and grounded in love” (Ephesians 3:17)

The worship in both ordinals continues with the Peace that leads into the rest of the liturgy of the Eucharist.

7.3. Ordination to the diaconate in the Church of Ireland

In the current \textit{Book of Common Prayer of the Church of Ireland}, authorised in 2004, there are two rites of ordination to the diaconate “The Form and Manner of Making of Deacons” and “The Ordination of Deacons”.

The Notes for the Whole Ordinal (CIO 2004) state that “The bishop alone lays hands on the heads of these ordained to the order of deacon”\textsuperscript{655}, and “the declarations as required by the Constitution of the Church of Ireland are taken prior to the service of ordination of deacons and priests.”\textsuperscript{656} The general instructions are given also about the vestment: “The ordinand may be vested in the vesture of the order before the service begins, or at the appropriate point after the laying-on of hands. Deacons and priests are vested with a scarf or stole according to individual choice.”\textsuperscript{657}

CIO 1926 gives instructions for the content of the sermon: “When the day appointed by the bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ; and also, how the people ought to esteem them in their office.”\textsuperscript{658} CIO 2004 does not present such instructions for the sermon.

\textsuperscript{653} CW 2006, 8. Note 13
\textsuperscript{654} “We preach not ourselves but Christ Jesus as Lord and ourselves as your servants for Jesus’ sake”
\textsuperscript{655} \textit{BCP Ireland} 2004, 551
\textsuperscript{656} \textit{BCP Ireland} 2004, 551
\textsuperscript{657} \textit{BCP Ireland} 2004, 552
\textsuperscript{658} \textit{BCP Ireland} 2004, 519
Hymns

In CIO 1926 no hymns are named for the rite of ordination. In CIO 2004, after the ordination litany, an appropriate hymn of invocation to the Holy Spirit is sung.\textsuperscript{659}

The structure of the rites

The structure of the ordination rite according to CIO 2004 is similar to that for priests. The differences concern the formulation of different tasks, position and relationship to the other forms of ministry. The prayer before the ordination of deacons is identical with the one for ordination to the priesthood. The structure of the ordination rite to the diaconate in CIO 1926 differs significantly from the ordination rite to the priesthood.

Comparison of the structures of the ordination rites in the Ordinals of 1926 and 2006:

\begin{tabular}{ll}
\hline
I & CIO 1926 \textbf{Preparation} \\
 & Sermon or exhortation \\
 & Presentation of the candidates \\
 & Litany \\
 & Collect \\
 & Reading of the Epistle \\
II & \textbf{CIO 2004} \\
 & \textbf{I PPREPARATION} \\
 & Presentation of the candidates by the sponsors \\
 & \textbf{II PROCLAIMING AND RECEIVING THE WORD} \\
 & The First Reading \\
 & The Psalm \\
 & The Second Reading \\
 & The Gospel reading \\
 & The Sermon \\
 & The Nicene Creed \\
III & \textbf{THE RITE OF ORDNATION} \\
\hline
\end{tabular}

\textsuperscript{659} According to the CIO 2004, at the ordination of priests \textit{Veni Creator Spiritus} is to be sung
The Declarations

TION:
The Declarations
2. The Promises
3. Veni Sancte Spiritus (or Litany)
The Ordination prayer with the laying-on of hands

Vesting with a scarf or stole

III

Ordination

Bishop delivers the New Testament

Bishop gives each ordained deacon a Bible with words of Exhortation

The Gospel reading

Bishop presents ordained to the parish and welcoming

IV CELEBRATING at the Lord’s table

Celebration of the Holy Communion

Prayer for the newly ordained

The Blessing

V THE BLESSING

I

Introduction

In CIO 2004 the rite of ordination begins with the bishop’s declaration that the Spirit has created oneness of the body of Christ through the baptism into one body. There is one Lord, one faith, one baptism.660 Each member of this body has received some gifts by God’s grace. Before the presentation of candidates is recited the text from Romans 12:5–6, which gives the orientation to the whole liturgy of ordination.661 After having sketched this context, the bishop names the church and its ministries. The gifts of God are bestowed on the Church and its ministries. CIO 1926 does not have a similar introduction, but the sermon is said to cover the Church of Christ, its minis-

660 Cf. Eph.4:4,5
661 The REB version of Romans 12:5-6 is used: “Just as in a single human body there are many limbs and organs, all with different functions, so we who are united with Christ, though many, from one body, and belong to one another as its limbs and organs. We have gifts allotted to each of us by God’s grace.”

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tries and the content of the deacon’s ministry. Thereafter in both ordinals the presentation of the candidates takes place.

Presentation

In CIO 2004 the election procedures the candidates have gone through are mentioned by their mentor during the presentation of the ordinands to the bishop: they are selected, they have received training, they are called and are ready to be ordained as deacons in the Church of God. According to CIO 1926 the archdeacon presents the candidates and confirms their readiness to be admitted deacons. After receiving this confirmation, the bishop addresses the congregation and asks if there is anything that might hinder the diaconal ordination of the candidates presented. A similar question to the congregation comes in CIO 2004 after the declarations of the candidates, together with a question about support to the ordinands in their future ministry. At the end of the presentation, the bishop asks the candidate for ordination: “[NN]…, do you believe in your heart that God has called you to the office and work of a deacon in his Church?”

This question is asked as one of the first questions to the ordinands in the declarations in CIO 1926.

Prayer

In both ordinals the presentation is followed by the prayer. In CIO 1926 it begins with a litany, followed by the collect. The deacons are called “God’s servants” who need grace that they “may execute duly their office, to the edifying of thy Church, and the glory of thy holy Name.” The deacons must proclaim the Word both by preaching as well as by their living. The congregation prays that their work will please God and that he will “further the work of the Church in all the world” and will “send forth labourers into thy harvest.”

The following collect says that God has appointed divers orders of ministers in the Church. The first martyr Saint Stephen inspired God’s apostles to choose the order of deacons. CIO 2004 also calls the deacons “your [God’s] servants” who are expected to become “instruments of your

662 BCP Ireland 2004, 554
663 BCP Ireland 2004, 521
664 BCP Ireland 2004, 521; Cf. Matt 9:37
665 BCP Ireland 2004, 522
love” through “the needful gifts of grace.” It is God who has called the gathered people into the fellowship of “your universal Church.”

Readings

CIO 2004 gives four biblical readings during the ordination service. The Old Testament reading is Isaiah 6:1−8. It is followed by Psalm 119:33−38. The second reading is Romans 12:1−12, and the Gospel is Mark. 10: 35−45. In CIO 1926 the readings from the Old Testament and Psalms were not given. The readings proposed for the Epistle were 1Timothy 3:8−13, or Acts 6:2−7. According to CIO 2004 the readings are followed by the Sermon and the Nicene Creed. In CIO 1926, between the first reading and the Gospel reading, the examination of the candidates and the ordination takes place. This is followed by the reading of Luke 12:35−38.

Declarations

The declarations in CIO 2004 begin with the bishop’s address to the candidates who stand before him. The bishop presents the church’s basic understanding of the deacon’s ministry by beginning with the mandate the Church as a whole has for ministry: “deacons in the Church of God serve in the name of Christ.” They ought to “remind the whole Church that serving others is at the heart of all ministry.” The deacon’s special responsibilities are: “to ensure that those in need are cared for with compassion and humility.” In addition to the caritative tasks, the deacon’s liturgical tasks are underlined: they may preach, baptize, and give instruction in the faith. The third aspect that the bishop stresses concerns the deacon’s relationship to the bishop and priests: deacons are subordinated to them and assist them. In worship deacons are authorized to read the Gospel, lead the people in intercession, and distribute the bread and wine of the Holy Communion. Thereafter questions are asked of those to be ordained. In CIO 1926 there is no similar introduction before the declarations, but the carita-

666 BCP Ireland 2004, 554
667 BCP Ireland 2004, 555
668 BCP Ireland 2004, 555
669 BCP Ireland 2004, 555
tive, liturgical and catechetical tasks are named at the fifth question to the ordinand.

In CIO 2004 the number of declarations (questions) to the ordinands is nine, one less than to priests. All the questions are identical with those asked of candidates to priesthood, except the names of their respective ministries. CIO 1926 has a total of seven questions at the declarations. According to CIO 2004 the first question is about accepting that the Holy Scriptures reveal all things necessary for salvation in Jesus Christ. The second question is about consent to the Christian faith as received by the Church of Ireland. These first declarations are answered in wording that expresses firm commitment: “I do.” Although formulated differently, the second and third questions in CIO 1926 have similarities in content with the first and second questions in the newer ordinal.

The following seven questions in CIO 2004 seek to elicit the ordinand’s intentions and are answered in the words: “By the help of God, I will.”

The third question, whether the deacon, in ministry will relay and teach doctrine in accordance with the Scriptures, has similarities with the fourth question in CIO 1926. The fourth in CIO 2004 is about willingness to obey the discipline of the Church and respect the leadership in the Lord. The respective question about the obedience to other ministers of the church is ninth in CIO 1926. The fifth declaration in CIO 2004 is about willingness to deepen their own faith and uphold the truth of the Gospel. The question is not formulated in this way in CIO 1926, but it is partly covered by the promise to one’s diligence in the sixth question in CIO 1926, which expresses additionally, as does the sixth question in CIO 2004, the ordinand’s willingness to shape personal and family-life according to the way of Christ. The seventh question in CIO 2004 is about concrete tasks for the deacons. All three: visiting the sick faithfully, caring for the poor and needy, and helping the oppressed, have a clear caritative character. The rest of the tasks, named in the bishop’s introduction, are not mentioned here. These tasks are also in CIO 1926, but together with several others, named in the fifth question. The eighth declaration in CIO 2004 concerns willingness to promote Christian values: unity, peace and love in ministry and service. There is no such formulation in CIO 1926. The last and ninth question in CIO 2004 is about using personal gifts from God for mission and evangelization – in order to make Christ known to all people. Although the formulations shift, the first question in CIO
where the ordinand is to confirm that he has been “inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people” contains almost the same areas of the deacon’s ministry.

In CIO 1926, the declarations are followed directly by the rite of ordination, and in CIO 2004 by the bishop’s presentation of the ordinands to the congregation. The congregation is asked if there are any obstacles to ordination and whether the ordination is also their will.

When the congregation responds positively to the question, the bishop calls them to pray for the candidates and for the ministry of the whole Church. This is done by using the ordination litany, followed by silent prayer.

II

Ordination

According to CIO 1926 the ordination form is short. With laying-on of hands on each of the ordained, the bishop says: “Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

In CIO 2004, the act of ordination with laying-on of hands and prayer is longer than in CIO 1926. The CIO gives two alternative ordination prayers for deacons. The first is in most of the parts identical with the one for the ordination of priests. It consists of three different parts which are marked by the gestures of the bishop as well by the content of the prayer.

In the first part of the prayer God is praised for sending Jesus Christ to serve the world. This act is described with quotations from Phil. 2:8,9 and from Mark 10:45. Jesus Christ who took the form of servant becomes the example for the servants of God, who have been called and will be ordained. As deacons, they will “share this ministry entrusted to your [God’s] Church.” During the second part of the prayer the bishop lays hands on the heads of each candidate and says: “Pour out your Holy Spirit upon your servant ….. for the office and work of a

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670 BCP Ireland 2004, 525
671 BCP Ireland 2004, 558
deacon in your Church.” This part of the prayer is the same for the ordination of priests. In the third part of the prayer the bishop lays hands on all the ordinands and continues to pray for grace and power for the ministers. The deacons are expected to serve faithfully, be ready to teach, to advance the gospel, to proclaim by word and action the word of salvation. In order to manage this task they need to have assurance of faith, to abound in hope, to be rooted and grounded in love, and to continue steadfast in Jesus Christ.

III

After the laying-on of hands and prayer in CIO 1926 the bishop presents the ordained deacons with the New Testament and exhorts them to proclaim the gospel in the Church of God. Thereafter one of the newly ordained deacons, appointed by the bishop, reads the Gospel: Luke 12:35–38. The 1926 ordinal orders that immediately before the blessing the special collect is to be said. It gives thanks to God that he has taken “these thy servants unto the office of deacon in thy Church.” The Lord is asked to “make them to be modest, humble and constant in their ministration.” At the beginning of the third part of the ordination rite in CIO 2004 the deacons are vested with a scarf or stole (if this has not been done before the service) and the bishop gives each of the newly ordained the Bible. He calls it “a sign of authority, which God has given you this day to proclaim his word to his people. Make it known in your words and deeds.”

The rite of ordination ends by the bishop presenting the ordained deacons to the congregation and the new deacons are welcomed. The service continues with the peace and the celebration at the Lord’s table. The final part of the ordination is called “Going out as God’s people”. The bishop gives thanks and prays that God, who has chosen and ordained his servants to be deacons in his church, may complete the work that he has begun in them. After the blessing the newly ordained deacons depart, carrying their Bible, accompanied by representatives of the parish and diocese.

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672 BCP Ireland 2004, 558
673 BCP Ireland 2004, 525
674 BCP Ireland 2004, 525
675 BCP Ireland 2004, 561
676 BCP Ireland 2004, 562
7.4. Ordination to the diaconate in the Scottish Episcopal Church

The General Synod of the Scottish Episcopal Church authorised the ordination rites in 1984, and accepted some amendments in 2006. The major part of the changes in the 2006 ordinal are editorial, aimed at improving the clarity of the rite. However, some changes are made as a result of decisions of the General Synod. One reason for the adjustments in the ordinands was a decision that the ordination rites should be used for ordaining both men and women. In addition, the expression “our master” in the 1984 version was replaced by the more concrete “Master Jesus”. Some of the changes express the changed understanding of the ordinand: the idea of “setting the needs of others before his own” has been taken away and not replaced by any other relevant attitude or qualification. In a similar way, the text, “May his life be holy, disciplined and sincere …” replaces the wording, “May N. be holy….” Similarly, “that through him may shine the glory of our Lord Jesus Christ”, is replaced with wording: “That her/his life may shine with the glory of our Lord Jesus Christ”.

Although the amendments changed some aspects of the earlier 1984 ordinal, they did not change the basic structure and meaning of the ordination. The 2006 order can therefore in the current study be considered as basically similar to the previous one. Therefore no comparison is carried out. The current description is based on the new, amended version of the rite of ordination to the diaconate.

In the instructions to the rite, the Scottish Episcopal Church prescribes that ordination is to take place within the service of the Eucharist. The readings at the service may be taken from the Proper of the Day, from the list provided, or be selected according to the directions of the ordaining bishop.

Hymns

No special hymns are named for ordination to the deacon’s ministry.

Readings

The biblical readings provided are the following: Old Testament (optional): Isaiah 6: 1–8; Isaiah 58: 6–8; Isaiah 61: 1–3; Jeremiah 1: 4–9;

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677 Scottish Ordinal 2006
Ezekiel 33:1–9; Ezekiel 34:11–16. The use of the Psalms is optional, but recommendations are made: Psalm 96; 99; 116; 117; 145:1–7 or v. 13–21 or whole psalm.

The recommended texts for the Epistle are Romans 12, 1–12; 2 Corinthians 4:1–2, 5–7; 2 Corinthians 5:5, 14–20; 1 Timothy 3:8–13; 1 Timothy 4:12–16; 2 Timothy 1:6–14; Philippians 4:4–9; 1 Peter 5:1–4.


The readings are followed by the sermon, which ends the liturgy of the Word.

Structure

The structure of the ordination follows the pattern similar to the one for priests and bishops: a threelfold pattern, in which the ordination prayer with laying-on of hands is the central part. It is preceded by the presentation of the candidates, a response from the bishop, the declarations, assent and prayer of the people with the calling of the candidate, and is followed by the closing part where the deacons receive a symbolic gift and are welcomed by the ordained ministers.

The ordinal of the Scottish Episcopal Church gives the following order for ordination to the diaconate:

**The Liturgy of the Word**

Collect

Old Testament Reading (Optional)

Psalm (optional)

Epistle

Gospel

Sermon

**THE ORDINATION**

Presentation of the Candidate

Response of the Bishop

Silent prayer.

Declaration of the Candidate

The Assent of the People

The Calling of the Candidate
The Prayer of the People
A Litany or silent prayer
Ordination prayer: The Bishop lays hands on the head of the candidate
The deacon is vested according to custom.
Giving of the Bible
Greeting

I

Presentation

The rite of ordination begins with the presentation of the candidate to the bishop, made either by a deacon or priest and a lay person. The candidate is mentioned by the name and is commended by the people of the church who know them.

The Bishop’s Response

The bishop responds to the presentation with the declaration about the Church and its people, the ordained ministry and the understanding of the deacon’s role in the Church. The Church is described by three terms: as People of God, as the Body of Christ, and as the dwelling of the Holy Spirit. Baptism is the ground of the calling of all disciples and therefore also of the ordained ministry. But the bishop connects baptism directly to the task and calling to spread the gospel of Jesus. Jesus is to be made known in at least two senses: as Saviour and as Lord. All Jesus’ disciples are called to take part in this work. The aim of the calling and the work is to renew the world. First, baptism having been presented as the basic ground of the ordained ministry, ordination is then mentioned. Without naming any specific task, the bishop declares that some of the baptised receive particular tasks. He underlines the mutual dependency of the tasks of different orders of ministry: deacons share with the bishop (singular) and presbyters (plural) in the ministry of word and sacrament and in works of love. The Christological grounding of the deacon’s ministry is specifically emphasised. It is done by underlining the significance of Jesus Christ for the works of all the ordained ministry, but specifically for the ministry of deacons. Christ is described as the cornerstone of the Church and as
the one who has taken upon himself the nature of a slave. The deacons are said to care for those in need and to serve God and the world after the pattern of Christ as signs of humility. In everything they do, they are dependant of the grace of God. But while they offer service in the name of Christ, they do it also in the name of the Church. In this way, the deacon is linked to Christ and to the Church.

Declarations

The bishop’s response is followed by the declaration of the candidates, which is organised in the form of six questions from the bishop, answers from the candidates and the final declaration of the bishop. Four questions in the deacon’s ordination rite are identical with the ordination rites to the priesthood and the episcopate, one of the remaining two is identical in the ordination to priesthood. There is only one specific question, the fourth, concerning the concrete task of the respective ministry, which differs in the declaration for priests and for deacons. The specific questions for the deacons concerns their personal faith, their relationship to the Church and other ministries, and also their readiness to devote their personal life to the service of the Church.

The first question concerns the candidate’s personal conviction about his/her calling to the service of the Church. The second is about willingness to serve as a minister of the Word, as the one who proclaims the Gospel and teaches the Christian faith in accordance with the doctrines, founded on Scripture. The third question is about willingness to respect the leadership of bishop. The fourth question, the only one specific to the diaconate, concerns the ordinand’s readiness to help and serve those in need. The fifth question is about their intention to deepen their understanding of truth and to continue their devotional life of prayer and Bible reading. The sixth is asked about candidate’s willingness to live one’s everyday life in the church as well as at home in accordance to the example of Christ.

When the candidate has answered positively to all the questions, the rite continues with the words of the bishop, who declares that only by grace, not in their own strength could the candidates carry out their task.

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678 Cf. Eph.2:20 and Phil.2:7-9
The congregation participates actively at the ordination service. Its role is stressed not only in confirming the declarations of the candidate and the exhortation of the bishop, but the people have to give their assent that they truly trust that the candidate is being called by God and that they express their will that the candidate should be ordained. In this way it is emphasised that the deacon is called by God, not chosen, as the wording sounds in the ordination of priests and bishops.\(^679\) The clear positive response from the congregation is a pre-supposition for the ordination.

\textit{Prayer}

The prayer of the people begins with a litany or a silent prayer. There are three alternative litanies given for use with any of the three rites of ordination. The prayer of ordination, led by the bishop, follows.

\textbf{II}

\textbf{Ordination}

The ordination prayer for the deacon is different from the corresponding prayers for priests or bishops. Nevertheless, there are some common features in all of them. They are all addressed to God the Father. In each of the ordination prayers, at least one concrete and recognisable image from the New Testament is used. In the deacon’s ordination John 13:1-17 is quoted, where Jesus washes the feet of his disciples and tells them to do the same. By this the Church expresses its understanding of the origin of \textit{diakonia}. With this biblical image, the Church shows, what is foundational to the diaconate. In the prayer, the example of Jesus Christ and his coming in humility is stressed. Its place in the prayer of ordination underlines the importance of this qualification for the ordained deacon. This feature receives its meaning in the following sentence where the ruler’s task to serve is addressed. As the ordained deacon, he/she has to take on some responsibilities in the priesthood of all the baptised. For the deacon, to rule is to serve others. The prayer points to Jesus Christ who

\(^{679}\) This is because priests and bishops had already been shown to be called when they were ordained deacon, and it was presumed that they were called then to any or all of the three orders, because when the ordinal by which they were ordained deacon was authorised, there were no permanent deacons.
taught those who wanted to be his disciples in Mark 10:43–45. The apostolic continuity is of utmost importance in the understanding of Jesus’ mission in the world as well as for the ordination to the serving ministry. The notion “through ages he sends his Spirit” carries therefore an essential understanding of reality in the prayer. The Spirit is sent to those whom God has chosen, and the aim of this reciprocal process is expressed in the prayer in the words: to build up his body – the Church.

The prayer of ordination is intrinsically divided into two parts. The first is declarative and gives expression to the basis on which the second part will rely. The second part of the ordination prayer has an epi-cletic character and is marked by the bishop laying hands on the head of the candidate. In trust and certainty to the promises and faith, as listed above, the ordaining bishop prays for the pouring out of the Spirit upon the ordained, making them deacons in God’s Church. It is God himself who carries out the ordination. The task of the ordained deacon, named in the prayer, is to proclaim God’s love in word and deed. The picture of Jesus washing his disciple’s feet (John 13:1–17) underlines the meaning of this last expression and gives it its concrete example. The prayer then brings about some necessary personal characteristics, which are needed in the proper service of a deacon. The ordained are to be holy, disciplined and sincere. Among the deacons’ qualities as ministers, it is said that their words must declare truth and their personal life shine with the glory of Jesus Christ.

III

The third part of the ordination liturgy begins with the vesting of the deacon. The ordinal instructs that, after ordination, the deacon is vested according to the custom. After the vesting the bishop hands the Bible over to the newly ordained deacon. By doing it the bishop gives the ordained deacon two tasks: to teach God’s truth and to draw people to God’s reconciling love. The rite ends with an exhortation, given by the bishop and by a welcome to the new deacons from their colleagues.
The Lutheran Churches

7.5. Ordination to the diaconate in the Church of Norway

The Church of Norway adopted its latest ordinal after several years work in 1987. The second part of the Gudstjenestebok, published in 1992, includes the new ordinal. The Norwegian term “vigsling” is used for the process of becoming an authorised minister of the church. There are four different rites of vigsling in the ordinal: for priest, catechist, deacon and bishop. Some years later, in 1999, the ordination of cantor was added. Professor Fæhn, who led the liturgical commission’s work in preparing the rites, explained why the commission used the word “vigsling”: “We have used the term ‘vigsling,’ which is not equal to ‘consecration’ or ‘ordination,’ but is a more comprehensive word which embraces all ‘orders’ in the Church of Norway.”

The rite studied here is called “vigsling til diakontjeneste.” Although the term vigsling does not express exactly the notion of ordination, the words have some common features and they do not exclude one another. Therefore ordination is used in this study as a technical term for the liturgical process of authorising deacons for their ministry in the church.

The basic structure of the ordination rite for deacons is similar to the rite for priests and catechists.

Hymns

Several hymns are mentioned in the ordinal for use at the ordination of deacons. At the invocation of the Holy Spirit the congregation, as a response to the bishop’s call, sings two verses from “Come Holy Spirit with power to create” or another given epicletic hymn. According to the instructions the congregation is to sing between the readings verses 3-7 from “Come Holy Spirit with power to create”, or another hymn of an epicletic character. During the prayer of ordination the

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680 Gudstjenestebok for den Norske Kirke 1992
681 Letter from Professor Fæhn, dated March 13, 2000, quoted by Rogerson 2001, 213
682 Could be translated: commissioning to the ministry (service) of a deacon
683 “Kom, Hellig Ånd med skaparmakt” (Hymn No 208, 1-2 from the Norwegian Hymnal (NoS))
congregation sings the first verse of “Now we implore the Holy Spirit.”

**Structure of the rite**

I  
Presentation  
Prayer of Introduction  
Invocation of the Holy Spirit  
Scripture Readings  
The Homily  
Exhortation and Pledge  

II  
The Laying-on of Hands and Prayer  

III  
Bishop’s declaration  
A Reminder of the Congregation’s Co-responsibility  
Benediction and Commission  

According to the instructions, the rite of ordination is to be placed within the order of the High Mass. And the worship is to begin with the words “In the name of the Father, the Son and the Holy Spirit” – in order to emphasise that the Triune God in all three Persons is active in the coming service and in the rite of ordination.

I  

The ordination liturgy begins with the greeting of the congregation, using the Apostle Paul’s greeting to his co-worker Philemon (Philemon 3), or with words from Romans 1:7. This is followed by the presentation of the ordination candidate, made either by the local dean, a minister of the church or by the leader of the parish council.

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684 “Nå ber vi Gud, Den Hellig Ånd” (NoS 210,1)  
685 Høymesse  
686 “Nåde være med dere og fred fra Gud, vår Far, og Herren Jesus Kristus”  

198
The presentation

In the presentation of the candidate, the ordinand is introduced as “a new worker in our church”, and the congregation is told three facts about him/her: first, the title or the educational qualifications relevant to the calling; then the ordinand’s name and the place where he/she is going to serve as deacon. The use of the name is a sign of the personal calling on behalf of the church. The choice of the content of the presentation expresses aspects relevant to the diaconate. First, the diaconate presupposes a certain education. It is not only personal qualifications that are relevant for ordination, but also capability to carry out the ministry in a professional way. Behind it lies the process of selection, and examination. Second, the congregation is given the possibility to question the decision of the ordination of the particular person. The presentation of the place of future service is ecclesiologically relevant, for the church marks in this way its understanding that excludes absolute ordination.

The presentation of the candidate is followed by a presentation of the church’s understanding of ministry. This is done in general theological terms. The congregation is described as ‘God’s people’ who are incorporated into the common body by baptism. Based on the witness of the Bible\footnote{1Peter 2:9}, they are called a ‘royal priesthood’, ‘a holy people’, and ‘a people who are God’s own possession’. The aim of the calling is named to ‘proclaim the mighty acts of him’.\footnote{’for at vi skal forkynne hans storverk’} Through the baptism all Christians are consecrated\footnote{In norwegian ‘vigslet’} to be God’s servants. To serve is therefore not considered to be only the task of some chosen people but the common calling and the task of all Christians.

After giving the general introduction, common also to the rite of ordination for priests and catechists, the presentation continues with a part specifically meant for the diaconate. The diaconate is named, without any further explanations, ‘the ministry of care’. It is also stated that the congregation’s calling and gifts of grace belong to the ministry of care. The purpose is to make the love of Christ visible in the congregation.\footnote{’så Kristi kjærlighet kan bli synlig blant oss’} It is significant, that in the instruction, the orientation is not wider than the congregation itself. This might be interpreted as an initial step where the love of Christ must be first illuminated among

\begin{itemize}
\item \footnote{1Peter 2:9} 1 Peter 2:9
\item \footnote{’for at vi skal forkynne hans storverk’} ‘for at vi skal forkynne hans storverk’
\item \footnote{In norwegian ‘vigslet’} In norwegian ‘vigslet’
\item \footnote{’så Kristi kjærlighet kan bli synlig blant oss’} ’så Kristi kjærlighet kan bli synlig blant oss’
\end{itemize}
Christians and therefore one’s own people must be served first. But it could be a conscious choice to consider the calling and the gifts of God as internal means that the congregation has, to build up the church from inside. There is support for both interpretations. The deacon’s responsibility to “prepare the congregation’s care for people in need” is mentioned at the end of the presentation. In the prayer of introduction it is confirmed that the deacon is “commissioned for diaconal service in the church”. This meaning is strengthened with the purpose of the deacon’s service in the following prayer: “make him and all your church’s servants faithful stewards of God’s mysteries”. This interpretation is confirmed by the wording in the introductory words of the bishop before the reading of the Bible: “what God’s Word says about this service to which God calls his church”. The presentation ends with a concrete description of the deacon’s duties: responsibility to prepare the congregation’s care for people in need. Deacons, as well as other orders, are called in this part of the rite “the fellow-worker”. In this way it is marked that the ordained belong to the ministry of the church. At the end of the presentation, it is said that the act of ordination takes place in the manner of the apostles with the laying-on of hands and prayer. Another indication of theological choice in the wording is given when the ordination is said to take place during the laying-on of hands. There are several alternative ways to interpret the wording used. One way is to see the ordination as a process, where certain liturgical acts are parts of the longer process. Another is just to describe in this way the process that is going to take place and thus to avoid theological ambiguity. But it could be seen also as a way of stressing the functional character of ordination and ‘to reduce the instrumentality of the action, conveying a combination of instrumentality, sign and symbol’.

Prayer

The presentation is followed by the prayer of introduction, led by the ordaining bishop, who invites the congregation to turn to God and

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691 ‘(denne din tjener) vigsles til diakontjeneste i kirken’
692 ‘gjør ham og alle din kirkes tjenere till tro forvaltere av Guds hemmeligheter’
693 ‘den tjenesten som Gud kaller til i sin kirke’
694 ‘legge til rette’
695 ‘denne medarbeider’
696 Norwegian word used here is ’under’
697 See Barry Rogerson 2001
698 Bøn til innledning
pray. The prayer is addressed directly to the Lord Jesus Christ and the gifts of grace, given to the church for healing, are named.699 The congregation is called by Jesus Christ to ‘have care for each other’, for those who are members of the body of Christ.700 This emphasises again the calling of all Christians to serve their fellow-Christians. It is in Christ that they are joined together. In this way it is also said that they all belong to Christ and this conjunction brings responsibilities for the other members of the same body. The members are not joined together by themselves but they are joined into one body through the Spirit. After having declared the foundational and incorporative role of the Spirit, the prayer continues with a doxology, addressed to Jesus Christ, in which gratitude is expressed to the Lord for letting the congregation keep his word and sacraments, which indicates the very central role of the means of grace for the Church to live and carry out its mission in the world. After the response from the congregation: Lord, hear our prayer, the bishop prays Jesus Christ to send ‘his Holy Spirit’701 to equip the deacon for “diaconal service in the church”702. There are four things which congregation and bishop pray for the deacon. They ask the Lord to ‘illuminate, guide, console and strengthen’ his servant.703 All four features form personal character and will help the ordained person in ministry.

In another sense of the prayer, the ordinand will be included in all the church’s servants by the common denominator “faithful stewards of God’s mysteries”.704 It is not clear, in this context, who exactly is included in ‘all your church servants’. The latter formulation is used only for deacons and catechists, while priests in the equivalent place of prayer are called “servants of your word”. It might therefore include the whole ordained ministry or in some sense even all the baptised members of the congregation. It seems likely that these notions are consciously chosen in order to leave the formulation open for different interpretations in some sensitive questions. The question of who are included in the ministerium ecclesiasticum is one of those.

The use of more open and less precise formulations makes it possible for different interpretations to find the wording acceptable. This is

699 This is a reference to Paul’s letters to congregations, e.g. Romans 12:6-8, where different gifts of grace are named with the purpose of serving and building up the church.
700 "vi som er dine lemmere, og som ved Ånden er føyd sammen till ett legeme" Cf. Eph. 4:4; 1 Cor 12:13; 1 Cor 6:17
701 ‘at du ved din Hellige Ånd’
702 ‘diakontjeneste i kirken’
703 ‘din Hellige Ånd vill opplyse og veilede, trøste og styrke denne din tjener’
704 ‘tro forvaltere av Guds hemmeligheter’
confirmed in the use of the biblical notion “faithful stewards of God’s mysteries” at the end of the sentence.\textsuperscript{705} This phrase is used in the ordination rite for deacons, catechists, and priests. The prayer ends with an affirmation of the Christological foundation of the congregation by saying that Jesus Christ is ‘the one, true foundation’ to build the congregation.\textsuperscript{706} The rite itself is called a “holy act”\textsuperscript{707} and is said to serve three tasks: it honours the name of Jesus Christ, it advances God’s Kingdom, and becomes “a blessing to this your servant”. This wording suggests that ordination itself serves the purposes of God, not only the purposes of those to be ordained. In this way, ordination receives a special instrumental meaning for the whole Church.

\textit{Invocation of the Holy Spirit}

The next part of the ordination rite is the ‘Invocation of the Holy Spirit’\textsuperscript{708}, led by the bishop, who faces the altar and invokes the Holy Spirit, whilst the congregation joins in, by singing hymns of prayer for the Spirit. There are two alternative hymns given for the congregation. Either they sing two verses from “Come Holy Spirit with power to create”\textsuperscript{709} or “Come, Holy Spirit, Lord God”\textsuperscript{710}

\textit{Readings}

The initial instructions say that, instead of the readings for the Sunday, the following readings may be used at an ordination service be used: Isaiah 6:1–8; Eph. 4:11–16; Rom. 12:4–11 or Matt. 9:35–38. According to the order of the rite, the invocation of the Holy Spirit is followed by the biblical readings, which in the case of the deacon’s ministry are introduced by the bishop: “Let us hear what God’s Word says about this service to which God calls in his church”.\textsuperscript{711} The first and second readings are Matt. 28:18–20 and 25:34–40. The third reading is 2 Corinthians 5:17–20. According to the instructions,

\textsuperscript{705} Cf. 1 Peter 4:10
\textsuperscript{706} ”så din menighet kan bygges opp på deg, /Jesus Christ/ den eneste sanne grunnvoll”
\textsuperscript{707} ’denne hellige handling’
\textsuperscript{708} ”Påkallelse av Den Hellige Ånd”
\textsuperscript{709} ”Kom, Hellig Ånd med skapermakt” (NoS 208:1-2)
\textsuperscript{710} ”Kom, Hellige Ånd, Herre Gud”
\textsuperscript{711} ”hva Guds ord vitner om den tjenesten som Gud kaller til sin kirke”
the following readings may be used as an alternative: Isaiah 6:1–8; Ephesians 4:11–16; Romans 12:4–11 or Matthew 9:35–38. Between the readings further verses of the hymn “Come Holy Spirit with power to create”, which was sung during the invocation of the Holy Spirit, are proposed. The readings and hymns are followed by a short homily\textsuperscript{712}, given by the bishop. According to the instructions this is to be based on an appropriate text.

\textit{Exhortation and declaration}

The bishop begins the exhortation by declaring that the Lord himself entrusts to the ordinand the service of a deacon. The bishop then makes three charges, to which the candidate to the diaconate has to agree. First the bishop names two areas of the ministry of the deacon, giving witness and counselling,\textsuperscript{713} as essential for the ministry. In the service ministry the ordained deacon must present God’s Word according to the Holy Scripture and the Church’s confession, clearly and purely. The second area concerns the caritative attitude of the deacon: to express care for their neighbour’s life, to help to improve the condition of the weak and carry them to God in prayer and thanksgiving. The third area of charge concerns the ordinand’s personal commitment: to live according to the Word of God and deepen their knowledge in the Christian faith and the Scripture through prayer and studies. The bishop asks each of the candidates for ordination by name, whether he/she promises before the face of God and in the presence of the congregation to do all this in faithfulness by the grace that God will give him/her. When the ordinand has answered in the affirmative, the bishop asks him/her to confirm the promise with a handshake.

II

\textbf{The Laying-on of Hands and Prayer}

The ordination prayer is preceded by a short introduction by the ordaining bishop, who explains the meaning of the laying-on of hands: it

\textsuperscript{712} 'vigslingstale'
\textsuperscript{713} 'vitnesbyrd og sjelesorg'
is committing somebody to God through and by ordination. The bishop, assistants and congregation are doing it together. By committing someone to God and praying for him/her, the Spirit is beginning its work in and through the person. The work of the Spirit takes place in two ways. It sanctifies the ordinand and equips him/her for service. The first of them deals with the personal faith and character of the ordained. Sanctification is a presupposition for being available for the ministry of deacon. The way and means by which one will be equipped for the future task is not described here, but it is confirmed, that through ordination the ordained receives gifts for his/her service as deacon.

The ordination prayer is a whole, but an intrinsic threefold structure may be recognised. The initial part is gives ground and objectives to what the church is praying. There the understanding of the church and its ministry are expressed, and the expectations as to how the personal qualifications and spirituality of the ordained minister should be shaped are given. This is one of the reasons, why most parts and formulations in the rite are common for the ordination of deacons, catechists and priests. During this part of the prayer, the bishop and assistants lay-on hands on the head of each ordinand. The prayer is addressed to God, who is described as merciful, as heavenly Father and as Lord of the harvest. In this way the relationship between God and those who pray is made evident: it is by the grace of God that the congregation receives what they have prayed for. The words of Jesus about the shortage of workers is used in order to motivate the church to ask God to send out his ministers. They will work in order to harvest the crop that belongs to God. As part of the harvesting, the deacon is said to be ordained to diaconal work. Although the general term about the deacon’s work is used here, it follows up the earlier description of the content of the deacon’s ministry. God is asked to begin work in and through the ordinand. It is done in three stages. First God is asked to strengthen the ordained in faith and in this way make him/her capable to carry out the tasks he/she will receive as an ordained minister. The praying church knows only one way, by which the strengthening of ministry can take place: it is through God sending

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714 „Ånd må hellige og utruste deg til tjenesten“
715 Matthew 9:37
his Spirit with the gifts of the ministry (or service).\textsuperscript{716} Then, God is asked to let the ordinands work with confidence and faithfulness. The wording is ambiguous, but the intention is to protect the ordained deacon from losing faithfulness, so that they can witness and be saved from falling into despair and hopelessness. In this way the church shows indirectly what it considers dangerous for the future ministry of the deacon. At the same time it relies on consciousness about the experiences of the church. The two qualities are complemented with a wish that the deacon will show himself as a good manager of God’s various gifts of grace. The wording “show himself”\textsuperscript{717} is ambiguous and is likely to mean that the deacon will show himself as a good manager in the eyes of God and the people.

The use of the description “manager over manifold grace” is an essential specification of the deacon’s profile in the church. The “manager”\textsuperscript{718} refers to the parable of Jesus\textsuperscript{719}, but also to the letters of Paul.\textsuperscript{720} It tells at the same time about the churches’ conviction that the grace of God will be embodied in a variety of ways in this world. The deacon is to handle them in an exemplary way. The same wording is used in the ordination of catechists. But in the same place in the rite of ordination to the priesthood, the priest is asked to show that he is ‘a good steward’ of God’s manifold grace. By making this distinction between different ministries, the church marks its understanding that there is a clear difference between the responsibilities and tasks given to deacons and those given to priests.

Thirdly, the prayer asks God to be with the ordinand in adversity and testing.\textsuperscript{721} It is evident, from the meaning in the rite, that these kind of circumstances are going to occur and will test the deacon. But the church knows from Scripture and from its experiences, in which way and in which mood these must be met. The deacon must remain patient and humble. The choice of these two excellences out of the many possible refers to the example of Jesus Christ and the way he met his adversities. This conviction is underlined by the following sentence where God’s strength is said to becoming perfect in weakness, a refer-

\begin{itemize}
\item \textsuperscript{716} In Norwegian the following wording in the phrase is used: ‘send ham din Ånd med tjenestens gaver’. The word ‘tjenesten’ is ambiguous, it could be translated both as service or as ministry.
\item \textsuperscript{717} ‘vise seg som en god forvalter’
\item \textsuperscript{718} ‘forvalter’
\item \textsuperscript{719} For exempel Luke 12:42; Luke 16:1–13
\item \textsuperscript{720} For exempel Tt 1:7
\item \textsuperscript{721} ‘motgang og prøvelser’
\end{itemize}
ence to Paul’s letter to the Corinthians. Through God’s will the work of the deacon will bear fruit and is therefore inevitable.

This part of the prayer ends with a remarkable feature in the whole prayer. It reminds the congregation of the fleeting nature of life on earth and the limited nature of the work of the ordained in the world. Therefore the church confirms through the words of the bishop its hope and trust in God’s eschatological promises and asks God to receive his servant into the communion of all the saints after their mission in this world is completed. This faith and hope, illuminated in the prayer of ordination to the diaconate makes it clear that the church does not consider itself and the ministry as only a bearer of certain functional tasks but as having a mission even beyond the visible and the temporary.

The second part of the ordination prayer consists of the Lord’s Prayer. The difference in performance is seen in the fact that in addition to the bishop and assistants, the congregation also takes part in this part of the prayer. Compared with the 1920 ordination rite, the inclusion of the congregation is new. The choice here of the prayer which is important to the whole of Christianity is a link with, and contribution to, the heritage from Martin Luther. Luther replaced the great prayer of the medieval pontifical with the Lord’s Prayer, followed by a prayer elaborating on its three parts. One essential effect of including this prayer in the ordination rite is that in this way the whole congregation is engaged in the ordination prayer. It underlines the Lutheran understanding that the most essential feature of ordination is its context of prayer. The second part of the prayer ends with “Amen”.

The third part of the prayer is marked by the fact that the bishop and those who assist, kneel during the following part of the prayer while the congregation sings the first verse of “Now we implore God the Holy Spirit”. The prayer ends with the words: Lord hear our prayer.” The following prayer is not separated from the rest of the prayer except by the ‘amen’, and also by the ordaining bishop and assistants kneeling together with the ordained, and by the whole congregation praying for the Holy Spirit to come, in the singing of the first verse of

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722 2 Cor 12:9
723 Cf.”Das deutsche Ordinationsformular” WA 38, 423-431
724 Cf. Puglisi 1998, 5
725 See Bradshaw 1979, 103
726 ”Nå ber vi Gud, Den Hellig Ånd” (NoS 210,1)
a hymn “Now we implore God, the Holy Spirit”. This hymn asks God the Holy Spirit to give faith. The faith that the ordaining clergy, the ordinand and the congregation pray for, is characterized by three adjectives: it has to be right and true. And it has to last up to the final journey whose destination is described as home. The prayer ends with “Lord, hear our prayer”. Thereafter the bishop, the assistants and the deacon stand up, the bishop turns to the deacon and declares that he/she is rightly called deacon in the church. The bishop then underlines three components of the right calling: the ordinand’s holy vocation, its accordance with the word of God, and the orders of the church. They together mean authority as well as responsibility.

III

After those who assisted and the newly ordained deacon have returned to their seats, the bishop reminds the congregation about their co-responsibility with ordained ministers. The bishop and the congregation together have delivered the ordained minister to God and prayed for blessing on his/her work. The congregation together with the ordained clergy should now also receive the ordained, carry them in their prayers to God and stand together with them in the service of reconciliation. In this way again the unity and common responsibility of the lay and ordained ministry is expressed.

The service continues with the Offertory according to the order for High Mass. At the end of the service the bishop sends out the congregation with the encouraging words of Jesus: “You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last.”

727 “Nå ber vi Gud, Den Hellig Ånd” (NoS 210:1) The translation of the title given by Rogerson
728 “Nå ber vi Gud, Den Hellig Ånd, fremfor allt om troen rett og sann”, 193
729 “Vi glade farer hjem”, 194
730 “du är rett kallt diakon i vår kirke”, 194
731 “myndighet og det ansvar som hører til ditt hellige kall, etter Guds ord og vår kirkers ordninger”, 194
732 “sammen har vi overgitt denne vår medkristne til Gud og bedt om velsignelse over hans gierning”
733 ”ta imot ham og stå sammen med ham i forsoningens tjeneste”, 194
734 John 15:16 (NRSB)
7.6. Ordination to the diaconate in the Church of Sweden

The ordinal for the ordination to the ministry of deacon in the Church of Sweden was adopted by the General Synod of the church in 1987.\textsuperscript{735} In case there are no other instructions given, the ordination service follows the Order of Service with the Holy Communion. The bishop appoints the assistants and presides at the service. In addition to deacons, priests may be called to assist. The structure of the rite of ordination to the diaconate resembles the rite of ordination to the priesthood.

\textbf{Structure}

The Announcement of the Mandate
Readings
The ordination Homily
The Promises
  - Introduction
  - The Questions
  - The Affirmation
The Creed
The Intercessions of the Church
Hymn
\textbf{II}
The Ordination Prayer
\textbf{III}
The reception

\textbf{I}

The service begins with the introit hymn. During the hymn the assistants, the candidates for ordination, the bishop and the registrar enter the church in procession. After the hymn the assistant leads the prepara-
ration, followed by the prayer of penitence, the absolution, prayer of thanksgiving and the introit.

The ordination rite begins with the announcement of the bishop about the ordination and the registrar’s reading of the names of the ordination candidates. The confirmation of the mandate is followed by the readings from the Bible.

**Readings**

Five alternative series of biblical readings are given, each consisting of readings from the Old Testament, the Epistle and the Gospel.

A: Is.6:1–8; Rom.12:4–12; Matt. 9:35–38
B: Is. 42: 1–9; 2Cor. 4:1–2,5–7; Mark 10:42–45
D: Jer. 18:1–6; 1 Pet.4:7b–11; Matt.5:13–16
E: Joel 2:26–32a; 2Cor.5:14–20; John 15:1–5,16

After the readings the ordaining bishop addresses the congregation with an ordination homily. The name “ordination homily” associates it with the ordination’s ecclesiastical meaning, encourages the candidates for ordination and helps the congregation to understand its role and responsibilities in the process of ordination.

The bishop’s address begins with description of the Church, using four different terms. They are all linked to the biblical discourse of the people of God and highlight vital aspects of the Christian Church through the centuries. The Church is characterised as God’s people, the body of Christ, as a temple built of living stones, with Christ as the cornerstone.736 This choice mediates the Christological understanding of the origin of the Church. Baptism is named as the basic initiation rite and the precondition for belonging to the people of God.737 In this way it is confirmed that all baptised people are called to the service of God. The aim is to proclaim the gospel of the risen Christ to the world. After having prepared the context and basic ground for the ordained ministry, the deacons are named. They have a clear reference to Christ as “a sign of mercy and in all things serve Christ in their neighbour”.738 However, the special character of the diaconate is not described through the functions or tasks the deacons have to carry out,

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736 In Swedish: ‘Kyrkan är Guds folk, Kristi kropp, ett tempel av levande stenar, där Kristus är hörnstenen’
737 I detta Guds folk, där vi alla genom dopet är kallade, att föra ut evangelium i hela världen
738 …vara ett barmhärtighetens tecken och i allt tjäna Kristus i sin nästa.
but by their being a sign of mercy. This mercy is not dependent on human preferences, it is in its totality related to the risen Christ and through him to the people of God. Deacon’s ministry brings a special responsibility. This is expressed through different kinds of activities. The work starts, according to the introductory words of the bishop, inside the church, but is clearly not limited to it. The deacon’s task is to reach out to society. This link is emphasised by the list of the deacon’s special tasks: he/she is to “defend the rights of the individual and stand at the side of the oppressed”.\(^739\) The political dimension of the deacon’s ministry is complemented with the social and spiritual ones. The deacon is to “seek out, help and support those who are in bodily or spiritual need”.\(^740\) They must go out and actively find, not just expect those in need to come of their own accord, because the church is supposed to serve the needy. But the deacon’s tasks are not limited to social help and support, they must reach much further and deeper. The deacon’s mission is to ‘provide Christian nurture and to teach the faith’.\(^741\) In everything the deacon is doing in ministry in the name of Christ, either inside the church or outside in society, he/she is proclaiming the gospel. And the ministry is to be carried out in such a way that ‘the love of God may be visible’.\(^742\) It is not the personal loving character of the deacon, but of the ministry of God, which must be seen and become recognizable for the people who meet deacons and their deeds in society. In order to manage in this way the bishop gives the deacon further instruction: “Seek the will of God together with them [the people] and seek to let faith, doctrine and life become one”.\(^743\)

In the final part of the homily the bishop turns concretely to the candidate of ordination and urges him/her to “consider those you meet with care and reverence”.\(^744\) This basic attitude of the deacon is stressed again. In this way is underlined the prefiguration of Christ which is inevitable for the ministry of deacon.

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\(^739\) D. skall försvare människornas rätt, stå på de förtrycktas sida
\(^740\) En diakon skall uppsöka, hjälpa och stödja dem som är i kroppslig och själslig nöd
\(^741\) Ge kristen fostran och undervisning i tron
\(^742\) Så att Guds kärlek blir synlig i världen
\(^743\) Sök Guds viljas väg tillsammans med dem (medmänniskor) och sträve efter att låta tro, lära och liv bli ett
\(^744\) Möt era medmänniskor med varsamhet och aktning
Declarations

The process of ordination continues with the bishop’s questions to the ordained. There are all together four questions which the candidates is expected to respond to positively about their role as deacons, tasks as ordained ministers and loyalty to the faith of the Church. Most of the questions are the same or similar for all three orders of ordained ministry.

The first question is about the candidates’ voluntary acceptance, in the name of the Triune God, of the ordained ministry of deacon and their willingness to exercise the ministry only for three purposes: the glory of God, the building up of the Church and the promotion of God’s will to be realized in the world. The second question is more specific about the deacon’s ministry. It underlines the importance to remain in the faith of the Church in the serving task but also to promote political justice by standing at the side of the oppressed. The third question concerns loyalty to the order of the church in following the diaconal vocation after Christ’s example. The wording relates the personal calling directly to Christ, in order to defend the order of the Church. The fourth question asks about living among people as witness ‘to the love of God and of the mystery of reconciliation’. The way the lifestyle is described here witnesses of the willingness and purpose to have as broad a description as possible of the matter. It is also the only time in the ordination rite the notion of mystery is used.

After having responded positively to all the questions and in this way declared the intention to follow in ordained ministry the faith and understanding of the Church, the candidates confirm their willingness to live according to the promises.

The bishop then prays for God’s continuous work in the candidate to be ordained. Although short in form, the content of the prayer is elucidating the understanding the ordained ministry. It makes clear that ordination is the work of God. In everything the ministers are doing, they are used as instruments of the living God. After the prayer, the candidate is called to profess the Christian faith with the words of the

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745 …att Gud blir ärad, kyrkan uppbyggd och Guds vilja förverkligad i världen
746 …blir vittnen om Gud kärlek och om försoningens hemlighet
747 Försoningens hemlighet
748 ”Må Gud, som har börjat ett gott verk i er, fullfölja det, så att hans goda vilja sker”
Apostolic creed, together with the congregation and the serving ministers.
The first part of the ordination rite is competed by the intercessions of the Church in which the assistants of the ordination follow the order of regular service of the Mass.

II

Ordination

The prayer of ordination is one unity, but still divided into four notional parts. The first part is creates a theologically motivated context for the following ordination. It declares that the ordination is going to take place in the name of the Triune God, and the whole prayer is addressed consequently to God. This is stressed additionally through announcing that the coming event will take place in God’s commission and in communion with his church. In this way the space for the subsequent ordination is prepared, and the whole congregation is called to pray together. The move from the introductory to the following part is marked by the kneeling of the ordination candidates in front of the altar.
The second part of the ordination prayer begins with the doxology. Here God’s love for people is highlighted. This part of the prayer prepares for the next step in the process of ordination. It declares that God appoints his servants from among the people who have come together to serve him. The concrete purpose of their ministry is described as threefold. They have to serve in such a way that people will come to faith. They have to serve so that the Church will be renewed, and they have to work for the restoration of the whole creation. The last sentence before the blessing of the ordinands confirms that those who will be ordained are received from God.
The beginning of the third part of the prayer is marked by the laying-on of hands on the heads of those to be ordained. The bishop leads the prayer by asking God to bless the person named by pouring out on them the Holy Spirit. Believing that the Spirit has filled the one for whom the bishop and the assistants are praying, they ask the Lord to

749 “Gud, vi tackar dig som i din stora kärlek till oss människor sände din Son Jesus Kristus”  
750 “… för att människorna skulle komma till tro,, kyrkan förnyas och skapelsen återupprättas”  
751 “Av dig tar vi emot dem som nu vigs till diakoner”
accept him/her into God’s service as a deacon. In the belief that God has filled the ordained with his Holy Spirit and accepted them into the service of his Church, the fourth part of the prayer focuses on the personal qualifications which the Church believes are needed for ministry as a deacon. First, perseverance in the ministry of love is mentioned, followed being sensitive and dedicated, having the necessary confidence, power and patience. God is asked also to grant the deacons encouragement and joy in their work and to deepen their faith, love and hope. In this way the picture of the church understanding of this ministry and the qualifications needed for it is complemented.

At the end of the prayer, the church declares through the words of the bishop, that all the church is praying for what can happen only through the Jesus Christ, who is Lord. The church thus gives an assurance that there is no other way to achieve the aim of its ministry than through God who eternally lives and reigns together with Jesus Christ and the Holy Spirit.

III

The final part of the ordination rite is the reception of the ordained. It begins with the choir singing ‘Veni Sancte Spiritus’ while the ordained deacon rises and receives the Letter of orders from the bishop. There is no mention about vesting the newly ordained deacon with stole or about her/him receiving any symbolic gifts. After having delivered the Letter, the bishop turns to the congregation and reminds them that the ordination has being carried out according to the apostolic manner and the ordinand has been ordained “to the ministry and work” of a deacon. At the end of the allocution the bishop asks the congregation to receive the newly ordained deacons as ambassadors of Christ. The deacon has become the gift from God, given for the congregation to build up his body in the world. He/she has special tasks among the people of God. The bishop calls deacons as ambassadors: for the ambassador it is important to have in mind, by whom she or he has been sent out. It is not only the people of God or the Church, whom they represent, but they represent the Son of God, Jesus Christ.

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753 diakonbrevet
7.7. Ordination to the diaconate in the Estonian Evangelical-Lutheran Church

In the EELC the current ordinal was adopted in 2007, here named A 2007.754 The previous official order of the rite of ordination to the diaconate dates back to 1950, here named as version of Ordination rite for deacons 1950 (OD 1950).755 This version has some specific liturgical parts, carried out before the ordination, but directly related to the ordination and are therefore considered as part of the ordination liturgy. These special elements, taking place in the sacristy before ordination, are the administering of an oath of office and the vesting of the deacon. A 2007 provides for the oath of the deacon to be given and signed after the service.

The current structure of the rite of ordination to the diaconate is similar to the ordination rite for priests.

In both ordinals there are instructions which specify how the rite of ordination is to be carried out. OD 1950’s instructions say that, if possible, the ordination takes place during normal Sunday service in the dioceses or a deanery church. It is not specified, who is the ordainer. The ordination rite follows immediately after the opening words, introitus. The congregation prays for the candidate and his supervisor in the intercessory prayer on the Sunday before the ordination takes place. It is not specified whether the service follows the order of the service with the Holy Communion or without.

In A 2007’s introduction to the ordination services it is said that by baptism all believers are joined to the people of God and called to be disciples.756 The ordained ministry is founded by God and is God’s gift to his Church.757 The Church itself is described in the rite of ordination as the People of God, the Body of Christ, and the Temple of living stones, where the cornerstone is Christ. “Through ordination people are separated for life-long Christian service by prayer, calling of Holy Spirit, and laying-on of hands…. The ordination into the Christian

754 Kiriklike talituste käsiraamat 2007
755 The process of receiving the order is described in the general overview of the EELC, Ch.3
756 Ristimisel on meidki liitdetud Jumala rahva hulka ja kutsutud Jeesuse jüngriteks. 15
757 Vaimulikuamet on Jumala seatud ja Jumala kingitus oma kirikule.
ministry consists of three essential parts: calling (vocatio); blessing (benedictio) and sending out (missio). It is the Church which calls to
the ministry.\textsuperscript{758} The ministry of diakonia has its task to follow the voc-
cation of the church to serve people. It is a sign that the worship,
teaching and Christian work of love belong together.\textsuperscript{759} In the worship
deacons are said to serve by reading the Scriptures, leading the con-
gregation’s intercessory prayer and distributing the Holy Communion,
helping the priest of the congregation carrying out Christian social
service.\textsuperscript{760}

The instructions designate, that the ordination takes place in the ca-
thedral of the diocese and is carried out by the bishop, who invites two
assisting priests. At least in one of the Sundays before the ordination
the congregation shall name the candidates in the intercessory prayer.
The order of the service is the Sunday worship with the Holy Com-
munion.

The special intercessory prayer is created for the service or the prayers
in the ordinal are used. According to the instructions the newly or-
dained deacons will serve after the ordination at the altar together with
the bishop.

\textbf{Structure of the rites}

The extended structure of OD 1950:

A. Swearing the oath of office (in the sacristy)

1. The one who administers the oath reads the
decision of the archbishop and the Consisto-
ry to receive the candidate NN to the or-
dained ministry of deacon in congregation
X, and appoint the pastor NN for him as
responsible supervisor. To give him the

\textsuperscript{758} Vaimuliku pühitsemise ehk ordinatsiooniga eraldatakse inimene eluaegseks vaimulikuks

\textsuperscript{759} Diakooniaameti ülesanne on kiriku teenimiskutsumuse täitmine.

\textsuperscript{760} Diakoni eesõigus on teenida jumalateenistustel sõnalugemise, koguduse eestpalve juhtmise
ja armulaua jagamisega, aidata kaasa koguduse öpetamise tegevuses ja teha kristlikku hoole-
kannet. (Porvoo,32.k,42,43; BEM, ”Ministry”, 29,30,31
duties of the deacon and deliver him the rights of the deacon.
In the name of God, Father, Son and Holy Spirit.

2. Reading of the Scripture and speech of the one who administers the oath

3. Swearing the oath (The candidate reads the text of the oath aloud and signs it, together with the one who administers he oath and the priest who has been appointed as supervisor.

4. May the grace of Lord be with you. Amen

B. Robing the deacon with the talar (black gown) of the deacon (the rite is described as establishing the contract between deacon and his supervisor) The robing in the deacon’s gown takes place after the swearing of the oath (in the sacristy).

1. The one who administers the oath asks the supervisor NN, if he is ready to accept the member of the congregation, NN, as his spiritual son, to teach and lead him in obedience and being conscious of his responsibility for him in the church and before God?
The priest answers: yes

The one who administers the oath asks the candidate for the diaconate, if he is willing to accept the priest NN as his spiritual father and carry out the work of the congregation in obedience, grow in faith, study the Scripture and grow in knowledge in consciousness that this is essential for his relation to the church and before God?
The candidate answers yes.

2. The one who administers the oath asks the supervising priest to give his son in the Lord the gown of the ministry. The candidate is dressed in the black gown.761

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761 Robing in black gown, s.c. talaar
3. The one who administers describes the content of the service of the deacon and cautions the candidate to carry out his service with dignity and in obedience.

Amen

The structure of the ordination rite according to the completing part (C) of OD 1950 and A 2007, taking place in the cathedral:

I  C. OD 1950\textsuperscript{762}
1. The ordainer: Introductory words. Speech
2. The prayer of the day (collect)
   The ordainer gives the calling on behalf of the congregation X to the candidate NN
3. Reading of the Scriptures 2 Tim 2:15,16, 22-25; 1 Tim 3:8-10, 4:7-11
   Confession of the Christian faith (creed)
4. Question and promise
   The Promises: in the form of seven questions and answers + personal confirmation by the candidate

II
5. 
6. Ordination with laying-on of hands and with verses from the Scripture Prayer

III
7. 
8. Vesting with stole
   Words of Exhortation to the new deacons

\textsuperscript{762} In Estonian “diakonikutsesse önnistamine” (approximately: blessing to the ministry of deacon)
There are several common features in the two ordinals of the ordination rite. They both are (preferably) carried out during the Sunday’ service. In both ordinals the congregation is ordered to pray for the candidates during the service before the ordination. Both rites include biblical readings and the ordination takes place with the laying-on of hands and prayer.

According to both manuals, the general structure follows the similar general pattern. It begins with the presentation, reading of the Scripture, questions and creed. It continues with the ordination with prayer and laying-on of hands. Finally, the ordination is followed by sending to the service.

Despite the similarities, there are many differences between the ordinals of 1950 and 2007. The place of the ordination rite in the worship is different. In OD 1950 the ordination takes place immediately after the words of introduction (introit). According to A 2007 the ordination rite comes after the reading of the Gospel.

_Hymns_

No special hymns are mentioned in the rite according to OD 1950. A 2007 mentions hymns twice. Before the ordination prayer the congregation is recommended to sing hymn 133 “Oh Püha Vaim, nüüd tule Sa.” (*Veni Sancte Spiritus*) from the hymnal of the EELC. After the ordination, during the vesting with stole the congregation or choir will sing hymn 84 “Oh Kristus, Lunastaja” or hymn 133.

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The structures of the two ordination rites differ significantly, although they can each be described as having the threefold basic pattern.

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763 _Kiriku Laulu- ja palveraamat_ 1991 (KLPR). The melody is from the middle-age pentacostal sequence. The first verse is translation from the original vers in Latin, two following are written by Martin Luther in 1524 and translated into Estonian by Heinrich Göseken during 17th century from Komm Heiliger Geist, Herre Gott.

764 “Oh Kristus, Lunastaja” (“Herr Christ, der einig Gotts Sohn” Translated by H. Göseken.
At the beginning of the service, according to A2007, all the participants come into the church in procession. The cross and the candles lead the procession. This part of the service is not named in OD 1950.

Introduction and presentation

According to A 2007 the presentation of the candidates takes place at the very beginning of the service. As an alternative the presentation may be moved after the reading of the Gospel. In the presentation, it is emphasised that the ordination of deacons follows the tradition of the apostles, and they have all received God’s call. The ordinal says that Christ has given the Church specific ministries to lead and protect his people. Their way of life, as well as their education and preparation for ministry, have been considered and found proper for the ministry of deacons in the Church.

Deacons are called to serve Christ in their neighbours. Their task is: 1. to help and support those who suffer bodily and spiritually; 2. to give Christian education; 3. to proclaim the gospel; 4. to lead the intercessory prayer of the congregation; 5. As helpers of the parish priests deacons help them in worship, serving primarily in the distribution of the Eucharist for those gathered into the church, and for the old and sick at home and in hospitals.765

In OD 1950, the words of introduction at the beginning of the rite are followed by the address of the ordainer. According to the ordinal the ordainer must describe the duties of the deacon, as they are defined in the church constitution and in the Diakoni ordinatsiooni kava.766 Additionally three qualities must be emphasised: faithfulness, obedience and learning.767 After the address, the ordainer turns to the congregation with the words: “there are varieties of gifts, but the same Spirit and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them

766 Diakoni ordinatsiooni kord (OD)
767 “olla ustav, kuulata sõna ja õppida”
in everyone.” Thus the ordainer calls the congregation to pray for the brother who will be sent to serve.

In A 2007 there is a similar address to the congregation at the very beginning of the rite but this is part of the presentation of the candidates. There is theological ground given for the ministry, description of the service of the deacons as well as motivation for ordaining by name the candidates who have been called. In the following prayer of the day (collecta) the ordaining bishop prays to God for all the people who have gathered, asking him to make them tools of his love and to teach them to serve each other with the gift of grace which each of them has received. The prayer expresses the unity of all the people of God and their various gifts which are given for the common good of the human community. The aim of the gifts is to build up the Kingdom of God to the glory of God and for the salvation of people.

Readings

After addressing the congregation, the ordainer turns to the candidate and cautions him to consider, what is written about the servant of the congregation. The OD 1950 names only two passages: 2 Tim 2:15-16, 22-25; and 1Tim 3:8-10, 4:7-11 in this purpose. The manual of the rite according to A 2007 is rather different. The readings include Old Testament, as well as Epistle and Gospel readings. From the Old Testament: Deut. 10:17-21; Is. 6:1-8; Is. 42: 1-9; Jer. 1: 4-9. Epistles: Acts 6:1-7a; Rom. 12:4-12; 1Cor 12: 4-11; 2Cor 4: 1-2; 5: 7; 2Cor 5: 14b-20; 1 Pet. 4: 10-11. The readings of the Gospel: Mat. 9: 35-38; Mark. 10: 42-45; Luke 12: 42-44, 48b; John 15: 1-5, 16

In OD 1950, after the biblical readings the ordainer exhorts the candidates with the words: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him be-

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768 The words from 1Cor 12:4-6 (according to the NRSV)
769 Valmista meid endale armastuse tööristadeks ja õpeta meidigaüht teenima üksteist selle armuanniga, mille ta on saanud.
770 Et sinu kirik saaks üles ehitatud usus ja armastuses, Sinule auks ja inimestele öndsuseks.
long the glory and the power for ever and ever.” The readings are followed by the creed which the candidate reads aloud. According to A 2007, the confession of faith in the creed is already given after the sermon and is therefore not a direct part of the rite of ordination.

Declarations

In both rites the first part of the rite ends with questions to the candidates and their answers, and promises. There is only one question in OD 1950 and it concerns the candidates’ willingness to take upon themselves the duties of the deacon and to serve the congregation according to the confession of faith. In A 2007 there are altogether seven questions to the candidates. The first two of them cover the one question in OD 1950. The third question is remarkable in several ways. Firstly, this is the only question which differs essentially from the questions to bishops and priests, because there the deacons different responsibilities and tasks are described. Secondly, it is about obedience to serve as helper (assistant) to the pastor and under his/her supervision. In this way the relationship to the other clergy is determined. The bishop is not mentioned here. Thirdly, this question expresses clearly the understanding of the tasks of the deacon: to proclaim the gospel, to serve the people with love and confirm (strengthen) them in faith, to take care of those in need, to take part in the administration of the holy sacraments, in case they are entrusted to the ordained. Fourthly, this question is common to all ordained ministers and they have to answer with an oath. The fourth question is similar for all three ordained ministries and requires the person swearing the oath to be obedient to their spiritual leaders, to respect and love the EELC as their spiritual mother and treat their colleagues with brotherly goodwill. It is in this question that the EELC is first mentioned. The Church is described as a candidate’s Spiritual Mother. The fifth question requires an oath and confirms the candidate’s personal commitment to growth, and to an honest and pious life – in order to be a good example to others.

771 Text from 1 Peter 4:10-11 (The ordainer does not mention from where the verses are taken). In A 2007 no such exhortation is given.
772 All the questions in A 2007, except the third one, are similar for deacons, priests and bishops.
773 Kas tōtate...(Questions three, four and five use the wording give oath, (tōtata-ma), while the rest of questions ask about candidate’s willingness: kas tahate.
774 Kui oma vaimulikku ema austada ja armastada
The sixth question concerns the candidate’s willingness to follow the good order and traditions of the parish which would help to lead people in their pious, honest life, in love and concord. The last and seventh question is about willingness to avoid all that is incompatible with the ministry and might harm the church. In case of fault it is asked if the candidate will follow the supervision of their spiritual leaders and make improvement.

When the candidate has answered positively to all the questions, he/she is asked personally to give an oath that they will keep the promises and follow the laws of the church. In both rites, the bishop completes the declaration by praying to Almighty God to help the ordinands to keep these promises. In A 2007 an additional prayer is added, following the wording from the letter to the Philippians: may “he who began a good work among you bring it to completion by the day of Jesus Christ.”

II

Ordination

The second part of the ordination rite begins in OD 1950 with the ordination of the deacons. The prayer consists of two parts. During the first part, which is identical to the ordination prayer for priests, the ordainer and the assistants lay their hands on the head of the ordained. The ordainer reminds the candidate and congregation that the ministry of word and sacraments will be handed over in the apostolic manner and the ordainer ordains the candidate to be the servant of the Lord in the name of the Father, Son and the Holy Spirit. Following this, it is prayed that the ordained will bear fruit and that it will last for eternity. Thereafter the assistants say their words of blessing over the ordained with verses from Scripture. Isaiah 10:54 is given as an example. For the second part of the ordination prayer, the ordainer and his

775 “Cf. Philippians 1:6 “I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.” (RSV)

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assistants turn to the altar. The formulation of the prayer is, according to the earlier Agenda, similar to the installation of sacristans, but also that used for installing other lay-servants of the congregation. The prayer is for the personal qualities, skills and gifts from God that the church considers it necessary to pray for in the ministry of a deacon.

The ordination prayer in A 2007 is divided into three parts, of which only the part in the middle is a prayer for each of the candidates separately. The first part of the prayer is used for all the ordinands together and expresses the understanding of the Christological foundation of the deacon’s ministry. It is preparation for the second part where the bishop and the assistants pray to the Lord to send the Holy Spirit to his servant NN, to fill him/her with the gifts and to take him/her into service in your church as deacon. The Church is closely linked to and identified here as belonging to God who takes the deacon into his service through the ordination. The third part of the ordination prayer, in the same way as the final part in OD 1950, is the prayer for qualities, gifts and skills that the deacon needs in his/her ministry.

In ordination prayer A 2007 several direct quotations from the New Testament can be recognised in the prayer: Mark 10: 43; 45; Phil. 2: 7; 8-9. Jesus Christ is said to have taken the shape of slave. The same word also describes the relationship between God and the ordained deacon in A 2007: Your servant , whom you have called.

In the ordination prayer of OD 1950 several ecclesiologically significant features and qualities are named. It is God, who has given the congregation different ministries. Their purpose is to build up the congregation. The qualities named in OD 1950, which the ordained deacon is expected to have or to receive through the grace of God,

777 The prayer towards altar marks the prayer of the congregation.
778 Cf. Agenda 1979, 292
780 Issand, saada Püha Vaim oma sulasele NN-le, täida ta oma andidega ja võta ta enda teenistusse oma kiriku diakonina.
781 Philippians 2:7 “taking the form of a slave” (NRSV) In some versions: servant
782 Me tänname Sind nende Sinu sulaste eest, kelle Sa oled kutsunud
concern both the ordained personally and his/her ministry. The deacons are expected to work in faithfulness and blessing, they have to be examples to the congregation, living a god-fearing life. God is asked to build them up with skills and wisdom and to keep them in humbleness and faith.

Similarly, in A 2007 the ordaining bishop prays for grace and power for the ordained deacons. They are to be faithful in serving and brave in proclamation of the Gospel. Additionally, the prayer asks that they have peace in their hearts, and that God will increase their faith, hope and love.

III

The third part of the ordination rite, the blessing and sending following the ordination, is, according to the OD 1950 manual, very short. It consists of a wish that the grace of the Lord will be with the ordained. The rite according to the ordinal A 2007 has some additional parts. Directly after the ordination prayer the newly ordained deacons will be vested with a stole. During this act, the bishop recites the words of Jesus to the ordained: “Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Thereafter the assisting ministers send the newly ordained deacons out to their service, each by quoting one of the following passages from the New Testament: 1Tim 6:11b-12; 1Cor 4:1-2; 1 Pt 4: 10-11; 2 Tim 2:1-5.

The bishop completes the rite of ordination by exhorting the congregation to receive the deacons as servants of Christ, pray for them and support them. Thereafter the ordained clergy welcome their new
colleagues and they receive the text of thedeacons’ oath, together with the certificate of ordination. The service continues with the intercessory prayer, prepared for the occasion, where the congregation prays for the new clergy.

7.8. Ordination to the diaconate in the Evangelical-Lutheran Church of Finland

*Kirkkokäsikirja* (The Church Handbook)\textsuperscript{790} of the ELCF consists of three books that together regulate the worship life of the church. One of them, the *Kirkollisten toimitusten kirja*\textsuperscript{791} contains the rite of ordination to the diaconate. This order of ordination was authorised for use in December 2004. It replaced the previous manual which the General Synod of ELCF had approved almost twenty years earlier, in 1984.\textsuperscript{792} Both ordination rites in the manuals, the KTK 1985 and the KTK 2004 are preceded by a short introduction. Although there are some similarities between them, they differ in several essential aspects. In both manuals, the title of the ordination rite is *Diakonian virkaan vihkiminen*, the ordination to the ministry of *diakonia*. According to the orders, those to be ordained during the service, should be dressed in albs from the beginning.

KTK 1985 prescribes that the ordination be carried out by the bishop of the diocese or by a priest appointed by him.\textsuperscript{793} KTK 2004 declares that the bishop should ordain deacons. In KTK 1985 it is written that the ordaining bishop is the one on who’s territory the educational institution\textsuperscript{794} lies, while in the in the KTK 2004 no such restriction is mentioned. KTK 1985 says that the bishop could call six assistants at most. KTK 2004 states that the bishop should call at least four assistants.

\textsuperscript{790} *Kirkkokäsikirja* in Finnish, is a general name for the books used for the church’ worship that the General Synod of the ELCF has approved. There are given instructions and orders, how the worship-life of the congregations is to be carried out. The other books are *Kirkollisten toimitusten kirja* (Manual for Sevices), *Jumalanpalvelusten kirja* (Book of worship), *Evankeliumikirja* (Lectionary).

\textsuperscript{791} *The Manual of the Services* In order to be clear, the following terms are used: KTK 1985 and KTK 2004 in order to describe the different manuals.

\textsuperscript{792} The manual was taken into use in 1985

\textsuperscript{793} Piispa [jonka alueella oppilaitos sijaitse], tai hänen määrämansä pappi (KL 264 §)

\textsuperscript{794} “Vihkimisen toimittaa sen hiippakunnan piispa, jonka alueella oppilaitos sijaitse” KTK 1985, 140
In KTK 2004 is prescribed that the cross bearer should lead the procession, followed by the candle bearers. KTK 1985 states that those to be ordained should lead the procession in the church.

The structure of the ordination rite

The ordinals KTK 1985 and KTK 2004 give the following structures for the ordination of deacons:

**KTK 1985**

1. Introit Hymn
2. Invocation and greetings
3. Words of preparation
4. Address
5. Confession and forgiveness
6. Psalm of the day
7. Lord have mercy (Kyrie)
8. Gloria in Excelsis and hymn of thanksgiving to the Holy Trinity (Laudamus)
9. The Prayer of the Day
10. The Readings of the Scripture
11. The first reading
12. The second reading
13. Hymn of the day
14. The Gospel reading
15. Hymn
16. The Creed
17. The Declarations
18. Handing over the ministry

**KTK 2004**

I Gathering

1. Introit Hymn
2. Invocation and greetings
3. Words of preparation and introduction of the ordained
4. Confession and forgiveness
5. Psalm of the day
6. Lord have mercy (Kyrie)
7. Gloria in Excelsis and hymn of thanksgiving to the Holy Trinity (Laudamus)
8. The Prayer of the Day
9. The Prayer of the day (the Collect)
10. The Reading of the Scripture
11. The first reading
12. The Response
13. The second reading
14. Hymn of the day
15. The Gospel reading
16. Hymn
17. The Sermon
18. Ordination, ordination prayer,

795 In Finnish: “viran antaminen”, can be translated also as conferment, remission etc.
Prayer
vesting with stole, reception

Words of exhortation to the
new deacons

The sending into ministry and blessing

20. Hymn

Hymn
The prayer of intercession

IV The Lord’s Supper

22. Preparation of the Lord’s table
(Offertory Hymn)


24. The Lord’s Prayer

25. The Greeting of Peace

26. The Agnus Dei (Lamb of God)

27. The Communion

28. Prayer of Thanksgiving

V The Conclusion

29. The Praise

30. Dismissal

The Benediction and the dismissal

31. The Concluding music and procession

When comparing the structures of the two rites, there are several significant differences. KTK 2004 places the rite of the ordination to diaconate in the framework of the service of Holy Communion, while the ordination liturgy in KTK 1985 is clearly an independent service without Holy Communion. This difference has consequences for the liturgy of the worship, but also expresses changes in the church’s understanding of the ordained diaconate.

In general, the two rites resemble each other in their basic patterns. They can both be seen as following a similar three-fold model: the first part as an introduction and a preparation, followed by the prayer of ordination and completed by the sending out with mission. In the first part of both versions of the rite the ordained are introduced: the notary reads up the names and the places of service of the ordained are
read out. In both rites they have to confess, along with the congregation, their faith by using the Nicaean-creed. The reading of the Bible is part of the service in both rites of ordination. In both rites the Psalm of the day will be read. In both rites the ordinands make declarations. In both manuals the second part includes ordination with laying-on of hands and with prayer. The ordaining bishop uses exactly the same formula for the ordination in both rites. In both liturgies the bishop and congregation pray for the gifts of the Holy Spirit for the ordained ministers. In both rites of the ordination, in the third part, the newly ordained deacons are sent out to their mission.

**Hymns**

In KTK 1985, there are two hymns to be sung during the ordination service, but they are not named. The KTK 2004 ordinal gives instructions for the choice of the hymns. The opening hymn should be 111 from the hymnal of the ELCF, or an alternative a hymn that is appropriate for the time of the church-year. After the kyrie-litany the Gloria in Excelsis and thereafter the hymn of thanksgiving to the Holy Trinity will be sung. The manual recommends Laudamus as the first alternative, but also allows other hymns that are dedicated to the Holy Trinity. Before the reading of the Gospel, the manual names the hymn of the day to be sung. The recommendation provides eight hymns as alternatives. There is a hymn named before the sermon, but it is not specified. It says that music can replace the hymn. The manual says that before the ordination, the hymn number 112 or some other music could be used. During the ordination the congregation sings hymn 111 or where it has already been sung at the beginning of the service, one of the following hymns will be sung: 113, 114, 416 or 446. Both hymns, before and during the ordination, are invocation and prayer for the Holy Spirit.

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796 “Siunatko sinua kolmiyhteinen Jumala, Isä ja Poika ja Pyhä Henki, ja pyhittäköön sinut palvelemaan Kristuksen kirkkoa aina ja kaikkiällä”
797 According to the instructions The Gloria and the hymn of thanksgiving are omitted during the seasons of Lent (starting on Ash Wednesday) and Advent (from the Monday following the First Sunday in Advent).
798 Alternatives from the hymnal: 126, 128:2-4, 129-133, 135, 277:5, 325:1,4, 328, 334:1,5-8
799 Hymns 172, 178, 251, 254, 426, 442, 428, 449 or some of the appropriate to the church year hymns of the day from the Virsikirja of the ELCF
800 Hymn 112: “Tule, Pyhä Henki, luoksemme” (Veni Sancte Spiritus, reple)
801 Hymn 111: “Oi, Pyhä Henki, Herramme” (Ven, Creator Spiritus); Hymn 113: “Oi, Pyhä Henki, vahvista” (Luther’s Nun bitten wir den Heilig Geist); Hymn 114 “Oi Pyhä Henki,
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KTK 2004 includes several elements of liturgy which are totally absent in KTK 1985. Despite many similarities, the two rites differ significantly from each other. The meaning of these differences will be described in the concluding analysis.

Presentation

In KTK 2004, the formal presentation of the candidates precedes the bishop’s presentation of the theologically motivated understanding of the Church and its mission in the world. The Church is described as the people of God, as the body of Christ and as a temple built of living stones where Christ himself is the cornerstone. Through baptism all Christians are called to the ministry of God. First after stating these basic beliefs, are the candidates introduced. But their presentation takes place in the context of the ecclesiologically motivated understanding of the diaconal ministry of the Church. The ordination is described in connection to the mission of the Church and as continuation of the apostolic tradition and practice of the Church.

Readings

The readings from the Bible to be used following KTK 1985 are all from the New Testament in the following order: Acts 6:2-4,6; Mark 10:42-45; John 13:15-17; Mark 2:16-17; 1Cor 13:1-3; 1 Pet 4:10-11; Hebrew 13:2-3.

802 “Kristillinen seurakunta on Jumalan kansa ja Kristuksen ruumis. Se on elävistä kivistä rakennettu temppeli, jonka kulmakivenä on itse Kristus Jeesus”

803 ”Toteuttaakseen tehtäväänsä kirkko kutsuu työntekijöitä diakonian virkaan. Tänään heidät vihittäin apostolisen perinteen mukaisesti kättenpäällepanemisella ja rukouksella palvelemaan Kristuksen kirkkoa maailmassa.”

804 As an alternative is allowed the readings according to the church year
In KTK 2004 the readings before the ordination rite are as following:  
Thus the epistle readings common for both manuals are Acts 6:2–4,6; 1Cor 13:1–3; 1Pet 4:10–11; Hebrew 13:2–3 As far as the readings from the Gospel are concerned, only John 13:15–17 appears in both KTK 1985 and KTK 2004.  
One of the significant differences between the 1985 and 2004 manuals is that in KTK 2004 the assistants read certain passages from the Bible during the declarations by the ordinands, after the first three answers made by the ordinands. The passages from Scripture that the assistants read after the first answer are Matthew. 28:18–20; John 20:21–23; 1Cor. 12:27–28; 1Cor 13:1–3 or Eph. 4:11–13.  
In KTK 2004 the biblical readings are followed by the sermon, while in KTK 1985 the address is located after the reading of the Psalm and before the prayer (and the readings from the New Testament).

Prayer

The prayer after the address includes ecclesiologically significant motives for the ordination of deacons. God the Father is praised because he sends his servants to do the work of love. The coming ordination and the deacon’s ministry are described as “set apart for the ministry of service.” The ordained and the congregation are seen as one body. The capacity to see and to carry the burdens of their neighbours as well as of suffering humanity are asked of both of them.

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805 Allowed are also alternative readings from the lectionary in accordance with the church-year.
806 "että yhä edelleen lähetät palvelijasi rakkauden työhön” KTK 1985, 141
807 "jotka nyt erotetaan palveluun virkaan” KTK 1985, 141
808 "Avarra mielemme näkemään lähimäistemme avun tarve ja auta meitä kantamaan tois-temme ja koko kärsviääin ihmiskunnan taakkaa.”
Declarations

In KTK 1985 the ordinands answer two questions asked by the bishop, while in KTK 2004 the total number of questions and answers is four. The first common question in both manuals concerns the ordinands’ willingness to accept the ministry of deacon by serving according to the Word of God and the confession of the Church. Still, there is a difference in wording. While KTK 1985 uses “according to the Word of God and the order of our church”\(^{809}\), in KTK 2004 “according to the Word of God and the confession of our church” is used.\(^{810}\)

The second common question in both manuals is about willingness to live as a good example for the congregation.

The new questions are about willingness to remain in the faith of the Church that the ordinand has just declared with the words of the Nicene-Constantinopolitan Creed and to strengthen the members of the congregation.\(^{811}\) A question added in the new manual concerns the candidate’s willingness to serve the people with the gifts received, according to the example of Christ, in order to give glory to God and to build up the congregation.\(^{812}\)

II

Ordination

In KTK 1985 the ordination is called “Handing over the ministry”\(^{813}\) while in KTK 2004 the formulation “Ordination to the ministry”\(^{814}\) is used. According to the order of KTK 2004, before the laying-on of hands on the heads of the ordinands, they are vested with the stole and the bishop recites the verse John 12:26.\(^{815}\) KTK 1985 does not name the stole and no quotation from the Gospel is prescribed.

\(^{809}\) ”Jumalan sanan ja kirkomme järjestyksen mukaan?”
\(^{810}\) ”Jumalan sanan ja kirkomme tunnustuksen mukaan?”
\(^{811}\) ”Tahtotteko Jumalan avulla pysyä lujina tässä kirkon uskossa ja vahvistaa siinä seurakunnatalousia?”
\(^{812}\) ”Tahtotteko saamillanne armolahjoilla palvella ihmisiä Kristuksen esikuvan mukaisesti Jumalan kunniaksi ja seurakunnan rakentumiseksi?”
\(^{813}\) ”Viran antaminen”
\(^{814}\) ”Virkaan vihkiminen”
\(^{815}\) “Whoever serves me must follow me, and where I am, there will my servant be also.”
NRSV
The following prayer addresses God as Father in both ordination rites. The prayer in KTK 1985 consists of two separate prayers which both end with Amen. The second of them is the Lord’s Prayer. The ordination prayer in the KTK 2004 is one single prayer, although there are clearly discernable parts in it. However, the Lord’s Prayer is not part of the ordination prayer in the KTK 2004.

In KTK 1985 the Church has received different gifts. They are for the people in order to praise God and to serve each other. The gifts are meant to build up the congregation.816 These two different ecclesiastical notions, church and congregation, are used in order to describe the church on different levels.817 God has called the ordained to the ministry of diakonia.818 The service of the deacons is part of the whole congregation’s common worship of God.819

In the prayer in KTK 2004 the term ‘church’ (as an institution) is not directly mentioned. Instead the ordination in connection to and as a selection of some members from among the people of God is stressed.820 This is done with a clear Christological motivation and in connection to the mission of Christ in the world.821

In the prayers of both orders the ministry of the deacon is described and the qualities expected to be received through the gifts of the Holy Spirit are mentioned. In the prayer in KTK 2004 the ministry is called a serving ministry of love.822 The ordaining bishop prays for the ordained to become steadfast in the ministry,823 for the capability to listen to the needs of people, and for the power to proclaim the word of God.824 Further, he prays for the courage to defend justice and righteousness, and for the patience of the ordained himself/herself to pray.825 At the end prayer is directed to God asking God to strengthen...
the ordinand’s faith, hope and love.\textsuperscript{826} KTK 1985 partly resembles KTK 2004. Prayers are offered asking that the deacons become steadfast in their ministry and receive encouragement from God.\textsuperscript{827} But there are additionally prayers for the humble courageousness that characterises God’s own people, so that they may become mediators of God’s peace and love.\textsuperscript{828}

The first ordination prayer in KTK 1985 ends with the expression of an eschatological hope that the ordained will be followed by many to the heavenly kingdom where no suffering exists.\textsuperscript{829} The eschatological motive is also expressed in KTK 2004 through the prayer that God’s choice of his servants serves the people to become part of the redemption by Christ.\textsuperscript{830}

\section*{III}

The third part of the ordination rite in KTK 1985, the sending, includes the bishop’s sending of the ordained to serve the church of Christ according to the call they have received.\textsuperscript{831} In sending the newly ordained to their service, the bishop quotes the verse John.12:26.\textsuperscript{832} Thereafter the bishop blesses the congregation.

In KTK 2004 the ordination prayer is followed by an exhortation to the congregation. The bishop stresses that all Christians, the whole congregation, have sent the ordained to the ministry of \emph{diakonia} and therefore must support them in their service.\textsuperscript{833} At the end the bishop sends the ordained deacon to serve with a verse from the Gospel according to Mathew 28:20,\textsuperscript{834} and he adds: “Go in peace and serve the Lord with gladness.”

\begin{itemize}
\item It is use of the wording from 1 Cor. 13:13
\item „Rohkaise heitä väärysten hetkinä“ KTK 1985, p.145
\item „Lahjoita heille sinun omiesi nöyrä rohkeus ja tee heistä rauhaksi ja rakkaudeksi välistäjiä“
\item „Suos, että monta heidän kanssaan saatetaisiin taivasten valtakuntaan, missä kärsimys on lopullisesti voitetu“
\item „sinä valitset evankeliumin palvelijoita, niin että ihmiset tulisivat osalisiksi hänen tuomastaan pelastuksesta“
\item Lähtekää nyt saamanne kutsun mukaan palvelemaan Kristuksen kirkkoa“ KTK 1985, p.146
\item “Whoever serves me must follow me, and where I am, there will my servant be also.” NRSV (The same passage was used in KTK 2004 by the bishop before the ordination)
\item „Rakkaat kristityt, olemme yhdessä saattaneet näitä Jumalan palvelijat diakonian virkaan. Ottaka heidät rakkasti vastaan, tukeka heitä heidän työssään ja kantakaa heitä rukousissanne Jumalan eteen“
\item “I am with you always, to the end of the age.” (NRSV)
\end{itemize}
Thereafter the service continues with the prayer of intercession, according to the order of Sunday worship with Holy Communion.

7.9. Ordination in the Evangelical-Lutheran Church of Iceland

The current Handbook of the Icelandic Church was authorised in 1980 and was thereafter taken into use.\textsuperscript{835} The rite of ordination for deacons is one of the three rites of ordination.\textsuperscript{836} The others are for priests and bishops. The structure of the ordination rite to the diaconate differs significantly from the ordination rite to the priesthood.

The meaning of the Icelandic word \textit{vígsla}, used in the ordinal for blessing and authorisation to the church’s ministry, is wider than ordination. The same word is also used for the consecration of a church or cemetery, as well as in weddings in church.\textsuperscript{837}

\textit{Instructions}

In the introduction to the ordination rite it is written that the bishop should ordain the deacon, either man or women, in the parish church, preferable on Sunday. The calling has to come from the parish priest and from the parish council. Additionally, it is required that there be four witnesses to the ordination: the parish priest, the chairman of the parish council, one more priest and one layman or deacon.

\textit{Hymns}

According to the Handbook, there are three hymns sung during the ordination rite to the deaconate. The first is the hymn number 335 from the church hymnal: a M. Luther hymn from 1524 “God, Holy Spirit, hear us now.”\textsuperscript{838} The second hymn, 227, is the hymn version of

\textsuperscript{835} \textsc{HANDBÖK ÍSLENSKU KIRKJUNNAR}. 1981.
\textsuperscript{836} In Icelandic the notion “djáknavigsla” is used
\textsuperscript{837} Cf. The use of the term \textit{vigsling} in the ordination rite in the Church of Norway
\textsuperscript{838} “Nun bitten wir den heiligen Geist”
the Creed. As an alternative, the Apostles Creed is said. The third hymn, number 288, “The Church’s one foundation is Jesus Christ her Lord” is sung at the end of the rite of ordination.

Structure of the rite

The structure of the ordination rite does not follow the threefold pattern of the rites as described earlier. The rite of ordination ends with the ordination prayer, with laying-on of hands and the hymn. According to the Handbook of the Evangelical-Lutheran Church of Iceland the structure of the ordination rite is the following:

I
Organ prelude
Hymn
Introductory Prayer and the Ordination address
Readings from Scripture
Exhortation
Commitments

II
Ordination Prayer with the laying on of hands

III

I
The ordination service begins with organ prelude and hymn during which the bishop, ordinand(s) and witnesses process into the church and the bishop goes to the altar.

Introductory prayer and bishop’s address

The ordination rite begins with a prayer. The bishop prays for those who have been called to the service of the congregation and will be

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839 It is an Icelandic translation from a Swedish text of a Reformation hymn on the Trinity. The opening words are: “God Father, praise and thanks to thee”.
840 It is “Guðs kirkja er byggð á bjargi” (LBW 1978, no 369); Hymn by S.J. Stone, translated by Friðrik Friðriksson
ordained. Almighty God is asked to strengthen the ordinands in the truth of God’s Holy Word, to give them the grace to serve and bear witness to God in word and deed. The aim of the ministry is to bring blessing to God’s children, to strengthen God’s Church and to glorify God’s holy name.

After the prayer the bishop leaves the altar and delivers the ordination address. The content of the address is not regulated by the handbook.

**Readings**

The bishop’s address is followed by the readings from the Bible. The instructions for the ordination service say that one of the witnesses to the ordination should read the passages. There are four readings in total, but none of them is from the Old Testament. The readings are: 1 Peter 4:10–11; 2 Corinthians 5:14–21; Mark 10:42–45 and Luke 12:35–37

**Creed**

After the readings the congregation stands and confesses its faith, either by reciting the Apostle’s Creed or by singing the hymn version of the Creed.

**Declaration**

The congregation stands and the bishop addresses the candidate. He reminds the ordinand of God’s promises, which were read from Scripture, and describes them for the candidate as “a light on the journey in service of the congregation.” The parish which the ordinand is called to serve, is mentioned by name. The ministry of the ordained is described as “service of stewardship of the doctrine and order of our church”. Later on “the service to which God has called” is added to

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841 ‘Vígsluræða’ in Icelandic
842 The hymn no 227 from the Hymnal.
843 “Þau skulu vera þér leiðarljós, er þú nú tekst á hendur þá þjónustu, sem þú hefur verið kallaður til i … söfnudi.”
844 “Brýni ég alvarlega fyrir þér að rækja þá þjónustu af trúnaði við kenningu och skipan kirkju vorrað”
this description. The way this stewardship is to be understood is described in “the letter of charge”, mentioned by the bishop. The ordinand has received it beforehand. The bishop names some personal attitudes the candidate has to have: “a humble spirit” and “to be eager to help”. He has to follow “the footsteps of Christ” and everything he does must be done in such a way that through the life and work of the ordained “the Saviour Jesus Christ may be glorified.”

The bishop also names concrete the tasks of the deacon’s ministry: to “support the weak, strengthen those who are bereft, show both young and old the way of life and serve in charity and practice” to the honour of Jesus Christ. To this list is in the ordination prayer added “to serve the congregation”.

After having presented the deacon’s ministry, its aim and tasks, the bishop asks the ordinand whether he promises to do this “insofar as God gives you grace”. The promise is given concretely to the bishop, in the presence of God. In order to confirm the promise, the bishop asks the ordinand to “give your hand as a sign of confirming the promise.”

Vesting

After having given his hand to the bishop, the deacon is clothed in the stole, which hangs from the left shoulder to the right hip.

II

Ordination

The deacon kneels for the ordination. The act of ordination is composed of three parts, marked by gestures as well as by the people who participate in it. In the beginning only the bishop lays hands on the ordinand’s head and ordains the deacon by saying the ordinand’s
name and: “I entrust into your hands this service, to which God has called you and you have undertaken in the Name of the Father, and of the Son, and of the Holy Spirit.”

Thereafter the ordination’s witnesses join the bishop and they all lay their hands on the head of the deacon and pray together to “the Almighty God and the Father of our Lord Jesus Christ” for the ordinand. The prayer includes two themes. First, it is the prayer for the ordinand, for his future work and commitment in the ministry of service. Second, it is a prayer for guidance for everything the ministers and congregation do. It is thus the intercessory prayer for the ongoing act of ordination, for the participants and for the intentions of the rite. These issues are underlined with the words: “guide us, O Lord, in everything that we intend, will and do.”

Everything in this prayer is ordered in the eschatological frame: “that everything may be in you the beginning, advancement and end”. This eschatological hope in the prayer is stressed further: “as we seek your mercy and live to your glory, we may receive eternal life.”

The prayer expresses emphatically that God has called the ordinand by name. The name of the deacon is named here for a second time during the ordination. God is asked to give the ordinand His Holy Spirit. The Spirit works through the ordained in two ways. It strengthens the ordained inwardly: his “intention is confirmed”, he becomes “strong and healthy in the holy faith” and he will “grow in wisdom and grace” and the Holy Spirit from God will make it possible that the deacon “may be an instrument of your blessing”.

In the third part of the prayer the congregation joins the bishop and the witnesses in praying the Lord’s Prayer. After the prayer the laying-on of hands comes to an end. While the bishop, the witnesses and the ordained kneel, the congregation sings hymn 288 from the hymnal of the Icelandic Church: “The Church’s one foundation”. This hymn completes the deacon’s ordination.

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853 “Ég fel þér á hendur þá þjónustu, sem Guð hefur kallað þig til og þú hefur játast undir í nafni Guðs, fóður og sonar og heilags anda”
854 “Almáttugi Guð, faðir Drottins Jesú Krista”
855 “Ráð þú, Drottinn, í öllu, sem vèr áformum, óskum og gjörum”
856 “svo að allt verði það í þér hafið, framið og fullnað”
857 “vér sakir miskunnar þinnar lifum þér til dýrðar og öðllumst af náð þinni eilíf lif”
858 “svo að hann verði staðfastur í helgu áformi”
859 ”Styrkur og heill í heilagi trú”
860 ”vaxi að visku og náð”
861 ”verði verkfæri blessunar þinnar”
III

The rite of ordination ends with the hymn. There is no additional elements of the rite such as welcoming of the newly ordained deacons, handing them a symbolic gift or sending them out to service.

After the ordination worship continues with the sermon, preached by the parish priest on the Gospel of the day and followed by Holy Communion according to the normal order of the mass. The instructions state that the newly ordained deacon should help with the distribution. At the end of the service the bishop gives the blessing.

7.10. Ordination to the diaconate in the Evangelical Lutheran Church of Lithuania

Since the beginning of the 1990s several significant changes have taken place in the Evangelical Lutheran Church of Lithuania concerning the understanding of the deacon’s ministry. First, the diaconate is now part of the ordained ministry in the ELCL, along with bishop and pastors. Nevertheless, this three-fold pattern of ministry is not considered theologically binding for the church. Second, it is currently required that deacons must have some theological competence. Earlier this was not a necessary precondition for ordination as a deacon. Third, only the bishop ordains clergy. Earlier, deacons could also be ordained by deans.

The ELCL received the new Book of Worship, called also Agenda, in 1995. The one which was used earlier, was not printed and combined materials from three agendas from 1880-1890s. It did not contain a rite for ordination to the diaconate.\textsuperscript{862} It is therefore not possible to compare the new ordination rite, adopted in 1995, with the previous one, although in some cases the deacons were installed to their office even before 1995. The main reason for this impossibility is the lack of a written and published order of ordination to the diaconate. It was the head of the church, the bishop, who mainly carried out the ordination,

\textsuperscript{862} Letter from Dr. Petkunas to the author (06.11.2008)
in some cases the deans, but they used versions of the service of ordination to the office of pastor from the old Agenda, amended according to the understanding of the deacon’s ministry in the church. The principal difference between the ordination rite since 1995 and the earlier one is, according to the present bishop Mindaugas Sabutis, that since 1995 deacons have been part of the ordained ministry, while according to the earlier tradition they were lay ministers and were installed to carry out particular duties.  

According to the 1995 ordinal, the ordination should take place either after the readings of Scripture or after the sermon. The ordination rite is always part of the service of Holy Communion (Mass) and normally takes place on a Saturday in the parish where the deacon is going to serve. A Saturday is chosen because it gives the rest of the clergy possibility to take part in the ordination service. The rite of ordination to the diaconate differs significantly from the ordination of priests and bishops.

The structure of the rite

In general there are two components to the ordination liturgy of deacons in ELCL: the first is the ordination and the second is the installation of the newly ordained to service in a particular congregation. The structure of the ordination liturgy to the diaconate is as follows:

Part I
I
The reading of the decision of the Consistory about the ordination of the candidate
The introduction from the bishop
The confession of faith and
The question and promise (one)
II
Ordination prayer by bishop with laying-on of hands.
Lord’s prayer with laying-on of hands by bishop and assistants
III
Vesting with stole by bishop

863 Letter from the Right Reverend M. Sabutis to the author from 12.07.2005

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Bishop gives the ordained the Bible and the document confirming the ordination.

Part II
Installation of the deacon into the work of the local congregation where the ordination took place
Sending out for service.

The general structure of the first part of the rite, the ordination, follows the threefold pattern. The ordination prayer with laying-on of hands is central. The first part consists of the presentation, the address of the bishop and the confession of faith with declaration. The ordination prayer is followed by the vesting of the deacon with a stole and the reception of the symbols of the ministry. Thereafter the bishop installs the newly ordained deacon to his duties in the congregation.

*The readings from the Bible*

The readings for the day of ordination are taken according to the lectionary.

*Hymns*

There are no special hymns given for the service with ordination, the hymns of the day or of the coming Sunday are used during the service.

*The Rite of Ordination*

I
*Reading of the decision of ordination*

After the public reading of the legal decision of the ecclesiastical board to ordain the candidate, the bishop invites the candidate to come to the altar.
Address of the bishop

The bishop introduces the ordinand to the parish by name and says that the candidate has been called to be the deacon according to the order of the church. The ordination will take up his place to God’s glory and for the blessing of this congregation. With the help of two readings from the New Testament, the bishop outlines the foundations of the ministry. The readings are Matthew 9:35-38 and 1 Peter 4:4–11. 864

The confession of faith and the declaration

The bishop turns to the ordinand by name and asks him, in the unity of faith and together with the whole of Christianity, 865 to confess his faith by reciting the apostolic creed. Thereafter the bishop presents the church’s basic understanding of the ministry of deacon and asks the ordinand a threefold question about his willingness to faithfully follow the order and calling of the church. 866 The aim of the ministry is said to bring glory to God and to promote the life of the congregation. The deacon must faithfully and consciously follow the order and discipline of the church. Concerning deacon’s personal behaviour it is said, without further explanation, that in all things he has to behave as is proper for a deacon. When the ordinand has answered the question positively by saying: “I want, with the help of God,” the service continues with the prayer of ordination.

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864 “Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.’” and “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power for ever and ever. Amen.”

865 „tikėjimo vienybėje, kartu su visa krikščionią, išpažink tikėjima”

866 „Ar nori su atsakomybe atlikti šventąją diakono tarnystę Dievo garbei ir parapijos ugdymui, ištikimai ir sažiningai laikytis mūsų Bažnyčios tvarkos ir drausmės, ir visuose dalykuose elgtis tinkamai diakono pareigybei?”
II

Ordination

The ordinand kneels at the altar. The ordination prayer is clearly divided into two prayers, which are also marked also by the persons who perform the ordination. The first prayer is carried out by the ordaining bishop alone. This prayer can be seen as consisting of three parts. In the introductory part of the prayer the bishop addresses the almighty and everlasting God – as God transcending the limits of time and space. The bishop quotes a phrase from the New Testament: “God who desires everyone to be saved and to come to knowledge of the truth”, in order to express the purpose of God’s action at to the current ordination.\footnote{1 Tim 2:4} Thereafter the bishop prays for the Holy Spirit to the ordinand, who is called to be God’s servant. The Holy Spirit enables the deacon to work with joy.\footnote{„pripildyk savo žodžio tarnus Šventaja Dvasia, kad jie savo darba atliktu su džiaugsmu.”} This is the gift of the Holy Spirit which is lifted up as essential for the ministry of the deacon. The ordinand is thereafter commended to God, who has called him. The bishop continues by praying for three qualities, needed by the ordained deacon for his ministry. First, it is prayed that God will lighten the deacon’s spirit so that he can understand the will of God from the Word. Thereafter God is asked to open the mouth of the deacon to confess God’s name. Thirdly, it is prayed that the work of the deacon in the congregation will bear fruits through the Lord of the Church, Jesus Christ. Therefore God is asked to give to the deacon understanding and wisdom.

In the second prayer the bishop is accompanied by the priests, they all lay their hands on the head of the ordinand and pray the Lord’s prayer together with the whole congregation. The prayer ends with a confirming Amen.

III

After the ordination prayer the bishop vests the ordained deacon with a stole and gives him the Bible as a symbolic gift. He also delivers the document of confirmation of the ordination.\footnote{ordinacijos akta}
The ordination service continues with the installation of the deacon to service in the congregation. The bishop confirms first that they all have now heard the word of God, the heavenly Father and have prayed to him with trust in His promises. The bishop declares that on these grounds he installs the deacon to service in the congregation in the name of the Father, Son and the Holy Spirit.

After the ordination and the installation of the deacon, the bishop sends him to the service by confirming, that God has now called the deacon to his service and will give the deacon the help needed through the Holy Spirit – in order to be able to fulfil his duty. The singular form of the duty underlines the one essential task of the deacon: to proclaim the Word of God.

Thereafter the service continues according to the usual order of the service with Holy Communion.

**Chapter 8** General comparison of the rites of ordination to the diaconate

All the churches studied have behind them a long history as Christian churches. Even nowadays, despite the effects of globalization, these churches live and work in different socio-political and cultural environments. Due to the historical, cultural and theological factors there are significant variations in the shape of the ordination rites in the churches of the Porvoo communion. Over past few decades several churches in the communion have adopted new ordinals which in many ways differ from the earlier ones. This is an expression of the changed understandings of ordained ministry in the churches. In order to discern these changes the rites of ordination are compared with one another. In all the churches the ordination rites are part of worship in the local church. In spite of the differences, it is possible to compare the rites with the help of some characteristics. One of these is the general structure of the rite and where in the church’s worship the ordination rite is integrated. The second characteristic is the pattern and the various elements of the ordination rite. The third is the content and meaning of the whole rite and different parts of it.
8.1. The place of the rite in worship and the patterns of the rites

In all ten churches the rite of ordination is placed directly after or in the middle of the liturgy of the Word. In seven of the churches the presentation of candidates is separated from the rest of the rite and is integrated into the introductory part of the worship, immediately after the greeting. In the same number of the churches the rite of ordination is followed by the liturgy of the Eucharist. In two of the churches there is an intercessory prayer between the rite of ordination and the liturgy of the Holy Communion. The Evangelical-Lutheran Church of Iceland places the ordination after the reading of Scripture and the creed but before the sermon.

All the ordination rites of the churches of the Porvoo communion, except one, the Evangelical-Lutheran Church of Iceland, could be described as following the three-fold pattern of the rite. The ordination prayer with laying-on of hands is central. It is preceded by the introductory part and followed by the concluding part. Within these three parts there are some variations, but most of the rites also include similar elements. The comparison follows the threefold pattern of the rites, compares the structural elements of these parts and studies their role in the rite.

There are several common elements in all the ordination rites of the Porvoo churches. Although the forms are vary, the rite always includes presentation of the candidate by name, declarations with affirmation and ordination prayer with laying-on of hands. In most of the churches the newly ordained deacons are vested with a stole after the ordination, and in some churches they receive a symbolic gift from the bishop and are greeted by their fellow ministers. These are the most common elements of all the rites studied.

The basic structures of the ordination rites to the diaconate as well as to the priesthood follow the similar pattern and resemble in all the studied Anglican churches as well as in the majority of the investigat-

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870 The ordination rite in the Evangelical-Lutheran Church of Iceland ends with the prayer of ordination.
ed Lutheran churches. However, the ordination rite to the diaconate in the Evangelical Lutheran Church of Lithuania is much shorter and differs significantly from the ordination rite to the priesthood. This is also true for the Evangelical-Lutheran Church of Iceland.

8.2. Comparison of the structure of the ordination rites to the diaconate

The instructions to the rite

All the ordinals give some instructions as to how the rite is to be carried out. The instructions in the churches indicate some commonalities. According to the instructions, in all the churches the deacons are to be ordained episcopally. The ordination is carried out either by the bishop of the diocese or by another bishop with authorisation from the local bishop. The second common feature for all the churches is the context of the deacon’s ordination. It always takes place during a public service in the presence of the congregation and is part of a service including Holy Communion. The third common factor is that in all the churches the ordination is performed through the laying-on of hands and prayer.

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The Church in Wales and the Church of Ireland share the basic structure of the ordination rite with the Church of England. The “Ordination of Deacons” in the Church of England ordinal begins with the “Gathering and presentation” which includes the greeting, prayers of penitence, the presentation and the collect. It is followed by “The Liturgy of the Word” consisting of the readings, the sermon and the creed. Under the following subtitle “The Liturgy of Ordination” the Declarations comes first, followed by the consent of the people and the litany. Thereafter the ordination prayer, the giving of the Bible and welcoming take place. The ordination rite is followed by the Liturgy of Eucharist. The ordinal of the Scottish Episcopal Church follows a

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871 In the Church of England ordinal adds *Veni Creator* at the ordination of priests before the litany.
similar pattern, but with the difference, that the presentation of the candidate, which is placed at the beginning of the service and separated from the ordination liturgy in the other Anglican churches, introduces the ordination liturgy in the Scottish ordinal. Thereafter follow the response of the bishop and the other elements of the rite in an order similar to that of the other Anglican churches.

The Lutheran churches are more homogeneous. They may be described as following two main patterns with several variations. In the first group, including the Evangelical-Lutheran Church of Iceland and the Estonian Evangelical Lutheran Church the presentation of the candidates is placed at the beginning of the service and the ordination begins with declarations, followed by the ordination prayer. The rite in the Evangelical-Lutheran Church of Finland differs from that in the previous churches by the fact that the creed comes before the declarations. Otherwise it also follows a pattern similar to ordinations in Iceland and Estonia. The service in the Evangelical-Lutheran Church of Iceland continues with the sermon while in the Estonian and Finnish churches the ordination is followed by the intercessory prayer and Holy Communion.

The main difference from the second group of Lutheran’s ordinals, consisting of the ordinals of the Church of Norway and of the Church of Sweden, is that the presentation of the candidates does not take place at the beginning of the worship, but they are rather introduced in the middle of the service. However, there are also some differences between the Swedish and Norwegian rites of ordination. In the Church of Sweden the rite of ordination begins with the announcement of the mandate for ordination, followed by the readings and the ordination homily. In the Church of Norway too the rite of ordination begins with the presentation of the candidates and description of the church’s understanding of the deacon’s ministry, prayer and the invocation of the Holy Spirit. Thereafter, in both ordinals, follow the readings from Scripture, the ordination homily and the promises of the ordinands. In the Church of Norway the service continues with the laying-on of hands and prayer while in the Church of Sweden the ordination prayer precedes the creed and the intercessions of the Church. The ordination is followed by the reception of the newly ordained. Thereafter the service in both churches continues with the liturgy of Holy Communion.
Several of the churches give recommendations for the choice of hymns during the rite of ordination. There are some hymns common to many of the churches studied. Common to most of the churches’ ordinals is the recommendation to use hymns of invocation of the Holy Spirit.

The church of Norway and the Evangelical-Lutheran Church of Finland give the most detailed instructions for the hymns to be used during the rite of ordination. The ordinal of the Evangelical-Lutheran Church of Finland recommends singing hymn 112 “Tule, Pyhäs Henki, luoksemme” before the rite and hymn number 111 “Oi Pyhäs Henki, Herrammme” from the Finnish hymnal during the ordination prayer. Hymns number 113, 114, 416, 446 are given as alternatives. The Church of Norway recommends hymn “Kom, Hellig Ånd med skapermakt” for use after the collect prayer for invocation of the Holy Spirit. Between the readings from Scripture verses 3-7 of the same song are to be sung. Immediately after the prayer of ordination hymn “Nå ber vi Gud, Den Hellig Ånd” is sung.

In the Estonian Evangelical Lutheran Church and in the Church of Sweden “Veni Sancte Spiritus” is sung after the ordination.

In the beginning of the ordination rite in the Evangelical-Lutheran Church of Iceland hymn 227 is used, this being the translation of a Reformation hymn to the Trinity from the Swedish. Immediately after the ordination prayers the Icelandic version of “The Church’s one foundation”, hymn number 288 from the Icelandic church hymnal is sung.

The ordinals of the Church of England and the Church in Wales state that “Veni Creator” or another hymn invoking the Holy Spirit may be

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872 Text in Latin: Veni Sancte Spiritus! Reple From 10th century. In Finnish: Mathias Westh 1540
875 “Come Holy Spirit, with power to create” (NoS 208:1,2)
876 “Now we implore God, the Holy Spirit” (NoS 210:1)
877 Estonian Hymnal, nr. 133; Swedish Hymnal 361
sung before the ordination prayer. The Church of England gives an alternative that feet-washing may take place before the welcome. During this ritual the “Ubi caritas” is to be sung. The ordination rite of the Church of Ireland instructs that ‘an appropriate hymn of invocation to the Holy Spirit is sung’ before the ordination prayer. The ordinals of the Evangelical Lutheran Church of Lithuania and the Scottish Episcopal Church do not give instructions for the choice of hymns during the rite of ordination.

**Reading of the legal act**

The reading of the legal act about the decision of ordination as part of the rite of ordination is practiced in the Evangelical Lutheran Church of Lithuania, the Estonian Evangelical Lutheran Church, the Evangelical-Lutheran Church of Finland, the Church of Sweden and the Church of Norway. The Evangelical-Lutheran Church of Iceland names in the rite the letter of charge which has already been sent to the ordinand. The Anglican churches practice the presentation of the candidates to the bishop by those who have been responsible for the selection and training of the candidates for the church. This is practiced in the Church of Ireland, the Scottish Episcopal Church, the Church of England and the Church in Wales.

**Biblical readings, used during the ordination rite**

All the churches studied use reading from the Bible as part of the ordination service. The majority of the churches have chosen particular readings for worship where the ordination takes place. However, two of the churches in the Porvoo communion follow the calendar and lectionary of the church year in choosing readings from the Scripture for the ordination services. The Church in Wales has decided to use, for an indefinite period, new, experimental rites of ordination and to follow the readings according to the church-year. The Evangelical-Lutheran Church of Lithuania has received new rites and has decided definitely to follow the pattern of the church year for selection of the

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878 Under this heading are only most common readings listed. For a comprehensive list and the placement of the reading see Appendix: Synopsis of the readings
readings to be used during the service of ordination. The rest of the churches have chosen several alternative readings where those responsible for the service make the final choice. Most of the churches provide a number of readings from the Old Testament and the Epistles as well as from the Gospels.

The Anglican churches use readings from the Psalms, while amongst the Lutheran churches it is only the Evangelical Lutheran Church of Finland where either the reading or singing of the psalms is suggested. The texts suggested in the manual are Ps. 51:12−15, 19−20 or Ps 146:5–8. As an alternative is given the psalm of the day of Apostles: Ps.145:3–7. The reading from Ps 145 is the only one which resembles any from the Anglican tradition: from the Church of England.

Readings from the rest of the Old Testament are, according to the ordinands, given in seven churches. The Evangelical Lutheran Church of Iceland does not use the Old Testament lectionary as part of the service of the word. In six of seven churches, in the Estonian Evangelical Lutheran Church, the Church of Sweden, the Church of Norway, the Church of England, the Scottish Episcopal Church and the Church of Ireland the reading of Isaiah 6:1-8 is commonly used. A reading from Jeremiah 1:4-9 is used in four churches. The rest of the proposed Old Testament readings are less frequent.

The readings of the Epistle-texts are practiced in all the churches. There are similar readings used in many of them. The most common is Romans 12:4–12 which is used in seven of the churches who use a special lectionary for the ordination services. 2 Corinthians 5:14–20 (or 17–20) is used in five churches. 1 Peter 4:10–11 and 2 Corinthians 4:1–2, 5–7 are used as the reading at the ordination service in four churches.

The most frequent Gospel-text, used in six churches, is Mark 10:42–45 (35–45). Reading of Luke 12:42–44,48b is used in five churches.

The readings named here are the most common biblical readings, which are used during the ordination service. They are announced and read publicly.

**Additional readings from the Bible and indirect references**

During the rite of ordination in some of the churches additional readings or images from the Bible are used in order to express some aspects which are important for the churches. The words of greeting that
the bishop in the Evangelical Lutheran Church of Lithuania uses at the
beginning of the rite are part of the apostolic greeting from 2 Tim
2:1.\(^79\) After the presentation of the candidate the bishop’s intro-
duction is composed of two readings: Matthew 9:35–39\(^80\) and 1 Peter
4:10–11.\(^81\) The first of these is also used as one of the alternative
readings of the Gospel in the Church of Sweden and the Estonian
Evangelical Lutheran Church. The second text is used in four church-
es as a text for the Epistle: in addition to the two churches named
above also in the Evangelical-Lutheran Church of Finland and the
Evangelical-Lutheran Church of Iceland. The image from 1 Pet 4:10
as well as the one from Matthew 9:37 are used during the ordina-
tion prayer in the Church of Norway.\(^82\) At the beginning of the ordina-
tion rite the Church of Norway ordinal uses the words of the apostolic
greetings from Romans 1:7.\(^83\)

In the Evangelical Lutheran Church of Finland the bishop’s assistants
read specially chosen readings from the New Testament during the
examination at each question and answer. In the Church of Sweden
and the Estonian Evangelical Lutheran Church the motive from the
letter to the Philippians: “I am confident of this, that the one who be-
gan a good work among you will bring it to completion by the day of
Jesus Christ”\(^84\) is used after the declarations.

In the introductory part of the ordination rite the Evangelical-Lutheran
Church of Finland, the Church of Sweden, the Church of Norway, the
Estonian Evangelical Lutheran Church, the Church of England, the
Scottish Episcopal Church and the Church in Wales the Christian con-
gregation is described as the people of God.\(^85\) Six of these churches

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\(^79\) mercy, and peace from God the Father and Christ Jesus our Lord. (NRSV)
\(^80\) Then Jesus went about all the cities and villages, teaching in their synagogues, and pro-
claiming the good news of the kingdom, and curing every disease and every sickness. When
he saw the crowds, he had compassion for them, because they were harassed and helpless,
like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the
labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.’
(NRSV)
\(^81\) Like good stewards of the manifold grace of God, serve one another with whatever gift
each of you has received. Whoever speaks must do so as one speaking the very words of God;
whenever serves must do so with the strength that God supplies, so that God may be glorified
in all things through Jesus Christ. To him belong the glory and the power for ever and ever.
 Amen. (NRSV)
\(^82\) “Like good stewards of the manifold grace of God” and “The harvest is plentiful, but the
labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.”
\(^83\) Grace to you and peace from God our Father and the Lord Jesus Christ. (NRSV)
\(^84\) Philippians 1:6
\(^85\) Cf. 1Peter 2:9: But you are a chosen race, a royal priesthood, a holy nation, God’s own
people; Eph 2:19: “you are citizens with the saints and also members of the household of
God” (even Heb. 4:9; 11:25)
connect the people of God to the “body of Christ” while the Church of England and the Church of Norway link the congregation to other characteristics from 1 Pet 2:9 as “the royal priesthood, the holy nation.” The Church of Sweden and the Evangelical-Lutheran Church of Finland use images of congregation as temple, built of living stones in connection with the image of Christ as cornerstone. The Scottish Episcopal Church describes the Church, the people of God, as ‘dwelling of the Holy Spirit. It is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone’. Here the image from 1 Cor 6:19 is linked to the previous image of Christ. The Church of Ireland uses the notion “one body”, and in the description of it, the wording from Ephesians 4:4-5.

The image of Jesus Christ as described in Philippians 2:7–9 is used in the ordination liturgy of six churches: the Church of Ireland, the Scottish Episcopal Church, the Church in Wales, the Evangelical-Lutheran Church of Finland, the Church of Sweden and the Estonian Evangelical Lutheran Church. The picture of Jesus or instruction from Mark 10:43-45 is used in the ordination rite in the Scottish Episcopal Church, the Church of England, the Church of Ireland and the Estonian Evangelical Lutheran Church. Three of the churches: the Church of England, the Scottish Episcopal Church and the Church in Wales, use the picture of Jesus washing the feet of disciples.

The ordination prayer of the Lithuanian church begins with a quotation from 1 Tim 2:4, which is not used in the other churches.

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886 Eph 4:12: “to equip the saints for the work of ministry, for building up the body of Christ”
887 Cf. 1 Pet 2:5: “like living stones, let yourselves be built into a spiritual house, to be a holy priesthood”
888 Eph 2:20: “built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone”
889 “Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God”
890 Rom 12:5,5
891 here is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism,
892 Phil 2 7-9 [Jesus Christ] taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name”
893 But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many
894 John 13:4-16
895 (God,) who desires everyone to be saved and to come to the knowledge of the truth.
At the vesting with stole two churches use special readings from Scripture. In the Evangelical-Lutheran Church of Finland the bishop says: “Whoever serves me must follow me, and where I am, there will my servant be also.” 896 In the Estonian Evangelical Lutheran Church the text “Take my yoke upon you, and learn from me; for I am gentle and humble in heart, For my yoke is easy, and my burden is light”897 is used.

At the sending, after the laying-on of hands and prayer, the Evangelical-Lutheran Church of Finland uses the verse from the gospel according to Matthew: “I am with you always, to the end of the age.”898 In the Estonian Evangelical Lutheran Church the assistants read words of sending and the manual offers several alternatives.899 These allusions, described above, are often not explicitly used as readings, but as indirect references, images or formulation. Still, together with direct readings, they are signs of the significance of the Bible for the church, its faith and sacramental life.

**Declarations**

The declarations of the ordinands in front of the congregation and the ordaining bishop as part of the rite of ordination reveal the churches’ understanding of the ministry of deacons, their tasks and the profile which the churches would like the ministry to have. The number of questions varies. The Church of England and the Church of Ireland examine the ordinands with nine questions. The Church in Wales with seven plus one additional question in the presentation, the Estonian Evangelical Lutheran Church with seven, the Scottish Episcopal Church with six, the Evangelical-Lutheran Church of Finland and the Church of Sweden with four questions. The Church of Norway has three questions asked by the bishop with one common answer to all of them, the Evangelical Lutheran Church of Lithuania has one common answer to two questions and the Evangelical-Lutheran Church of Iceland collects the declaration into one question. In all the churches the

896 John 12:26
897 Mt 11:29a, 30
898 Matt 28:20
899 1Tim 6:11b-12; 1 Cor 4:1-2; 1Pet 4:10-11; 2Tim 2:1-5
answers are not conditional, but rather concrete and express a conscious choice made by the ordinand.\textsuperscript{900}

The content of the questions comprise aspects essential for the deacon’s ministry and several of them are common to several of the churches studied. The Evangelical-Lutheran Church of Finland is the only church which also uses readings from Scripture, in addition to the questions, in order to complete the understanding and emphasize the biblical foundation of the expectations of the church’s ordained ministry.

The first question that the Church of England, the Church of Ireland and the Church in Wales put to the candidate for ordination at the public presentation, and the Scottish Episcopal Church and the Evangelical Lutheran Church of Lithuania ask as the first question at the examination, is about the ordinand’s call. The ordinands have to declare publicly that they believe God has called them to serve as deacon in the respective churches. The rest of the churches do not have the question and have the positive answer is presupposed. In the Estonian rite, as well as in the rite of the Church in Wales, it is clearly declared in the presentation, that NN has received the call of God.

The manual of the Evangelical-Lutheran Church of Finland states that it is the church who now calls people to the ministry of diakonia\textsuperscript{901} while all baptised people are called by God to be his servants. Although the candidate stands in front of the congregation and the ordaining bishop, in many churches they are still asked, whether they want to accept the ministry of deacon. This is the case in the Estonian Church, the Church of Sweden, in the Evangelical-Lutheran Church of Finland and in the Scottish Episcopal Church. In the SEC the question is connected to the implementation of the ministry according to the word of God and the confession of the church, while both in the Estonian and in the Swedish rites the ministry is said to take place to the glory of God and for the building up of the Church. The other churches do not put this question to the candidates of ordination.

\textsuperscript{900} In Finland: I want (in Finnish: tahdon); Estonia, Iceland, Norway, Sweden: Yes; England, Ireland, Scotland (except the first one): I do so accept them; By the help of God, I will; I believe it and will do so; Wales: I believe them and will uphold them; By the help of God, I will; I do; In Lithuania: I want, by the help of God;

\textsuperscript{901} Toteuttaakseen tehtävänsä kirkko kutsu työntekijöitä diakonian virkaan.
In several churches the ordinand’s relation to Holy Scripture, its meaning and role for the future ministry of the ordinand is asked. Still, the emphasis placed by the churches on this is on different ways of the use of the Bible. In the Church in Wales, the Church of England and Church of Ireland, the questions concern the ordinand’s acceptance of the Holy Scriptures as revealing everything necessary for salvation in Jesus Christ. The second use of Scripture, named in the questions to the ordinand, is Scripture as the foundation for faith and doctrines of the Church. The ordinand is asked, whether he/she upholds and follows this understanding in the proclamation of the Word of God. This wording is used in the ordinals of the Scottish Episcopal Church, the Church of Ireland, the Church of Wales, the Estonian Evangelical, Lutheran Church, the Evangelical-Lutheran Church of Finland and the Church of Norway. The third role for Scripture, named in the examinations, is the ordinand’s intention to grow in faith through reading of the Holy Scriptures and live according to it. This role for the Scriptures is named in questions to ordinands by the Church of England, the Church of Wales, the Scottish Episcopal Church, the Church of Ireland, the Church of Norway and indirectly by the Evangelical-Lutheran Church of Iceland, where the Word of God should be as a light to the journey of service.

Loyalty to their own church’s teaching and order is named clearly as a necessary qualification in the questions of the examination of ordinands in the Evangelical Lutheran Church of Lithuania, the Evangelical-Lutheran Church of Finland, the Estonian Evangelical Lutheran Church, the Church of Norway, the Church of Sweden, the Evangelical-Lutheran Church of Iceland, the Church of England, Church of Ireland, the Church in Wales and the Scottish Episcopal Church. The Church of Sweden is the only one of the churches which asks the ordinand twice, whether he/she is ready to defend the faith of the church and protect its order.

The theme, related to the previous one, is the ordinand’s willingness to respect those in authority and accept the discipline of the Church. This aspect is named by the Church in Wales, the Church of Ireland and the Church of England. The Evangelical Lutheran Church of Lithuania asks whether the ordinand will faithfully and consciously follows the order and discipline of the church. In the Scottish Episcopal Church this prescription is limited to the subordination and the direction, leadership and guidance of the bishop. The Church of Sweden’s formulation is milder: the ordinand is asked about his/her inten-
tion to follow the order of the church. In the Evangelical-Lutheran Church of Iceland the ordinand is encouraged to perform the service of stewardship of the doctrine and order of the church, according to the letter of charge. In the Estonian Evangelical Lutheran Church obedience to the ordinand’s spiritual superiors is required, but as a special feature service as an assistant to the parish priest and work under his/her supervision is named. The Church of Norway names in the ordinal that the deacon must proclaim God’s word clearly and purely, according to the church’s confession.

In all the rites personal qualifications are important for the church’s examination of their candidate. It concerns the spiritual authority of the ordinands, their personal faith, relationships to the other ministers and those who are close to them as well as their personal attitudes to the church.

In the Estonian Evangelical Lutheran Church and in the Church of Sweden, after all the questions have received positive answers, the examination is concluded by a final affirmation where the ordinand declares his/her willingness to live according to the promises. In the Church of Norway and the Evangelical-Lutheran Church of Iceland the ordinand gives the bishop his/her hand as a sign of confirming the promise.

II

Ordination prayer

In the majority of the studied rites the ordination prayer can be considered as following the threefold pattern: the centre is the epicletic prayer, which is preceded by addressing God with doxology, and followed by the closing part of the prayer. This is the intrinsic shape of the prayer in the Estonian Evangelical Lutheran Church, the Church of Sweden, the Church of Norway, the Church of England, the Church in Wales, the Scottish Episcopal Church and the Church of Ireland.

In these churches, except the Scottish Episcopal Church and the Church of Norway, the churches praise God for everything he has done for this world on for his Church in the first part of the ordination prayer. The church expresses particularly gratitude to God for having
sent Jesus Christ to save the world. In connection with this the work of the ordained ministry among the people of God is also named.

In the Scottish Episcopal Church and the Church of Norway the first part of the ordination prayer is a prologue to the church’s further invocation of the gifts of the Holy Spirit to the ordinand.

The second part of the prayer is the invocation of the Holy Spirit. The pneumatological wording in the prayer is similar in several churches: either “to send down on your servant NN the Holy Spirit” or “pour upon, bless, fill your servant NN with the Holy Spirit”. This is an epicletic prayer common to most of the churches. The prayer in the majority of the Anglican churches continues: for the office and work of a deacon in your church. The Lutheran churches continue either by praying to God to “accept the deacon into your service as a deacon in your church” or to let him/her become a true servant in your church.

In the third part of the ordination prayer, common to all the churches studied, the churches pray for the virtues, abilities and for certain personal features of the ordained deacon.

In three of the churches: the Church of Norway, the Evangelical-Lutheran Church of Iceland and in the Evangelical Lutheran Church of Lithuania the Lord’s Prayer is used in this part of the ordination prayer.

The pattern of the prayer for the Holy Spirit in the Evangelical-Lutheran Church of Finland and the Evangelical-Lutheran Church of Iceland differs from the rest of the churches. Their epicletic prayer with laying-on of hands over each ordinand is separated from the church’s prayer and precedes it. Also the shape and the formulation of the first prayer of ordination with laying-on of hands different is in both of these churches. The first prayer is carried out in the name of the Father, Son, and of the Holy Spirit and is clearly separated from the following church prayer for the ordinands.

The Evangelical-Lutheran Church of Iceland is the only church which uses the wording: “I entrust into your hands this service, to which God has called you”. But the prayer after the ordination act in both churches generally follows the threefold pattern, where the whole congregation also prays for the gifts of the Holy Spirit for the candidates.

In several churches the three parts of the ordination prayer are marked with different actions. In the Church of Sweden, the Estonian Evangelical Lutheran Church, the Church of Wales, the Church of England and the Church of Ireland, only during the epicletic prayer does the
bishop lays hands over each of the ordinands and pray for the Holy Spirit for them. In the Church of Norway the ordinands kneel and the bishop lays hands on the ordinand’s head. But where there are several deacons to ordain, the bishop moves from one to another as the ordination prayer is said. In the Evangelical-Lutheran Church of Iceland and the Scottish Episcopal Church too the laying-on of hands continues during the whole prayer, but each ordinand is also prayed separately for with the laying-on of hands.

In all the Anglican churches only the bishop lays hands on the head of the ordinand, while in all the Lutheran churches it is the bishop together with the assistants who ordain with laying-on of hands. The ordination prayer in the Evangelical-Lutheran Church of Iceland consists of two prayers, during both the laying-on of hands takes place and after each of the prayers ‘Amen’ is said. The first prayer begins by addressing God, followed by the epicletic prayer and thereafter prayer for God’s continuous guidance. The second prayer of ordination is the Lords prayer.

In all the ordination rites, except in the Evangelical-Lutheran Church of Finland, the ordinands are named by name during the prayer. In the ELCF the ordinands are introduced by name at the presentation.

In eight of the ten ordination prayers’ churches address the prayer to God Father. In the Evangelical Lutheran Church of Lithuania God is named as Almighty at the beginning of the prayer, and as the Father in the Lord’s Prayer which is part of the ordination prayer and the installation. The Church of Sweden is the only one where the Triune God is addressed and God is not addressed as Father.

All the ordination prayers studied give Christological foundation to the deacon’s ministry. The diaconate is either directly connected to the examples of Christ or related to the ministry and person of Jesus Christ. The deacons share the ministry of Jesus Christ, follow his example or footsteps, become strong and steady in Christ or keep themselves close to Jesus Christ.

Concerning the origin of the deacon’s ministry all the studied rites declare that it is God who has called people to the ministry. In seven of the ten churches the church is called “your Church” in the prayer to

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902 Only the Evangelical Lutheran Church of Lithuania names that it is the Lord who calls deacons to the ministry.
God. At the ordination in the Evangelical-Lutheran Church of Finland the church is called “the church of Christ”.

The Church of Norway is one of the few churches which clearly expresses eschatological hope in the prayer by saying: when the deacon’s day of work is over, let him/her take part in the joy at your place and receive the heritage together with all the saints. The other churches express the eschatology in other parts of the rite.

III

The final part of the ordination rite has several similarities in the ordinals of the Porvoo churches. As an exception from the pattern, the Evangelical-Lutheran Church of Iceland ends the ordination rite with the prayer of ordination and the hymn. In all the remaining churches the rite continues either with the address of the bishop to the ordained or to the congregation, either with welcoming, presentation, giving the Scripture or sending out to the ministry.

In five of the churches: the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Lithuania, the Church in Wales, the Scottish Episcopal Church and the Church of Ireland the ordained deacons are vested with a stole immediately after the prayer of ordination. The Evangelical-Lutheran Church of Finland and the Evangelical-Lutheran Church of Iceland vest the ordinands before the prayer of ordination. The Church of England manual decrees that the deacon either be vested before the ordination service or after the ordination prayer and the newly ordained deacon’s welcoming. Neither the Church of Norway nor the Church of Sweden mention the vesting of deacons with a stole.

In seven of the ten churches the bishop addresses the congregation after the ordination and asks the people to receive the newly ordained ministers. In all the Anglican churches and in the Evangelical Lutheran Church of Lithuania the deacons receive either a Bible or the New Testament after the ordination. The other Lutheran churches do not give the deacons any symbolic gifts. In the Estonian Evangelical Lutheran Church, the Scottish Episcopal Church, the Church of England and the Church of Ireland the newly ordained ministers are welcomed by their colleagues.
8.4. Characteristic features in the rites

In the rites of ordination there are a number of ecclesiologically relevant features which either directly or indirectly characterise the churches’ understanding of ordained ministry and give them role and meaning. Below are some of the most characteristic of these discerned from the ordination rites.

**Church**

In the ordination rites, several of the churches studied express their understanding of the church in connection to the ordination with theologically significant notions. These notions are often taken from the Bible, but repeated in the texts of the ordination rites. Eight churches, the Scottish Episcopal Church, the Church of England, the Church of Ireland, the Church of Norway, the Church of Sweden, the Church in Wales, the Evangelical-Lutheran Church of Finland and the Estonian Evangelical Lutheran Church name the church “the people of God”. All these churches, except the Church of Norway and the Church of Ireland, also use the term “the body of Christ” in describing the church. The same churches also use either the wording “the dwelling place of the Holy Spirit” or “the temple built of living stones, with Christ as the cornerstone.” Several churches use the terms “the Church of God” and “Church of Christ” in the rites. The universal character or dimension of the Church is named in the ordination rite by the Evangelical Lutheran Church of Lithuania, the Church of Sweden, the Church of England and by the Church of Ireland.

**Ground for the Church’ ministry**

In all the ordination rites studied, except in the ordinals of the Evangelical-Lutheran Church of Iceland and the Evangelical Lutheran Church of Lithuania baptism is named as a basic basis for ministry of the church. It is declared in the rites of ordination that the Church belongs to God who has called people to ministry. In the Church of Ireland, the Church in Wales and the Church of England the ministry is entrusted to the Church by God.
The Church of Norway, the Church of Sweden, the Evangelical-Lutheran Church of Finland and the Estonian Evangelical-Lutheran Church underline that the ordination is carried out in the apostolic manner through the laying-on of hands and prayer.

**The churches intentions with the ministry of deacon**

The ordination rites in the churches studied use partly similar expressions or motives in order to describe the purpose of the ministry of the deacon, to some extent they express the same purposes using different motifs.

The Church of England and the Church of Norway summarise one of the common intentions of the ministry of the deacon: to make the love of God visible. The Church of Ireland adds a complementary formulation that is characteristic for the majority of the churches involved: deacons serve in the name of Christ, and so remind the whole Church that serving others is at the heart of all ministry. The task to serve is thus the second common purpose of the diaconal ministry.

The intention to make God and his love visible among the people receives different expressions in the ordination rites to deaconate. The Evangelical-Lutheran Church of Iceland names in connection with this that the aim of this ministry is to bear witness to God in word and deed. This aim is shared by several other churches which use similar wording. The intention of this wording is even included in the words used in the Church of Wales “to preach the word God”, the Scottish Episcopal Church “to draw people to God’s reconciling love”, and the motive named by the Estonian Evangelical Lutheran Church as well as by the Evangelical-Lutheran Church of Finland: “to build up your Church”.

The Evangelical-Lutheran Church of Finland, the Evangelical-Lutheran Church of Iceland and the Estonian Evangelical Lutheran Church name in addition to task to “build the church in faith and love”, the purpose “to praise the great deeds of God”. Although in this wording the intention is not named in the other rites of ordination, it is indirectly given as purpose in all the churches.

The wording from the ordinal of the Church of England summarises the intention in the majority of the churches studied: “deacons are ordained so that the people of God may be better equipped to make
Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission.  

8.5. Description of the ministry of the deacon

There is considerable variety in the descriptions of the ministry and service of the deacons. In many cases even the wording and expressions are similar, not only between Anglican churches or amongst Lutheran rites, but often both traditions use similar images or notions in order to describe the church’s understanding of the diaconate.

The origin of the ministry of deacon is clearly expressed in the ordination rites of all the churches. In all liturgies the call to service, vocation to serve as deacon, has come from God. Therefore one of the common descriptions of the ministry of deacon, used in all churches except in the Evangelical-Lutheran Church of Iceland is, that the deacons are called to be “your [God’s] servants”. And, as it is phrased in the Estonian Evangelical Lutheran Church: it is Christ who has made different ministers for the church. One common feature expressed in all the ordination rites is the description of the diaconate as a serving ministry. The Church of England and the Church in Wales name “loving service”, the Church of Norway and the Evangelical-Lutheran Church of Finland call the ministry of deacons “the ministry of care” and “the ministry of service”, the mediators of God’s love. The meaning of the ministry varies but as described in the Church of Sweden the deacon’s ministry is “a sign of mercy”. The Church in Wales adds that deacons are “signs among the people of God that the Church is called to serve Christ in the world”. The wording from the ordination rite for deacons in the Scottish Episcopal Church concludes: “in a distinctive way deacons are a sign of that humility which marks all service offered in the name of Christ”.

The way the churches describe the meaning and role of the deacons as guiding lights entails that the deacons are expected not only to accomplish certain serving tasks, but also to give personal witness for their

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903 From ‘The bishop introduces the service’ (Church of England ‘The Ordination of Deacons’)
calling through mission. Therefore several personal qualifications are named in the rites.

**Personal qualification of the deacons**

Deacons are called by God through the church to be a sign for the world and serve the people with gifts they have received. This embraces not only professional skills, but also personal qualities which ordained deacons are expected to possess. This is expressed through several relational categories.

In the manuals of the Evangelical-Lutheran Church of Finland, the Church of England and the Church of Ireland the gifts of God, or gifts of grace, which the ordinand receives are named. The purpose of these gifts is given either, as in the Evangelical-Lutheran Church of Finland: to serve the people, congregation with these received gifts of grace, or to grow personally in holiness and grace – as is written in the ordination rite of the Church of England. One of these personal gifts, common for several churches is being diligent in prayer, reading Holy Scripture, study and deepen one’s faith and grow in holiness and grace.

The Church of England, the Church of Ireland, the Evangelical Lutheran Church of Lithuania and the Evangelical-Lutheran Church of Finland all name faithfulness in service. The Finnish church adds to this steadiness in faith and the deacon’s life as an example to the congregation. The faith of the ordained servants is not described as completed once and for ever and therefore it is prayed that the ordinands will become stronger in their faith, will grow and be rooted in faith, love and hope.

In seven Anglican and Lutheran churches God is prayed to for grace and power for the ministers to be ordained. The ordination prayers name some characteristics that are seen as necessary in the majority of the churches. These are perseverance and patience in ministry that churches pray for at almost all the deacons’ ordinations. In seven of the churches the ordained deacon’s faithfulness is prayed for. The Church of Sweden names standing firm in the faith of the Church. The Evangelical-Lutheran Church of Iceland expects the ordained deacon to perform service seriously and with a humble spirit, being eager to help. Faithfulness, humility and obedience also characterising the expectations of deacons in the Estonian Evangelical Lutheran Church. In addition living piously and honestly
are named. Three churches additionally: the Church of Norway, the Evangelical-Lutheran Church of Iceland and the Church in Wales also pray for the humility and humbleness of the ordained servants. The Church of Sweden and the Evangelical-Lutheran Church of Finland name sensitivity as necessary for the deaconate. The latter, along with the Church in Wales, also prays that the deacon will be constant in prayer.

The Church of England, the Scottish Episcopal Church and the Evangelical Lutheran Church of Lithuania are the churches which name the need for a holy and disciplined life on the part of the deacons in the ordination prayer. In the Evangelical Lutheran Church of Lithuania the deacons also promise also to behave as is proper for a deacon.

The Evangelical Lutheran Church of Lithuania is the only church which names understanding and wisdom together with working with joy as necessary virtues and attitudes for work as a deacon of the church. The Estonian Evangelical Lutheran Church is the only church which underlines peace of heart as an important requirement for the deacons. The Evangelical-Lutheran Church of Finland prays for the deacon’s courage to defend justice.

The ordination rites to the ministry of deacon in all the ten churches indicate that the ordained diaconate is considered to be part of the ordained ministry of the Church. In some churches some concrete features concerning the deacons’ relationships to the other ordained ministries and to the lay-ministers are named. Therefore amongst the declarations in the Church in Wales the question, whether the ordinand will work with bishop, priests and all God’s people to help the church is included. The Church of England also asks about willingness to work with fellow servants of the gospel. In the Estonian Evangelical Lutheran Church the ordinand declares willingness to treat fellow ministers with brotherly kindness. The bishop says at the ordination in the Church of Ireland that “deacons assist the bishop and priest under whom they serve”.

In addition to relationships to colleagues relationships to those who are close to the ordinand are also examined in several churches. The Scottish Episcopal Church – in dealing with the others, both in church and at home, show the obedience to the way of Christ. The Church of Ireland asks for willingness on the part of the ordinand to fashion his/her own life as well as family relationships according to the way of Christ. The Church of England also connects the the fashioning of one’s own life to one’s household according to the way of Christ. The
Church of Sweden names the necessity of ordinand’s willingness to follow his/her calling after Christ’s example. The general attitude is described as being a faithful servant according to the example of Christ. This attitude receives different expressions: seeing Lord Jesus Christ in the people in need, in the Scottish Episcopal Church; “obedience to the way of Christ” as well as “fashion the personal life and household according to the way of Christ” in the Church of England, or as in the Evangelical-Lutheran Church of Iceland: “to follow the footsteps of Christ”. The Evangelical-Lutheran Church of Finland names deacon’s service of the people according to the example of Christ.

Tasks of the ministry of deacon

The task to serve characterises the deacon’s ministry in all the churches. It receives concrete expression through the tasks and qualities the churches expect the deacons to be and perform. There are also a large number of descriptions of the tasks the ministry of deacon is expected to accomplish, on different levels. Some of the tasks are expressed in general form in order to express the basic character of this particular ministry. Others are described as tasks that the churches consider as specifically characteristic for the deacons. Additionally in some cases there are unique tasks that some of the churches name in the description of the service of deacons.

Tasks of general character

The Swedish ordinal, as well the Norwegian, the Estonian, the Finnish and the Lithuanian all name a general task of all ordained ministries: the building up and strengthening of the Church. The Church in Wales, together with several others, names another general task for the ordained diaconate: to discern the needs, concerns and hopes of the world. The Church of England states that the deacons are to proclaim the gospel in word and deed as agents of God’s purposes of love. According to the Scottish Episcopal Church and in the Church of England the main tasks of the deacon’s ministry is to help and serve those in need. The Church of Ireland adds some concrete aspects: visiting the sick, caring for the poor and helping the oppressed. Similar tasks
are named in the Church of Sweden, but additional tasks are added: “to defend the faith of the church and protect the order of it” and to “defend the rights of the individual and stand at the side of the oppressed and encourage and liberate God’s people to that which is good, so that the love of God may be visible in the world”.

The Estonian Evangelical Lutheran Church and the Evangelical-Lutheran Church of Finland name that deacons are ordained in order to serve the church of Christ in this world and to serve Christ in his neighbours. The Church of Norway names the task of glorifying God’s holy name and several other churches express the similar task.

The Church of Ireland and the Church in Wales name specific tasks for the deacons: to promote unity, peace and love among Christians.

**Specified tasks of the deacons**

There are several tasks that the churches name in the rites as characteristic for the ministry of deacons. There are a variety of tasks, but in general terms they could be divided into some groups that are characteristic for all the deacons at the ordination rites in the churches studied. These tasks are pastoral, liturgical, caritative and educational.

**Pastoral tasks**

Among the tasks of the deacons, several churches name in their rites of ordination various kind of pastoral tasks. Mostly are they connected to the proclamation of the Word of God. The common feature for the churches is that deacons share in the pastoral ministry of the church with other strands of the ordained ministry. The ordaining bishop in the Scottish Episcopal Church expresses it by saying: “Deacons share with the bishop and presbyters in the ministry of word and sacrament and in works of love.” By this wording is also underlined the fact that the deacon is called, not chosen as priests and bishops in the Scottish church.

The Church of England declares that: “deacons are called to work with the bishop and the priests with whom they serve as heralds of Christ’s kingdom”. The Church in Wales names that “within the ministry, deacons are called to assist the bishop and priests, work with the bishop and priests in leading the worship of the people”. The Church of Norway and the Church in Wales also name as tasks of the dea-
cons: to witness, to give pastoral care and to present the word of God in service to the community.

Liturgical tasks

According to the ordinal in the Church of Ireland the deacons baptise and preach, they read the Gospel, lead the people in intercession, distribute the pre-consecrated bread and wine of Holy Communion. The Church of England also names that deacons preach the word and bring the needs of the world before the church in intercession. Additionally they assist in administering sacraments, distribute communion and minister to the sick and housebound. The Estonian Evangelical Lutheran Church orders that deacons proclaim the gospel, lead the congregation in intercessions and serve at the altar as helpers of the parish priest and distribute communion in church and among sick and in hospitals.

Caritative tasks

In the Church in Wales and the Church of Ireland deacons are called to serve the Church of God, and to care for all whom they serve, especially for the poor, the sick, the needy, and those who are in trouble. The Church of England ordinal says that the deacons are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and the lonely and those who are oppressed and powerless. The Evangelical-Lutheran Church of Iceland names the task of the deacons: to support the week, strengthen those who are bereft, show the way of life, serve in charity and practice. The Scottish Episcopal Church’s ordinal says that in the name of the Church, deacons care for those in need, serving God and the world following the pattern of Christ. According to the ordinal of the Church of Sweden and the Estonian Evangelical Lutheran Church the deacons shall seek out, help and support those who are in bodily or spiritual need.

Educational tasks
The Church of Ireland names the task of the diaconal ministry to give instruction in the faith. Church of Sweden ordinal underlines, at the ordination of deacons, the need to provide Christian nurture and teaching in the faith in church and society. The Estonian Evangelical Lutheran Church names as task of the deacons: to give Christian education while the Church of England gives their deacons the task to accompany those searching for faith and bring them to baptism. The Evangelical-Lutheran Church of Finland and the Estonian Evangelical Lutheran Church both name the confirmation of the members of the congregation in the faith of the church.

8.6. The use of the comparison

In this chapter the ordination rites to the diaconate have been considered with a the focus on their common features. The rites in ten churches have been used as a resource for discerning ecclesiological issues, relevant to the diaconate in the rites. This resource has been handled in two ways. The first is the systematic description of the ordination rites. The reason for considering the ordination first is that through this ecclesial act the church gives to the diaconate its essential meaning. It is not only the content of the rite that is meaningful for the analysis of the diaconate, but also the way it is performed and the context in which the new deacons are ordained. The purpose of using the systematic description of the rites has been to create a link between the rite of ordination and the deaconate. This gives one of the grounds for the further analysis of the diaconate. The second way of using the resource is by comparing the rites with each other. The focus has been oriented concretely to the content of the rite. The rites have been considered from the perspective of the aspects that have relevance for the deacon’s ministry. The intention has been to discern characteristic expressions through which the churches indicate their specific and common understanding, meanings and role of the ordained deacons in the church.

The general purpose of the study is to find out whether there is a common understanding of the diaconate in the churches of the Porvoo communion. In order to answer the question the descriptive and the comparative material have presented. The use of the results of the
comparison helps to analyse the rites – in order to gain deeper understanding of the diaconate in the churches studied.
PART III ANALYSIS OF THE RITES OF ORDINATION TO THE DIACONATE

The third part of this research consists of eight chapters. In the majority of them certain aspects of the rites are analysed. The aim is to discern the characteristics of the diaconate in the Porvoo churches against the background of the ecclesiology of the PCS and the proposed common understanding.\textsuperscript{904} The analysis of the results from the descriptive and comparative parts, together with the ecclesial context of the churches contribute towards the answer to the main question\textsuperscript{905}. In the following chapters two kinds of analysis are used. First, theological analysis, based on the analytical tool and rationale from the first parts of the study. Second, an analytical reflection, which aims to give meaning to the results of the analysis in the context of the Porvoo churches. The results will then be placed in a wider ecumenical context.

The first chapter of the analysis, chapter 9, focuses on the ecclesiological themes that have been articulated in ecumenical negotiations as essential for ordination theology. These themes have significance for the churches’ ecclesiology as well as for their practice of ordination. The themes are based on the description of the rites in the second part of the research and involve questions about direct and sequential ordination, whether the ordination is understood as temporal or permanent, how the rites are related to baptism and the Eucharist and what difference ordination makes for those who are involved in ordination to the diaconate.

A multifaceted picture of the ordination rites and their meaning for the communion of the Porvoo churches requires the comparison of the

\textsuperscript{904} Ch. Chapter 2.5
\textsuperscript{905} Cf. Ch. 2.1: “To what extent do the ecclesologies expressed by the churches of the Porvoo Communion through their ordination rites to the diaconate contribute to the common understanding of the deacon’s ministry?”
rites. This is done in chapter 10 where the developments which may be discerned when comparing the ordinals adopted during the period of the study, with earlier ones, are investigated. The differences in the rites and therefore also in the understanding of the diaconate in the churches are analysed, and a meaning for the changes is proposed.

The Bible has played a significant, often normative role in the development of the churches’ self-understanding. Although its meaning and role has varied, the Bible has been used in all the ordination rites, either in choice of biblical readings or by the images which are used in the texts of the rites. The characteristic traits in the texts used and their meanings are analysed in the chapter 11.

Chapter 12 then focuses on the basic structure of the rites and their place in the context of the worship of the local church. The analysis examines constitutive elements in the rites, how the different elements and their order in the rites create the meaning which expresses the churches understanding of the diaconate. The basic structuring elements are vocation (election), ordination and sending. These three, common to the majority of the rites studied, help to carry out a comparative analysis of them.

In chapter 13 some pairs of characteristics of ordination and diaconate are compared and analysed. These characteristic pairs are discerned from the ecumenical dialogues as well as from the texts of the rites. Two of the axes characterise the rite of ordination: whether the character of the rite is more juridical or sacramental, expressing the rite as a single act or part of the wider process. The rest of the axes investigate the churches understanding of the diaconate as a lay or an ordained ministry, and whether the deacon is understood more as an obedient servant or God’s ambassador. The characteristics are placed on the poles of the axes. Both of the poles of the axes mark relevant and necessary positions expressed by the rites. None of the poles exclude the other, they rather complement each other. In the analysis the balance between these poles is studied and what the particular position of the characteristic on the axis may mean for the particular church and for the fellowship of the churches.906

906 Cf. Sprinkle 2004 describes tensions between six different pairs of notions.
In chapter 14, theological aspects that were identified as relevant in studying the ecumenical texts are used in close reading of the rites’ texts. The aim of this part of the analysis is to identify the ecclesiologically characteristic and specific aspects in different rites in order to draw some general conclusions about the compatibility and common understanding of the diaconate in the rites. Those theological aspects, identified in Part II above and considered in this chapter, are Christological, pneumatological and eschatological. In addition to the former the relationship of the diaconate to the apostolicity of the Church and its relationship to the local church and the universal Church are considered.

Chapter 15 takes into consideration the local context of the churches studied and answers the question, whether certain developments in the social context have contributed or shaped the churches’ ecclesiological self-understanding and formation of their ministry. The possible influences which are taken into consideration are the state’s welfare system, professionalism in society and educational requirements that deacons as part of the caring professions in some churches have to meet.

Each of the first seven chapters in Part III reveals ecclesiologically important and characteristic features of the churches’ understanding of the deacon’s ministry. These chapters together answer the main research question. The concluding reasoning forms the main content of the last chapter, chapter 16. It explains the results, places them in a wider ecumenical context and describes how the diaconate in the Porvoo churches might shape their ecumenical commitment as well as contribute to the future of the Porvoo Communion itself.

**Chapter 9 Analysis of the general features of ordination to the diaconate**

In this chapter some characteristic features of the understanding of ordination in the Porvoo churches are described and analysed. The first is the question of direct or sequential ordination. The second, ecclesiologically essential for the churches’ ministry, is whether ordina-
tion is understood as temporary [?] or permanent. The third significant feature is the relationship between baptism and ordination. The fourth is the meaning of the Eucharist in connection with ordination. The last part of chapter 8 analyses whether ordination makes ecclesiologically a difference in those participating or involved in the ordination. These features together sketch an ecclesiological framework for the deacon’s ordination. In the chapters which follow, the framework will be complemented with more detailed examination of the rites.

9.1. Direct or sequential ordination

One of the questions to be studied in connection with ordination is the relationship of the diaconate to the other orders of ordained ministry in the churches. Is the diaconate, according to the rites of ordination, a distinct order of the church’s ministry or is it transitional, i.e. a first step to the order of presbyterate? Or both? Can the deacon be directly ordained to the episcopate or should the candidate first to be ordained to the priesthood? In the course of the churches’ history one can find a great number of varying practices representing each of the alternatives. The questions above may find their answers in the rites, even if the same rite is used for the distinctive as well as for the transitional diaconate and instead some canons regulate the practices.

Direct and sequential ordination have had different meanings for Anglicans and Lutherans. For the Lutheran churches studied the question has not been crucial, because the problematic issue for them has rather been whether or not the diaconate is part of the church’s ordained ministry at all.

Sequential ordination is deeply rooted in the Anglican tradition. The Constitutions and Canons Ecclesiastical of 1604 describe: “XXXII. The office of deacon being a step or degree to the ministry, according to the judgment of the ancient fathers, and the practice of the primitive church; we do ordain and appoint, that hereafter no bishop shall make any person, of what qualities of gifts so ever, a deacon and a minister

907 By the ‘distinctive’ order is meant here the order of deacons with its own identity, like presbyterate and episcopate
908 An excellent overview of the practices in question, see Gibaut 2003
both together upon one day; [...] Not that always every deacon shall be kept from the ministry for a whole year, when the bishop shall find good causes to the contrary…”

This excerpt from the canon law indicates that a candidate for the priesthood must first be ordained to the diaconate. The medieval principle of sequential order through several lower orders, which had been recognised as general practice since Pope Gregory VII was elected in 1073, was not put into question. The problem was rather, for how long a time the necessary diaconate should last, in order to be seen as an adequate probation. It is certainly an essential and necessary period of time in order to receive assurance that the capacity and gifts of the candidate are sufficient to allow the candidate to fulfil the tasks and calling of the deacon.

The question of adequate probation is also relevant in analysing the ordination, because it does not merely concern the period of time before possible further ordination, but also the period of time before the ordination to the diaconate. Weil points to the importance of the time of testing: “Adequate probation remains an appropriate concern of the Church for those who are called to leadership.” It is therefore not only a question of the formal order which has links to the early tradition of the Church, but through the answer: direct or sequential, the churches also answer the question of what the diaconate is, or whether deacons have a special calling, tasks and identity.

The different status of the question, for Anglicans and Lutherans, has a common denominator: is diaconate an order in its own right, or are deacons a special kind of “pre-priests”, which in the desired order of things, sooner or later, take the necessary step to achieve the ‘higher’ order, as described in the collect after the Holy Communion to be used in the rite for the conferment of the office of deacon, prescribed in the Book of Common Prayer 1662: “ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; [...] that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy

909 The Anglican Tradition: A Handbook of Sources 1991, 192
910 Cf. Plater 1992, 1−2
911 Weil 1996, 212
Son our Saviour Jesus Christ, to whom be glory and honor, world without end. Amen.”

In the Anglican churches studied the question of direct ordination, as well as of sequential ordination, comes originally from the early Christian Church where the understanding of orders was, in the words of Gregory Dix, “organic”. By that Dix means that each ministerial function was related directly to the whole Christian society, not to any other ministerial function in some defined sequential pattern. Following the same line, Louis Weil concludes that “direct ordination occurred when a local church discerned gifts for a particular ministry in person, then elected and ordained that person without requiring some transitional ordinations along the way”. This practice of ordination existed in parallel with practice of sequential ordination.

In the Church of England, the General Synod commissioned in 1988 a study seeking to bring clarity to the question of direct and sequential ordination. The report, under the title *Deacons in the Ministry of the Church*, claims: “a vocation to the diaconate is not to be defined in terms of priesthood, so that the deacon is seen as a substitute for the priest in certain (especially liturgical) situations. […] …the use of the distinctive diaconate as the first step towards priesthood is not to be discouraged.” John Gibaut summarises the conclusions of the report: “The concept of a distinctive and permanent diaconate is supported in this report; yet the current status of *cursus honorum* is strongly upheld. There is no suggestion that the transitional diaconate of candidates for the presbyterate in any way diminishes the significance of a distinctive and permanent diaconate. The report suggests that the *diakonia* in presbyteral ministry is based on the diaconate.” The formulation shows how various interpretations are merged together. The 1988 Lambeth Conference in the “Ministry and Mission” section of its report formulated the vision for the interpretation of the diaconate: “We need to rediscover the diaconate as an order complementing the order of priesthood rather than as a merely transitional order which it is at the present. We should ensure that such a diaconate does not

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912 BCP 1662 (The formulation is from Thomas Cranmer’s Ordinal, who took it from the Ordination prayer in the rite in *Sarum Pontifical*.)
913 Dix 1946, 284
914 Weil, 1996, 2003
915 *Deacons in the Ministry of the Church* 1988, 105–106
916 Gibaut 2003, 37
threaten the ministry of the laity but seeks to equip and further it.”

The meaning of sequential ordination has been to ensure, that candidates for ordination are tested and well-prepared for their future ministry. This requirement presupposes an adequate education as well as probation. In all the churches studied a certain education is a criterion and a precondition for ordination to the diaconate. As one can discern from the presentation of the candidates and from the declarations, it includes both pastoral formation as well as theological education. These requirements are common to all of the churches studied, but the content of these two kinds of requirements is not expressed in the rites. In his comprehensive study of the diaconate, Barnett agrees that ordination presupposes candidates’ competence and the need for this to be demonstrated before the ordination. He argues, however, that there is a need to distinguish the necessity of testing candidates’ suitability for special service and the requirement of a sequential order of offices.

In the Porvoo churches, at the beginning of the ordination service, the candidates are dressed in white albs and no one wears a stole at the beginning of the rite. In this way the churches express a significant aspect of their understanding of ordination. The white alb, used both by the ordinands to the diaconate as well as to the priesthood, is a sign that the ordination is a new beginning, rooted in the priesthood of all the baptised.

One additional common feature, in both the Anglican and the Lutheran rites, is the emphasis on the conscious acceptance of the calling of the candidates to the diaconate. The congregation, and the bishop who will ordain the candidates, are assured by the presentation of the candidates at the beginning of the service and with the help of the ordinand’s declarations, that they consciously meet the requirements of the Church and will carry out a relevant service. The newly ordained deacons in the churches studied will serve after ordination, together with ministers from other orders, as part of the ministerium ecclésiasticum. Whether the deacon remains a deacon for his or her whole life or receives a call to serve within the order of ministry of priest or bishop, the relationship to the other orders is not expressed in the rites as a hierarchical move to a higher position.

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917 The Lambeth Conference 1988, 56
918 Cf. Chapter 7
The rites of ordination in the churches studied do not exclude the different practices in the sense that the same rite is used both for those who remain deacons and for those who intend to be ordained to the priesthood after a certain period of time. There are regulations and canon laws that regulate the varying practices. Currently, it is important to see that neither Lutherans nor Anglicans express in their rites of ordination features that might contradict or exclude the other understanding or practices in the question of sequential or direct ordination. Gibaut has formulated the essential issue which characterises the churches studied: “…one must allow that sequential ordination is not a theological priority, but a canonical convention which arose to correct specific pastoral situations which do not confront the church today.”

There are no indications in the rites as to why the question of direct or sequential ordination should create disagreements between the two traditions, Anglican and Lutheran. The rites of ordination do not contradict one another. Although the rites do not exclude the alternative interpretation, there is no indication in the rites of ordination to the diaconate, that the ordination could be understood as transitional, i.e. as the preparation for the ordination to the priesthood. A distinctive diaconate is therefore not a necessary prerequisite for priestly ordination.

9.2. Temporary or permanent ordination

The question of the temporary or permanent character of the diaconate is significant for the churches’ understanding of their ordained ministry. Is the ordination grounded in certain functions or places, which come to an end after the completion of the tasks or when the place of service changes, or does the deacon remain “ordained” even if he or she, for some reason, ends active service at the local church? The different answers to these questions represent different ecclesiological understandings of the ministry. Not all the ordination rites studied express in this sense the specific character of ordination. The reason is often that certain characters are taken for granted, depending on the tradition of the particular church. Sometimes the question is regulated

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920 Gibaut 2003, 40
by canon law or legal documents, which are not directly the object of the current study.

Some aspects in the rites, however, indicate that the diaconate is for life, rather than meant for the execution of a number of functions during a limited period of time and intended to cease thereafter. The first common aspect in the rites is that the diaconate is part of the entire church ministry of word and sacraments. This ministry, according to the rites, is not primarily created because of the specific needs of the local communities, but is founded by God in order to carry out his mission. God’s call to the Church and the ministry to serve the community with word and sacraments is permanent, its character cannot be temporary because it is ineluctable and necessary for the mission and ministry of the Church.

Secondly, according to the rites, ordination to the diaconate is grounded in the permanence of baptism. Baptism is an initiation sacrament that brings people into the fellowship of the people of God. This creates a new relationship between God and his people, revealed through the body of Christ – the Church. Like all other Christians, ordained ministers are related to the Church through baptism. Baptism implies a new, permanent relationship between God and the baptised, because at baptism they receive the gift of the Holy Spirit, which is a life-long gift. Although it is personal, it lays the foundation for the character of the gifts delivered at ordination.921

Thirdly, the life-long character of the diaconate is grounded, in the rites, in Christ’s priesthood, especially through the sacrifice on the cross. The permanence of Jesus’ priesthood opened the way for Christians to carry on his diakonia in the world.922 Through the Spirit, Christians continue God’s work in Christ in the world for the whole of creation. This is not a temporary activity, but permanent and eternal in its essence. The permanent diaconate, alongside the ministry of other ministers, is a sign of the Church’s permanent need for the ministry of Word and sacraments. Mitchell summarizes this aspect: “The “once-for-all” character of Jesus’ priesthood creates a permanent claim on the ordained minister – for just as Jesus cannot cease interceding on our behalf as “high priest of a new covenant”, so the ordained minister is permanently “marked” as servant. This servanthood is accom-

921 Cf. Chapter 14.2
plished through the power of that same Spirit which overshadowed Jesus at the outset of his ministry, raised him to life, and caused him to enter God’s sanctuary with the blood of the cross.” 923 The ordained, according to the rites, are permanently called and the charisms delivered in ordination are for continuous service, thus permanent in their character. The gifts do not vanish when the minister does not actively exercise them, because their ground is neither in the minister nor in the local church, but in God.

Fourthly, the rites of ordination express clearly that the calling and ordination to the Church’s public ministry is not reversible. It takes place in the concrete local church, but it is intrinsically connected to the ministry of the entire Church. Ordination is therefore not only an appointment to a specific ministerial function and matter of jurisdiction of the local church. The rites understand the deacons to be ordained to the Church, with their active service in a certain community.

Fifthly, the church’s public diaconal ministry is not only for the sake of the Church, but also for the world. The rites describe the diaconate as a go-between ministry. 924 According to the rites the deacon serves in the local church, but also functions as a link between the church’s constitutive event at the Eucharist and the world outside the local church. This relationship between the Church and the world outside, is not dependant on the personal qualities and engagement of the deacons, but is needed as much for the Church as for the world. This relationship and service is permanent in its character, as the call to participate in God’s mission is permanent for the entire Church.

Sixthly, ordination can be described, according to the rites, as having permanent “sacramental character”. Although sacramental character is a complicated notion, it expresses an essential feature of ordination. There are several aspects in the rites that support this argument. The ordination and charisms delivered at ordination presuppose a fellowship with Jesus Christ on the basis of faith and baptism. The Church’s diaconate carries out the ministry of leadership in the faith of the gospel in order to build up the Church. The deacons are commissioned by Jesus Christ and sent out with his authority. By acting on behalf of Jesus Christ they share the mission and mystery of Jesus Christ with the entire Church. They are called to perform the service publicly and to participate in the apostolic mission of the Church. The call to this

923 Mitchell 1980, 312-313
924 Cf. Collins 1990; 2002
special service has been given and takes place at the act of ordination with the purpose of building up the congregation and promoting the unity of the Church. Through the ordination a deacon is received into the apostolic ministry. By the laying-on of hands and epicletic prayer in the midst of the worshipping congregation, the deacon receives a charism in order to perform ministry. Ordination does not entail any special justifying grace for the ordinands or for the Church as the body of Christ, but it definitely presupposes relationship to Jesus Christ and his Church. As the act of ordination unites Jesus Christ, his Church and the ordained, it may be considered as having sacramental character, related to the sacrament of baptism.925

Through the laying-on of hands and prayer some baptised Christians have been selected by the members of the local church and commissioned to permanent and lifelong service in the Church’s diaconate. “Ordained ministry is thus a permanent condition of servanthood, through which the minister seeks to unfold the priestly activity of Jesus among his people and to strengthen that bond of the Spirit which imparts holiness and unites believers to the Lord.”926 The rites of ordination to the diaconate permit us to conclude that all the churches consider ordination as permanent in its character. The permanence is grounded in baptism and the charism that is conferred on the minister – not for his or her personal development, or standing in grace, but for their service in community. This means that the basis of the diaconate, according to the rites studied, is not to be found in necessary functions, but in the ministry of word and sacraments grounded in God. Nevertheless, through deacons, certain tasks are carried out in the local community in the name of Jesus Christ and in the power of the Holy Spirit.

9.3 Baptism and ordination to the diaconate

In the rites of ordination to the diaconate the majority of the Porvoo churches link together baptism and Christian ministry. This connection relies on the conviction that the Christian vocation begins in baptism and all baptised people are therefore called to ministry in the

925 Cf. The Ministry in the Church, para 31
926 Mitchell 1980, 314
name of Jesus Christ. Ordained ministry is part of the common ministry of all baptized people. It connects together the rite of initiation into the Church and ordination to its ministry.

The connection between baptism and the ordained ministry dates back to the Early Church, where the anointing after baptism in particular was seen as initiation to the common priesthood of all the baptised. However, the ministry of all the baptised was not directed to any leadership or ritual functions, but was primarily focused on the service of the Word.927

The ordination of deacons has often been based on the idea that the diaconate is the ministry of service.928 This has in the past also been a description, commonly used to describe the relationships between different orders of ordained ministry. Diaconate was considered a reminder for the Church and the other ministries of the call to serve. The ordination rites to the diaconate in the Porvoo churches have a different emphasis. They underline baptism as the common foundation for all the ministries in the Church, both lay and ordained. The serving character is seen as an essential characteristic for the diaconate, but not as the starting point of this ministry. Instead the call to the service of others begins for all Christians at baptism. This is a characteristic feature of the common priesthood of all believers: service as basis of all ordained ministry begins “for all people of God in Baptism.”929 All Christians are called to worship, to give witness to the gospel and to serve.930

However, baptism does not directly form the ordained ministry of the Church. This understanding is expressed also by the Anglican-Lutheran International Commission in the Hanover Report,931 and is confirmed separately by Anglican and Lutheran theological documents.932 The Anglican Liturgical Consultation declares in the Berkeley Statement: “Although it is sometimes asserted today that the diaconate is the basis for the servant character of all three orders, it is baptism into the life of Christ which is the basis for the servant character

928 For the description and analysis of the changes in understanding, see for example Schweizer 1961; Strohm 1996; Collins 1990; 2002; Hall 2000; Brodd 1999
929 Wright 1993, 249
930 For the role of leitourgia, martyria, diakonia see BEM 1982; Brodd 1992, 91ff
931 Hanover Report 1996, 13 (para 24)
932 See for example Churches respond to BEM, Vol II; Vol III
of all the church’s ministries. The distinctive nature of the diaconate is not servant ministry itself, but the calling of deacons to be signs and animators of the Christ-like service of the whole people of God in the world. 933 The idea was confirmed among others also by Lutherans in the Official Report of the WCC at Santiago de Compostela in 1993934 as well as in the ecumenical study-document of the CPCE Die Kirche Jesus Kristi.935

James Puglisi, after having studied rites of ordination in some of the post-Reformation churches, concludes: “The Protestant determination was to restore the Christian dignity conferred in baptism and to reaffirm that the entire Church is responsible for the gospel, and for the faith and the salvation that it preaches.”936 Although it is not correct to interpret the diaconate as the only, or even as the clearest expression of the serving character of the common priesthood of all believers, by naming baptism as an essential aspect in the rites of ordination, the churches confirm their understanding that all ministry, including the ordained ministry, presupposes baptism. “Baptism would become the most essential sacramental prerequisite for ordination to any office in the Church.”937 The intention in referring back to the sacrament of baptism in the rites of ordination is, on the one hand, to define the nature of both lay and ordained ministry, and, on the other hand, to clarify the diaconate’s relationship to the Word and sacraments. By proceeding in this way, the churches emphasise what is for them a significant truth, expressed through the rites, and reveal the churches’ understanding of ordained ministry. The first aspect is the Christological basis and interpretation of the deacon’s ministry. The rites emphasise that Jesus’ self-sacrifice opens a new possibility for Christians. They participate through baptism in Jesus’ death and resurrection. At the same time, they are called to participate in Jesus’ eternal priesthood. They are called to witness, share his work in renewing the world and to give glory to God. Pannenberg writes: “In the case of baptism, by anticipating the death of the baptized against the background of the eschatological future for God, the significatory acts of the church give advance notice of the whole course of life of those whom they apply.

933 The Berkeley Statement, 2002, 9  
934 On the way to Fuller Koinonia 1994, 249  
935 Die Kirche Jesus Kristi 1994, para 2.5.1.2  
936 Puglisi 1998,185  
937 Barnett 1981, 156
The lives of the participants became a repeating of that which is represented in advance by the acts.”938

All the rites of ordination to the diaconate underline the role and meaning of Jesus Christ for the ministry of the deacon. Some of those who belong to the priesthood of all baptised receive God’s call through the Church for this special ministry. The second aspect, related directly to the former, is clearly formulated by Aidan Kavanagh: “It must be remembered that the baptism of Christians was not johannine but christic: it was a baptism not of water but of the Holy Spirit. The water bath is a function of the Spirit.”939 The pneumatological character is intrinsically related to the Christological and concerns the gifts of the Spirit that the ordained receives at ordination. The rites, by linking baptism to ordination, confirm that there are gifts of the Spirit, needed and promised for those ordained to the ministry of diaconate: “Through baptism each follower of Christ is called into […] ministry and given the gifts required to carry it out.”940

In the PCS the baptism is related to the unity of the Church through the Body of Christ.941 In order to create a reliable theological basis, a passage from the Bible, Ephesians 4:4-5 is used, where the baptism, the Body of Christ and the Spirit are brought together.942 The Body of Christ will be built up through ministries, and the gifts of the Spirit which serve the apostolicity of the whole Church.943 The PCS underlines, in this connection, the oneness of the Body of Christ, despite the variety of gifts.944 Collins opens up the meaning of the connection be-

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938 Pannenberg 1998, 435
939 Kavanagh 1978, 25
940 Greenwood 2002, 102
941 PCS B, para 21
942 “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism” (Eph 4:4-5) NRSV
943 “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Eph 4: 11-13) NRSV
944 “Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to an-
tween the different ministries and gifts of the Spirit: “The passage about ministry among charismata occurs in Paul’s earlier correspondence with this same group. […] Here we have three sentences of an identical type setting up a stylistic pattern that draws the reader’s attention to three different terms, ‘gifts’, ‘service’ (this term translated variously in earlier eras as ‘administrations’, ‘ministrations’, ‘services’ and only rarely as ‘ministries’), ‘working’. (In Greek, the words are all plural: charismata, diakoniai, energêmata.) […] these terms are interchangeable.”

It means that these concepts are closely related to each other and have a common denominator: they are all different expressions of the Church’s mission which is carried out by the whole Church with the help of the gifts of the Holy Spirit. The great number of various gifts of the Holy Spirit encourages the local churches to become richer and in this way contribute to the building up of the Christian Church. At the same time the gifts of the Spirit, exercised through the diverse ministries of the Church, never exhaust their essence in the Christian community.

**Baptism, diakonia and diaconate**

Baptism and the receiving of the gifts of the Spirit in baptism do not leave any Christian untouched. Baptised people receive a new identity. O’Meara describes this newness: “A sacramental initiation bestows new life and confirms faith, baptism also initiates a person into charisma and diaconal action, into a community that is essentially ministerial.”

Baptised Christians are to follow the example of Jesus Christ as an embodiment of self-offering service. Through baptism they share death and resurrection with Christ. This means also sharing the calling from God and his sending. By accepting this new status through baptism and the Holy Spirit, people are made free to follow their own path. Pannenberg summarises the meaning of baptism for the future life of the Christian: “As the sending of Jesus served to proclaim God’s reign and its representation in the fellowship of his disci-
ples, each Christian is summoned by the baptism of Jesus to make special contribution to witness to God’s reign in the fellowship of the church.” Baptism is not an isolated act in the Christian life, but a new life that proceeds from it. In this way baptism constitutes the basis for the fellowship of those who have become the witnesses of the God’s Kingdom. At the same it provides a foundation for the mission of the Church.

The rites of ordination do not confuse *diakonia* with diaconal ministry or the diaconate. *Diakonia* is seen as much wider than the diaconal ministry. It embraces the whole life of the Church and includes a common call to all Christians. “Diaconal ministry embodies the fundamental commission of the Church in the service of the Lord. In this sense, it is representational of the commissioned, apostolic character of the whole body of the baptized.” In the ordination rites this is expressed by Jesus’ words “I am among you as one who serves.” The constitutive element of the diaconate is service of the Word and sacraments. The ministry of the Word is the centre of ecclesial *diakonia*. Avis emphasises: “…when Paul uses *diakon-* words he is usually speaking, not of service to the community (though that is entailed and is not being challenged), but of his God-given mandate to proclaim the mystery of Christ.”

Baptism has an important role in the rites. However, it is not emphasised in the rites only because it is the rite of initiation into the fellowship of the Church. The fellowship is essential, but baptism is understood in the rites as the beginning of a dynamic process and an event that initiates a further process of deepening in faith, prayer and call to service. In this way baptism becomes a resource for the ministry in using the gifts of the Spirit in order to build up the Christian community. Simultaneously it creates the basis for the mission of the Church. The calling is for all the baptised to the service of the Word and sacraments. This aim of the entire ministry, including that of the deacon, is clearly expressed in the rites of ordination. The deacons exercise their specific ministry side by side with other ministers and with other gifts of the Spirit. Through baptism people become members of the people of God. Belonging to this fellowship is a basis on which people

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947 Pannenberg 1998, 282
948 Avis 2005, 113
949 Cf. Collins 2006, 31
950 Avis 2005, 110
receive gifts from God. They receive gifts of the Holy Spirit that, on the one hand enable them to see and understand the gifts in Christ; on the other hand the charisms give them the ability to take part in the Church’s *diakonia*, its mission in the world. In this way baptism forms the foundation for the apostolic ministry of the Church.

9.4. Eucharist and ordination.

All the churches of the Porvoo communion ordination takes place within the context of the Eucharist. Those churches which did not previously follow this practice, have introduced it in their most recent ordinals. Legrand writes that baptism and the Eucharist are not commodities made available by an ordained supplier; they are the basic faith-actions of Christian identity and are most fully expressive of their meaning when celebrated within a community. The Church is the worshipping community. Worship is a true reality of the Church in the world, although the world is much larger than the worshipping community at its best. There are always people outside the worshipping Church. All the links between the worshipping community and those not participating must be organised by the Church, because this is, according to the ordinals, part of the missionary task of the Church. This task involves all the serving responsibilities that the churches lay also on the deacons: liturgical, pastoral, missionary, catechetical, diaconal, together with linking these fields of mission to the liturgy of the Church. The church’s engagement in these fields is to be organised by the deacons and become effective in two directions: from the Church and its worship outwards and vice versa. According to the rites of ordination all these duties are seen as the proclamation of the word and the serving of the sacraments, and are therefore a responsibility for the deacons. All their tasks presuppose special charisms and continuous nourishment. One of the sources of such nourishment is the Eucharist.

The rites are clear that ordination to the diaconate is not merely a matter for the local church. Although ordination is always to take place in the context of a local church where the ordained deacon receives

951 Legrand 1982, 196
952 T.ex. Tillich describes the community apart from the worship as a „latent“ church. Cf. Tillich 1963, 152–153

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his/her concrete tasks, ordination involves the entire Church of Christ. The authority and the responsibilities have their foundations in the whole Church which in its character is eschatological. This entails the understanding that the ground for the motivation for ordination is shaped by the eschatological understanding of the ordained ministry, including that of deacons.\textsuperscript{953} At the ordination service, the eschatological intention of the Church is realised in the celebration of the Eucharist. Weil, when analysing the meaning of the Eucharist, writes: “To preside at the Eucharist is thus not an expression of power but rather an articulation through words and signs of the underlying commitment of pastoral responsibility.”\textsuperscript{954} Although the deacons do not preside at the Holy Communion, they are engaged in the service at the altar and are thus witnesses of the diaconate’s special responsibility and ministry between the people and the Church.

The churches studied use Pauline letters from the New Testament in order to express their understanding of the meaning of ordination and have shaped their ordination rites accordingly. Paul’s way of understanding ecclesiology and the ministry of the Church has some specific characteristics.\textsuperscript{955} Paul connects the Eucharist to the unity of the Church. In 1 Cor 10:17 he argues that the unity of the Church and the local congregation are connected to the eucharist, because there is only one bread, and all the communicants take part of it.\textsuperscript{956} Mazza explains Paul’s way of reasoning: “The bread is a communion in the body, and therefore those who eat the bread that is broken become the body of Christ. The bread broken is one; therefore those who eat of it become one body.”\textsuperscript{957} Because of this basic relationship the body of Christ in the ordination rites is the Church. The Church is one because it is united in the body of Christ and has the Eucharist as the sacrament which manifests this unity. The bread is, for Paul, much more than a mere symbol of unity. It represents the sacramental existence of the unity. People who share the bread that once was whole and is now broken for them, are part of the body of unity. The eucharistic celebration means the celebration of the unity of the Church. Through the breaking of the one bread, the local churches are in communion with

\textsuperscript{953} Cf. Chapter 14.3
\textsuperscript{954} Weil 1996, 211
\textsuperscript{955} Mazza points to some specific traits in Paul’s ecclesiology. See Massa 1999
\textsuperscript{956} “Because there is one bread, we who are many are one body, for we all partake of the one bread.”
\textsuperscript{957} Mazza 1999, 84
Christ and with each other. This is an expression of an ecclesiology that takes seriously the local congregation as being part of the whole Church. This ecclesiology constitutes the importance of the context of the Eucharist for ordination. The Holy Communion will not only be a sign for the fulfilment of the Kingdom to come: it means also that God’s Kingdom manifests itself in the local church, as it gathers and celebrates the Eucharist. Thus unity is not only an eschatological gift from God in which God’s Kingdom realises itself in the world, but also a task and opportunity from God for the local church. In this way the eschatological reality breaks into history and enables the churches to commit themselves to the common celebration of the Holy Communion. Although it is possible for the local churches to be engaged in creating pathways to unity, it still remains a gift from God. This is because the way to promote this unity is through the celebration of the Holy Communion.

When the churches celebrate the Eucharist at the service of ordination and the newly ordained deacons serve together with other ministers, the churches commit themselves through this celebration to the unity of the entire Church. The deacons are engaged not only in serving the practical needs of the local community, but are also part of the work for unity of the entire Church. God instituted ministry as an instrument of unity, in order to maintain the Church in the faith of the Gospel and to promote public teaching together with administration of the sacraments.\(^{958}\) Ordination as a liturgical act serves as a means of unity – the deacon’s ministry of leadership, with all its tasks, serves the unity and oneness of the Church. Puglisi summarises it in the words: “The celebration of the Eucharist holds a place of prime importance in ordination, for it is in this act that we find the deepest realisation of the true koinōnia between the triune God and the Trinitarian Church: the Christian brotherhood is gathered together into one place by the proclamation of the gospel, as the priestly people of God (1 Pet 2:5,9), as members of the same body (Christ) by their communion with the cup of blessing and the one bread (1 Cor 10:16f.) and the temple of the Holy Spirit (1 Cor3:16.; Eph 2:18–22).”\(^{959}\)

In most of the rites of ordination an instruction is given that the newly ordained deacon should serve in the celebration of the Holy Communion. When considering this aspect in connection with the task that is
commonly named as the service of the ordained: to build up the church through the proclamation of the Word and the celebration of the sacraments, the Eucharist structures the whole ordination. In addition to theologically important issues, it also adds spiritually and practically significant aspects. First, it expresses the conviction that the sharing of the Holy Communion is one of the essential means of building up the local congregation. It does it in such a way that all are included in the service. Second, the newly ordained deacon is integrated into the new communion of the Holy Spirit, where different gifts of the Spirit are gathered together for the purpose of serving the congregation with the charisms, the congregation has received. Participation in the administration of the Holy Communion means the participation of the ordained in his/her new mission. The diaconate has an indispensable task of building up the congregation and thus the entire Church. Deacons use the gifts they have received by serving others. By doing so they identify the diaconate as integral to the apostolic mission of the Church and anticipate the eschatological hope of the whole Church.

9.5. The difference for the participants between their position before and after the ordination

Do the churches express in their rites some features of common understanding concerning the differences for the minister and for the church before and after the ordination? The meaning of ordination to the diaconate becomes clearer when comparing the differences between their position before and after the ordination. Although it is not always possible to identify the impact of ordination, according to the ordinals, there is difference for the churches involved, for the congregations, for the people involved as well as for the local communities. There are obviously concrete functional differences because ordination, as named earlier, is a calling by the local church to meet certain needs and tasks in the community. But are there also differences of sacramental character?
Changes for the local church and the whole Christian Church

According to the rites studied, ordination presupposes baptism as its ground. Baptism is the common basis which unites all Christian people and is therefore the ground from which the selection of people to special tasks is made. It is God who calls through the Church some people to a special service of his people. Their distinction from the rest of the congregation after ordination is that they are recognised to perform their task publicly. Ordination is thus an act of public recognition of their calling from God and a petition for the gifts to carry out their ministry. The candidates are elected publicly and their vocation is examined before they are ordained. The ordinals witness that during the rite it is God who ordains, the Church and congregation are used as instruments. The intention of ordination is to build up the people of God and to serve their community. By ordaining deacons the local church acknowledges its call, authority and tasks from God.

Ordination in most of the churches takes place on Sunday and in connection with the Holy Communion. Ordination becomes thus an event of proclamation in which the ordained ministry is linked with the eschatological character of the Eucharist. When the church ordains in the context of Eucharist, it witnesses to its deepest understanding of the deacon’s significance for God’s mission in building up the Church and for promoting his Kingdom. The gathered people of God, the congregation, has an active part in the rite of ordination. During the ordination the congregation acts as the communion. It participates in the election of the candidates, examines and confirms their vocation and prays for the gifts of the Spirit. After the ordination the congregation receives the deacons as servants whose ministry embraces tasks inside the Christian community as well as outside the Church. This bridging mission of the deacons influences the total life of the congregation.

The ordination of deacons is not merely a liturgical act that is carried out in the fellowship of the baptised people. It is also an act that takes place in the framework of the local church as a juridical institution in society. By ordination the congregation mandates the deacon to represent the Church. Therefore, ordination is a legal performance that influences the formal position of the local church.
Changes for the community outside the Church

The ordination of deacons marks a new beginning not only for the entire Church and to the local church, but also to the local community outside the congregation. Deacons receive, at ordination, a servant task to build up the people of God. This role and task is not limited, in the ordinals, to the Christian community but reaches out beyond the visible church structures. Deacons are described as go-between servants who are called to link the Church’s servanthood to the needs of society. Their role is to bring needs, both from the congregation as well as from outside, to the altar. In doing this the diaconate gives witness to the Church’s responsibility for the whole creation. The local community receives, through the rite of ordination, a servant whose service is not aiming to receive a short-term profit, but to give unselfish service in a longer perspective to all those in need.

Ordination as personal change for the deacon

According to the ordinals the deacons promise to serve Christ through the Church, and they are sent to commit an unselfish service. In order to be able to accomplish the function, the deacon receives at ordination the necessary authority and gifts for his/her future ministry. The rites underline the relational character of the deacon’s ministry. The first bigger difference concerns the relationship of the newly ordained deacon to God. By ordination the deacon has accepted a call and responsibility that shapes all his/her relationships. They concern, according to the rites of ordination, the relationship to God, to the other ministers, to the congregation, to their own family as to the deacon personally. None of these remain untouched.

After the ordination he/she is introduced to the colleagues as a new servant in God’s mission. The deacons must take into consideration the new collegiality, which requires working with other people, lay or ordained, but includes also a certain kind of subordination under leaders. The responsibility to proclaim the gospel, to co-work at worship, give pastoral care, to teach people and take administrative responsibilities shape the deacon’s relationships to the congregation. According
to the ordinals, the mission of the deacons is not only service-oriented, but also representational. They are the go-between ministers between the church and the world outside. In this way they become, through ordination, ambassadors of God, not representing only themselves, but representatives of God, who has called them in Christ and given the gifts of the Spirit. This representational ministry together with the obligation to recognise needs entails a special responsibility and a special form of leadership in the congregation and among the people the deacon meets in ministry. All the ordinals confirm that through ordination God conveys certain gifts of the Holy Spirit to the ordinand. But these gifts of the Spirit during the ordination are not meant primarily for the deacon’s personal development in grace, but for empowering the deacon’s ministry in the community. However, deacons are expected personally to meet not only educational requirements, but also grow as persons in the presence of God. In the declarations, deacons promise to commit themselves to the continuous deepening of Christian knowledge and prayer. This promise shapes the future life of the ordained deacon, but may also enrich their personal being.

The ordination rites emphasise that deacons commit themselves to lifelong service. Although they may leave their active service, the sacramental sign and grace does not leave ordained ministers. According to the rites of ordination in the majority of the churches, deacons are vested at the ordination with the diaconal stole, as a visible sign of their task – to share and carry the burdens of others according to the example of Jesus Christ. This pastoral function with the charism to carry others’ burdens does not leave the deacon’s personality untouched. Although ordination does not entail a special grace to the ordinand as person, as do the baptism and the Holy Communion, it presupposes already a firmly developed relationship to Christ, which has been established through baptism. According to the ordinals, this relationship must be continuously nourished and developed.

**Ordination as a new beginning in the Church**

The short summary of the differences, discerned from the rites, indicate that there are remarkable differences, when the situations before and after the rite of ordination to the diaconate are compared.
Ordination is a liturgical act with instrumental character. It has meaning and influence both for the congregation and for the deacons ordained. Ordination also structures the churches, their life and ministry. The influence of ordination and the ministry of the diaconate are not limited to what is described above. They do, however, indicate that ordination makes a difference. There are significant differences which do not leave the Church and its people unchanged. The differences are of various kinds, but their common denominator is God’s working through the Church, its people of God. Through ordination deacons become instruments of God’s grace and receive their place and role in the mission of God.

It is common to all the churches studied that the orientation of the ordination is to the future. The rites of ordination to the diaconate mark a new beginning. There is a clear difference between before and after the ordination, primarily because the churches commonly acknowledge God’s action during the rite of ordination, which in turn has consequences for the local congregation as well as for the deacons ordained.

Chapter 10 The development and dynamics of newly authorised ordinals, compared with those which has been replaced.

Six churches authorised new ordinals after the Porvoo negotiations were completed and the documents sent to them. These churches are the Evangelical-Lutheran Church of Lithuania in 1995, the Evangelical-Lutheran Church of Finland, the Church of Ireland and the Church in Wales in 2004, the Church of England in 2006 and the Estonian Evangelical-Lutheran Church in 2007.

One of the objectives of this study is to discern the changes in the understanding of the diaconal ministry as expressed in the differences between the newer and former rites of ordination. There are several changes that might characterize the changed ecclesiology and express new features in the formation of the diaconate. The major comparison has been done in Part II above. In this chapter, therefore, only
some major differences are mentioned, which indicate significant juridical, liturgical, theological or ecclesial changes in the ecclesiologies of the churches studied.

The Anglican Churches

10.1. The Church in Wales

The main structure of the 1984 rite of ordination (CWO1984) is similar to the currently used ordinal (CWO 2004). However, there is a change in emphasis in relation to the serving task of the deacon. In the 1984 ordinal, the deacon is shown as a fellow servant to bishops and priests whose primary tasks are liturgy and the proclamation of the Word, and then to care for those in need. In CWO 2004 the deacons loving service is motivated with making Christ known by word and example. They are called to serve the Church of God and to care for the people they serve. The diaconate is described in CWO 2004 as a sign among the people of God that the Church is called to serve. In addition to the proclamation and liturgical tasks, pastoral work is also named.

The 1984 declarations included the question ‘Do you believe that the Holy Scriptures…’, a wording which has been amended in CWO 2004, to, ‘Do you accept the Holy Scriptures…’. In the more recent ordinal, a pneumatological emphasis has been introduced by the naming of The Veni Creator or another hymn invoking the Holy Spirit as appropriate to be sung. The earlier ordinal did not recommend any particular hymn.

In CWO 1984 the bishop presented the newly ordained deacon with the Bible while in CWO 2004 this has been replaced by the New Testament. This change is more difficult to explain. Finally, CWO 2004 is clearly more person-centered than the earlier ordinal. It names various personal characteristics of the deacon.

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960 Cf. the comparison, Ch. 6.4.
961 It is noteworthy that in the C of E ordinal the development is vice versa: earlier, the deacons received the New Testament while according to the later ordinal they are presented with the Bible.
whereas the 1984 ordinal does not deal with personal gifts: the deacon has to be worthy, leading a life that is an example of obedient service.

10.2. The Church of England

The main components of the ordination rite are found in both ordinals, although some parts of the rite have changed their position in the order of service. One such element is the consent of the congregation to ordain the candidates. In ASB 1980 it comes directly after the presentation of the candidates; in CW 2004 the congregation gives its consent for the ordination after the declarations. This change is significant because it reduces election by the congregation to confirmation of the vocation of the candidates, on the basis of their faith. Consequently, the declarations take on a different meaning.

Another major difference between ASB 1980 and CW 2006 is the profile of the deacon’s service. The former emphasises a merely caritative service for deacons while the latter places the deacon in the context of proclamation in word and deeds, as agents of God’s purposes of love. Deacons also share the pastoral ministry of the Church with other orders. In CW 2006 tasks of care for those in need are named first. Although the emphasis in the former rite does not exclude the latter, the change indicates the changed identity of the deacons and their place among the other ordained ministries.

There is a difference which concerns the place and relationship of deacons to the other orders. According to ASB 1980 the deacon assists the priest under whom he serves, while CW 2004 declares that the deacon works with bishop and priests with whom they serve as heralds of Christ’s Kingdom. The emphasis in the latter is no longer on subordination but rather the common call and mission of all the ordained ministers.

According to ASB 1980 deacons receive the New Testament, while according to CW 2006 the bishop presents them with the Bible. The form of words at the presentation is similar in both ordinals.

In CW 2006 at least one of the readings should be read by a layperson. The 1980 ordinal does not give any such instruction.
CW 2006 gives a possibility that the ordaining bishop may wash the feet of the deacons and the text from John 13:12–17 may be read as an explanation. Such a symbolic act is not in ASB 1980. The intention could have been to add to the deacon’s ordination an alternative symbolic act as was given for the priests and bishops: anointing the palms of the hands of priests and the head of the bishop. The washing of feet by the bishop might be seen as a way to express the lack of hierarchical distinction between the two orders and the two different kinds of servants. But it creates at the same time a symbolic language that might lead to rather different associations. The act of washing the others feet belonged originally to the rite of baptism and did not mean in the first place the humble attitude but the idea that only those whose feet are washed are entitled to wash the feet of the others. Ordination has a strong connection to baptism. Therefore, this symbolic act, the washing of the feet of disciples by Jesus, is used in several rites of ordination, but only as a reading.

10.3. The Church of Ireland

The Church of Ireland’s latest ordination rite for deacons (2004) has several new features. One of the significant changes concerns the wording at the laying-on of hands, where the imperative form: ‘take thou authority to execute the office of deacon’ (1926) is replaced by the prayer: ‘pour out your Holy Spirit upon your servant’ (2004). The change is not only philological, but gives expression to the changed understanding of the act of ordination.

Another change is linked to the instruction in the 2004 ordinal that after the ordination litany an appropriate hymn of invocation of the Holy Spirit is sung. In CIO 1926 there is no mention about specific hymns. Similarly to changes in the Church of England’s latest rite of ordination deacons ordained in the Church of Ireland receive the Bible after ordination, instead of the New Testament, as was the practice according to the 1926 ordinal. Earlier the Bible was given at the ordination of priests, as one of the symbols of their ministry. In CIO 2004 the ordaining bishop calls the Bible a ‘sign of authority, which God has given you this day to proclaim his word to his people’. This wording resembles the wording of the ninth declaration in CIO 2004, which
refers to the use of personal gifts from God for mission and evangelisation – in order to make God known to all people. It draws attention also to the promise to promote Christian values: unity, peace and love. Although the idea was contained in the tasks of the deacon in the earlier rite of ordination, the new wording indicates a clear shift and a significant emphasis.

The Lutheran Churches

10.4. The Estonian Evangelical-Lutheran Church

The new EELC ordinal (2007) expresses a rather different ecclesiology, when compared with the 1950 ordination rite. The differences relate to the structure of the rite as well as its ecclesiology.

The 1950 rite (OD) does not specify who is to ordain. The usual practice was that the Archbishop or an appointed dean or a priest would ordain the deacon, often at the church where the candidate was supposed to begin his service. The 2007 ordinal provides for the bishop only to ordain, and the ordination service is carried out in the cathedral.

In A2007 the rite of ordination will be carried out according to the order of Sunday service and is always with Holy Communion. The earlier rite of ordination did not mention the Eucharist.

In connection with the act of ordination with prayer and laying-on of hands A2007 recommends that the congregation sing *Veni Sancte Spiritus*. The 1950 rite gives no instructions on the choice of liturgical music.

In OD 1950 the ordainer states that, at the ordination to the diaconate, the ministry of Word and sacraments is handed over to the deacon in the apostolic manner. According to A2007 the words of ordination are in the form of a prayer for the gifts of the Holy Spirit to enable the deacon to carry out the ministry. The deacon wears a white alb during the ordination service. After the ordination the newly ordained deacon
is vested in a stole. OD1950 has a special service of dressing the deacon in a black robe, without a stole.

The 2007 ordinal prescribes several tasks for the deacon. In addition to liturgical and caritative tasks, the duty of Christian education is stressed. The deacon’s service at worship, teaching and Christian service in love together are recognised as a sign of the Church’s call to serve. In support of this, two ecumenical documents are quoted: *Baptism, Eucharist, and Ministry* and the *Porvoo Common Statement*. This indicates the influence of these ecumenical documents on the EELC’s ecclesiology.

10.5. The Evangelical-Lutheran Church of Finland

The Evangelical-Lutheran Church of Finland adopted its new ordinal after several years of thorough work. The ecclesiology of KTK 2004 differs from KTK 1985 in several significant ways. One of the important changes is that KTK 1985 allowed a priest, appointed by the bishop, to ordain the deacons, while the newer ordinal declares that only the bishop is entitled to ordain ministers.

KTK 1985 does not name any specific hymn to be sung. The 2004 Ordinal gives several instructions. One of them is that the congregation sings during the act of ordination the Finnish version of the *Veni, Creator Spiritus* or an alternative hymn of invocation of the Holy Spirit.

KTK 2004 describes the ordination to the diaconate in connection with the mission of the Church, following the apostolic tradition and manner of the Church. This connotation is not clearly expressed in KTK 1985. The emphasis there is on the loving, caritative service of neighbours.

KTK 2004 orders that the readings of the Scripture are followed by the sermon, while in the 1985 rite it is not a sermon that is mentioned but a speech by the ordaining minister. This is a difference that, together with others, clearly indicates the change in understanding of ordination. The rite of ordination is an integral part of the life of the congregation and belongs to the order of worship. This feature is con-
firmed by the fact that according to KTK 2004 the rite of ordination is part of the celebration of the Holy Communion while the former rite of ordination was an independent service without the Holy Communion.

One of the differences concerns the name of the act of ordination. According to KTK 2004 the act is named ordination, while in KTK 1985 it is called ‘handing over the ministry’. Although the wording of the bishop’s declaration and the words of prayer during the laying-on of hands are almost similar in both rites, there is one significant difference. Between the bishop’s declaration of ordination and the laying-on of hands, the bishop, according to KTK 2004, vests the ordinands in the stole. In KTK 1985, the stole is not mentioned.

10.6. The dynamic changes in the rites

In the ordinals of the churches which were received during or after the work of the Porvoo agreement was completed, several changes are traceable. Although even smaller changes in the ordinals might indicate significant changes, some of the differences between the earlier ordinals and current ordinals are more significant than others. The main task of this study is not to discern and characterise the changes in the ordinals. Rather it has been to observe the changes in order to detect the ecclesiology that might lie behind the changed formulations and practices in the ordinals. Therefore only the changes that give some indication of more general developments are mentioned here.

In several churches studied the most recent ordinals give instructions about which hymns are to be sung during the ordination. The instruction is significant for several reasons. First, because of the character of the hymns. The majority of the ordinals specify an invocation of the Holy Spirit. This is a clear sign of emphasis on the pneumatological character of the ordination and the role of the congregation in it. Although the prayer for the Holy Spirit has been part of the earlier rites of ordination, the new ordinals suggest a change to emphasise pneumatology and make its role clearer. Second, the instructions for the most

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962 In Finnish: diakonian virkaan vihkiminen
963 In Finnish vihkiminen
964 In Finnish: viran antaminen
part suggest the use of the Pentecostal sequence *Veni Sancte Spiritus*. In this way, the ordination is linked to the apostolic tradition of the Church, which goes back to the time before the Reformation. Third, the fact that a sequence is used for the invocation of the Holy Spirit means also that the congregation is engaged even more than it was previously in the prayer for the gifts of the Spirit for the deacons. This fact underlines the understanding that ordination is part of the task of the congregation as people of God.

The language used in the rites expresses a change in the understanding of ordination. The language churches now use at ordination is a petition to God to equip the ordinands with the necessary gifts. In their earlier rites, several churches expressed the view that ordination was a handing over of ministry. Although the language of authority to perform ordination with the mandate from God, in the name of Jesus Christ, is not excluded, there is a clear change traceable, the move from authority-language to prayer, i.e. from juridical to pneumatological language. It does not mean that the authority of the ordaining bishop is limited, but the ordaining bishop is himself/herself part of the people of God. It is God himself who ordains the deacons as ambassadors of Christ.

Another traceable change, related to the former, is the description of the ministry and position of deacons in the churches. The earlier ordinals place emphasis in the first place, on deacons as servants. This understanding is highlighted by the choice of readings from Scripture, but also when describing the nature and tasks of the deacon. The serving nature of the deacon’s ministry does not disappear even in the newly adopted ordinals; there is, however, a significant difference. The foundation of the diaconate is described, together with other orders of the ordained ministry of the church, as part of the one ministry. The whole ministry has the task and call from God to serve the priesthood of all baptised people and thus to carry out the missionary task of the Church. Therefore deacons are ordained to the universal Church of Christ with the mandate to serve the people of the local community.

The Anglican Churches studied, following an old tradition, present the Bible to the newly ordained deacons, as a symbol of their ministry. It has been a tradition in the churches studied that the deacons received the New Testament while the priests were presented with the Bible. According to the latest ordinals both priests and deacons receive the
Bible after ordination, with similar words from the ordaining bishop. This change is a sign of the oneness of the ordained ministry of the Church. They all belong to the one ministry of Christ with the task to proclaim the Word, even if the means and tasks of proclamation may vary. In this sense the Church in Wales is an exception, because in the new ordinal the deacons receive the New Testament instead of the Bible, which they received in the previous ordinal. According to the ordinals, the Lutheran churches did not have the same practice. The ordained ministry has been understood as one ministry of the proclamation, of the Word and sacraments.

The latest ordinals in the Anglican churches mainly keep the similar structure as the earlier ones. Although there are some theologically significant changes, they remain as variations on the basics of the 1662 ordinal. The Lutheran churches studied do not have a similar common resource. In addition, their local developments and ecumenical involvement have significantly influenced the development of the theological thought and ecclesiology in the latest ordinals. This is evident in all the churches who have received a new ordinal during the latest decade. Still, the changes between the Lutheran churches are rather great, although some of them share a common heritage. This is especially clear in relation to the changes between the Estonian and Lithuanian churches, who shared a similar Agenda, the Book of Worship, up to the first decade of this century.

Chapter 11 The role and meaning of the biblical readings and references in the rite of ordination

During the ordination rite the Porvoo churches use certain readings from the Bible in order to express, confirm and nourish their Christian faith. At the same time the use of the Bible and the chosen readings reveals their understanding of the deacon’s ministry and of the meaning of ordination. In order to discern the role and meaning of the Bible, the most frequently used passages are studied. These are either given as readings during the ordination service or referred to, in some other way, during the ordination rite. The criterion for the selection has been that more than half of the churches which use a special lec-
tionary for the ordination service, are using these texts. Hence the purpose is not to carry out a thorough biblical exegesis of the texts. Rather the aim is to answer the question: ‘What characterises the chosen texts ecclesiologically and what might have been the intention of the churches in choosing these texts from the Bible to be used at the service of ordination to the diaconate. Although the churches might have had different reasons for using certain biblical passages at ordinations, the fact that several of the churches use common texts is significant. It is an important lead for the whole study, for ordination gives expression to the church’s faith, and the selection between the rather different alternative readings, together with the structure of the whole worship, the people involved and the special liturgy of ordination, highlights some essential aspects of the Church.

The Bible confronts ordination with two kinds of problems: “the lack of theological unity in biblical literature and the diverse communities of faith that read and hear scripture differently in the light of their unique social and religious experiences.” These aspects are taken into consideration.

The biblical texts and different images which are used at ordination to the diaconate have several functions. They are one of the links to the biblical revelation which reveals the essential dimension of the Church’s self-understanding. They are also a witness to the common ground of the people participating in the service. But the use of the Bible and the specific passages also expresses different churches different emphases in their understanding of the ministry of the Church. The importance of the Bible for the process of ordination and for the ordained minister is clearly expressed through the use of the readings in the ordination rite and by the presentation of the Bible or the New Testament to the newly ordained at the end of the ordination.

11.1. Isaiah 6:1–8

This reading speaks of the call of the prophet and his commissioning by God. Otto Kaiser defines the purpose of the calling of Isaiah: “It is neither to give rise to speculation concerning the divine world above, nor merely to legitimize the prophet himself, but to testify that God’s

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965 Dozemann 2008, 133
judgment was already decreed when he called him to a task that went beyond all normal feeling and understanding.” 966. It is God who calls and uses his people.

Isaiah begins by giving the exact date when he was called. By doing it, the prophet emphasizes that it is not his own decision to take the mission upon himself. 967 It was God who had called him. Even more, it is likely that the prophet received his calling in the temple. Kaiser wrote: “Moreover, though it cannot be proved conclusively, it is most probable that Isaiah was also present in the temple, either in the temple building or in the forecourt. [...] His familiarity with the cultic traditions of his people could also suggest that at the time of his calling he already belonged to the temple personnel in some way.” 968 At the calling the prophet hears the heavenly song whose first part praises God as unseen but mighty, whilst the second part gives him honour for sustaining the world. God’s holiness reveals at the same time the sinfulness of man and the need for redemption. But it expresses also the character of the seraphim: they praise God with unceasing (ceaseless) hymns and are therefore consecrated for the endless service of God.

The subsequent verses are about the preparation for the prophet’s coming service. In verse 5 the prophet confesses his unworthiness before God. Nevertheless, he has seen the King and this makes him aware of his relation to him: God is the Lord who demands loyalty and obedience, but gives in return purity and protection. God purifies the prophet who in term becomes an instrument of the service of God among his people. The seraphim act on behalf and by the command of God. He takes a burning coal from the altar. “Because the coal comes from the consecrated altar, it possesses in itself an atoning and purifying force for the congregation (Num.16:46f)” 969. After the prophet has been cleansed, he can hear the voice of God, answer in a proper way and do his will. By being purified the prophet learns that God has a task for him. When he hears the question from God, he is willing and ready to be sent out for service. Isaiah experiences this as a grace he must return

966 Kaiser 1972, 73
967 Cf. Luther, WA 31.2, 47.29f
968 Kaiser 1972, 75
969 Kaiser 1972, 81
with faithful service throughout his life. At the same time it is also the beginning of the dialogue between the prophet and God.

11.2. Romans 12: 4-12

This reading deals with gifts from God. The gifts Christians receive are placed in the service of congregation. Christians are called to serve God in their daily life. The apostle emphasises that the disciples should never separate believing from doing. The believers’ worship of God must express itself concretely in the life of the congregation and society. At the same time Christians should not pretend to be more than they are.\(^\text{970}\) They have to use the gifts they have received in a proper way, and must avoid overestimating their worth. Fitzmyer writes: “Hence he urges that each Christian, who lives by faith in Christ Jesus, be content with the function or role that he or she has been called to perform in the community and likewise respect the function or role of others. In doing so, Christians will display the proper respect for God himself and his gifts. For the function or role is measured by the faith that has been apportioned to each one. The faith is a gift and also calls for the life together so that its full expression may work itself out in love (Gal 5:6).”\(^\text{971}\)

Paul maintains that Christians are members of one Body in Christ, but they do not have the same functions. Paul does not write, as in 1 Cor 12:27, that “you are the body of Christ”, but by writing that Christians are “one body in Christ”, he emphasises their reciprocal unity under Christ. He does not connect the one body to the visible Church. They are one, because they are “in Christ”. At the same time this oneness means that they are interrelated with one another and must serve the one body with their gifts, because the gifts to individual Christians in grace are given for the common good. They all receive part of the gift in Jesus Christ. The grace through the gifts obliges the Christians to act on behalf of others.

The apostle names seven such gifts, first in general and then in connection to persons. The use of the number seven is important in itself

\(^{970}\) Cf. the reading used second by number in the churches studied: „If anyone is in Christ, that one is a new creation” (2 Cor 5:17)

\(^{971}\) Fitzmyer, 1993, 645
because it marks the totality of gifts from God – all are needed for Christians as a community, and they have received all of them. The first gift is prophecy, which is the Spirit-inspired basis for the proclamation in the name of God. It must be in accordance/analogy with one’s faith. The second gift is service, *diakonia*. It is difficult to be precise about the exact meaning of the gift in this context. “It may be specific service, such as table service (Acts 6:2), or the administration of material aid to members of the community (15:25, 31; 1Cor 16:15; 2 Cor 8:4); or generic, of all activity meant to build up the community, as Paul speaks of his own ministry in 11:13; 1 Cor 12:5; 2 Cor 4:1; 11:8; cf. 4:17; Eph 4:12. He will use cognate words in 15:25 and 31 as he speaks of the collection to be taken to Jerusalem; that is a form of *diakonia*.“972 The following meaning ‘let it be used in service’ indicates that the person who serves should not do it as an obligation but from the heart.973

The third gift for Christians in the congregation is of being a teacher. It is the gift for the person who teaches catechesis or interpretation of the Scripture. It is thus distinct from preaching.974 The fourth kind of charism for building up the congregation is as an exhorter. According to Fitzmyer that means to be “the “spiritual father” of the community, who by his consolation and admonition guides the members in their communal life.”975 If a member of the community is sharing personal wealth, Paul understands this as using the fifth God-given gift: by being a contributor to charity. This is mostly understood as being an almsgiver976, but it could be interpreted as having even a wider meaning: sharing both material as well as spiritual goods.977 The next gift, named by Paul, is of being a leader. The meaning of this charism is not unambiguous. But it can be understood as resembling the descriptions in 1Thess 5:12: “have charge of you in the Lord and admonish you”, 1 Tim 5:17: “who rule well”; 1 Tim 3:4,5,12: “manage his household”.978 But it has to happen definitely with diligence.

The last gift on Paul’s list is being compassionate. It refers to all kind of works of mercy and is to be done in a cheerful spirit. Barrett summarizes the essential meaning of the gift: “Paul is thinking of people

972 Fitzmyer 1993, 648
973 Cf. 1 Pet 4:10
974 Cf. 1 Cor 12:28
975 Fitzmyer 1993, 648
976 Cf. Luke 3:11; Eph. 4:28
977 Cf. Rom 1:11; 1 Thess 2:8
978 NRSV
doing things, not of offices, that is, of recognised places in the community which must be filled, and confer on those who occupy them a special position of responsibility and authority.”979 At the time of writing the text, there were only tasks and gifts, not professions.

Paul emphasizes that it is not the tenure, but the use of the gifts for building up the congregation, which is essential for the members of the community. The different gifts are restricted to specific purposes, because in this way the congregation is build up. Still, Harrisville underlines that: “this may apply only to service, teaching, and exhortation, not to “contributing,” giving aid, and doing acts of mercy. The reason is that the latter designate gifts which by their very nature cannot be restricted.”980 It means in the current context that there are gifts, which are meant for all the baptized, while the use of some specific ones are not meant for general usage.

It is to be noticed that the apostle’s list of gifts, charisms for building up the congregation, can hardly be understood as exhaustive. There are many different services which the list of gifts presupposes, but does not name. One example of such could be the treasurer. This conclusion appears to be obvious also when comparing the list of gifts in Romans with the similar one in first Corinthians.981 The list in Romans is followed immediately by the virtues that are necessary for the using of the gifts in a proper way: wholehearted service, generosity without hidden interests and motivation, diligence, and cheerfulness.

The focus of the following verses is: to serve the Lord.982 “All that is done is done to the Lord, hence the object of faith and the ethical goal are a unity, and this unity is guaranteed by the fact that the doing of all these things constitutes a “service,” an action which is not in the Christians’ power to decide, as though there were something they ought or could or should or must add as supplement, but which is rather the natural consequence of their faith.”983 The service of the Lord is characterized as being carried out by genuine love. It reflects the love which Christ has shown and given to his disciples. Therefore it is practiced between Christians in their community.984 This is also the

979 Barrett 1985, 32
980 Harrisville 1980, 197
981 Cf. 1 Cor 12:4–11
982 Rom 12:11
983 Harrisville 1980, 198
984 Eph.5:2
source of Christian hope and the reason for them to rejoice. In order to remain in this hope and be able to carry out the service of the Lord, the reading ends with an admonition to Christians: to persevere in prayer. This is the way for the servants to have fellowship with the Lord and with each other.985

Pannenberg in his commentary on Romans 12:4-5 adds an essential ecclesiological aspect: “…the Pauline thought that the body of the risen Lord is not just Jesus’ individual form of existence but embraces his community as well. (1 Cor 12:27; Rom. 12:4-5). The root of this Pauline thought is to be sought in the Eucharistic tradition. […] But if we take what Paul says about the church as the body of Christ just as it stands, it follows that we must understand the new life in the resurrection, the life of the risen Christ, as a removal of the individual autonomy and separation that are part of the corporeality of earthly life, though with no simple erasure of individual particularity. […] If Jesus gave his life for the salvation of the world, the new life of the risen Lord, even as bodily life, cannot have a form of existence that separates it from others.”986

11.3. Mark 10:42-45

This reading describes the disciple’s failure to understand the meaning of Jesus’ teaching on their attitudes and their lives. The attitude Jesus demands from his followers is based on his own example and the disciples are called to follow the example. According to Mark, Jesus did not address the individual disciples who had shown through their request their immature attitude, but Jesus summoned and addressed them as a group. His words about man’s greatness among others are not named here for the first time. Similar paradoxical sayings are found also in 9:35 and 10:31. But in the last verse of the reading there is a new feature. Hooker writes: “In v.45 we have a new idea, since for the first time Jesus explains the significance of his death instead of speaking simply of its necessity. […] the disciples must behave in the way set out in vv.43-4, not simply because the Son of man is their

985 Cf. Phil: 4:4–6
986 Pannenberg 1998, 628–629
model, whom they imitate (v.45a), but because his death is for their benefit and provides them with the means to follow his example.”  

Another significant feature in this context is the use of the notion serve (διακονεω). Jesus came to serve and to give his life for many. This notion “for many”, is significant in several ways. First, it says “for many”, but not “for all”. According to Isaiah 53:11 this may imply a distinction between the one who carries out the deed for the others, and the rest of the people. Second, it tells about the new understanding of the people of God. Hooker formulates the difference: “For Mark, however, the constituency of God’s people had changed: they were no longer ‘Israel according to the flesh’ (as Paul puts it), but a much smaller community, consisting of those – who followed Jesus.” Third, as Mann writes: “this section appropriately links the fate of the disciples with that of the master.” Fourth, “the paradoxical saying that Jesus “did not come to be served but to serve” presupposes the idea that the Son of Man is to be served. This idea is now excluded, because the following meaning in verse 45 describes what is meant by serving: to bring redemption through sacrifice. This Christological wording creates an intrinsic logic and brings together the Son of Man, his service and the Christian community. The reference in Mark 10: 43-45 is used by several churches in their prayer of ordination to the diaconate.

11.4. 1 Peter 2:9

One of the biblical verses most frequently referred to during the ordination rite, is 1 Peter 2:9. It occurs in the majority of the liturgies of the churches studied. One of the reasons for it is that in this verse the Christian community is described, using the titles which were originally meant for Israel: chosen race, a royal priesthood, a holy nation and God’s own people. The author of the letter mentions that the be-

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987 Hooker 1991, 247-248
988 The question whether the notion is connected to the Isaiah 53 and whether Jesus identifies himself here with the Suffering Servant or not, are not necessarily relevant in this context.
989 Hooker 1991, 249
990 Mann 1986, 411
991 In this connection it is important to notice that the parallel text in the Gospel according to Luke connects the respective teaching of Jesus with the Last Supper. Cf. Luke 22:24 ff.
992 “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.” (NRSV)
believing community is the “chosen race” because they stand fast and endure temptations and persecution. Kelly explains: “The writer immediately brings forward “chosen race” from Is. xliii. 20 and inserts it here. He does this partly because the expression picks up choice (eklektos: the same word) in 6 and so accentuates the parallelism between Christ and his followers, and partly because it strikes the keynote of the theme – election.” It is not disciples who have chosen their teacher but they have been chosen and called. Thereafter the writer uses the images from Ex. 19:6 and applies it to the community of Christians. They are the royal priesthood because the King is living among them. And the community of Christians is a priesthood, a collective rather than a collection of individuals. They have become a new Israel because the former did not accept the new covenant and was therefore supplanted.

Kelly writes: “A royal priesthood’ indicates that there is no priestly caste in the new Israel; every believer has both a royal function derived from Christ’s kingship and a priestly one derived from his priesthood.” But, at the same time, Kelly emphasises that “it is the Church as a whole that is being addressed; the emphasis is not on the role of Christians as individuals but as a corporate body.” The Church, the believing community, is one body, not just a collection of individual Christians. The term “holy nation” originates also from the covenant formula with Israel in Ex. 19:6, but does not mean that the Christian community is holy by its essence or because of its own virtues. The meaning is instead expressed in the first chapter of the letter. They are holy because they have been dedicated to serve God and this dedication is sustained by the Holy Spirit. The idea is confirmed by the last notion, of being “God’s own people”, which refers back to Isaiah 43:21. It is the community “which God has singled out and made peculiarly his own and which finds the end of its exercise in this fact.”

993 Kelly 1969, 96
994 Ex. 19:6: “but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.”
995 Kelly 1969, 98
996 Kelly 1969, 98
997 1 Pet 1:15: “Instead, as he who called you is holy, be holy yourselves in all your conduct.”
998 Kelly 1969, 99
The Christian community, according to this reading, is not special only because of its close relationship to God. The last sentence makes sit clear, that the selection has an intention which is expressed through their task and mission: to serve God in the proclamation of his mighty deeds.

The end of the verse gives several ideas about the character of the service and proclamation. The Christians’ journey is described as from darkness into light. This change has always been connected to baptism or to the reminder of their baptism. But there is even another essential and, for Christians, a significant connotation: “to proclaim the mighty acts of him”. When Christians meet for the worship of God, they share the Holy Communion and by doing it they remember God’s sacrifice in Jesus Christ for the sake of the world. In this way the proclamation of God’s mighty deed is always repeated, as Christians gather and break bread together.

Although the concept of the universal priesthood of all baptised did not originate in the 16th century reformation, the reformers also used this verse as the basis of their understanding of the priesthood of all believers. Believers are thus participating in Christ’s priestly ministry. It does not mean only the right to approach God without mediators, but also the right to approach God on behalf of other Christians and the world. Still, the main emphasis in the verse is not each individual’s right to approach God, but as part of the people of God and the royal priesthood. Mitchell points to the danger of connecting the baptismal call to ministry with the “metaphor of ‘royal priesthood’”: “The use of the priestly metaphor by the author of 1 Peter was directed not toward ministry but toward the relation between Christians and the rest of the world.”

The better description for the ministerial vocation of baptised people is God’s people. Pannenberg links this interpretation to the central convictions for Protestants when claiming: “Luther could also link to the universal priesthood of all believers the offering of sacrifices in the sense of Romans 12:1 and 1 Pet. 2:5, i.e., the offering of their lives to the service of God and others.”

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999 Cf. Eph. 5:8; Rom 13:12
1000 Cf. Luther WA, 6, 407–408; 564
1001 Mitchell 1982, 300
1002 David Power suggests using the notion ”holy people” Cf Power 1980, 125
11.5. Phil 2:7–9

This reading from Philippians\textsuperscript{1004} is theologically rich and gives multifaceted possibilities of interpreting it from the perspective of ecclesiology and in the context of ordination. In the text Paul addresses the Philippians with admonitions. Bockmuehl, referring to Käsemann, suggests, that: “Paul is encouraging the Philippians to adopt in their relationship with each other the disposition that is already (or at least \textit{ought} to be) theirs in their relationship with Christ.”\textsuperscript{1005} Although the recommendation is understood first of all as doctrinal, it has without doubt also an ethical dimension: “\textit{being} in Christ engenders \textit{doing} in accord with his example.”\textsuperscript{1006} The apostle recommends his hearers to take Christ in everything as their example. It concerns their personal way of life as well as their communal life and their relationship with God. “Unlike the human (and perhaps especially the Philippian) tendency to use status and privilege to one’s own advantage, Christ did not regard his position as something to be selfishly exploited.”\textsuperscript{1007} Instead he decided to serve others. His self-humbling became an expression of his divinity.

Getty links the use of the text to baptism: “There are primarily three elements that point to a baptismal liturgy as the original setting for this hymn: 1) the confession of faith based on the resurrection, 2) the prominence of the name of Jesus who is Lord, and 3) conformity with the likeness of Jesus, who himself was in the form of God. In the experience of the early Christians, the baptism provides the space where soteriology and ethics converge.”\textsuperscript{1008} Although the meaning of the phrase “but [he] emptied himself, taking the form of a slave” is ambiguous, Jeremias suggests linking the passage with the Suffering Servant in Isaiah 53.\textsuperscript{1009} This interpretation links the reading to the Christological foundation of the deacon’s ministry.

\[\begin{align*}
1004 & \text{ Phil 2:7–9 “but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name” (NRSV)} \\
1005 & \text{Bockmuehl 1997, 122} \\
1006 & \text{Bockmuehl 1997, 123} \\
1007 & \text{Bockmuehl 1997, 131} \\
1008 & \text{Getty 1980, 35–36} \\
1009 & \text{Getty 1980, 35–36}
\end{align*}\]
11.6. The biblical readings and ordination

Dozemann writes that the ordination to Word and Sacrament in Christian tradition includes necessarily priestly and prophetic aspects and it is essential to recognise: “that ordination includes both prophetic and priestly aspects, which can neither be harmonized nor separated from each other. The dynamic and essential relationship of the prophetic and priestly aspects of the [...] office provides the springboard for a broad ecumenical biblical theology of ordination, which also allows for the distinctive forms of ordination in the Christian tradition.”

The rites of ordination to the diaconate complement the aspects with servanthood and link them to the ministry of Jesus Christ.

According to the readings the ordinand receives the calling in the temple, in the midst of the gathered congregation. The ordination is not based on the ordinand’s own decision to take the mission upon himself, but the ordainer acts on behalf and by the command of God. The ordained received certain charisms in order to carry out the mission of God. The grace through the gifts obliges Christians to act on behalf of others. There are a great variety of gifts, but they must be in accordance and analogy with the faith of the Church. There are virtues that are necessary for the use of the gifts in a proper way. The Son of Man, Jesus Christ, is the model, whose example the ordained must follow. His death is for the congregations’ and the ordinands’ benefit and provides them with the means to follow his example. One of the main tasks of the ordained is, according to the readings, “to proclaim the mighty acts of him”. This emphasis creates a significant trait for the people of God. Although the readings use the term “royal priesthood” the vocation is given to all the baptised, because: “royal priesthood” is not primarily a ministerial metaphor, nor does it suggest a rivalry between lay ministers and ordained personnel. A more appropriate starting point for understanding the ministerial vocation of the baptised (as well as its relation to orders) is [...] the symbol of the “holy people”. Membership of this people is constituted by baptism and regularly celebrated in eucharist. The constitutive meaning of the vocation from God concerns all the baptised people and forms the ground of the vocation for some members of the congregation to the special ministry of deacons.

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1010 Dozemann 2008, 137
1011 Mitchell 1978, 300 Cf. Power 1980, 125
The short ecclesiological investigation of the texts from the Bible indicates that behind the selection of the readings and biblical images are ecclesiologically significant choices which the readings of the day would not satisfy. The fact that most of the churches use the three first readings together at the ordination, gives the selection a special meaning. The readings give a rich and multifaceted picture about how the churches understand their diaconal ministry, its ground, meaning and functions. These aspects together sketch the basics of the ecclesiology of the rite of ordination to the diaconate. At the same time they also shape the liturgy of ordination by giving the ordination its scriptural meaning and content. Through the choice of biblical readings the local context is interpreted by meaning of the Church as a whole and the rite of ordination is given an intrinsic biblical framework. Although the common biblical readings, references and images have a descriptive character, they witness to the common faith inside the communion. The use of similar or theologically close biblical readings from creates ecclesiology and practice that contributes to the closer understanding of the churches’ ministry in the Porvoo churches.

Chapter 12 The structure of the rites of ordination

In this chapter of the research the structures of the ordination rites are analysed and their intrinsic patterns discerned. As Bradshaw wrote in 1978, almost a decade before the beginning of the Porvoo negotiations, “the most notable feature of recent developments is the growth towards a common understanding of the nature of ordination and a common structure in the rites between the different churches”1012

12.1. The general structure of the service with rite of ordination

In almost all the churches studied the rite of ordination is integrated into the worship of the congregation and ordination is carried out in

1012 Bradshaw 1989, 342
connection with the “Ministry of the Word” and followed by the service of Holy Communion. The general structure of the ordination service in the Anglican tradition is Eucharistic service with ordination: introduction, liturgy of the Word, rite of ordination, followed by the Peace which leads in the liturgy of the Holy Communion. In the majority of the Lutheran churches the ordination is placed in the middle or directly after the Ministry of the Word, followed by the intercessory prayer and thereafter the Holy Communion.

12.2. The basic structure of the rites

In the comparative description the rites were divided into three different parts. The central part was the act of ordination with laying-on of hands and prayer, preceded by the elements of the rite before the ordination act and followed by the liturgical elements after the act of ordination. When analysing these three parts of the rite, they were seen to follow a theological logic which shapes the intrinsic structure of the ordination. In order to interpret the meaning of the structure, the content of these different parts have to be analysed.

The general pattern of the ordination rite for the churches of the Porvoo Communion:

I
The Presentation, which sometimes comes before the Ministry of the Word.
Reading of the authorisation for the ordination.
The ministry of the Word which include proper readings, sermon, creed and hymn.
The Examination that is often preceded by the bishop’s statement of the nature of the ordination. (Assent of the people.) The examination includes often two parts: the charge and the interrogation
The Prayers. These may have three basic parts: the silence, the litany and the Veni, Creator Spiritus

II
The act of ordination with prayer and laying-on of hands.

1013 Modern Anglican Ordination Rites 1987, 7–8
1014 Cf. Chapter 8.1
III
The elements after ordination, often including vesting, giving the New Testament or the Bible, reception and greeting by shaking of the hand – sign of fellowship, sending out, declaration of candidate’s ordination.\textsuperscript{1015}

There are several ways to characterise the parts of the general structure of the ordination rite. Heubach describes it with the help of three interrelated notions: \textit{vocatio-benedictio-missio}\textsuperscript{1016} Puglisi uses at least two different models in order to describe the patterns of the rites.\textsuperscript{1017} The current study uses the notions: vocation – ordination – mission, in order to describe the common pattern of the rites. This choice was made because this pattern follows the wording that could be used in describing the ordination in both the Anglican and the Lutheran traditions and is wide enough to include any possible elements in the rites.

\textbf{Vocation}

Vocation, the call to the ordained ministry of God, is an outward procedure from the church by which one is invited to the ministry. The call from the church has always been one of the criteria of validity of an ordination. The rites of ordination indicate that the vocation consists mainly of three elements: nomination, examination and election. Congar claims that “Vocation to ministry is not only a personal attraction, controlled and verified by superiors, and then consecrated. It is the recognition by the community and by its leader of a person’s gifts and it designates someone to receive a mission from the ordination by a bishop.”\textsuperscript{1018} The baptismal call to give witness to the gospel as ground for the church’ ministry entails, according to the Lutheran as well as the Anglican tradition, the need for a proper appointment to the service by those who possess the right to do it – the people of God. This is an eternal election by baptism and is common to all God’s people.

\begin{flushleft}
\textsuperscript{1015} Cf. Bradshaw 1989, 343; Olsen 2006, 183
\textsuperscript{1016} Cf Heubach 1956, 76ff
\textsuperscript{1018} Congar 1971, 21
\end{flushleft}
In order to give ground for the election to the ordained ministry, in Lutheran tradition the distinction between two notions, *vocatio spiritualis* and *vocatio externa*, is used.\(^ {1019}\) The first is the common calling for all Christians. *Vocatio externa* denotes the calling to special office. In Anglican tradition, expressed both by election and during the rite, the consent of the people for the ordination is sought. These two ways are both the work of the Holy Spirit. Weber formulates this clearly by writing, that “experienced ‘calling’ is not the result but the form of the election of God.”\(^ {1020}\) The call of the people God is characteristic of all the rites of ordination studied, both for Anglicans as well as for Lutherans.

**Nomination**

Nomination has not always been a special part of the rites. It is mostly done by a solemn presentation of the candidate to the congregation.\(^ {1021}\) However, all the rites of ordination presuppose a certain spiritual and professional formation as process of admission to the ordained ministry. This process has begun with nomination much earlier than the ordination service in the local church. However, the nomination has led further to the ordination. The variety of forms of nomination depends partly on the fact that the there was no precedent in the Bible for it to be carried out in a particular way.

The theologically significant feature in the nomination is that the candidate is called and presented by name. The name is one of the links that connects the ordination to baptism, where the name was given. But it is also a sign that the vocation by God is always personal, not anonymous, and that the local church has chosen a candidate whom they know and rely on as suitable for the tasks.

**Examination**\(^ {1022}\)

In all the rites, examination of the candidates is carried out publicly in the form of a series of fixed questions and promises. The themes of

\(^{1019}\) WA, 34/2, 300, 306  
\(^{1021}\) Cf. Chapter 8.2  
\(^{1022}\) In the rites often called: declarations. In all the churches also examination takes place as part of the process of admission to the ordained ministry. Then the professional, educational as well spiritual qualities are examined.
examination include loyalty and adherence to the doctrine of the church, willingness to accept the tasks, the ground and source of the ordinand’s faith, but also qualities of their moral and spiritual lives. In this way the questions of examination define a normative standard for the deacon. The standard is characterised as relational and there are four dimensions that the rites take into consideration. First, the ordinand’s relationship to God, then to the Church, to neighbours and finally to the ordinand him/herself. Although different in formulation and forms, this feature is common to all the rites.

Election

The third element in the vocation-process is election. The right and obligation to elect the candidates for ordination belongs to the people of God. The election presupposes, as expressed in the rites, that the ordinand shares the correctly interpreted faith of the Church. The right of the local church is assured in the rites by the opportunity given to the worshipping community to reject the ordination of a candidate. On the other hand, where the people of God have delegated their right and obligation to some institution in the local church, their decision is represented in the legal act of admission of the candidate to the ministry of the church at the beginning of the ordination rite. The rites, especially the Anglican ones, underline the election through the consent of the people. The worshipping assembly, the people of God, gives its consent, support and promise to carry the ordained in their prayers. The Lutheran rites place more importance on vocation in the double meaning. Despite different emphases, there is no contradiction between these two. The reason is that both of them presuppose the baptised peoples’ obligation and right to be involved in the process of ordination. In addition, the local church has sovereign right to elect their ministers. There are at least two reasons, why the engagement of the congregation as people of God is so important in the process of ordination. First, the congregation has gathered and the people bestow baptismal gifts for all the tasks in order to build up the Church. Part of their task as congregation is to discern the special gifts of leadership that some among the members of the congregation have received – the

\[1023\] It is clearly expressed in the Anglican rites by the assent of the people. In Lutheran churches this right is commonly delegated to those who are responsible for examining the vocatio externa of the candidate and their decision to ordain the candidate is read to the congregation.
call for special service in the local church. The second, the gifts of leadership are not given for the personal development of the called ministers − although it follows while they are using the gifts of the Spirit − but in order to build up the body of Christ, the Church. The ordination is by nature a collective act, not a private one.

It is essential to recognise, from where and how the rites describe the source of the people’s power to elect the ministers for the Church. On this point all the churches are in consensus: the church’s power to elect suitable people for ministry is not self-generated. It has received it from God through Christ in the Holy Spirit. It is grace and the charisma of the Spirit that enables the local church to chose their ministers and mandates them to build up the body of Christ. When the local church gathers for worship, the congregation acknowledges and manifests the presence of Christ and the power of the Holy Spirit to work. The liturgy of ordination is thus to express the transcendent source, the giftedness of all ministry in the Church. Ministry is discerned by the community (thus the ancient right of choice or election), but it is not given by the community. God gives the gift to the community who declares itself ready to incorporate the minister into its life and mission. The rites of ordination express clearly that God delivers the gift needed, through baptism, to each member of the congregation. When the congregation gathered to worship, chooses their ministers and ordains them, God delivers the needed gifts for the people in the local church in order to carry out the task. Through this process God manifests his sovereign decision to continue the mission that he has begun in Christ and by the sending of the Holy Spirit.

The rite of ordination, among other elements also vocation, vitalise the active role of the congregation and their responsibility for the building up the Church. The ordained are called out from the congregation and remain in the community.

Finally, all the rites have also an additional common feature: it is not an abstract declaration that a baptised Christian has been received for ordained ministry. In all the rites the person with vocation is ordained to something. The formulation and content of the tasks varies, but there are always named concrete tasks of the particular ministry at the

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1024 Ch. Chapter 8; 12.3;
1025 Power, 1980, 128
Ordination cannot be defined alone; ordination is the liturgical and communal bridge between personal charism and a particular ministry.” This aspect is expressed even by the third part of the rites of ordination: mission.

**Ordination**

The vocation with all its elements is announcing publicly the decision and will of the congregation, concerning the candidates for ordination. At the same time it is preparing the selected candidates to follow the will of God, and the act of ordination is the realisation of it.

According to the rites in all the churches studied the bishop ordains and has thus received a central role at ordination. Episcopal ordination is not the question which the introduction to the rites addresses, because this is a practice in all the churches of the Porvoo fellowship. However, it is a significant sign that reveals ecclesiological consensus between the churches, confirmed in the Porvoo Common Statement.

The ordaining bishop puts the questions to the candidates in front of the congregation. By accepting the answers at the examination as declarations of faith, he also verifies the answers as proving the ordinand to be suitable for ordination. It means that the ordinand is legally called, loyal to the Bible, to the Church and its teaching, sufficiently educated for the concrete ministry and suitable according to his/her personal character.

In what capacity does the bishop act? According to the rites, the bishop acts on at least two grounds: first, as recognised leader of the diocese, for in all the churches studied, it is agreed that bishops exercise the task of *episcopate*. It is their task and responsibility to ordain those whom the church has identified as having a vocation. Second, bishops act as the ministers of the entire Church, who are responsible for the apostolic faith of the Church. The bishops, by virtue of their task of oversight, carry responsibility for the ministry of the Word and sacraments. This responsibility includes the task to retain, carry on, and interpret the word in accordance with the apostolic tradition. The bishop acts in fellowship with other ministers, but also with those who

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1026 Cf Part II, Chapter 7.5.
1027 O’Meara 1999, 220
1028 PCS 1996, para 32 (k)
acknowledged his election and ordination. This is done in the framework of the entire Church and its ministry.

In the Anglican churches of the Porvoo Communion and in the Lithuanian Lutheran church the bishops alone ordain the deacons. It is an old ecclesial tradition that the bishops ordain the deacons alone. One of the explanations has been that in the earlier church the deacons were all helpers of the bishops in the work of the local church. However, the act of ordination is to be seen in the framework to the whole rite. The bishop ordains according to the consent of the congregation and its will. The rites are clear that the deacons are not ordained for the service of bishops, but for the ministry of word and sacraments of the whole Church. In the Lutheran churches the ordaining bishop is assisted by the assistants. The assistants are mostly ordained ministers, but also representatives of the local congregation. The role of the assistants may be interpreted in different ways. When taking into consideration different ecclesiological elements from the rites, the assistants are representing the local congregation as people of God. Together the lay and ordained ministry are responsible for the ministry of word and sacraments. They are also active in the process of ordination. In addition, the different ministers together at the act of ordination represent a sign of the oneness of the Christian ministry and its continuity.

In all the churches studied ordination is carried out by the laying-on of hands on the head of the ordinands and prayer. The meaning of the gesture of laying-on of hands is not unambiguous. However, it was practiced in the early Church and described in the New Testament as having various purposes: for healing; as part of Christian initiation, or as a blessing for some special commitment. It is not a gesture that changes the ontological status of the ordained. Neither does the laying-on of hands mean a formal repetition of the old ceremony. The

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1029 At the ordination of priests, in the churches studied the ordained priests are participating in the act of ordination.
1031 Cf. Chapter 8
1032 Cf. About the origin of the gesture, see for example Hoffmann 1977, Kilmartin 1979.
1033 Countryman points to the link between the baptism and ordination and gives it the Christological ground Cf. Countryman 1992, 57 ff
churches state that they ordain the deacons episcopally in an apostolic manner with laying-on of hands and prayer and thus include them in the ministry of the Church. Several churches in the study use at the ordination biblical readings from 1 and 2 Timothy. The author of the letters tries to organise the life of the Christian communities. One of the means he uses is making the role and tasks of the local leadership clearer. By the laying-on of hands on the head of those who have been chosen by the congregation to certain commitment, accompanied with the prayer, the ordained was given authority and responsibility to carry out tasks in the name of the Church. In addition, by means of the laying-on of hands and prayer the gift of the Holy Spirit was also given, in order to manage the tasks.\textsuperscript{1035} In this way the gesture became a sacramental gesture by which God commissions and gives the means for the task.\textsuperscript{1036}

The gesture of laying-on of hands with prayer is in ordination a gesture that could be understood only in the framework of the entire rite of ordination in the Church, because it presupposes tradition and charism. In this way it becomes a sign which expresses the true faith of the churches in communion with each other and in continuity with the apostolic faith. “The gesture of laying-on of hands in ordination is not magical, but sacramental. It embodies, on the sacramental level, diffuse but important realities of the church’s life of faith. As such, it becomes a way for the church to speak of and represent its own life more clearly as life in the gospel of Jesus.”\textsuperscript{1037}

\textit{The structure of the prayer of ordination}

Ordination prayer is the essential element in the ordination rite in all the churches. The laying-on of hands by the bishop and assistants in all the rites studied takes place by means of the prayer. These two elements form an inseparable unity at the ordination.\textsuperscript{1038} The intrinsic structure of the prayer in most of the rites consists of the following \begin{itemize}
\item \textsuperscript{1035} See for example 2 Tim 1:6 in comparison with 1 Tim 4:14.
\item \textsuperscript{1036} Countryman 1992, 105: Heb.6:1-2, by juxtaposing “teaching about washings” with “laying on of hands” and “resurrection of the dead,” seems to confirm this association between baptism and laying on of hands, especially since it categorizes all of these as a “foundation” and as “the discourse of the beginning of Christ”\textsuperscript{1037}
\item \textsuperscript{1037} Countryman 1992, 69
\item \textsuperscript{1038} The content of the prayer of ordination in the churches is studied in chapter 8.3; 13.; 14;
structural elements: opening invocation with *anamnesis, epiclesis*, and prayer of invocation for the newly ordained deacon, with concluding doxology. This basic structure characterises most of the prayers of ordination. However, there are two churches which have separated the epicletic prayer from the rest of the prayer of ordination. In their cases, the prayer for the gift of the Holy Spirit precedes the church’s prayer of ordination. When considering the ordination prayer, Gy suggests “One should make a distinction between the fact that the prayer asks for the gift of the Spirit to be given to the ordinand, on one side, and on the other side what one may call the Trinitarian structure of the whole prayer. […] The whole movement of the prayer comes out of the relation between the divine persons.”1039 The Trinitarian structure of the prayer, in some cases at the invocation, is characteristic of most of the rites of ordination. It is God, who is the source of all the ministry of the Church. He provides, through Jesus Christ, who has been sent to the world and is forming after the resurrection the Church, as body of Christ, all the needed gifts for the ministry. The ministry of deacons in the rites is connected directly to the ministry and person of Jesus Christ. The body is the people of God who receive different gifts of the Holy Spirit and thus build up the Church.

Three of the Lutheran churches studied use the Lord’s prayer as part of the prayer of ordination. The tradition to use this prayer dates back to Luther’s rite of ordination of 1539 and it is followed by an ordination prayer.

**Mission**

One of the common elements of the rite of ordination is commissioning of the ordained to the mission of the Church. Deacons have received a special vocation, been equipped by ordination and have been sent out for service. The sending out, mission, is an essential part of the rite because this element completes the church’s decision to ordain a person as having the needed gifts and being suitable for building up the Church. The aim is always a missionary task, but no-one is sent out to the soteriological mission of God without being provided first with needed charisms. The sign of being equipped is expressed in the rites of ordination in different ways. There are some common ele-

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1039 Gy 1979, 81-82
ments that are used in the final part in most of the studied ordination rites. These are vesting with stole, presenting the newly ordained deacon with the Bible or the New Testament, and presenting and welcoming the ordained.

The mission begins with receiving some characteristic signs that express their task and their new position among the members of the local church. The assistants put the stole on the deacon across the chest from the left shoulder to the right hip. The stole is in the majority of the rites the indispensible sign of ordination. The presentation of the Bible or the New Testament in some of the churches studied signifies the deacon’s task to proclaim the word of the gospel. Thereafter the newly ordained are presented to the liturgical assembly and welcomed by the other ministers. This is an important gesture because of being a sign of the reception of the new deacons into their shared ministry. All these elements constitute the mission of the newly ordained deacon and are signs of sending out to the mission and ministry. The sending takes place through Jesus Christ who leads the ordained deacon through the Holy Spirit. One concrete indication of the new tasks of the ordained deacon, practiced in several churches, is that the newly ordained deacon serves at the altar at the administration of the Holy Communion.

The structure of the rites of ordination to the diaconate confirms that God sends the newly ordained deacons to ministry. He uses the Church, the people of God, in this purpose as an instrument. They ordained deacons follow the pattern of Jesus Christ in their becoming ordained ministers. God equips chosen servants, after having received the vocation from the Church, to the ministry with the charisms of the Holy Spirit.

12.3. The order of succession of the structuring elements

The following order of the three structuring parts of the rite is essential for the ordination. The ordination begins in all the rites studied

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1040 There are two churches who do not name the vesting with stole at the ordination of deacons: the Church of Norway and the Church of Sweden. While in the CS the vesting with stole is a normal practice, in the CN it is unusual.
1041 Schlink 2005, 600ff gives a summary of the significant issues connected to the sending and ordained ministry
with calling. This indicates that behind the rite lies an ecclesiology, which has its ground in God’s calling and authority. Without the calling, the ordination would have a different meaning, either as an employment of a qualified co-worker or commissioning to some special tasks. When the task is dependent of the mission of God, the starting point of the ordination is vocation.

The vocation, ordination and mission belong in the rites intrinsically together and are an inseparable part of ordination to the ministry of a deacon. Although they sometimes receive different shapes, all the churches studied follow the common pattern. This pattern, consisting of three main parts: vocation, ordination and mission, follows the Christological pattern from the New Testament\textsuperscript{1042} and has been, in various forms, practiced by the early Church. In this way the intrinsic ordo of ordination becomes one of the signs of the Church’s apostolicity. All these three elements of ordination are represented in the majority of the churches studied. None of them is unimportant because, having left one or two parts out, the rest of them receive a rather different emphasis and meaning. When the prayer with laying-on of hands becomes the only one, the ordination loses its current meaning for the people of God.

In the rites, vocation comes in the first place. The order of the next elements is consequently following the intrinsic logic that ordination comes before the sending out. The motivation for this order is consequent with the understanding of the ministry in the rites\textsuperscript{1043}. The ordination presupposes a task that the ordained minister has to accomplish as their participation in God’s mission. The churches indicate clearly the conviction that any task from God presupposes a charism in order to carry it out. This is also evident in the pattern of ordination in the New Testament which the churches are taking as ground for their ecclesiological shape of ordination. Therefore the laying-on of hands and ordination prayer with the request for the gifts of the Holy Spirit comes before the sending out to mission.

The churches of the Porvoo Communion follow this general pattern and order of ordination. The content and the structuring inside this pattern may vary in the churches. All the churches have some characteristic elements or formulations which indicate their understanding of

\textsuperscript{1042} Cf. chapter 14.1.
\textsuperscript{1043} Cf. the bishops’ presentations of the ministry in the beginning of the rites, Chapter 8
the deacon’s ministry. But they all follow the similar basic pattern and in this way they express one aspect of the common understanding of the diaconate.

12.4. Comparison with the structure of the rites for the ordination of priests and bishops

In the majority of the churches studied the structure of the ordination of deacon follows the pattern which is similar to the ordination of priests and bishops. This aspect is remarkable in many ways. The common structure does not only express the external forms of ordination, but contributes at the same time to the common understanding of the ministry. It becomes a sign of the growing understanding of the unity and oneness of the ordained ministry of the Church which has the vocation and task to praise God and to nourish the people. Secondly, the common pattern of the ordination rites reflects the strong connection between the ordained ministry of the Church and priesthood of all baptised. The ordained ministry is called to serve the whole people of God. Finally, the similarity of the structures of the ordination rites is giving expression to the decreased significance of the hierarchical order of the church’s ministry. The difference is not in validity or in some ministries being more honourable, but the difference in the one ordained ministry depends on different responsibilities and tasks in the context of the common mission of all the baptised people.

12.5. The structure as an “ordo”

In 1945 Gregory Dix wrote that the pattern of the Bible is the order that has shaped the liturgy through the history of Christian liturgy. Despite the historical development of ordination rites and the impact of the local cultural heritage on their development, a basic pattern of the ordination rites is traceable in the rites of the Porvoo churches. There are a number of elements in the studied ordination rites in Porvoo churches that point to some ‘basic pattern of practice’. These patterns do not only organise the Christian worship, although this is one of their functions. They also create certain meanings for the

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1044 Cf. Dix 2005 (1945)  
1045 Cf. Bradshaw 1990, 20 ff
congregation which has gathered at the worship. “Meaning occurs through structure, by one thing set next to another. The scheduling of the ordo, the setting of one liturgical thing next to another in the shape of the liturgy, evokes and replicates the deep structure of biblical language, the use of the old to say the new by means of juxtaposition.”

In order to discern this ordo in connection with the deacon’s ministry in the churches in Porvoo Communion, this topic was addressed at the first consultation on the diaconate of the Porvoo churches.

The majority of the rites studied describe the Church as body of Christ and emphasise that the deacons in their ministry are called to follow the example of Jesus Christ and participate in his mission. Ingolf Dalferth has pointed that through baptism and faith, every Christian is participating in the prophetic, priestly and kingly ministry of Jesus Christ. This feature does not mean simply that the deacons in their work participate in the mission of Christ, but also that this is the call even to the ordaining church. The ordo in the life of Jesus Christ followed clearly the pattern: call, blessing and sending to mission. This pattern is discernable also when following the choice and analysing the readings from the Bible during the rites of ordination.

This pattern shapes the practical formation of the rite but also gives the rite its meaning. Call to ministry, being equipped for the mission of the ministry by the gifts of the Holy Spirit, and sending out with the task – this structure has an intrinsic meaning that carries a special identity of the ordination and expresses thus the churches’ understanding of the ordained ministry. This christological ordo is closely connected to understanding the work of the Holy Spirit. One common denominator for the different elements of the rites is the ineluctable need of the gifts of the Holy Spirit. The ministry of deacons presupposes charisms. All the people involved in the ordination of the new ministers to the diaconate need the gifts of the Spirit in order to ac-

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1046 Lathrop 1993, 33
1047 Porvoo Consultation on Diaconate 25-27 January 2006 in London. See especially the papers on ordo in Anglican and Lutheran tradition: Avis 2006A and Repo 2006 A.
1048 Cf. Ch. 7.6.
1049 Dalferth 2002, 181 ff: „Jeder Christ hat durch Glaube und Taufe teil am prophetischen, priesterlichen und königlichen Amt Christi.“
1050 Cf John 17:18 “As you have sent me into the world, so I have sent them into the world.”; 20:21 “Jesus said to them again: “Peace be with you. As the Father has sent me, so I send you.”
1051 See The Christological dimension in the rites, Chapter 14
1052 Cf. Chapter 10
complish their tasks. The local church, the worshipping assembly of Christians, becomes a context for the work of charisms. The work of God is initiated by the baptism where all the Christians receive the gifts of the Spirit. The gifts work through the people of God, those whom God has called. One of the ways the gifts of the worshipping community are realised is the admission to the ministers of word and sacraments. It includes vocation, ordination and sending to mission. In the ordination, by laying-on of hands and prayer God delivers the necessary charism as a gift for the ordinand – and for those who ordain. The service of the ordained deacon is carried out with the help and in charism, received at the ordination. But the process which leads to the ordination begins much earlier than the concrete rite of ordination. The ordination presupposes the work of the charisms through the people who prepare the candidates for the ordination, the congregation who elects them, gives its consent for the ordination and receives the deacons afterwards. Therefore charism can be described as the structuring principle of the ordo of ordination and the entire rite of ordination. Charism in the rites is a resource for its dynamics and continuous renewal and regeneration. It structures the Church as the people of God. Thus the ordained deacons, according to the ordination rites, are not merely being engaged in the work in order to accomplish certain tasks, necessary for the local church, i.e. just a functional activity and ministry of the Church. According to the witness of the rites, the diaconate as well as all the involved, are equipped with gifts of the Holy Spirit which does leave no one unchanged. The gifts of the Spirit enable the participation in the work of God in this world and make the deacons, as well as all God’s people, instruments in God’s mission with the mandate and power from God. Vocation, ordination and mission together constitute the intrinsic, christological ordo of the rites of ordination. The charism, gift of the Holy Spirit for building up the Church, is the leading and structuring principle of ordination.

Chapter 13 Analysis of the characteristic emphases in the current ordinals

The ecumenical documents gave a ground to identify some characteristic aspects in describing the ordination and the diaconate. These aspects concerning ordination are: juridical–sacramental and
The diaconate is characterised by lay–ordained and servant–ambassador. They together would clarify the understanding of the deacon’s ministry in the churches and relate at the same time to the particular understandings in the churches to each other in a comparable way.

The analysis takes into consideration these four pairs that are placed on the poles of the axes. The characteristic features of the pairs of the axes are both identified in the rites. Therefore the opposite poles do not exclude one another, they are rather complementary. The positions of the churches describe the inclination of the understanding of the diaconate towards one or other direction.

Two of the pairs of aspects characterise the rites of ordination. They identify whether the character of the rite is more juridical or sacramental and whether the rite characterizes the ordination more as a single act or as part of a wider process. The other two characteristic pairs describe the diaconate, whether the diaconate is understood as belonging to the lay ministry of the Church or is part of the one ordained ministry together with bishops and priests. This might seem to be a self-evident, because all the churches studied ordain their deacons, but the rites of ordination have actualized in several churches discussions, as to which of the ministries should be ordained to the diaconate and which of them belong to the same ministry as priests/pastors and bishops. The second axe considers the churches’ understandings of the deacon as obedient servant or as the ambassador of God.

These axes are used as abstractions which together describe some essential features of the understanding of the diaconate in the churches studied. At the same time they complement the mosaic of the analyses with several important components that facilitate the answering of the main question.

13.1. The juridical– sacramental axis of ordination

The Porvoo Common Statement with its ecclesiology is the context of this study.\textsuperscript{1053} PCS understands ordination as follows: “The setting aside of a person to a lifelong ordained office by prayer, invocation of

\textsuperscript{1053} Cf. Chapter 3
the Holy Spirit and the laying-on of hands reminds the Church that it receives its mission from Christ himself and expresses the Church’s firm intention to live in fidelity to and gratitude for that commission and gift.”

This understanding is on the same line with the Roman Catholic/Lutheran Joint Commission in its final statement on the ministry, which describes ordination as sacramental by its nature and confirms that the Lutherans do not reject this kind of understanding of ordination. It states also that “The ordination is primarily the act of the exalted Lord who moves, strengthens and blesses the ordained person through the Holy Spirit.[ ...] the ministry expresses the priority of the divine initiative”. Anglican-Roman Catholic Conversations confirm a similar understanding of ordination: „In this sacramental act, the gift of God is bestowed upon the ministers, with the promise of divine grace for their work and for their sanctification … and the Spirit seals those whom he has chosen and consecrated.” These three descriptions of ordination, through different emphases, share a common understanding of the sacramental character of ordination.

Comparing the Meissen and PCS documents, Arnold, draws attention to the significant similarities in the legal structures of the Porvoo churches: “Although the number of churches involved [4 Anglican and 8 Lutheran] is greater, the agreement is confessionally simpler - in effect, a bi-lateral Anglican-Lutheran agreement between churches which all have an episcopal-diocesan structure and most of which have a synodical system of government.” The legal aspects are not limited only to the institutional structures of the churches, but are expressed even in different spheres of the churches’ life.

In the rites is clearly expressed also the fact that ordination has juridical implications. The ordination confers charges that are given and recognised by the local community. The ordinand is called by name to perform the ministry publicly, he or she has been admitted to the ministry of the word and sacraments in a concrete church and has been authorised by this church. In all the churches the deacon receives a confirmation of his/her vocation and the local church gives its consent

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1054 PCS 1996, para 41
1055 The Ministry in the Church, 1982, ch.2.5, para 31 ff. As a confirmation for the statement is named Apology of the Augsburg Confession XIII, 11
1056 The Ministry in the Church 1982, para 33
1057 Ministry and Ordination, 1973 the Canterbury Statement, para 15
1058 Arnold 1996, 16
1059 Cf. Chapter 4, contextual aspects
to the ordination. These aspects indicate the legal character of the ordination rite. These two features, sacramental and juridical, are clearly related to each other, but in the context of the research the balance between them is interesting.

If the ordination were only a public confirmation of the ordinand’s commitment and public authorisation, the rite would have been limited to certain elements of the existing ordination rites which would be necessary for the installation to certain tasks. This kind of rite could also include the prayer and laying-on of hands. However, the study of the structure, the content, and the performance of the rites expresses a far richer meaning of the act. It is not only a legal act of installation of a qualified person to the new duties. Although the ordination is a legal and public act of the church which gives the ordained the right to carry out certain tasks in the Church and on its behalf, it is not limited to that. In addition ordination is an act that gives place for God’s intervention according to his plans, and the Church is used as an instrument in this plan, including special tasks for the deacons.

Ordination in all the churches studied takes place with the laying-on of hands and prayer in the middle of the worshipping congregation. The Church prays for gifts for the ordained and believes, according to the rites, that God ordains the deacon, using the bishop and the local congregation. At the ordination God, through the Holy Spirit, delivers special gifts for the ministry. Ordination in the rites could thus be described as a sacramental act and sign\textsuperscript{1060} that has an impact on the whole Church as well as on the congregations at local level. By describing ordination as a sacramental act and sign its specific character is underlined. It is not just an installation or introduction of a person to new tasks, but an entry into life-long apostolic ministry that has been founded by God. The diaconal ordinand is called by God and is ordained by him in fellowship with Jesus Christ through the Holy Spirit. It means that the act is God’s initiative, to which the Church responds. The prayer and the laying-on of hands is thus an expressive, instrumental response from the Church which takes the form of a petition to God for the Holy Spirit – to equip the ordained with the gifts for the benefit of a congregation and through this, the gifts are a benefit for the whole Christian Church. The ordination as a sacramental sign reveals important realities of the church’s apostolic faith. The laying-on

\textsuperscript{1060} Cf. Chapter 4, ‘sign’ in the PCS
of hands and the epicletic prayer by a bishop are central for the ordina-
tion in all the rites studied. The churches believe, according to their 
ordinals, that the laying-on of hands, followed by prayer, is a visible 
gesture that gives expression to the invisible action where God be-
stows on the ordinand the necessary gifts for ministry. By ordaining 
deacons in the apostolic manner the Church gives witness to its trust 
in God’s promise to be present among his people and to equip them 
with the necessary means for mission. At the same time the Church 
expresses its intention to follow its call for mission. The sacramental 
character of ordination points to the link between the tasks of the dea-
cons and the new life in the service of Jesus Christ.

Diaconate in the ecclesiological context of ordination is a sign which 
reveals the true nature of the Church. It does not express only the serv-
ing character of the ordained ministry in the Church, but points behind 
its tasks – receiving its meaning, authority and power from God’s call-
ing of the deacon to the ministry of Jesus Christ. At the same time the 
diaconate is a sign from the Church to the world because its mission is 
not limited to the Christian community. As part of the one ordained 
ministry of the Church, the diaconate has a special call to bring the 
needs of the people in the local community to the altar of the serving 
Church. The deacons create thus a link between the diakonia of the 
Church and the needs that they could recognise in society.

In all the churches ordination is part of the eucharistic worship. The 
significance of this fact is that the ordination as well as the ordained 
diaconate is not connected only to its tasks and functions in the local 
congregation, but are related also to the eschatological reality of the 
Christian Church. The ordination receives a meaning as God’s escha-
tological action in order to build up the communion between God and 
creation. The ordination rite gives in this way a foretaste of the King-
dom to come.

The rites of ordination demonstrate that they are both juridical/legal as 
well as sacramental acts. However, in all the churches studied the sac-
ramental character includes the juridical aspects and integrates them 
into a whole. This is confirmed by expressions from the rites which 
describe ordination as God working within his people through Jesus 
Christ in the Holy Spirit and by providing all the necessary means for 
ministry. The sacramental character is also underlined by the fact that 
ordination in all the churches will be carried out only once and is
meant for lifelong service. Deacons are not re-ordained when they change their charges but are installed in one way or another. Ordination is understood as valid also for the new positions. The ministry is carried out in the name and on behalf of Christ by the local church. Through ordination the deacons enter into the lifelong service of the people of God. Ordination means, according to the rites, admission into the ministry of the universal Church, but with concrete service in the local church. It is an action of God where the local congregation serves as an instrument of God’s plan for the world.

The rites witness to the sacramental nature of ordination, which includes certain legal elements necessary for the functioning of the ministers on behalf of the Church as representatives of an acknowledged institution. But ordination is not restricted to the commissioning of certain tasks or functions from the congregation to the ordinand and to the acceptance of the vocation and qualifications of the ordinand from the the congregation. The juridical-functional ratification of the vocation of the elected person, their recognition and commissioning to the ministry, entrusted by the community do not involve the whole meaning of the ordination. The studied ordination rites to the diaconate underline the instrumental inclusion of the ordained person in the ministry of Christ, sent by the Father through the Church and equipped with the needed gifts of the Spirit for the ministry is the foundational understanding expressed in the rites. The legal dimension remains a necessary and natural part of the sacramental totality of the ordination.

13.2. Ordination as a single act and as a part of a wider process

Is there a need only for an act of ordination in order to admit a candidate to the Christian ordained ministry or is the rite of ordination part of the wider context and presupposes more elements? The question is relevant because the ordination can be interpreted in several ways. Is ordination in the Porvoo churches a single sacramental act or rather a process where one essential part is constituted by the rite of ordination? Are the consent of the congregation, reading of the decision of the authorised body about the ordination, blessing and examination, sending and installation part of the ordination or are these and several other elements, necessary elements that are linked to the ordination but are not part of it?
According to the study of the structures of the rites, there are several elements that constitute the ordination rite and the elements are to follow a certain order. It begins with the election and the candidates are to be approved by the local church. This is followed by the ordination with laying-on of hands and prayer. In the majority of the churches the ordination rite ends with the sending of the ordained to the service of God. The ordination involves thus several closely and inter-related elements. These elements together cause not only ecclesiological effects, but also juridical and public implications. Ordination, according to the ordinals, is therefore to be considered as a process which takes place on several levels. Firstly, the rite itself as a process which includes a number of necessary and ordered elements. Secondly, the worship of the people of God as a process which includes among many other parts the ordination rite and the Holy Communion. Thirdly, it involves discernment by the community (expressed through election, choice and approval of candidates); ritual reception of God’s gifts through laying-on hands and prayer; and attachment to a specific church for a specific ministry – the “title” of ordination. It ends with sending to service as an ordained deacon. These processes imply doctrinal, liturgical, ecclesial and juridical aspects and embrace different kinds of roles of the people of God. All these are essential for the churches’ ordination to the diaconate and describe their understanding of the ministry.

Theologically in this connection it is relevant to underline one more course of action which is described as a process and is expressed by the dynamic relationship between the local and the universal Church. The rites witness clearly that the ordination, which takes place among the congregation in a local church, is at the same time ordination in the entire Church. In the churches studied there are several features that confirm this understanding. The understanding of the role of the bishop who ordains, the way the congregation is involved in the ordination, the mandate and calling coming from God, who accomplishes the election through the Christian congregation, the relatedness of ordination to the Holy Communion – all these, and several other aspects – witness to the process of ordination and reception’s taking place in the universal Church.

\[1061\text{ Cf. Mitchell 1978, 299}\]
The rites witness that ordination requires the mandate and gifts of the Spirit. According to the rites studied, neither of them could be self-generated. The rites of ordination express clearly that God has created the ministry, chosen the candidates and that he also ordains, using the congregation and its ordained ministers. Mitchell summons the understanding: “The transcendent Lordship of Christ and the free grace of the Spirit are recognised especially when the church gathers for worship. There, above all, the church confesses that grace and power are gifts from Another who alone is holy and “most high”. [...] God is the One who inspires the service, gives the gift, and chooses ministers.”

The ordination rites in the Porvoo churches indicate that the ordination to the diaconate is part of the wider process. Although the act of ordination is a single act, it presupposes and encompasses several elements before and after. The process begins with baptism, it involves vocation, God’s gift and call, discerned by the community and expressed through election, approval and willingness to ordain the candidates. The ritual acknowledgement of God’s grace through laying-on hands and prayer are necessary and constitutive parts of ordination. The attachment to a concrete church for a specific ministry means simultaneously being incorporated into God’s mission. In all the churches ordination presupposes certain educational, spiritual and juridical requirements, which the ordinands have to meet. In all the churches studied the local church and congregation must acknowledge that the ordinand meets all the necessary requirements, before the act of ordination may be carried out. Thus, the ordination, according to the ordinals, involves several processes that take place on different levels and are partly overlapping one another. Although each of them could be studied independently, they together form and constitute the deacon’s ordination in the churches studied.

13.3. The roles of the people of God and the ordained

A question that historically has often caused tension between the churches and within the churches is in which way ordination makes a difference for the Church, how the people of God are related to the ordained. The priesthood of all baptised has sometimes been opposed by those being ordained or the role of the lay people has been under-

1062 Mitchell 1982, 297
stood as that of a passive people who are merely to be served by the ordained ministry.\textsuperscript{1063} The question of the relationship is especially important at the ordination of deacons because one of their roles has been described in the rites as serving the people inside and outside the Christian community.

The people of God

One of the images, used by the churches during the ordination rites, is the description of the people of God as royal priesthood, a holy nation, God’s own people.\textsuperscript{1064} The people of God in the rites have several significant meanings that define the essence and role of the gathered people of God. First, the people of God, the ordinals says, is elected by God who has acted by sending Jesus Christ to the world and by pouring out the Holy Spirit in order to make his people one. Second, the people of God mark the historic continuity in the history of salvation. The new era began with Jesus Christ, and it is baptism that marks the new beginning for the people. Through baptism they have received the Holy Spirit and become part of the new covenant. Third, the Church as elected people of God with call and mission for the world are a sign of God’s intervention to the world, but also instruments of God’s presence and his mission in the world. The congregation becomes a communion in the fellowship with the Triune God when they receive the Holy Communion. The way the text describes the people of God makes clear that there is no inequality between baptised people. Henn describes this basic characteristic of the people of God “All who make up this people are part of the holy priesthood; all offer spiritual sacrifices. None are held down into some kind of second-class status of passive submission to those who are the truly active members of the Church.”\textsuperscript{1065} The participation in the mission of God, and gifts for it, are given to all the members of the Church, in spite of their positions or roles.

The people of God in God’s mission

\textsuperscript{1064} 1 Pet 2: 9-10
\textsuperscript{1065} Henn 2004, 121
The position of the local congregation as people of God in the rites is significant in order to understand their role in the process of ordination. The people of God worship and give witness of their anticipation of the coming Kingdom of God. By coming together, sharing the Word and Eucharist, the local congregation becomes part of the eschatological fellowship of the Kingdom of God. It bears witness to its hope but is also an instrument which carries out the mission of God in the world. This double role, to be a witness and to work in sharing the responsibility of the entire people of God, is the context in which the active role of the people of God takes place.

The role of the congregation in ordination

In the rites, the election of the candidates, the ordination and the sending are parts of a process that denotes God’s action in the world, all carried out through the people of God in the local church. The congregation is thus an active part in all the three stage of this process.

Vocation

The role of the people of God begins with the initiative to examine the vocation of some of the members of the church. It is not only the individuals who by their own initiative take a possibility and present their conviction of having the call from God. The local church initiates first the search for the people for certain duties. The meaning of the vocation is expressed through and by the role of the local church. The vocation comes from God, but is mediated by the local church by calling the deacon to the service of God. The aim of this service is clear: to build up the Church so that it could carry out its mission, entrusted by God.

In the framework of the vocation the role of the election of the candidates to ordination by the local church has been essential for the churches of the Reformation. One of the reasons for this emphasis was the aim to re-establish the role of the baptised people in the apostolic mission and their responsibility for the witness to the gospel. The election indicates that the laying-on of hands and prayer at the ordination presuppose an action before in order to secure the purpose of the ordained ministry. Those gathered for the ordination pray God for help to choose right and mature persons, they pray for the gifts of the Spirit.
to the ordinands and for guidance, power and perseverance in faith in
the serving ministry of the Church. But the meaning of the election is
wider and shapes the diaconate in a special way: it gives the deacon’s
ministry in the Church a public character. The ministry is not depend-
ing only on the personal vocation of a person, but is to be framed as a
public act and expression of the will of the congregation.

In all the ordinals the public examination of the candidates for ordina-
tion is part of the election process. There are several purposes of the
examination, according to the questions of declarations. However, the
ground of the election in the rites is ambiguous. It is clearly expressed
in the rites that the people of God elect the candidates to the diaconate
according to the tasks and gifts they have received from God. The
people are equipped to elect among them some people for the or-
dained ministry and examine their vocation. The local church is used
by God as an instrument in the mission of the Church. It chooses peo-
ple who receive a task to carry responsibility for service in the Church
and in the world. But it is not always clear, on the basis of what: be-
cause of their gift of the holy Spirit to elect the candidates or because
they have heard the ordinands declaration of their faith and have
thereafter decided that this proves God’s calling. Although one ground
does not have to exclude the other, nevertheless this aspect in the rites
could be interpreted in various ways.

The ministry of all the baptised is exercised when the gathered people
of the local church elect some from among them to this special ser-
dvice, as the rites describe the diaconate. The election takes place be-
cause the gathered people of God have received the gift to choose its
candidates for the special ministry. According to the rites this gift
could not be exercised individually but only when the congregation
gathers to worship. The reason for this is given in the rites that the
ministry of deacons, like all special ministries, is called to serve the
whole mission of the Church.

Ordination

In some churches the lay people of the congregation participate in the
laying-on of hands during the act of ordination. But it is the bishop
who, according to the rites, necessarily has to be the ordainer. The
mandate to ordain is mediated through the local church. The congre-
gation takes an active part in the ordination by joining in prayer and invocation of the gifts of the Spirit. After the ordination, the local congregation receives the deacons and has a task to promote the ministry of the deacons in the service in God’s mission. However, according to the ordination rites the meaning of the people of God in the local church is wider than the carrying out of some functional tasks. Christians together form an eschatological community of God. “The church and its members thus know that they are chosen by Christ for the participation in the eschatological fellowship of salvation with God, but also that they are thereby called and sent to bear witness to all peoples concerning their eschatological destiny.”1066 This conviction is expressed by celebrating the Holy Communion immediately after ordination. By participating in the ordination and in the following Eucharist, the people of God prepare themselves for the service to which they have been called.

Mission

According to the rites studied, Christian mission presupposes God’s election of his people who carry the eschatological hope as people of God. The churches share the common conviction that the ground for the ministry is God’s missional call that is meant for the whole Church and concerns the whole people of God. Sprinkle writes: “As Christ chose servant leaders to carry the message of the good news to their generation, the risen Christ blesses the church with an ordered ministry, expressed in traditional offices. These offices of ministry bring the gift of representation to the mission of the whole church and offer a living testimony to the self-sacrifice and consecration of one’s whole self that Christ requires of all disciples.”1067

The priesthood of all baptised lays as ground behind the understanding of the ministry of the Church. The intention is to follow the call from God, but also to ensure that no kind of ministry in the Church is more valuable that the others. The ordained ministry shares thus the common call with all the other members of the Church. All the members have received the common gift to serve. According to the ordination rites there is therefore no tension between the lay and ordained ministries and their services. Holy Spirit’s baptismal gift and call include all

1066 Pannenberg 1993, 509
1067 Sprinkle 2004, 40
the baptised for the service of the Kingdom of God. But there are still various gifts that complement and serve the mission of God. It is a picture of a shared, common ministry that unites the lay people and deacons in the life of the church. The reading of Romans 12: 4 ff, which several churches use at their ordination, confirms the common understanding in the rites that all the members are united in the body of Christ where the Holy Spirit fills the local church with the gift to provide suitable and equipped servants to the mission of God. When God has called his people and provided the necessary means for them to live as people of God in the local church, he has done it not only for giving a sign to the world, but for establishing an instrument that will serve his purposes.

The rites witness that the people of God have to accomplish several tasks. One of the tasks is to elect among them the deacons who will serve the people of God and carry on its mission. Another is to facilitate the ordination with its presence and prayer. The third task of the local church is to receive the newly ordained and to support their ministry. All these three activities of the church, bestowing of both lay and ordained ministers are clearly recognised in the rites of ordination.

**The People of God and gifts of the Spirit at the ordination**

The rites are clear in their meaning that the church members exercise the ministry of all the baptised only when they recognise that some people receive special gifts in order to act on behalf of the whole Church and for the local church in serving the people of God – the priesthood of all baptised. Beyond lies an acknowledgement of the gifts that every Christian already has received in baptism and for the participation in the mission of God. The deacons, whom God has chosen, are instruments of these gifts, which are given to some people for the sake of the Church and the service of people. “The people of God, the *laos*, includes both ordained and not ordained (1 Peter 2). Both are embraced within the royal prophetic priesthood. Lay and ordained share in common tasks according to the Spirit’s distribution of gifts to the Church. However, there are undoubtedly differences in the calling of Christians and there are particular ways in which various lay and ordained vocations represent Christ.”

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1068 Avis 2005, 88
from God. The deacons and the gifts of the Holy Spirit are merged together at the ordination. The laying-on of hands and prayer constitute an event which changes the life conditions of the people of God socially, ecclesially and eschatologically.

13.4. Obedient servant and God’s ambassador

All the churches, when expressing the basic nature of the diaconate in the ordination rites describe it as a serving ministry. The wording in the liturgy as well as the choice of the readings from the Bible varies, but there is a common agreement that diakonia characterises adequately the essence and meaning of the diaconate. Although the image of a deacon as an obedient table-servant from the New Testament has been changed after the research and discussions of Collins’ study, the diaconate is still, on good biblical grounds, considered as a serving ministry. Still, the interpretations of the meaning of this serving character differ from church to church.\(^\text{1069}\) The churches’ rites are based on the Scriptural understanding of Christian ministry and the ordination liturgies use different images in order to profile their diaconate. The problem in this connection is that the New Testament does not provide one singular pattern of the serving ministry but several and the emphasis varies.

In addition to the description of the deacon as obedient servant, there are five of the churches studied which use 2 Cor. 5:18-20 as the reading at the ordination of deacons. One of the images used in these verses is that of disciples as Christ’s ambassadors. One of the illuminating questions on the profile of the deacon’s ministry as described in the ordination rites is the relationship between these two, obedient servant and ambassador, in some sense contradictory images. The two images will be placed on one axis as described earlier and their significance as well as mutual relationship is studied.

The ordinals of the churches describe the diaconate as part of the Church’s ministry of the Word and sacraments, founded by God, and all the ministers are personally called by him. The deacons have in this ministry a special role which includes liturgical, educational, administrative as well as caritative tasks. All these tasks presuppose a

\(^{1069}\) Cf. Chapter 8
gift of leadership and authority in the church. The work of the deacons embraces the work inside the local church, but extends it also outside and reaches to the needs of the local community. The deacons are called to serve and are ordained to the tasks of the Church’s *diakonia*, to be in a certain way a go-between ministry. But it is important to identify the direction of this go-between ministry. They work from God to the church and from church to God. Their work is, according to the rites, a service on behalf of the Church in the name of Jesus Christ. In order to carry out their ministry, they receive the gift of the Holy Spirit and the authority to work from God. The deacon’s ministry combines the work of charity and leadership, both closely related to each other and rooted, according to the ordination rites, in the ministry of Jesus Christ. This means that even the ministry of deacons is a gift from God which has his mandate. The readings from the Bible during the ordination link the ministry of the deacons to the work of Jesus Christ. The servanthood as well as ambassadorship of deacons is rooted in the self-emptying ministry of Jesus and receives its grounding from it. When the church ordains people to the ministry as deacons, this is always done in trust that God ordains and receives the new ministers into his service, following the ministry of Christ. They take on themselves Jesus’ servanthood because it is God’s gift and plan for the sake of the world.

The servanthood and the ambassadorship are both expressions of the same calling and authority which has its ground in God’s caritative handling among people in the world. The initiative and authority comes from God. This shapes the whole ministry of deacons and creates its identity. There is no contradiction between the ambassadorship and servanthood in this go-between ministry, but as the initiative, authority, tasks and special gifts for the ministry come from God, it is the deacon as God’s ambassador who takes upon himself/herself the servanthood, following the example of Jesus Christ. The deacon’s *diakonia* is a ministry of the whole Church as God’s ambassadorship.

13.5. Characteristics to the diaconate on axes

The axes together characterise the basic understanding of the diaconate in the churches studied. They do not give a comprehensive picture but constellate a part of the picture necessary for answering the main question of the research. At the same time they complement the
picture that was given by the ecclesiological reading of the biblical readings used. Each ordination rite consists of different kinds of elements. The first are elements passed by the tradition of the Church. The common denominator to them is receiving gifts from outside in order to become gifted for being sent by the Church. The second kinds of elements are dependent from the policies and traditions of the local churches. They together express the characteristic nature of ordination.

**Chapter 14 Characteristic theological issues in the ordination rites**

The background of the study, the PCS, is a theologically rich and multifaceted text which allows use of its terms and reasoning in the research towards different directions.\(^{1070}\) With the help of the analytical tool the aspects, relevant to the diaconate in the ordination rites, have been identified. In the research some of them are used in order to discern the basis and characteristic of the rites. These aspects, discerned by the tool, belong to Christology, pneumatology and eschatology. They together characterise the rites theologically. After working on the exegetical and ecclesiological aspects of the ordination rites, Heubach concludes: “Sie [die Ordination] gründet in der ‘Theo-logie’, ‘Christo-logie’ und ‘Pneumato-logie’. Sie ist niemals ein adiaphorischer Ritus. Die Ordination zum Amt der Kirche gehört zu den “notae ministerii evangelii”.\(^{1071}\)

14.1. The Christological dimension in the ordination

One of the common features in the rites is the use of the life and acts of Jesus Christ in readings and in the formulations of the rite in order to present the deacons’ role. This has been made one of the basic features of the ecclesiology of the rites. By baptism people belong to the Church and are now participating in the mission and ministry of Jesus

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\(^{1070}\) Cf. Chapter 3
\(^{1071}\) Heubach 1956, 76
Christ. In the rites the congregation, the gathered people of God, is reminded that the coming of God’s Son Jesus Christ was the act of love to mankind from God. Jesus Christ is in the rites characterized by three different names, each expressing one essential aspect of his mission in this world. The first name is our Saviour. It underlines the utmost purpose of Jesus Christ’s coming to the world. According to God’s plan he is the Saviour of the whole world, but he has at the moment of prayer also a very close and personal relationship to the congregation which prays. Both these features are stressed clearly in the ordination prayers. Secondly Jesus Christ is described as shepherd of people’s souls. Man’s soul is the place of God’s presence. It is the space where God’s love through the Spirit is real, although without origin in the creaturely reality. God takes care of his own by being the good Shepherd who leads a person on the ways God expects her to move. The third expression used about Jesus Christ is “high priest”. The role of the high priest in biblical usage was not limited only to the cultic functions. He was a guide for people, judge in complicated matters and in some extent also responsible for society to function properly. All these aspects are relevant in the prayers of ordination.\footnote{Cf. Allen 1986, 26 ff about the Christ’s ministry as Prophet, King, Priest} The common ground for them is Jesus’ access to the Father. He has opened this way even for people in this world. In order to open the meaning of Saviour, Jesus Christ’s relationship to Father and to the people in the world, in the rites the quotation from Paul’s letter to Philippians 2:8–9 is used. God has exalted Jesus above all others because he obeyed the saving will of God. By coming to the world for the sake of all people and ending his mission on the cross, Jesus Christ gathers all the people to serve the Holy God.

According to the ordination prayers, the people of God serve in two ways. First, by keeping God’s name holy. This task does not give meaning only for the service of God but delivers content even for the people’s life as Christians. In this way the prayer highlights two very essential dimensions in the life of Christians. It makes clear the eschatological hope that lies at the basis of the life of Christians in the world. But it gives also witness where this hope is most clearly experienced in the daily life of the congregation: in the Eucharist. Secondly, the congregation is gathered in the name of Christ to serve God by following his will. The will of God has been revealed for Christians through the life and words of Jesus Christ and it is reminded through
the readings of the Bible – to serve the world. One part of the Christian service is to gather as serving assembly, not only living as individual believers according to their convictions. They have to come together in order to fulfil the will of God. And through gathering they are sent out to the world as ambassadors of God. The will of God therefore reaches much deeper and further than only the internal matters of the congregation. It concerns the Christian’s life in relationship to God, to the other people and also to themselves. In the rites, in order to accomplish the life according to the intentions of God, Jesus Christ is named as having all the gifts that are needed for the people of God and among them deacons. Jesus is the first deacon who’s self-sacrificing life made it possible for the future deacons to follow in his footsteps. And this is what deacons have to do: follow the example of Jesus.\footnote{This Christological dimension is strongly emphasised in the ordination rites to the diaconate. At the ordination the deacons receive the gifts needed for their ministry because Jesus Christ has opened the way and completed the plan of salvation of God. „The liturgical assembly is the effective-symbolic focus of the Church’s growing up into Christ, its head (cf. Ephesians 4:14–16).“\footnote{The meaning of Jesus Christ for the ordained ministry of the Church is essential. The ordination rites witness that the churches take the role of Jesus Christ seriously into consideration and express this through different parts of the rite. There are some aspects which are specially emphasised. First, Jesus Christ, according to the plan of God, is chosen, sent to the world and has received the blessing by the Spirit. He was sent out with a mission to the world. Ordination follows the similar pattern: calling, blessing and sending out to fulfil a certain mission – to proclaim the Word in the name and with the mandate from God. Second, Jesus Christ sends out the disciples according to the same model as God has sent him. The meaning of this similarity means more than just personal discipleship. The deacons’ mission gives them service in the Church and in the world, but it is also participation in God’s Kingdom. Thirdly, Jesus was sent to the world with a mission and he received all needed in order to be able to accomplish...}\\\footnote{For the Christological ground, see Heubach 1956}\\\footnote{Wainwright 1976, 133}\\\footnote{Cf. Heubach 1956, 74: „Die Ordination hat ihren theologischen Ursprung im Handeln Gottes mit seinem Sohn zum Amt des Evangeliums. Gott selbst hat ordinatorisch gehandelt.“\\John 17:18 “As you have sent me into the world, so I have sent them into the world.”; 20:21 “Jesus said to them again: “Peace be with you. As the Father has sent me, so I send you.”“}}
the mission, so will the deacons be sent out with the gift of the Spirit, that gives them everything they need and leads them in their mission. The deacons participate in Jesus’ soteriological mission and are always equipped for it by the Holy Spirit. Jesus as the minister of the Word has proclaimed the gospel of God’s Kingdom to come.

The rites emphasise the deacon’s tasks, which presuppose a gift, a charism of leadership. In this connection it is significant to recognise the way Jesus Christ exercised leadership. It is important because the disciples have to follow the footsteps and manner of Jesus. In his ministry Jesus revealed both the essence and the character of God by becoming a sacrifice for the life of others. Many of the rites use Mark 10:45 in order to express the basic character of the diaconal ministry. This character receives its clear expression when Jesus washed the feet of disciples. By doing it he gave both example and command to the disciples to serve each other without reservation. But this act gives even further directions for the deacons. By being among the disciples „as one who serves“, Jesus taught the otherness of the service of God’s kingdom. The servants should not seek honour from the world, but do everything in order to help the others, both spiritually as well as physically. The deacon does exercise this task by calling all the people to intercessionary prayer, saying: “Let us pray to the Lord”. When the congregation prays and shares the gifts of word and sacraments, Christ is really present through the Holy Spirit in the life of the community and in the life of each Christian. Deacons receive the necessary gifts, charisms, in order to serve the people of God and link the needs of the community to the Kingdom of God to come.1077

14.2. The pneumatological dimension of ordination

According to the rites God appoints his servants among the people. The formulation has several meanings. It highlights the role of the people of God as resource for the ordained ministry. Christians are not only those who will be served but are also to serve each other, God and the gospel through fostering future ministers among the baptised and by receiving special gifts. The diaconate of the churches studied is based on the baptismal gift of the Holy Spirit, but “all Christian minis-

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1077 Cf. Chapter 12.4
try is and remains dependent on the Spirit’s empowerment.” Baptism is not named in the rites merely as an initiation rite for admission into the Church, but as a ground for the minister’s calling to service. Baptism is the constitutive sacrament for the whole ministry of the Church. Through baptism the people receive concrete gifts, charisms, which express and manifest the Holy Spirit’s work in the Church. Every service, carried out by baptized people, is the witness of the call of God and the work of the Holy Spirit. Each Christian has received a gift, charism, of the Holy Spirit at baptism. This characterizes all Christians. But the gifts of the Spirit are not alike. They give ground for different Christian callings. These different charisms are also reason why not all baptized people are called to be ordained ministers.

The central part of the ordination rite is prayer for the gifts of the Holy Spirit to the ordinand who is personally named, when the congregation and the bishop pray God to pour out on them the Holy Spirit. This epicletic prayer becomes central for the whole ordination. It complements the Church’s declaring of the role of God and his Son Jesus Christ in this world. But it confirms also the Church’s faith that the ministry is dependent on all the three Persons of the Trinity. According to the ordinals, the whole congregation is involved in the invocation of the gifts of the Holy Spirit to the ordained deacon. They pray together with the ordaining bishop, but the congregation is also involved by singing a hymn invoking the Holy Spirit or the Veni Creator Spiritus during the ordination. This is an emphasis which the churches studied have commonly adopted.

According to the rites, there are different kinds of tasks the deacons are to perform. They are called to serve as liturgical ministers, servants, educators, pastoral counsellors and administrators. The characteristic feature behind the different tasks is that the churches presuppose a special charism for the ministry of deacon. These tasks of various character could be gathered under a common denominator which presupposes a gift, charism of leadership. This charism has its roots in the common call to all the baptised to participate in the mission of God. It is the gift of the Spirit which is given for the deacon’s ministry of leadership. “The charism of leadership thus serves as a link between the baptismal call to ministry and the vocation to the ordained ministry.” This gift, like all the other gifts received, is needed for

1078 Wainwright 1979, 135
1079 Power 1980, 126
the deacons’ work in the Church. Ordination gives “a new role for the expression of the leadership charism.”

Charisms order the life of the Church. But the essential point is, according to the rites, that the gift is used as a qualitative criterion which promotes the growth of the Christian community and God’s mission in the world. The meaning of the gift of leadership is significant in several ways. Schillebeeckx points out that in the early Church the ministry developed neither around Eucharist nor the liturgy of the congregation, but grew out of “the apostolic building up of the community through preaching, admonition and leadership.” Although the Church began to evaluate the sacramental power to administer the sacraments much more highly than the pastoral leadership, the New Testament pattern does not do that. Pastoral leadership in the service of the Word has always come before other tasks.

The congregation has a gift to discern the people who would have the charism and propose them for ordination. The gift is given to the Church, through which it is conveyed to certain persons at ordination. It is meant for the building up of the Church, not primarily for personal growth. The gift of the Spirit as a ground enables deacons to meet the different needs of the community and to serve it in various duties. The rites underline that God gives deacons to the congregation as gift and equips them. The aim of the gift is to build up the Church. The deacon is given to the local church as a gift not because the congregation has earned it, neither does it receive the serving ministry as reward for their great and deep faith in God or as payment for their good deeds. The congregation cannot deserve it, but it is God’s will to serve his people through and with the help of the diaconate.

Pneumatology is an ordering dimension and principle in the life of the churches studied and the basics for the ordained ministry. The gifts of the Holy Spirit are shaping the ministry as a whole and are structuring the diaconate in all the churches. The gifts are ordering the whole life of the Church.

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1080 Mitchell 1978, 301
1081 Schillebeeckx 1981, 30
14.3. The eschatological dimension of the ordination

There is one more characteristic dimension, significant for the ordination rites. The rites illuminate in a very special way how what is previous, current and to come are united together for the sake of the mission of the Church. The balance between these different aspects of time in the liturgy of ordination demonstrates this vital ecclesiological aspect for the understanding of Church. It is an important feature because the eschatological meaning of the ministry has often been reduced by stressing the historical meaning. By studying ordination not only as historical, but also eschatological act and process ordination receives its fundamental meaning for the Church.

Eschatological hope and faith may be discerned in the rites of ordination, although the churches studied express it in various ways. One way used has been to connect the ministry of deacons to the mission of Jesus Christ. The ordination rites to the diaconate commonly name as the main tasks of the deacons the proclamation of the gospel, the service at worship and the caring for those in need. According to the ordinals, on this way the deacons follow their call to build up the body of Christ, but they are said to follow the ministry of Jesus Christ: to give praise to God, to proclaim the coming Kingdom of God. By serving people as Jesus the Kingdom of God is advanced. The churches make thus a clear connection between the mission of God and the eschatological faith of the Church. The deacons participate in the final realisation of God’s plan, the Kingdom of God in this world. They do it together with the other ministries. The deacons, together with other ministers, are called to serve the gathering of the people around Christ. At this gathering, what God has done in the past is remembered, but also the coming Kingdom of God is celebrated. In addition to serving the gathered people of God, the task of deacons is to remind the people, by their service, of the eschatological reality that has become accessible for the people of God through Jesus Christ. When the people of God, the Church gathers to share the Word and sacraments, it is an anticipated manifestation of the eschatological reality which Jesus revealed to his people. One way in doing it is described by Puglisi: “The recitation of the Our Father is interpreted as expressing the eschatological dimension of the act of ordination, and looks to the final coming of the Kingdom of God and salvation here and now.”

1082 Puglisi 1998, 175
Several churches studied use the Lord’s Prayer as one of the prayers of ordination. The Lord’s Prayer is a very significant and meaningful prayer for the Christian Church and includes theologically a number of Christological, pneumatological, eschatological features. Luther used the Lord’s Prayer in ordination in order to avoid any distinction between baptised Christians. Bradshaw explains the practices of the Reformers: “it was thought sufficient for the ordination simply to take place within the general context of prayer.” The ordination as anticipation of the coming Kingdom and ordination of the deacons to promote its coming is sign of the churches eschatological hope and commitment.

**Pneumatology and eschatology as inseparable aspects in the ordination rites**

The pneumatological aspect was expressed in the clearest way through the epiclectic prayer of ordination. The Spirit’s empowering role is at the same time God’s eschatological gift to people gathered in his name. The Spirit empowers the congregation to pray to God in the name of Jesus. The work of the Holy Spirit in the ordination liturgy is an eschatological gift to the Church and part of God’s creative and redeeming work in the world. The ordination rites stress the importance of baptism for participation in God’s creative work in the world. Through baptism all people receive a gift to build themselves up as individuals. At the same time baptism admits people also into fellowship with other Christians. These two functions of the Spirit are directly linked to the double character of the eschatological hope which includes the whole life of an individual and the consummation of their fellowship with others. The work of the Spirit merges these two together and bridges in this way the confrontation between the individual Christian and society. Therefore, the pneumatological and eschatological dimensions at the ordination are directly related to the mission of the ordained deacon. The Spirit leads Christians and maintains their eschatological hope of the Kingdom of God to come, but because God’s Kingdom is not only a hope for the future, the Chris-

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1083 Bradshaw 1979, 103
Christian eschatological future is already present in the life of the Church and individuals through the Holy Spirit.\textsuperscript{1084}

The description and analysis of Christology, pneumatology and eschatology as vital ecclesiological dimensions in understanding the Church’s ordination to the deacon’s ministry, has several significant meanings. First, in all the churches, ordination takes place within the context of the eucharistic liturgy. It means that the presence of God’s Kingdom in Christ through the Holy Spirit in the eucharistic celebration is a consummation of the fellowship. At the same time it is the manifestation of the eschatological hope which exceeds the limitedness of the individuals, churches and the whole creation. The Christological grounding of the ministry is stressed through Christ’s role in the Trinitarian acts of God through his people for the reconciliation and salvation of the world and people. This aspect opens significantly the meaning of the ordination rite as a part of the Church’s worship. A complementing feature to the former becomes visible when the rite of ordination is placed in the context of the Sunday worship of the people of God. It illuminates the eschatological character of ordination and the significant role of the diaconate in it.

14.4. The relationship between the local churches and the universal Church in the rite of ordination.

Each of the churches of the Porvoo Communion separately could be called a “local” Church, a confessional and territorial community which shares a number of common features with the other churches on the same territory. From the Anglican viewpoint, Morris describes the meaning of “local” in the ecclesial context: “The local church should be large enough to contain within itself the resources for central ministries, and it should be sufficiently limited so that its ministries and communities can have contact with each other. Its local nature is not only geographical and social, but is also liturgical and ministerial.”\textsuperscript{1085} The ordination rite always takes place in the concrete local church, but according to the rites, it involves, at the same time, ordination into the Christian Church as a whole. Morris claims that the relationship be-

\textsuperscript{1084} Cf. Ebeling discussion in 1979, 21ff; Cf. 1979, 23: "Intensive eschatological expectations finds expression in pneumatic manifestations.”

\textsuperscript{1085} O’Meara 1999, 212
tween the local church and the universal Church is a complex phenomenon: “Belonging to the worldwide Church entails belonging to a particular local church; vice versa, belonging to a local church thereby involves membership of the universal Church.”

He admits however, that this description does not clarify a number of questions, which this consideration entails.

When analysing the understanding of “the Church” in the New Testament, Schlink writes that in spite of the different terms which authors have used in describing the Church — the “ekklesia”, “the people of God“, or „the Body of Christ“ — it designates the local church and the entire Church in the world, as well as the communion of the local churches in certain territories. In each local church the whole Church is present, the local is not only a part of the Church but is the Church.

“We may see the universal Church wherever a congregation gathers for worship, for it proclaims the same gospel and celebrates the same Eucharist, so that, transcending its own particularity, it is in fellowship (koinōnia) with all other local churches” Hegstad writes that the unity of the universal Church is anchored in its Christological and eschatological character. For the Church is constitutive of the baptised people, gathered in the name of Christ to praise God and share the Holy Communion. By doing this, Christians together, as a worshipping community, give witness to and are the sign of the coming Kingdom of God. The Church thus becomes an eschatological sign of the promise of God. In the celebration of the Eucharist, the Christological, pneumatological and eschatological dimensions are merged together into an integral whole and express the shared common understanding of the relationship between the local and the uni-

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1086 The Unity we have 2003, 91 Morris describes her thoroughly the problems, connected to the expression local-universal, but sketches also a possible way to handle the problems.
1087 Cf. Schlink 2005, 610 ff: “Ekklesia”, bezeichnet im Neuen Testament sowohl die örtliche Kirche, wie auch die Gesamtkirche auf Erden, wie auch die Gemeinschaft von örtlichen Kirchen in einem Gebiet. […] Dabei ist besonderes zu berücksichtigen, dass jede Ortskirche ganz und gar „Ekklesia“ − „Leib Christi“, „Tempel des heiligen Geistes“ ist – nicht nur ein Glied am Leib Christi, nicht nur ein Stein im Bau des Tempels. […]Jede Ortskirche ist Manifestation der universalen Kirche und das Verhältnis von Gesamtkirche und Ortskirche ist nicht eine additives, sondern ein ineinander.“ The Joint Working Group of the Roman Catholic Church and the World Council of Churches wrote in its study The Church: Local and Universal in 1990, that: ”The local and the universal church are historical manifestations of the Una Sancta, even though they should not be purely and simply identified with it. They have their unity in the Una Sancta. There is only one Church of God, whether it is expressed locally or universally.” The Church: Local and Universal 1990.
1088 Cf. Pannenberg 1993, 401; Hegstad 2009, 177 ff
1089 Pannenberg 1998, 408
1090 Hegstad 2009, 178
universal Church. There are differences in the emphasis of different churches and in the way these aspects have been given a concrete form. However, the link between the universal Church and the local church is discernable in all the rites through these three dimensions and characterises the churches’ shared understanding of the deacon’s ministry, because by means of them the churches relate the diaconate of the local church to the Church as a whole. The rite of ordination presupposes these dimensions, and ordination is an eschatological event which anticipates the gifts of the Spirit to the deacon who, according to the rites, continues the mission of Christ. According to the PCS, the diaconate exists in the service of the people of God, who share the common mission. The title of the PCS, Together in Mission and Ministry, expresses this important connection. However, the mission has its deepest roots and beginning in the celebration of the Eucharist, which transcends all the local churches in its relation to the entire Church. In the Eucharist the local churches are the Church.

The PCS underlines in various ways the unity of the Church. The Church is one, not just a sum of a number of different churches. Therefore churches of the Porvoo Communion declare that they acknowledge each other as part of the universal Church.\(^{1091}\) Their unity is not only a dogmatic term in a restricted sense but it receives its expression in the common mission of the Church: “the Church as the body of Christ, as the pilgrim people of God, as fellowship (koinonia), and also as participation through witness and service in God’s mission to the world.”\(^{1092}\) By preaching the gospel and celebrating the sacraments, the local church is in communion with the one, holy, catholic and apostolic Church. “We may see the universal church wherever a congregation gathers for worship, for it proclaims the same gospel and celebrates the same Eucharist, so that, transcending its own particularity, it is in fellowship (koinonia) with all other local churches”\(^{1093}\) The ordination rites in all the churches are part of the proclamation of the Word, and the Eucharist is always celebrated. This is one of the visible ways by which deacons ordained in the local church, by virtue of their ordination, are included in the mission of Jesus Christ through the Church.

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\(^{1091}\) Cf. Ch. 3
\(^{1092}\) PCS 1993, para 5
\(^{1093}\) Pannenberg 1998, 408
However, ordination itself gives even another visible witness to the presence of the universal Church in the local. In the PCS the churches have agreed on the meaning of the episcopacy and its role as witness to unity. The relevant sign at ordination is the role of the bishop. According to the rites, in all the churches the bishops ordain deacons to ministry in the Church. There is no exception to this. The bishops who ordain are not only exercising their task of oversight, but they themselves are signs of the churches’ commitment to the apostolic mission and to building up the Church through the local churches.

The Porvoo churches have agreed in the PCS about the meaning of ordination. They agreed on the relationship between the local and universal Church, and this understanding is in various ways reflected in the ordination rites. Ordination takes place in the local church which in the majority of the churches is the bishop’s church of the diocese. This witness to the unity of the local church – the whole local church, not just a parish, receives the deacon. At the same time the ordination of the deacon has a wider meaning than just the receiving a new co-worker. The name of the local church and the charges are named at the ordination, but at the same time the rites make clear that the ordination to the diaconate means the deacons’ admission to the ministry of the universal Church. In the ordination rite to the diaconate in the Evangelical-Lutheran Church of Lithuania it is said: “in the unity of faith and together with entire Christianity we confess your faith …” According to the rites, communion in faith is created within the local Church first by baptism. In ordination the grace of baptismal priesthood is re-emphasised.

14.5. Apostolicity and diaconate in the ordination rites

Apostolicity is one of the central terms in the PCS. The agreement defines it as a character which encompasses the entire Church: “Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibili-

1094 Cf. Chapter 3: PCS
1095 See Appendix: Ordination rite in the ELC of Lithuania
1096 Cf. Puglisi 1998, 187
ties, communion in prayer, love, joy and suffering, service to the sick and needy, unity among the local churches and sharing the gifts which the Lord has given to each”. The Church, according to the PCS is apostolic as a whole, and this means that “the Church is sent by Jesus to be for the world, to participate in his mission and therefore in the mission of the One who sent Jesus, to participate in the mission of the Father and the Son through the dynamic of the Holy Spirit.” The PCS demonstrates that the apostolicity of the Church is characterised by involvement in the mission of the Triune God in the world. In this participation apostolicity becomes a sign in the life of the entire Church, when it follows its vocation and gives witness to the gospel of Jesus Christ. These quotations constitute the background for the investigation of apostolicity in the ordination rites. Tanner summarises the way the PCS understands the apostolicity “in an holistic way, refusing to wrest the apostolic ministry apart from the apostolic life of the whole people of God. “ In relation to the ordination rites, this means that apostolicity, in the rites, is to embrace more than only theologically discernable features. From the understanding in the PCS it is possible to discern some characteristic aspects of apostolicity in the rites. One of the basic ecclesiological aspects which helps to identify the apostolic character of the rites is described by Pannenberg: “The church is authentically apostolic only when as a missionary church it remains ready to alter traditional ways of thinking and living, being renewed constantly on the basis of its origins, not for the sake of adjustment to the spirit of times, but in order to be able to explicate in both a critical and a liberating sense the eschatological truth of the revelation of God in Jesus Christ for each new generation and in each new world situation.” Apostolicity is not only a descriptive dogmatic characteristic of the Church, but is always expressed in the churches’ mission. The Church in its apostolic mission points beyond itself and conveys always the message of the coming Kingdom of God. This eschatological aspect of apostolicity is directly connected to the salvation act of Jesus Christ. All the rites without exception express this conviction.

Avis has pointed to a significant aspect by linking apostolicity to diaconia in the New Testament witness: “The special apostolic mission to

1097 PCS 1993, para 36, it is a quotation of BEM, Ministry, para 34
1098 PCS 1993, para 37
1099 Tanner 1996, 119
1100 Pannenberg 1998, 407; Cf. Chapter 4, Apostolicity in the PCS
witness to the risen Lord and to carry the gospel to the ends of the earth (Acts 1.8) is termed *diakonia*. Significantly *diakonia* is paralleled with the calling of the Apostles: ‘this ministry and apostleship’ (1.25). If we let the true sense of *diakonia* as commissioning agency have its due weight we see how closely it corresponds to apostleship.”

The call to witness, including all the baptised people, is called in the PCS apostolic mission. According to the ordination rites studied, all members of the Church are called to use the gifts they have received and to use them in building up the Church. In order to promote the task deacons receive, in the rites, the duty to serve the people of God in their service of the Church.

The third ecclesiologically relevant aspect is named by Tjørhom, who writes that apostolicity is necessarily expressed in *koinonia* through the sharing: “The signs of apostolicity cannot be seen as the private property of any particular church and that we are all lacking because of our division. In this way the contention of a unilateral or one-sided deficiency is adjusted by the fact that all of us are deficient, until we, together, succeed in restoring the unity which belongs to the nature of the apostolic Church and which is firmly established in God’s will.”

Thus apostolicity always presupposes the *koinonia* of the churches who share the common calling, faith and gifts, which are given to the Christian communities.

**Apostolicity in the rites of ordination to the diaconate**

The three aspects of apostolicity which have been identified on the basis of the Porvoo Common Statement and found in the rites studied, are all in several ways embodied in the rites. The first is the liturgical performance which takes place in the midst of the gathered Christian community. The second comes about through various verbal expressions which reveal the churches’ meaning and the specific purpose of the ordination rite. The visualisation of apostolicity includes concrete signs that on the one hand manifest the apostolicity of the Church, on the other hand prevent apostolicity becoming a means for some juridical, church-political or privatising interests.

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1101 Avis 2006, 108
1102 Cf. PCS 1993, para 37, 38
1103 Tjørhom 1996, 137
In all the churches, the faith of the Church is confessed during worship in the words of either the Apostolic or the Nicene Creed. The recitation of the common faith is not only a locally performed act, but is in its wider meaning uniting the local with the universal: “In the Creed, the Church confesses itself to be apostolic. The Church lives in continuity with the apostles and their proclamation. The same Lord who sent the apostles continues to be present in the Church. The Spirit keeps the Church in the apostolic tradition until the fulfilment of history in the Kingdom of God.”

This aim with the diaconate, according to the rites, is “the building up of the Church”, and in the rites this is given as reason why the churches ordain deacons. They are ordained to be part of the apostolic ministry of the Church which serves the people and thus builds up the Church. The ordination rites include a number of ecclesiologically significant signs, performative acts which carry and visualise certain meanings for Christians. The ordination of deacons is carried out according to the apostolic manner by laying-on of hands and prayer. This act is performed by the bishops who in some churches is accompanied by assistants. The PCS explains the meaning of the episcopal ordination for the churches as one of the signs of apostolicity. It has an aim “to nourish the Church, God has given the apostolic ministry, instituted by our Lord and transmitted through the apostles.”

During the laying-on of hands and prayer the newly ordained deacons have been equipped with the gifts of the Holy Spirit and the ordination rite ends with the sending of the newly ordained deacons to service. The rites describe the deacons various tasks in such a way that they could be summarised under the term leadership of the congregation. It is a task related to the apostles: “The church’s ordained ministry is a continuation of the leadership function of the apostles.”

The deacon’s leadership in the rites emphasises the deacon’s role in the diakonia of the whole Church. However, the deacons’ diakonia is neither limited to the diaconal tasks of care nor to the deacons’ prophetic or other roles, rather all the tasks are expressions of the diakonia of the Church as a whole.

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1104 PCS 1993, para 36
1105 Cf. PCS 1993, para. 19
1106 PCS 1993, para 41
1107 Pannenberg 1998, 402
Apostolicity, as understood in the PCS, is a qualitative criterion of the Church’s mission in the world. In the declarations, the deacons confirm their commitment to follow and also preserve the apostolicity of the Church. They are ordained with an intention to continue the ministry of Christ and are sent for the mission by God. God gives, during the invocation and prayer of the gathered people of God, gifts of the Holy Spirit which enable the deacons to accomplish their mission – to work in building up the Kingdom of God. All the theologically significant aspects in the rites: Christological, pneumatological and eschatological witness to the churches commitment and intention to be faithful to its apostolicity. According to the three kinds of aspects in the ordination rites, named above, the churches acknowledge one another as serving the common mission in apostolic tradition. They share a common understanding of apostolicity and express it through concrete signs in the rites: by laying-on of hands and prayer, by the deacons’ being sent for mission by the Church; by deacons’ conscious witness of faithfulness to the apostolic witness of Christ, by the deacon’s mandate and the gifts of the Spirit, which they receive in the midst of the gathered people of God and by witnessing to the Church’s eschatological hope. They all together build up and structure koinonia in the Church. The diaconate is part of these structures which carry on the apostolic witness of the Church in words and deeds. “It [Porvoo Report] invites us into a process of growth, not in terms of our apostolic nature as such but in view of our apostolic commitment.”

Chapter 15 The analysis of the ordination rites in the social context of the Porvoo churches

The International Anglican Liturgical Consultation declared in the Berkley statement: “Both the missionary, world-directed aspect and the liturgical aspect of the diaconal ministry ought to find expression in the ordination rite for deacons.” These expressions are part of the ordination rites of the Porvoo churches and contribute to the common understanding of the diaconate. The rites indicate that the churches

1108 Tjørhom 1996, 135
1109 The Berkeley Statement 2002, 9
studied understand themselves as instruments of God’s mission in the world. The threefold typology of welfare regimes characterise the societies where the churches carry out their mission. Part of the mission is service that the churches do in the name of Jesus Christ for the local societies. In order to accomplish the mission some people have been elected and ordained to serve the people of God and the world. This is the task of deacons. They are called to be agents of the Church in meeting needs, hopes, and concerns within church and society. Morris writes: “Our attentions to the social context has made us increasingly aware that, disturbingly, the predominant features of particular Christian communities may not be those held directly in common with other members of the same denomination across vastly different times and situations, but those shared by people living in the same time and place, however broadly defined.”

1110 The differences do not match the confessional borders but may often be found in the middle of the confessional bodies. Therefore, the context does not mean only local culture or the circumstances in which the churches studied are working but “an interaction of church organization and particular history.”

1111 By the context here is meant the ecclesiological context, which is “everything that affects the life and work of the church, including its history and its present concrete form. Within the context, then, there is much that is Christian as well as non- or anti-Christian.”

1112 There is a distinct relationship between the Church’s ecclesiological self-determination and the actions which are carried out on behalf of the Church. The one presupposes the other and vice versa. According to the rites, all the churches studied confirm their vocation to follow the example of Christ in their mission to those in need, both spiritually as well as materially.

15.1. The Impact of state welfare systems on the formation and content of the deacon’s ministry within the churches

The Porvoo churches carry out their mission in the societies of three different kinds of welfare systems. They all share the impacts of larger social processes in Europe. In the societies the churches, like all the other institutions, are influenced by the processes and developments

1110 Morris 2003, 98
1111 Morris 2003, 98
1112 Healy 2000, 22
which take place in the particular social context. The reciprocal relationships between welfare-states and religion, relevant to the current research has been described and analysed by several research projects. One of them is “Welfare and Religion in a European Perspective: A Comparative Study of the Role of the Churches as Agents of Welfare within the Social Economy (WREP)”\textsuperscript{1113} The general conclusions of this comprehensive project is that there is a complex reciprocal impact between the actors of society and religious institutions. The impact does not limit itself to religious matters but is much wider and embraces various areas of social life.

The current research has a limited interest to consider the influences of society on the formation and actions of the deacon’s ministry in the Porvoo churches. How to detect the impact of society on the deacon’s ministry of the church? One of the influences of a general character is described in the research by the multifaceted term “secularisation” in the framework of welfare-states. There are many theologians and sociologists who have described and analysed the processes from this perspective.\textsuperscript{1114} Despite their different emphases and terminology the researches share the common conviction that all the religious and church-related activities are influenced by these processes in society.

\textbf{Welfare and liturgy}

The churches express their self-understanding and roles through various kinds of liturgical acts. The ordination rites to the diaconate are acts of faith, which express even the churches relationships to the local society. The relationship between the state’s welfare system and the church’ liturgy is however not easily discernable. It is not only due to the lack of formal connection, but has very much to do with the different “languages” which the social sphere and the churches use in describing their understandings and roles in the social context. The impact of the religious changes in society on the churches has been described by several studies and researches. Some scientists and theologians have worked in their research with the churches which are the

\textsuperscript{1113} Project, carried out by the international research group, in the framework of the Centre for the Study of Religion and Society, the Faculty of Theology at the University of Uppsala. One of the reports: Welfare and Religion 2010. Report involves case-studies where several of the churches studied are involved. Cf. Churches in Europe as Agents of Welfare 2006

object of the current study. They have listed difficulties and problematic areas in considering the role of the changes in society in shaping the understandings and practices in the churches. As Grassman writes: “A typology of the social care regimes would focus on, not only the care rationale, but on the agency, the recipient and on the carer. Agency has to do with the four sectors of society: state, market, family and the voluntary sector. [...] Social care research has also drawn attention to the need to explore the character of “the product” – what is care and what is it that recipients get? Which is the relationship between the carer and the recipient?” When the local church is considered as an agent of welfare, the perspective of the churches and their ordination rite to the diaconate expresses various aspects about the agent’s roles as providers of social care in the local context, but also their understanding of the meaning of the service they offer.

One example

In the current research the relationships between the churches and the social welfare system is exemplified in the role of the Evangelical–Lutheran Church of Finland: “The need for the social responsibilities of the church continued even in the late 1990s as a result of several long-term consequences of the recession. [...]” The church had carried out some responsibilities before the recession but the changed needs in society challenged the ELCF, and the church met the challenges.

Yeung describes the changed role of the church’s social work during and after the recession in the late 1990s in Finland: “The institutional model of social policy resulted in rising professionalism in the public sector. Church social work reflected this process of development in modern paid work.” The church was sensitive to the social system in its formation of ministry and services. The researcher has also analysed whether and how the engagement of the church in social work has changed the position of the church in society. She concludes: “In-

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1115 Angell 2004, 2010; Pettersson, Edgardh 2010; Yeung 2004; Middlemiss 2004; Middlemiss Lé Mon 2010; Pessi 2010; Bäckström, Davie 2010
1116 Cf. Churches in Europe as Agents of Welfare 2006; or Bäckström, Edgardh Beckman, Pettersson 2004.
1117 Jeppsson Gassman 2004, 19
1118 Yeung 2003, 204
1119 Yeung 2003, 202
fluences can be found both at the institutional and individual levels. The rise in church social services was widely reported by the media. With the increasing social services during the recession, the church attained a very visible, public role in Finnish society in the 1990s.”

Due to the changes in the Lutheran church’s position in the social context, changes took place even inside the churches. “The recession caused a significant change in the content of the church social work, the emphasis shifting from work with the elderly and handicapped to those of working age and experiencing economic or mental problems.” Social work has remained one of the important tasks in the ELCF’s life. The case of the Finnish church shows how the traditional state church in society can continue to play a dynamic role when being sensitive to the needs of the people.

In the context of the research, it is important to underline that parallel to the engagement in social work, the ELCF has carried out an extensive debate about the shape, role and meaning of the deacon’s ministry in the church. The changed understandings are discernable in the comparison of the ordination rites to the diaconate. The changes in the rites and roles of thedeacons are not necessarily or directly caused by the changes in the changed engagement of the ELCF but are clearly reflected in the description of the ministry of deacons in the rites. In addition, due to the ELCF’s serious commitment to the ecumenical research is the description influenced by the changed ecumenical understandings of the church’ diaconate and its role.

The deacon’s ministry and the welfare states

The ordination rites to the diaconate describe the multifaceted role and tasks of the deacons which exceed the institutional boundaries of the churches. The generally accepted role of the diaconate, to build up the Church in the world, is complemented with different kinds of specific tasks. The deacons carry responsibilities in the worship-life in the churches, they are called to be a prophetic voice for the voiceless and to care for those in need. In addition the deacons have pastoral duties

1120 Yeung 2003, 204
1121 Yeung 2003, 204
1122 Cf. Essays on diaconate in the Porvoo Churches: ELCF.
1123 Cf. Chapter 6.1; 8.2.
1124 Cf. Chapter 7.8
1125 Cf. Chapter 7.6.
and educational responsibilities. By working on behalf of the Church, part of their task is, to use the terms of sociology of religion, the provision of Christian faith-based welfare services in society. Although the churches as agents of welfare may have different roles, many of them interpret it as their mission to provide diaconal services in the societies. At the same time the ordination rites witness that the churches as agents of welfare do not provide only social services but, through the ministry and mission of deacons, serve the people in society with diaconal care, which extend further than the social services for the needy.\footnote{Cf. Pettersson, Ekstrand, Edgardh Beckman 2004, 44} The differences with secular social care are discernable in the motivation as well as in the choice of areas the deacons are engaged. The motivation in the churches for the deacon’s ministry comes from the calling of God who provides the strength as well as means for the ministry. Every service which the deacons offer to the people is done in following the example of the Jesus Christ and on behalf of the Church. This is true when deacons are working inside the churches as well as outside the local church, when they serve people with liturgy, pastoral care, with caritative help or with educational ministry. In this way the churches extend the meaning of welfare and complement the services with dimensions that are not relevant to the social services in the secular sphere.

**Rites and welfare**

The interest of this research is not to elaborate the meaning and role of the welfare regimes. It tries only to find out whether there is any directly traceable links between the shape of the diaconate and the three-fold typology of the social welfare regime. After the comparison and preliminary analysis the first conclusion is that the ordination rites of the churches studied could not be divided into three clearly distinctive groups which follow the groups of the welfare regimes and express their understanding of the diaconate in a characteristic way. The rites and their theological understandings share a lot of common characteristic traits, but the influence of the welfare regimes is not directly discernable in the rites of ordination. This is an ambiguous sign. It might be an expression of the insignificance of the role of the churches to the local welfare systems. In some cases it is a realistic description of the position of the churches. This is true for the Estonian as well as for the
Lithuanian church. But the different expressions of the deacon’s social responsibilities in the rites are signs that the churches are involved in the dynamic development of society. This is partly the reason for the discrepancies between the descriptions of the deacon’s ministry in the ordination rites and the shape of the diaconate in the Porvoo churches, and why they are not fully interchangeable.

Casanova has stated that new public roles of religions do not endanger the privatisation, differentiation, and pluralisation of modern societies. But how is the influence of welfare regimes on the churches shaping the diaconate? The ordination rite is only one, although a significant expression of the churches’ understanding of the diaconate. The question is thus part of the wider question, “Does society have direct influence on the churches’ expressions of their faith? Or is there any kind of indirect influence traceable? When the churches expect their diaconate to offer a relevant service and provide, in addition to the building up of the Kingdom of God, a contribution to the building up, of the local welfare regime, there should be areas of common interest and indications of their identity that do not exclude one another. Social welfare, although interpreted differently in connection with diaconal responsibilities in the Porvoo churches, but also in the respective societies, is one of the areas where interests meet and can find constructive developments for society.

In building up the welfare society, the state institutions and the churches merge in the area of profession and the educational requirement for the providers of different kinds of services. The educational requirements are shaped by societies and follow the values dominated and accepted in the respective society. Through education the interests and influence of the welfare society receive their expression in the churches which in turn are called to contribute to society with some social services. Where the diaconate is concerned, the requirements are connected to and shaped by the cultural and ecclesiastical traditions of the churches. The distinctive educational characteristics are grouped according to the churches belonging to the welfare regimes.

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1127 Cf. Essays on diaconate in the Porvoo Churches: EELC and ELCL.
1128 Casanova 1994, 39
15.2. The role and meaning of the educational requirements to diaconate

The churches studied have in practice applied educational requirements to those who will be admitted as deacons in the ordained ministry of the Church. The pre-requirements for ordination serve several purposes, but they all are connected to the ministry and calling of the Church. These requirements are means for the churches to discern the call of the candidates. They indicate that the churches take seriously the diaconal responsibility of the Church. The requests are at the same time expressions of the ecclesiological self-understanding of the churches. Through the requirements the churches reveal the kind of ministry which is suitable for the diaconate of the Church. Therefore the churches request academic knowledge, practical skills as well as spiritual suitability and maturity.

In order to describe more clearly the profile, some observations could be made on the content of the educational programmes which the churches have as preconditions for ordination to the diaconate. One of the significant features is the role of the theological education that is part of all the educational programmes required for ordination to the diaconate, despite the general profile described earlier.\textsuperscript{1129} It means that candidates must study, also in the social or health-care programmes, a certain amount of theological subjects. This is a requirement in all the churches which put the main emphasis on the social and caring profile of deacons. On the other hand the churches with their theological profile of education require that the students have obtained a basic knowledge of the caring diaconal work practiced in society. The second common feature for all the churches is that above the academic knowledge, also practical skills are required from the candidates for ordination. The experiences and skills are acquired through compulsory practice under supervision of mentors. These requirements, which link theoretical knowledge with practical experiences and reflections are common to all the churches studied. The third important characteristic in this context is the level of education. It is significant because on the one hand it indicates how the churches evaluate the specific ministry of deacons and the service they provide in the name of the whole Church. But the level of the required education also shows how the churches relate to the professional services in society and whether

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\textsuperscript{1129} Cf. Chapter 5
\end{footnote}
they find compatibility of the levels of the services with the other providers in society as essential for the churches or not. Therefore a qualification on the university level of education, is required in all the churches, an important indicator of the churches’ understanding of the role of their deacon’s ministry in society.

The position of the churches in society varies widely. It includes every position, from being the majority state-church to being one of the smallest minority churches. This factor is significant for the churches’ formation of their educational requirements for the diaconate, because the education and the work of deacons require different kinds of resources. However, the profile of the education required of deacons cannot be reduced to the social or economical position of the churches in the respective society. The comparison indicates that rather different profiles of educations are accepted in the churches as precondition for the ordination to the diaconate. Therefore the education is itself not sufficient for the description of the professional requirements. The deacon’s education is to be considered in a wider context of the developments in the churches in relation to society.

**Diaconate and profession**

The mutual acknowledgement of the ordained ministries in the Porvoo agreement has opened ecclesiological possibilities for the deacons to serve in any of the churches in the community, but it can take place only in accordance with the canon laws and regulations in the respective church. These regulations are based on various kinds of ecclesiological, professional and practical criteria. The way the ordination rite describes the ministry illuminates the church’s ecclesiological understanding of the ministry and its role in the Church. The diaconate is in this perspective especially important because the service of the deacon’s ministry in the churches does not limit itself always to the service in the local congregation but extends outside the local church. From the one side deacons are ordained according to the church’s theologically grounded doctrines, traditions and practices. They become part of the ordered ministry with certain position, tasks and responsibilities. In their role in the Church, deacons have to meet the requirements of the local church. On the other side, because of their position

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1130 Cf. Chapter 5
inside the church but also because of the tasks in the social context, they have to meet the expectations and professional requirements, which society has for the people with tasks to serve the others. The requirements are common to those from the churches as well as to those outside because the services the churches provide must be as reliable, effective and professional as the other providers in the local society are offering. In order to carry out a relevant service these two sides, professional and vocational, must be balanced with one another. Deacons have to work within the ecclesial as well into the societal functional system of professions. Their ministry will be evaluated according to the professional criteria. These claims influence the shaping of diaconal ministry.

**Tendencies which influence the professional ministry of deacons.**

There are several developments in society that significantly influence the professional work of clergy and among them also the ministry of the diaconate. Nesbitt points out three common trends: “The first has to do with professionalization steps to enhance the status of the clergy as an occupation. The second involves various external pressures and internal changes that result in deprofessionalization tendencies. Not surprisingly, a third trend involves efforts to reprofessionalize the clergy.”

1131 All of them are related to the quality of the professional work of the serving ministry and are closely related to one another.

Professionalisation is a general tendency in the Nordic hemisphere because the average educational level in all the societies is rising. This development influences the churches educational requirements and criteria for ordination to the diaconate, and also creates higher expectations from the members of the congregations. In addition to higher theological qualifications and professional pastoral skills, deacons are expected to have higher competence in the areas that traditionally have only been vaguely related to church ministry. This is especially true of qualifications in management, which has for a long time been characteristic of secular professional culture and organizations. In order to promote professionalisation, to emphasise the need for the new competences and secure the social status of the deacons, they have founded professional associations. These organisations pay great at-

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1131 Nesbitt 2007, 310
tention to the promotion of different professional skills. Often the criteria and requirements for the education programmes have been taken from the related secular professions.

The term “deprofessionalization” is used as a descriptive term for some characteristic tendencies, traceable in the deacon’s ministry in the churches studied. It describes a process in which the deacon’s ministry is changing its professional identity and is including or has been partly replaced by different kinds of lay professions. One of the signs of the changed identities is the separation of the theological and pastoral competencies and functions in the churches. There is a clear shift from ministry as a specialist to a facilitating ministry. However, in the ordinals, the diaconate’s professionality has a distinctive character which cannot be replaced by non-professionals.

Reprofessionalisation in the particular context of this study means the development of a professional diaconate with limited professional competence and responsibilities. Nesbitt calls them “new professional tracks […] in several Christian denominations that specialise in training laity, either for professionalised religious leadership or ordained ministry.” These trained professionals are capable to take over ministry that otherwise would have been done by lay professionals or as an extra task for priests. Professional diaconate can be seen as one of these new tracks. Although reprofessionalisation entails to some extent clericalism, it strengthens the professional identity of the ordained ministry. The new professional tracks engage new groups of people to the serving ministry as non-stipendiary, as second professional career or to take advantage of the experiences of retired people. Together they help the churches to reach the needed groups in the local communities and at the same time to overcome the shortage of ministers. The changes in professionalisation entail that the boundaries between ordained and lay ministers are changing as well as the professional roles within the deacon’s ministry.

1132 Carroll 1992, 294
1133 Nesbitt 2007, 312
1134 Cf. Seim 2006, 9: “Are we facing a process whereby modern professionalism is converted to ecclesial use by being sanctified/clericalised through consecration? […] congregational life should not be dominated by professional ministries taking over what lay people perfectly well may do on a voluntary basis. We should rather raise people’s awareness about how they can contribute in various ways employing their particular gifts without any particular consecration being necessary.”
Vocation and profession

The meaning of God’s calling of his servants to carry out certain tasks among his people is clearly expressed in the studied rites of ordination to the diaconate. This vocation has a significant role in the formation of the Church’s ministry.\textsuperscript{1135} During the Reformation the idea of vocation was extended from commitment to the religious life to include even secular professions. As Nesbitt writes, this widening was “based on an interpretation of Christian scripture advocating the priesthood of all believers (1 Pet. 2:9), which, as a result, modified the prevailing clerical class structure of priests and laity. Those who had the vocation of ‘religious gifts’ would be ordained or appointed to lead Protestant congregations, although they were to lead lives in close proximity to the laity whom they served, in sharp contrast to monastic traditions.”\textsuperscript{1136} Although the vocation to special tasks and mission presupposes being part of the Christian laity, of the people of God, ordination in some sense separates deacons from the rest of the community. There are various reasons for this. The precondition for ordination is a specialised education and other qualitative requirements which are confirmed during the ordination rite. The reading of the legal act before ordination or the consent of the congregation ensures that the ordinand has been called, meets all the needed educational requirements and is adequate professionally as well as personally for service as a deacon. According to the rites, the deacon receives the mandate and the gift to act on behalf of the congregation and the Church.\textsuperscript{1137} These aspects together with several others will cause the deacon’s ministry to be alienated from person and to become more regulated as a profession, independent from the practicing person. The professional will be

\textsuperscript{1135} Cf. Chapter 12.2
\textsuperscript{1136} Nesbitt 2007, 298 Cf. 1 Pet 2:9 in the analysis of readings from the Scripture, Ch. 8.3
\textsuperscript{1137} Nesbitt explains in another way the character of the problem when writing: “Protestant congregations in many denominations also have utilized ‘the call’ as a metaphor for the process of selecting and hiring a minister. Yet, employment processes often resemble those utilized by secular firms seeking to hire management-level employees, which typically involve a detailed job description and its congregational setting, a formalized candidate search, the screening of résumés and, for some denominations, the use of online search engines, followed by intensive rounds of interviews with prospective candidates, then the internal discussions as to whether a prospective candidate is a ‘good fit’ for the organization or setting, before selected candidate is formally ‘called’ to the congregation. Thus, a ‘call’ functionally invokes a religious overtone to an often highly rationalized and bureaucratized hiring process.” Nesbitt 2007, 298
separated from the private and personal, clerical distances from the professional, theological from the pastoral. The ordination rites, both Anglican and Lutheran, define the ministry not only out of their doctrinal perspectives but out of a wider social context which characterises the ministry not only as vocational, but also as professional. Vocation, the call to the ministry of God, becomes an outward procedure by which the local church initially admits candidates to the ministry. It is common, as Christopherson has pointed out, that ordained ministers often experience tension between the ideals of the vocation and the secular aspects of their work. There are many reasons for these tensions in the deacon’s ministerial life. Deacons are met with high expectations from the congregations and from society. These expectations are only to some extent based on the description of the deacons in the ordination rites. The deacon’s way of life is expected to be an example of the faith they proclaim and illuminate the Christian way of life which would be relevant for the whole society.

According to the ordination rites, deacons have tasks of a liturgical, educational, caritative and pastoral character. In order to accomplish these tasks in a proper way they need professional knowledge, skills and practical experience, i.e. features also characteristic of a profession. Davie points to the kernel in the understanding of profession from an ecclesiological point of view: “The essential idea of a professional ministry [...] is of a body of men and women set apart by the church to study and reflect upon the Christian faith, in order to learn how to interpret and communicate that faith in relation to the needs of the community they serve.” This means that they also have to be “competent theologians, who are able to communicate the gospel.” The educational requirements of the churches will ensure that the deacons in their service are capable of proclaiming the Word through their service as professional ministers.

**Diaconate as profession**

One of the characteristics of a profession is its autonomy of action. This autonomy of action in the deacon’s ministry has been connected to the Church as organisation. When the Church acts as a modern or-

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1138 Christopherson 1994, 219 ff
1139 Davie 1996, 155
1140 Davie 1996, 157
ganization, every activity is subordinated under general objectives and purposes. Ministers delivering different forms of service must be discernable and recognizable by the people not only as caring individuals, but as coming from the Church who has sent them. In this connection Davie determines: “A profession is a form of service which entails the trained exercise of certain skills based on the application of a recognised body of knowledge.” O’Meara complements this understanding with the clear perspective of the church: “Professional ministry refers to a group of people in the church service (the ordained and others) who have a general theological education proper to a particular ministry. Through education and pastoral internship, through a church’s sponsorship and through mature dedication they enter upon an important, specific ministry. [...] The professional refers to: (1) services in the church that require a serious call and extensive preparation, (2) services that are full time and include a strong possibility of lengthy, lifetime commitment, (3) ministries that draw on such preparation and commitment because tradition and contemporary pastoral practice consider those ministries to be central, important, and foundational for the church in its full life. Such ministries imply permanence (whose pictorial theology is the tradition of character), responsibility to the entire church, and qualities of leadership.”

Can the diaconal ministry, from of its definition in the first part of the research and the above criteria, be described as a profession? There are several researchers who have dealt with the question. The deacon’s ministry as profession includes a number of different aspects. In order to characterise them, Schilderman’s typology of pastoral profession is used. Its basis is that deacons are not producing material objects as a result of their work. There are three aspects which help to conceptualise the deacon’s work. The first aspect is typical of the artistic professions. The second aspect is typical of the serving professions. It is based on the understanding that service presupposes a

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1141 Davie 1996, 148
1142 O’Meara 1999, 185
1143 For example Olofsgård 2007, Jerrestrand 2001
1144 H.Schilderman uses A.L.Mok’s typology (Mok 1962)
1145 Schilderman 2005, 109: “The pastoral work domain may be regarded as an artistic profession if one wants to ascribe an immanent meaning to the transmission of religious culture. Thus one can assign pastoral work as a hermeneutic, communicative function requiring distinctive professional expertise which invests various cultural practices with religious meaning. The accent on hermeneutic proficiency can also be interpreted sacramentally if one puts the accent on the cultural reference as denoting and representing salvation.”

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relationship between at least two parts.\textsuperscript{1146} Thus the work of the deacon is based on their diaconal responsibility. The third aspect of the profession, relevant to the current study, is assistance. The work is orientated towards people who need help, but are not themselves able to deal with the problem they face. Therefore, the one “is basically helpless to deal with the specific problem and puts himself in the hands of a professional, whose ample knowledge and expertise enables her to resolve the problem and put end to the helplessness.”\textsuperscript{1147} These three aspects are expressions of the relational character of the diaconate as profession, and they underline at the same time the need for a special competence and expertise in order to provide the needed service in the name of the church.

When considering the background of the deacon’s ministry in the churches, the educational requirements for deacons and their ministry as described in the rites, it is obvious that in Schilderman’s typology there are differences in emphasis on certain tasks of the deacons in churches studied. Even if their tasks involve two of the aspects, there are discernable differences. This remains true also between the descriptions of the ministry in the rites and in the practical work of the deacons.

According to the rites, some of the churches studied place a clear charitable emphasis on the deacon’s ministry. The deacons are to be trained professionally in order to meet different kinds of needs in the congregation and in the societies. For other churches the tasks of the deacons are mainly liturgical and the education is designed according to the respective qualifications. These two groups are complemented with the third where the pastoral and educational tasks are the deacon’s main responsibility. Often the areas of responsibilities overlap, including sometimes all the three kinds of responsibilities. The description of the deacon’s ministry in the churches resembles Karle’s description. She has described the deacon’s ministry from the results of different studies of profession: “Der Diakonenberuf ist, soziologisch betrachtet, eine vermittelnde Profession oder Semiprofession, die durch die stark gewachsene Komplexität der Gemeindeleitungsar-

\textsuperscript{1146} Schilderman 2005, 110: “When rendering a service, one puts oneself personally at the disposal of others with a view to satisfying their material or immaterial needs and allaying their material or spiritual want. [...] Service can be interpreted in a religious sense as a form of interpersonal involvement, based on social support from a Christian community or personal moral duty to God.” Schilderman refers Wuthnow 1995, 82-103

\textsuperscript{1147} Schilderman 2005, 110
beit in den letzten Jahrzehnten an Bedeutung gewonnen hat.” […] “Die Semiprofessionen leiden unter der “Diffusion von Kompetenzen” und damit letztlich darunter, nicht die professionelle Kernrolle selbst auszuüben und dasselbe Prestige wie die Leitprofession zu erhalten.\textsuperscript{1148} This consideration highlights a characteristic problem which is discernable from studying the churches practices. Although the deacon’s ministry meets several professional criteria, there are some of them that cause lack of the professional integrity with clearly defined roles and tasks. Diaconate’s connectedness to the Bible, to the Church’s confession and to the congregation are dominating over the relatedness of the congregation as organisation. The problem of the ‘semi-professions’ is evident when studying the context, regulation-documents and requirements for deacons and their ministry. In addition, there are churches where the role and tasks of deacons are not clearly differentiated from the roles of the priests and lay ministers in the congregation. This in turn entails confused identities for the diaconate.

**Similarities and differences between the deacon’s ministry and a secular profession**

The ministry of deacons has several analogies or similarities with the secular professions. Deacons in the churches are not ordered to their positions; they search for employment through more or less formal channels or networks. They have to pass the church’ formal employment processes, similarly to the secular way. Deacons are ordained by the Church, but because of their various professional qualifications and needs in the local communities, their employer is not necessarily the local church. It may be the state or some state institution, but also a local community or private enterprise which offers services to the local community. It means that the deacons’ work is not limited to the congregation but extends further into the social reality of the local community. According to the rites, deacons are expected to have a lifelong engagement in the Church. In order to manage their call, they necessarily have to be characterised by trustworthiness, credibility, integrity and authenticity. Similar expectations often describe even the secular professions.

\textsuperscript{1148} Karle 2008, 49
Within the organisational structure of the Church, deacons may have, as professionals in secular service do, ambitions to advance in their professional career. Nesbitt makes this point when claiming: “clergy tend to approach career decisions in ways somewhat similar to the secular work, moving to occupational positions of increasing resources, authority and prestige within the job ladder of their denominational structure.”  

Although there is a reluctance to speak about the career in connection with the deacon’s ministry, the organisational structure determines and secures certain models of social behaviour.

Nevertheless, there are some features that are not typical for the secular professions: for those who have chosen to become deacons as their second career, the churches give an opportunity to do so. This is not the way with most of the professions. But the attitude and practices vary also between the churches studied. There is positive encouragement for becoming a deacon as second career among the Anglican and Baltic churches. But in the Scandinavian churches there is a more restrictive attitude. There are several reasons for that but one of the explanations is the claims and pressure of professionalism and educational requirements that have a different character compared with the other churches. The educational aspect and requirements for ordination to the diaconate will therefore be studied separately.

When comparing the diaconate with the secular serving professions, the church requires an external vocation which should complement the spiritual vocation.  

There are not these kinds of limitations with secular professions. Behind the difference lie theological, but also practical reasons. The external call of the Church is always anchored in the local church. Because of the transcendental dimension, this call in practice entails additional criteria for the ministers – that of being a minister for the whole Church. But at the same time the call determines, in which church the ordained deacon is entitled to search his/her engagement.

Vocation and profession are thus two abstractions, each with their own criteria, meaning and functions for the deacon’s ministerial life. Their spheres are different and they express the distinct claims of the deacon’s ministry. Although these sides do not exclude one another, they might create problems for the personal life of the deacon as well.

1149 Nesbitt 2007, 300
1150 Cf. Chapter 12.2
as for the community he/she is called to serve – if the vocational and the professional claims are not consciously addressed and balanced.

These two perspectives, vocation and profession, with their respective criteria and roles are characteristic of the whole clergy, but are highlighted in the diaconate. They partly overlap one another, but contribute in their way to the fragmentation of the diaconate. Although they both challenge the deacons to whole-hearted engagement, they cause at the same time conflicts between the various roles. Paradoxically, the call, when it is used as an argument in the working processes after ordination, can create serious problems, when it comes to the conflict with external professional criteria in the organizational structure. As a result the professional identity of the deacons is obscured, and tensions appear between the professional and vocational identities.

**Personal, private and professional**

Their vocation obliges deacons to perform various tasks as liturgical minister, teacher, pastoral counsellor, servant, leader and administrator. All these different roles are relevant and named in the rites. But deacons face the dilemma of how to balance the different requirements of the Christian vocational ministry, the qualities of professional service and their personal life. The task is complicated because each of the professional roles is associated with specific tasks and each of them is expected to be of greatest importance. But after having made the prioritising, it is common that the available personal and professional resources for the tasks are not enough and are divided according to other kinds of priorities. This in turn erodes the ministry’s engagement and deepens even more the ambiguity of the deacons’ professional role. An additional source of the obscurity of the diaconate as profession is the expectation from the congregations to that deacons should prioritise vocational tasks before personal life. The profession with its requirements and expectations is always connected to the public life of society. At the same time deacons are expected, because of their vocation from God, to devote the vast majority of their personal capacities to the building up of the congregation and to the care of the community. Although the expectations are justified, the personal life of the serving ministers is displayed to the public to such

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1151 Cf. Chapter 3
an extent that it is difficult to gain balanced relationships between the personal life, professional life and the relationships with other people and family. Being a deacon requires balance with acting as a deacon. The rites of ordination emphasize the importance and force the ordinands publicly to declare their conscious choice and their commitment to their vocation as professional. Due to the character of the calling, the ministry of deacon could not be carried out only as an answer to personal vocation but is also a private engagement in the public life of the Church. The personal, private and professional overlap. The tight connectedness between the deacon’s person and the vocational ministry assures the motivation, while the private engagement creates professional integrity. The deacon is working because of his/her calling, not as a person engaged or employed by the church as a professional servant. This double connection actualises the complexity of the ministry of the deacon but secures also its autonomy.

Vocation, profession and the mission of the Church

In all the Porvoo churches, after having received a special vocation and accepted it, the ordained receives at the ordination the gifts of the Holy Spirit for the carrying out of faithful ministry. But ordination also introduces the deacon as a professional and marks the beginning of his/her service as a publicly recognised worker as deacon. By ordination the Church confirms that the ordinand meets all the requirements which a professional deacon is expected to possess and that the ordinand’s personal qualities as well as values and faith are in accordance to the church’s criteria. Ordination does not eliminate problems that emerge when ministers begin to work according to the vocation, but it presupposes that the service and attitudes are carried out by an educated professional minister. The ordination rite becomes on act of confirmation of deacon’s vocation and profession.

Through the ordination the deacon is admitted into the collegiality of the ordained ministry of the Church. In the majority of the churches the deacons are welcomed and received after the rite of ordination by the other ministers and the worshipping assembly. Belonging to the diaconate does not only create a spiritual fellowship; it also makes several demands, ethical as well as professional and collegial, on the deacon.
All these different aspects together lead to the conclusion that ordination to the diaconate is also an act of confirming the deacon as representing the collegiality of a profession and thus an admission act of authorisation of the specially educated and trained professional who is received in order to carry out the work in the name of the Church.

The current research has confirmed that the tasks of the deacons are not limited to the serving tasks inside the congregation but often reach out to the wider society. Deacons are expected to carry out service which is not considered only out of theological or pastoral competence, required by the church, but also by additional criteria derived from rather different contexts and competences – from society. It is often the case that the employment of the deacon comes partly or wholly from the secular institution together with the tasks. Brodd points out that there is no problem when deacons are employed by institutions other than the Church or that they receive their salary from their employers. But it is problematic when the theology is trying to legitimize the employment of the deacons as deacons outside the fellowship of the Church.¹¹⁵²

The vocational and professional identity of the deacon in the Porvoo churches are ecclesiologically created through the rite of ordination, but also by requiring a certain education before ordination. Thus the vocational calling is balanced with their professional claims. Through the educational requirements which embrace both vocational as well as professional aspects the churches shape the diaconate according to the serving mission of the Church, but also to the needs and standards of society. The ministry of deacons in the Porvoo churches is also evaluated, in addition to the ecclesial, by the professional criteria. These criteria influence the shaping of the diaconal ministry, but also cause, in their own way, a fragmentation of the diaconate. As a result, the identity of the deacons becomes obscured and tensions between the vocational, professional and personal identities appear. In spite of their paradoxical roles they all enhance in their own way the mission of the Porvoo churches

¹¹⁵² Brodd 2001, 78
Chapter 16 Conclusion: The Diaconate – Resource, Challenge and Ecclesiological Problem

Almost half a century ago, Heubach asked whether ordination is essential for the Church or for ministry? This research has demonstrated that, according to the ordination rites, it is indeed so for the former as well as for the latter. Ordination establishes a multifaceted relationship between the deacon and the ecclesial community, the Church. There is a strong emphasis in the rites on the link between deacons and Jesus Christ. The deacon and the whole people of God remain in fellowship with Jesus and, through him, also with each other. Koinonia happens when Christians gather to share the Word and celebrate the Eucharist. Jesus Christ is always actively present there and serves the people of God. The deacon continues the mission of Christ by bringing the needs of the people to the Church where they are met by various gifts of the Holy Spirit.

The initial research question was, “To what extent do the ecclesiologies expressed by the churches of the Porvoo Communion, through the rites of ordination to the diaconate, contribute to the common understanding of the deacon’s ministry? In the research the ecclesiologies have been seen as mosaics, consisting of various elements which together constitute a whole. They are, in this sense, intrinsic patterns that characterise the rites of the churches from three aspects: liturgical, theological and contextual. These aspects are related and influence one another, but together they constitute in the research the ecclesiology of a particular church of the Porvoo Communion.

Although the rites bear witness to different emphases in the churches’ diaconate, the research shows that the churches share basic traits in Christological, pneumatological and in eschatological understandings. The theological analysis supports the conclusion that there is a shared understanding of the diaconate in the Porvoo churches. The deacon’s ministry in the Church is characterised in the rites by two basic aspects. First, that the ministry is founded by God, institutum Dei. This aspect gives meaning to the Church’s ordained ministry and consequently shapes the form of the rites. Second, intrinsically linked to the first, is that God has created this ministry for a purpose, which gives theological ground for it. It is a ministerium verbi divini, the ministry

\[1153\] Cf. Heubach 1956
with eschatological purpose and task to proclaim the Word. It means that there is one ministry of the Church, but with different tasks. The diaconate is commonly understood as having a Christological basis with necessary gifts of the Spirit for the deacon’s go-between service.

In addition, the analysis has demonstrated that the liturgical aspects of the churches’ ecclesiologies resemble each other on a general level. The differences which can be seen in the shaping of the rites between churches do not exclude each other. This conclusion is confirmed by the common liturgical structure of the rites which follows one of the patterns in the New Testament. The resemblences in the structures of the rites complement the shared theological — Christological, pneumatological and eschatological — understandings.

When taking into consideration the contextual aspects of the diaconate, the underlying ecclesiologies differ in a more substantial way. The churches understand the diaconate as a go-between ministry which links the Christian Church with the wider local community. However, there are significant differences between the social contexts of the churches as well as the churches’ positions in society. Due to these differences there are significant shifts between the expectations of the churches in society as well as in the churches’ formation of the diaconate and in their education of deacons.

Do the ecclesiologies studied contribute to the common understanding of the deacon’s ministry? The research has shown that the churches express common theological understandings of the diaconate in the rites. The liturgical performance also bears witness to the common understanding. The contextual aspect indicates significant differences. The question to be answered is, whether the differences are of such significance and degree that they obstruct the common understanding. One possible way to answer the question is to consider the ecclesiologies described in a wider context. The common denominator of all the ecclesiologies of the Porvoo churches is that the diaconate is understood as part of the Church’s apostolic mission of the eschatological people of God. This is a necessary precondition for understanding Christian mission. This conviction gives a global meaning to laying-on of hands and prayer. The deacons, ordained to the go-between min-

1154 Cf. The Christological pattern, described in Chapter 13.
1155 Cf. Chapter 15.
1156 Cf. Pannenberg 1998, 509
istry, take part in the mission of Christ, bring the needs of the people to the altar and distribute the gifts. Ordination is not purely a confirmation of vocation, but the conscious integration of the deacon into the ministry of the whole Church and their authorisation to work in the name of Jesus Christ for the new world to come. In the churches studied the diaconate is integrated into the whole ordained ministry with specific tasks and identity. Within this identity the emphases shift in different directions. Still, the ministry of the deacon in all the churches is related to Jesus Christ, to his prophetic, kingly and priestly ministry which for the deacon means leadership, the prophetic diakonia and all-round care for those in need. Therefore, despite the differences in the practical embodiment of the diaconate in the Porvoo churches, they share an ecclesiologically motivated common understanding of the deacon’s ministry.

This conclusion is supported by an additional feature, common to the rites studied. The analysis has shown that a shift has taken place from earlier, declaratory, juridical emphasis in the rites to the epicletic emphasis of ordination. This change has taken place in the framework of the church tradition where the epicletic character of ordination is balanced with the Christological and eschatological.1157 “Thus, the transfer of holiness through sacramental rituals extends the past events of salvation into the present life of the people of God.”1158 All the churches studied express, in various ways their intention and commitment to consider the diaconate the Church apostolic tradition.

In his paper to the first consultation on diaconate in the Porvoo churches Bishop Michael Jackson formulated a vision “that diaconal ministry might be seen as the point of connection in all ministry: laity-to-clergy; church-to-world; mission-to-liturgy; deacon-to-priest-to-bishop. […] that it expresses ecclesiologically the service of Jesus Christ in his Body, the church to the world of God’s creation – wherever that might lead us.”1159 Although the research has demonstrated that several of the expected connections have become live through the role and meaning of the ministry of deacons, there is still a way to go before “the common understanding of diaconal ministry” in the Porvoo churches can be fully realised. Nevertheless, the research has shown that without exception, the diaconate is essential for the

1157 Cf. Chapter 15
1158 Dozemann 2008, 126
1159 Jackson 2006, 5
churches — not necessarily because it means a return to an ancient church order. Rather the diaconate has grown out of the need of the churches to be faithful to their call to be engaged in the mission of God to build up the Christian community and to serve God’s creation. The deacons are “servants through whom you came to believe, as the Lord assigned to each.” 1160

Ecumenical outlook

In 2006 the churches which gathered at the first Porvoo consultation on the diaconate declared that, during recent decades, both Lutherans and Anglicans have paid attention to the question of ordination and its meaning for the identity of the Church. At the same time both traditions have moved closer to one another in their interpretation of the deacon’s ministry. In the Lutheran tradition, there is a growing awareness of the link between the deacon’s ministry and the worship of the Church, and in the Anglican tradition, there is a growing awareness of the importance of the deacon as a herald of the gospel in word and action. 1161 In this sense, the formulation of the Porvoo Common Statement, the process of reception, and finally the signing of the Porvoo declaration in 1996 did not mark the end of the process. The declared communion between the churches has initiated a wide range of activities which have a common aim: to implement the agreement and strengthen the fellowship between the churches. Since 1996 several new members have signed the Declaration and thus joined the communion. Some churches have decided to inform themselves and learn of the communion by becoming observers of it.

The implementation-process has been developed on different levels: common prayer calendar, participation in episcopal ordinations, theological consultations, co-work and sharing of resources, common celebrations between individual Christians, congregations and dioceses. The Porvoo Contact group organises and co-ordinates the increasing common work. There are regular primates meetings and church-leaders’ meetings, The Porvoo Website helps to spread information and to reach new groups in the communion. Step by step there are new

1160 1 Cor 3:5 (NRSV)
1161 Cf. Introduction to the Consultation on the Diaconate. 25-27 January 2006
http://www.porvoochurches.org/last4years/DiaconateReport280206.doc (Author’s archive)
relationships taking shape and finding their place in the building up of the communion. The agreed commitments involve meeting together various kinds of challenges and finding ways for shared solutions to build up the communion. One of the declared challenges has been and is to reach a common understanding of the diaconal ministry. The churches have taken this challenge seriously. Over and above unofficial contacts the conferences have been held which worked specially with the questions of the ministry of deacons in the churches.

The current research has demonstrated that through the authorisation of new ordinals the Porvoo churches have grown theologically closer to one another. Also the churches which have not renewed their ordination rites share the basic unity in the understanding of the deacon’s ministry. However, the research has also revealed that despite the shared theological understanding in the rites and the common liturgical patterns of ordination, there are still significant gaps in the embodiment of the theology and therefore an inter-change of deacons inside the communion is not always possible. It means that there is a failure in the reception of the agreement and the process of reception in communion needs to be advanced.

The Faith and Order Commission has formulated three “marks” which characterise the strong unity of the Church: a common understanding of the apostolic faith; a common confession of the apostolic faith which includes mutual recognition of baptism, the Eucharist and ministry; and common ways of decision making and teaching authoritatively.1162 The Porvoo churches meet the first three criteria, but the last characteristic raises a number of questions, relevant to the current research, which has, despite theological consensus, actualised problematic differences of a contextual character. The first question in the light of the research concerns the implementation of the commonly reached decisions in a way which satisfies all the partners and paves the way to deeper communion, i.e. reception. The second, closely related to the first, is the complicated matter of authority in the communion. Both problematic questions are not specifically characteristic of the Porvoo Communion. Several churches within different forms of fellowships have struggled with similar problems. In the churches there are difficulties in identifying a common authority, applicable to the churches’ doctrinal basis when new challenges in communion

1162 Minutes and Supplementary Documents 1979. 40–42
need to be acknowledged. The problem is especially complicated when the decisions related to the Church and its unity need to be received and implemented. Best has written that: “‘reception’ means that a church not only adopts a text but takes that text into its own life, studying and absorbing it and, in the most complete expression of reception, allowing it to shape the church’s own self-understanding and practice.”\textsuperscript{1163} For the Porvoo churches who are sharing the apostolic mission, consciously committing themselves to the communion and have reached agreement in certain ecclesiological questions, it means not only the implementation of commonly made decisions but first of all decision-making in a context of wider communion. The intention of the PCS was to give shape to the Porvoo \emph{koinonia}. The problematic aspect, which the research has actualised is that \emph{koinonia}, which has a significant role to play in the PCS, does not address or presuppose common structures of decision-making and implementation. Rather, it denotes unity where different churches are integrated into a common confession, life and witness, supported by some initial conciliar structures. In order to overcome contextual differences described above, which hinder the visible expression of the communion and disable the implementation of the common understanding of the deacon’s ministry in the Porvoo churches, there is need for space for common decision-making and teaching, to “the exercise of authority within conciliar structures of unity”.\textsuperscript{1164} It means that Porvoo churches are challenged to reconsider and re-evaluate the meaning of unity, as already declared and agreed in the PCS: “[unity] demands fuller visible embodiment in structured form”.\textsuperscript{1165} This does not necessarily mean creation of new ecclesial structures. However, problems with the reception of doctrinal agreements reveal a need for the paving of the way towards new stages in the communion where not only the liturgical and doctrinal issues are addressed, but also the meaning and ecclesiology of living experiences of being in communion.

In the PCS the Porvoo churches have formulated their agreement in faith and they conclude: “This summary witnesses to a high degree of unity in faith and doctrine. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining ob-

\textsuperscript{1163} Best 2008, 405
\textsuperscript{1164} Best 2008, 413
\textsuperscript{1165} PCS 1993, para 22
This point of agreement is based on the acknowledgement that “each sees in the other the one apostolic faith whose confession marks community as Christian and whose confession together is a characteristic of ecclesial communion.”

This vision has influenced the relationships between the churches which signed the Porvoo agreement in 1996 or have joined the agreement later is not permanently fixed but continues to provide them with new challenges. One of them is to recognise the apostolic faith in the others and take upon itself the consequences of this new consciousness. The Porvoo way could contribute to this new consciousness but in order to be able to do so, it must radically develop the communion and give it a new meaning.

Endnote

In this research on *The Ordination of Deacons in the Churches of the Porvoo Communion* the diaconate has been investigated through the perspective of the ordination rites in ten churches of the Porvoo Communion. The intention has been to find out whether there is a common understanding of the diaconate. In accomplishing the intention, the research question was formulated and criteria for the description of the common understanding on the basis of the Porvoo Common Statement and a number of ecumenical documents from Anglicans and Lutherans were provided. The criteria covered three fields: the theology, liturgy and ecclesial context of the churches, all relevant to the determination of ecclesiology in this research. With the help of the criteria from these documents the analysis of the main resource-material of the research: the texts of the ordination rites, was carried out.

The answer to the main research question: that ecclesiologies of the rites contribute significantly to the common understanding of the diaconal ministry of the Porvoo churches, was reached through the comparison and analysis of various aspects of the rites which together

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1166 PCS 1993, para 33
1167 Hind 2006, 54
1168 “To what extent do the ecclesiologies expressed by the churches of the Porvoo Communion contribute, through the rites of ordination to the diaconate, to the common understanding of the deacon’s ministry?”
comprised ecclesiological mosaics. Each piece in this mosaic contributed to the general picture and revealed certain aspects of the churches’ understanding. It became obvious that the churches’ ordination rites shared in a large extent common theological and liturgical features. The differences in practical embodiment, due to differences in the ecclesial contexts of the churches, are substantial. However, none of the differences was of the kind that would have excluded the other churches. In order to deepen the common understanding in the Porvoo communion, the ecclesial context on different levels and perspectives, their role and meaning for the koinonia should be addressed in future research.

When using more general terms about the diaconate in the churches studied, three characteristic terms are in place: resource, challenge and problem. The research has identified the diaconate as a resource because of its unique role and status in the Church. It is an order which lacks certain rights and charisms, but reveals in its “imperfection” the true meaning of being Church with mission: diakonia. The diaconate as a go-between ministry challenges the churches’ self-sufficiency. It reveals that the churches have too often been focusing on their own existence instead of their call to serve. The diaconate is an ecclesiological problem for the churches, because, as the current research has shown, its vocation, prophetic role and specific charisma do not always fit into the traditional patterns of the ministry and mission of the churches. The research has revealed the paradox that the diaconate in the churches of the Porvoo Communion embrace all three features at the same time – this is why the title of the concluding chapter is The Diaconate – Resource, Challenge and Ecclesiological Problem.
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Appendix

1. Texts of the rites of ordination to the diaconate

Anglican churches

1.1. The Ordination of Deacons in the Church in Wales

The Gathering

INTRODUCTION AND PRESENTATION

B: Brothers and sisters, the Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. All who are united with Christ through baptism are called to serve him in the Church and in the world. Within this ministry entrusted by Christ to his Church, deacons are called to assist the bishop and priests and through loving service, to make Christ known by word and example. We have come together today to ordain [NN] to the order of deacon whom we believe God has called to this ministry. We will pray for them and lay hands upon them, invoking the Holy Spirit that they may work faithfully among God’s people. We will clothe them with the vesture of a deacon and present them with the outward sign of the ministry which will be entrusted to them.

The bishop sits and the candidates are presented.

1169 B – bishop; D – deacon; A – assistant(s), registrar; O – ordinand; C – congregation
The bishop says to the candidates:
B: [N,] Do you believe that God has called you to the office and work of a deacon in his Church?
O: I believe that God has called me.

THE PROCLAMATION OF THE WORD

Old Testament reading
Psalm
New Testament reading
Gospel
Sermon
Affirmation of Faith

THE ORDINATION

The Charge

The bishop addresses those to be ordained:
B: Deacons are called to serve the Church of God and to care for all whom they serve, especially the poor, the sick, the needy and those who are in trouble. They should have compassion for the weak and lonely and those who are oppressed and powerless. They are to preach the word of God and to work with the bishop and priests in leading the worship of the people, especially at Baptism and the Holy Eucharist. They are to be diligent in pastoral work and in service to the community.
Those who are called to be deacons are called to an ancient office within the Church.
You are to be signs among the people of God that the Church is called to serve Christ in himself.
My brothers and sisters: pray without ceasing; labour in the Lord’s service; be of good courage; let no one suffer hurt through your neglect; serve the Church of Christ; build the Kingdom of God; rejoice in the Lord.

The Examination
B: Before you are admitted to the order of deacons, I ask you to affirm your commitment to this ministry and way of life. Therefore I ask:

B: Do you accept the Holy Scriptures as containing all things necessary for salvation through Jesus Christ our Lord?
O: I do.

B: Do you believe the doctrines of the Christian faith as the Church in Wales has received them, and will you uphold them?
O: I believe them and will uphold them.

Will you be faithful and diligent in proclaiming the Gospel and assisting in the celebration of the sacraments of the New Covenant?
O: By the help of God, I will.

B: Will you be diligent in prayer, in studying the Holy Scriptures and in continuing to equip yourself for ministry in the Church?
O: By the help of God, I will.

B: Will you accept the discipline of the Church and give due respect to those in authority?
O: By the help of God, I will.

B: Will you endeavour to promote unity, peace and love among those you serve, and to lead by encouragement and example?
O: By the help of God, I will.

B: Will you work with the bishop, priests and all God’s people to help the church discern the needs, concerns and hopes of the world?
O: By the help of God, I will.

B: May God who knows the secrets of your heart give you strength to do all these things through the power of the Holy Spirit. Amen.

The bishop addresses the congregation:

B: People of God, do you believe and trust that they are worthy to be ordained?
C: We trust that they are worthy: thanks be to God.
B: Will you support them in their ministry?
C: We will support them.

The Litany or other Intercession

God the Father,
have mercy on us.
God the Son,
have mercy on us.
God the Holy Spirit,
have mercy on us.  
Holy, blessed and glorious Trinity, 
have mercy on us.  
From evil and sin, from pride, vanity and hypocrisy,  
Good Lord, deliver us.  
From idleness and love of money, from arrogance, and hardness of heart,  
Good Lord deliver us.  
On your Church, to make it holy, to fill it with love and truth,  
and to grant it that unity which is your will, 
Lord, send your Spirit.  
On the people of the world and the leaders of the nations,  
Lord, send your Spirit.  
On those who are sick, needy and in any kind of distress,  
Lord, send your Spirit.  
On all who are baptized and strive to live the Gospel of Christ,  
Lord, send your Spirit.  
On our Bishop and all who lead the Church of God,  
Lord, send your Spirit.  
On those who are called to serve as deacons,  
Lord, send your Spirit.  
On those [or NN] who are to be ordained today and those whom they will serve,  
Lord, send your Spirit.  
Rejoicing in the fellowship of N and all your saints, we commit NN, ourselves and one another to Christ our God.

A period of silent prayer follows.

B: Merciful Lord, hear us and bless us, and as you have called us to your service, make us worthy of our calling, through Jesus Christ our Lord. Amen.

The Veni Creator or another hymn invoking the Holy Spirit may be sung.

THE ORDINATION
Those who are to be ordained kneel.
The bishop stretches out his hands towards the candidates:

B: Praise God who made heaven and earth,
C: Who keeps his promise for ever.
We praise and bless you, most merciful Father, because in your love for us, you sent your only Son Jesus Christ to take the form of a servant and to live among us. He humbled himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted him and gave him the name that is above every name. So Father, we thank you that you have called these your servants to share this ministry entrusted to your Church.

The bishop lays his hands on the head of each candidate, and says:

B: Send your Holy Spirit upon your servant N for the office and work of a deacon in your Church.

When all have received the laying-on of hands, the bishop continues:

B: Loving Father, give to these your servants humility, strength and perseverance. As your Son came not to be served but to serve, may they be faithful in service, ready to teach and constant in prayer. May they abound in faith, be rooted in love and seek only your glory, now and for ever; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever.
Amen.

Vesting with stole
The newly-ordained deacons are vested with a stole.

The bishop gives each deacon a New Testament, and says:
B: Be faithful in that ministry which is now entrusted to you, and serve God’s people in his name.

The bishop presents the newly-ordained to the people.

The Peace

The Thanksgiving

Taking the bread and wine
Eucharistic prayer

The Communion

Breaking of the bread
2.2. The Ordination of Deacons in the Church of England

THE GATHERING AND PRESENTATION

At the entry of the ministers a hymn may be sung.

The greeting

The bishop greets the people

B: Blessed be God, Father, Son and Holy Spirit.
C: Blessed be his kingdom, now and for ever. Amen.

From Easter Day to Pentecost this acclamation follows

B: Alleluia. Christ is risen.
All: He is risen indeed. Alleluia.

B: There is one body and one spirit.
C: There is one hope to which we were called;

B: one Lord, one faith, one baptism,
C: one God and Father of all.

B: Peace be with you
C: and also with you.

The bishop introduces the service

B: God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.
The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom. To serve this royal priesthood, God has given a variety of ministries. Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.

**Prayers of Penitence**

*One of the two forms of confession of Common Worship: Services and Prayers for the Church of England and an authorized absolution are normally used*

**The Presentation**

*Each ordinand is presented*

Reverend Father in God, I present N to be ordained to the office of deacon in the Church of God; he/she is to serve in the parish of N.

When the ordinands have been presented, the bishop asks these questions, to which the appropriate persons respond ¹¹⁷⁰

Have those whose duty it is to know these ordinands and examine them found them to be of godly life and sound learning? They have.

Do they believe them to be duly called to serve God in this ministry? They do.

The bishop turns to the ordinands and says

B: Do you believe that God is calling you to this ministry?  
O: I do so believe.

¹¹⁷⁰ (Note 7) The ordinands are normally presented after the Greeting and the bishop’s introduction to the service, but the Presentation may be deferred until immediately before the Liturgy of Ordination.
B: I invite the archdeacon/registrar to confirm that the ordinands have taken the necessary oaths and made the Declaration of Assent.

A: They have duly taken the oath of allegiance to the Sovereign and the oath of canonical obedience to the Bishop. They have affirmed and declared their belief in ‘the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness’.

The Collect

The bishop introduces a period of silent prayer with the following bidding or other suitable words

B: Let us pray for N and N, and for the ministry of the whole people of God.

The bishop says either the Collect of the Day or this Collect

B: God our Father, Lord of all the world, through your Son you have called us into the fellowship of your universal Church: hear our prayer for your faithful people that in their vocation and ministry each may be an instrument of your love, and give to your servants now to be ordained the needful gifts of grace; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

C: Amen.

THE LITURGY OF THE WORD

Either one or two readings from Scripture precede the Gospel reading. At the end of each the reader may say

This is the word of the Lord.

C: Thanks be to God.

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading
Alleluia, alleluia. The words that I have spoken to you are spirit and they are life, says the Lord.
C: Alleluia.

John 6.63

When the Gospel is announced the deacon says

D: Hear the Gospel of our Lord Jesus Christ according to N.
C: Glory to you, O Lord.

At the end

This is the Gospel of the Lord.
C: Praise to you, O Christ.

Sermon

The Creed

On Sundays and Principal Holy Days the Nicene Creed is said, and on other days it may be said.

C: We believe in one God, the Father, the Almighty, maker of heaven and earth, ..... Amen.

THE LITURGY OF ORDINATION

The Declarations

The ordinands stand before the bishop, who addresses the congregation

B: Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ’s kingdom. They are to proclaim the gospel in word and deed, as agents of God’s purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the
forgotten corners of the world, that the love of God may be made visible.
Deacons share in the pastoral ministry of the Church and in leading God’s people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.
Deacons are to seek nourishment from the Scriptures; they are to study them with God’s people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God’s presence, as he reveals his kingdom among us.

*The bishop addresses the ordinands directly*

**B:** We trust that you are fully determined, by the grace of God, to give yourself wholly to his service, that you may draw his people into that new life which God has prepared for those who love him.
And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

**B:** Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?
**O:** I do so accept them.

**B:** Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?
**O:** By the help of God, I will.

**B:** Do you believe the doctrine of the Christian faith as the Church of England has received it, and in your ministry will you expound and teach it?
**O:** I believe it and will so do.

**B:** Will you strive to make the love of Christ known through word and example, and have a particular care for those in need?
**O:** By the help of God, I will.
B: Will you be a faithful servant in the household of God, after the example of Christ, who came not to be served but to serve?  
O: By the help of God, I will.

B: Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ’s people?  
O: By the help of God, I will.

B: Will you work with your fellow servants in the gospel for the sake of the kingdom of God?  
O: By the help of God, I will.

B: Will you accept the discipline of this Church and give due respect to those in authority?  
O: By the help of God, I will.

B: Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, to grow in holiness and grace?  
O: By the help of God, I will.

The congregation stands and the ordinands turn and face them.

B: Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake, and you have heard their declarations. Is it now your will that they should be ordained?  
C: It is.

Will you continually pray for them?  
C: We will.

Will you uphold and encourage them in their ministry?  
C: We will.

The ordinands turn back to face the bishop, who continues, addressing them

B: In the name of our Lord, we bid you remember the greatness of the trust in which you are now to share: the ministry of Christ himself, who for our sake took the form of a servant. Remember always with thanksgiving that the people among whom you will minister are made
in God’s image and likeness. In serving them you are serving Christ himself, before whom you will be called to account.

You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened. Pray earnestly for the gift of the Holy Spirit.

_The ordinands kneel and silence is kept._

**The Litany**

In the power of the Spirit and in union with Christ, let us pray to the Father.

**C: Lord, have mercy.**
For the peace of the whole world, for the welfare of the Holy Church of God, and for the unity of all, let us pray to the Lord.

**C: Lord, have mercy.**
For all the members of the Church in their vocation and ministry, that they may serve him in truth and love, let us pray to the Lord.

**C: Lord, have mercy.**
For N our bishop, and for all bishops, presbyters and deacons, that they may hunger for truth and thirst after righteousness, let us pray to the Lord.

**C: Lord, have mercy.**
For N and N, called to be deacons in his Church, let us pray to the Lord.

**C: Lord, have mercy.**
For the mission of the Church, that in faithful witness we may proclaim the gospel of reconciliation to the ends of the earth, let us pray to the Lord.

**C: Lord, have mercy.**
For the unity of the Church, that we may be one in Christ, according to his will, let us pray to the Lord.

**C: Lord, have mercy.**
For those who do not yet believe, that they may receive the light of the gospel, and for those whose faith has grown cold, let us pray to the Lord.

**C: Lord, have mercy.**
For the sick and suffering, for the aged and infirm, for the lonely and neglected, and for all who remember and care for them, let us pray to the Lord.

C: *Lord, have mercy.*

For the poor and the hungry, for the homeless and the oppressed, for all prisoners and captives, and for our brothers and sisters who are persecuted for their faith, let us pray to the Lord.

C: *Lord, have mercy.*

For Elizabeth our Queen, for the leaders of the nations, and for all in authority, let us pray to the Lord.

C: *Lord, have mercy.*

For ourselves, for grace to repent and amend our lives, that we may be pardoned and absolved from all our sins, let us pray to the Lord.

C: *Lord, have mercy.*

Remembering […] all who have gone before us in faith, and in communion with […] all the saints, we commit ourselves, one another, and our whole life to Christ our God;

C: *to you, O Lord.*

**The Ordination Prayer**

_The ordinands continue to kneel before the bishop, who stands to pray._

**B:** We praise and glorify you, almighty Father, because in your infinite love you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you sent your only Son Jesus Christ to take the form of a slave; he humbled himself for our sake, and in obedience accepted death, even death on a cross.

We praise and glorify you because in every age you send your Spirit to fill those whom you have chosen, to equip your holy people for the work of ministry, for the building up of the body of Christ.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share as deacons in the ministry of the gospel of Christ, who came not to be served but to serve, and to give his life as a ransom for many.
Therefore, Father, through Christ our Lord we pray:

*Here the bishop lays his hands on the head of each ordinand, saying*

Send down the Holy Spirit on your servant N for the office and work of a deacon in your Church.

*When the bishop has laid hands on all of the ordinands, the prayer continues*

Through your Spirit, heavenly Father, give these your servants grace and power to fulfil their ministry. Make them faithful to serve and constant in advancing your gospel in the world. May they follow the example of Jesus Christ your Son, who washed the feet of his disciples, and set the needs of others before his own.

May their life be disciplined and holy, their words declare your love and their actions reveal your glory, that your people may walk with them in the way of truth and be made ready for the coming of our Lord Jesus Christ; to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.

C: Amen.

**The Giving of the Bible**

*The Giving of the Bible takes place here or at the Sending Out*\(^\text{171}\)

*The newly ordained deacons stand and the bishop gives the Bible to each of them.*

B: Receive this book, as a sign of the authority given you this day to speak God’s word to his people. Build them up in his truth and serve them in his name.

**The Welcome**

*The deacon says to the newly ordained deacons*

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\(^{171}\) (Note 13) When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large Bible may be used, or each of the newly ordained may be presented with an individual Bible. If a single Bible is used, individual copies should also be given, without words, at the Sending Out. Alternatively, the Giving of the Bible may take place at the Sending Out. In this case, individual copies of the Bible are given.
D: We preach not ourselves but Christ Jesus as Lord and ourselves as your servants for Jesus’ sake.
C: We welcome you as fellow servants in the gospel: may Christ dwell in your hearts through faith, that you may be rooted and grounded in love.

THE LITURGY OF THE EUCHARIST

The Peace

The bishop introduces the Peace in these or other suitable words

B: We are all one in Christ Jesus.
C: We belong to him through faith, heirs of the promise of the Spirit of peace.

B: The peace of the Lord be always with you
C: and also with you.
D: Let us offer one another a sign of peace.
C: may exchange a sign of peace.

Preparation of the Table

Taking of the Bread and Wine
A hymn may be sung.
The gifts of the people may be gathered and presented.
The deacon prepares the table and places bread and wine upon it.
One or more of the prayers at the preparation of the table may be said.
The bishop takes the bread and wine.

The Eucharistic Prayer

An authorized Eucharistic Prayer is used.
For Proper Prefaces: 1172

1172 In prayers A, B and C the Proper Preface of the day may be used. Alternatively, the following short Proper Preface may be used
And now we give you thanks that your Son walked in your way with the gospel of peace; he washed his disciples' feet in love and calls your servants to follow in his footsteps.
In prayers A, B and E the following extended Proper Preface may be used
It is indeed right and good, our duty and our salvation, always and everywhere to give you thanks and praise through your servant, Jesus Christ our Lord. At his baptism he was revealed as your beloved
Breaking of the Bread

Giving of Communion

Prayer after Communion

Silence is kept.

Either the Post Communion of the day or this prayer is said

Holy and blessed God,
you have fed us with the body and blood of your Son
and filled us with your Holy Spirit:
may we honour you,
not only with our lips
but in lives dedicated to the service
of Jesus Christ our Lord.
C: Amen.

All may say this prayer

C: We thank you, gracious Father,
for welcoming your children to feast in your
kingdom;
by your love unite us
and with your Spirit send us,
in the name of Jesus Christ our Lord. Amen.

The Sending Out

B: God who has called you is faithful.
May the Father, whose glory fills the heavens,
cleanse you by his holiness
and send you to proclaim his word.
C: Amen.

B: May Christ, who has ascended to the heights,
pour upon you the riches of his grace.
C: Amen.

B: May the Holy Spirit, the comforter, equip you and strengthen you in your ministry.  
C: Amen.

B: And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you always.  
C: Amen.

D: Go in the light and peace of Christ. (Alleluia, alleluia.)  
C: Thanks be to God. (Alleluia, alleluia.)

1.3. The Ordination of Deacons in the Church of Ireland

The ordination of deacons

THE GATHERING OF GOD’S PEOPLE
At the entry of the ministers a hymn, a canticle, or a psalm may be sung. Those to be ordained should be seated among the congregation with those who will present them for ordination.

B: The Lord be with you  
C: and also with you.

B: We are the body of Christ  
C: By the one Spirit we were all baptized into one body.

B: There is one Lord, one faith, one baptism:  
C: One God and Father of all.

Saint Paul wrote:  
Just as in a single human body there are many limbs and organs, all with different functions, so we who are united with Christ, though

1173 Ordination Services Two: Deacons 2004, 553–562
many, from one body, and belong to one another as its limbs and organs. We have gifts allotted to each of us by God’s grace. Romans 12:5,6 (REB)

Today, giving thanks for the variety of gifts and ministries that God has bestowed on the Church, we have come together to admit to the order of deacons those whom we believe God has chosen for this particular ministry within the body, seeking by prayer with the laying on of hands the bestowal of the Holy Spirit for that office of work. In doing so we are maintaining the historic threefold ministry of bishops, priests or presbyters, and deacons in the Church which it has received.

*Each candidate is presented by sponsor to the bishop, with the words*

A: Bishop...., we present .....to be ordained deacon.  
*After all candidates have been presented the bishop asks*

B: Archdeacon, are those responsible for their selection and training satisfied that they are called and ready to be ordained deacon in the Church of God?  
A: They are satisfied.

*The bishop says to each candidate*

B: NN, do you believe in your heart that God has called you to the office and work of a deacon in his Church?  
O: I believe that God has called me.

B: Let us pray

Silence.

God our Father, Lord of all the world,  
we thank you that through your Son  
you have called us into the fellowship of your universal Church.  
Hear our prayer for your faithful people  
that in their vocation and ministry  
they may be instruments of your love,  
and give to these your servants now to be ordained  
the needful gifts of grace;  
through our Lord and Saviour Jesus Christ. Amen.

*On a principal holy day or festival the Collect of the Day may be used.*
PROCLAMATION AND RECEIVING THE WORD

The first reading:
Isaiah 6: 1–8

The Psalm:
Psalm 119: 33–38

The second reading:
Romans 12:1–12

A canticle, hymn or anthem may be sung

The Gospel reading:
Mark 10:35–45

The reading is introduced with the following words:
Hear the Gospel of the Saviour Christ according to Saint Mark, chapter ten, beginning at verse thirty-five.
C: Glory to you, Lord Jesus Christ.

And concludes with
This is the Gospel of the Lord:
C: Praise to you, Lord Jesus Christ.

The sermon

The Nicene Creed

Mindful of our baptism we proclaim the faith of the universal church:
We believe ....

THE RITE OF ORDINATION

The Declarations

The candidates stand before the bishop, and the people sit.
B: Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is at the heart of all ministry.

Deacons have a special responsibility to ensure that those in need are cared for with compassion and humility. They are to strengthen the faithful, search out the careless and indifferent, and minister to the sick, the needy, the poor and those in trouble. When called upon to do so, they may baptize, preach and give instruction in the faith.

Deacons assist the bishop and priest under whom they serve. When the people are gathered for worship, deacons are authorized to read the Gospel, lead the people in intercession, and distribute the bread and wine of Holy Communion.

The bishop asks those to be ordained

B: Do you believe and accept the holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?
O: I do.

B: Do you believe and accept the doctrine of the Christian faith as the Church of Ireland has received it?
O: I do.

B: In your ministry will you expound the Scripture and teach that doctrine?
O: By the help of God, I will.

B: Will you accept the discipline of this Church and give due respect to those set over you in the Lord?
O: By the help of God, I will.

B: Will you be diligent in prayer, in reading holy Scripture, and in all studies that will deepen your faith and fit you to uphold the truth of the Gospel?
O: By the help of God, I will.

B: Will you strive to fashion your own life and your family relationships according to the way of Christ?
O: By the help of God, I will.
B: Will you be faithful in visiting the sick, in caring for poor and needy, and in helping the oppressed?
O: By the help of God, I will.

B: Will you promote unity, peace, and love among all Christian people, and especially among those whom you serve?
O: By the help of God, I will.

B: Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, to make Christ known to all people?
O: By the help of God, I will.

The bishop presents the candidates to the people, and says
B: You have heard the testimony of those who present these candidates for ordination, and also their own declarations made before you. Those whose duty it is to inquire about these persons and examine them have also found them to be of godly life and sound learning, and believe them to be duly called to serve God in this ministry. If any of you knows sufficient cause why any of these persons should not be ordained deacon, come forward and make it known.

B: It is therefore your will that they should be ordained?
C: It is.

B: Will you uphold them in their ministry?
C: We will.

Prayers

B: Because none of us can bear the weight of this ministry in our own strength, but only by the grace and power of God, let us pray earnestly for the outpouring of the Holy Spirit on these persons. Let us pray also that God will each day enlarge and enlighten their understanding of the Scripture, so that they may grow stronger and more mature in their ministry, as they fashion their lives and the lives of the people they serve on the word of God.

The bishop or some other ministers leads the prayer for the candidates and for the ministry of the whole Church. An Ordination Litany should be used.
Silence is kept.

An appropriate hymn of invocation to the Holy Spirit is sung, kneeling.

The Ordination Prayer with the Laying on of Hands

The bishop stands. The congregation stands.
The candidates kneel before the bishop, who says
B: Praise God who made heaven and earth,
C: who keeps his promise for ever.

B: Let us give thanks to the Lord our God.
C: It is right to give our thanks and praise.
B: We praise and glorify you, most merciful Father, because in your great love the humankind you sent your only Son Jesus Christ to take the form of servant.
He came to serve and not to be served; and taught that he who would be great among us must be the servant of all.
He humbled himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted him and gave him the name which is above every name.

And now we give you thanks that you have called these your servants, whom we ordain in your name to share this ministry entrusted to your Church.

Here the bishop lays hands on the head of each candidate, and says
B: Pour out your Holy Spirit upon your servant ...... for the office and work of a deacon in your Church.

The bishop having laid hands on all of them, continues
B: Give to these your servants grace and power to fulfil their ministry.
Make *them* faithful to serve, ready to teach, constant in advancing your gospel; and grant that, always having full assurance of faith, abounding in hope, and being rooted and grounded in love, they may continue strong and steadfast in your Son Jesus Christ our Lord; to whom, with you and your Holy Spirit, belong glory and honour, worship and praise now and for ever. **Amen**

*Each of the newly-ordained deacons is vested with a scarf or stole, if this has not already been done.*

**The bishop gives a Bible to each deacon, saying**

**B:** Receive this Book, as a sign of the authority which God has given you this day to proclaim his word to his people. Make it known in your words and in your deeds.

**B:** Brothers and sisters in Christ, I present to you these persons who have been ordained deacons in the Church of God

*The new deacons may be welcomed.*

**The Peace**

**CELEBRATING AT THE LORD’S TABLE**

**Proper Preface**

Your Son Jesus Christ took the form of a servant, and by his example taught us be servants of all:

**Going out as God’s People**

*After the Great Silence a hymn may be sung*

**The bishop says**

**B:** Let us pray

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1174 There is also an alternative prayer given
Almighty God, you have chosen and ordained these your servants to be deacons in your church, and given them the will to undertake this task; Give them also the strength to perform it, that they may complete the work which you have begin in them; through Jesus Christ our Lord. Amen

All say
C: Almighty God, we thank you for feeding us with the spiritual food of the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen

The Blessing

The bishop says
B: Almighty God, stir up in you the gifts of his grace, sustain each one of you in your ministry; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be with you and remain with you always. Amen.

Dismissal

B: Go in peace to love and serve the Lord.
C: In the Name of Christ. Amen

The newly-ordained depart, each carrying the Bible, accompanied by representatives of the parish and diocese.

1.4. The Ordination of Deacons in the Scottish Episcopal Church

Ordination of Deacons
The Ordination is set within the Eucharist
Readings and psalms may be taken from the Proper of the Day or from the list provided. Others may be selected at the discretion of the bishop. A sermon shall be preached after the reading of the gospel.

THE LITURGY OF THE WORD

Collect
Almighty and everliving God, by whose Spirit the whole body of your faithful people is governed and sanctified: hear our prayer which we offer for all members of your holy Church; that in their vocation and ministry they may serve you in holiness and truth to the glory of your Name; through our Lord and Saviour Jesus Christ. Amen.

Old Testament Reading (Optional)
Psalm (optional)
Epistle
Gospel

Sermon

THE ORDINATION

Presentation of the Candidate

The candidate is presented by a deacon or presbyter and a lay person of the diocese.

A: Primus/Bishop, we present to you N., who is commended by those in this Church who know her/him and by those who have taught and prepared her/him. We therefore ask you to ordain N. to serve in the Order of Deacons.

Response of the Bishop

All sit except the candidate.

B: The Church is the People of God, the Body of Christ and the dwelling of the Holy Spirit. It is built upon the foundation of the apostles
and prophets, Jesus Christ himself being the chief cornerstone. In baptism every disciple is called to make Jesus known as Saviour and Lord and to share his work in renewing the world. Some by ordination are given particular tasks. Deacons share with the bishop and presbyters in the ministry of word and sacrament and in works of love. In a distinctive way deacons are a sign of that humility which marks all service offered in the name of Christ. They bear witness to the Lord who laid aside all claims of dignity, assumed the nature of a slave and accepted death on a cross. In the name of the Church, deacons care for those in need, serving God and the world after the pattern of Christ. To fulfil such a task is not in human power but depends upon the grace of God to whom we now pray.

Silent prayer.

Declaration of the Candidate

All sit. The candidate stands before the Bishop.

B: N, before you are admitted to the Order of Deacons, you must publicly declare that you intend to fulfil the duties of that office as the Church requires. I therefore ask you: Do you trust that you are truly called by God to serve as a deacon in the Church?
O: I do.

B: Will you be a diligent minister of the Word of God, proclaiming the Gospel, teaching the Christian faith and upholding catholic doctrine founded on the Scriptures?
O: By the help of God, I will.

B: Will you respect the pastoral direction, leadership and guidance of your bishop?
O: By the help of God, I will.

B: Will you be ready to help and serve those in need seeing in them the Lord Jesus Christ?
O: By the help of God, I will.
B: Will you devote yourself to prayer, to reading the Holy Scriptures and to all studies that will increase your faith and deepen your understanding of the truth?
O: By the help of God, I will.

B: Will you, in all your dealings with others, in the life of the Church and in your home, seek to show an example of obedience to the way of Christ?
O: By the help of God, I will.

B: May the Lord who has called you to this work, and given you the will to undertake it, also give you grace to perform it.
C: Amen.

The Assent of the People

B: Do you the people of God in this place, trust that N. is truly called by God to serve as a deacon in the Church?
C: We do.

The Calling of the Candidate

B: In the name of the Holy Spirit and of the Church of Christ we call you to serve in the order of deacons. Do you accept this call?
O: I do.

The Prayer of the People

A Litany or silent prayer

B: Father of all, your only Son, our Lord Jesus Christ, came among us in humility, and taught that those who rule must serve. Through every age he sends his Spirit to fill those whom he has chosen, to equip his people for ministry and to build up his body, the Church. You have called your servant NN.

*The Bishop lays hands on the head of the candidate*
B: Pour now upon her/him your Spirit and make her/him a deacon in your Church, to proclaim your love in word and deed. As our Master Jesus washed the disciples’ feet, may your servant follow that example.

May N. be holy, disciplined and sincere; may her/his words declare your truth, that her/his life may shine with the glory of our Lord Jesus Christ who with you and the Holy Spirit lives and reigns one God for ever and ever.
C: Amen.

The deacon is vested according to custom.

**Giving of the Bible**

The Bible is handed to the new deacon by the Bishop.

B: Teach God's truth. Draw people to God's reconciling love.

The deacons greet the newly ordained.

The Liturgy continues with the Peace

Lutheran churches

1.5. The Ordination of Deacons in the Church of Norway

**The ordination to the Ministry of Deacons**[^1175]

The ordination[^1176] service follows the order of High Mass up to and including The Announcements.

While the bells have rung together, the procession enters the church during the prelude. The bells can ring during the prelude.

[^1175]: As the translation of the ordination rite to the diaconate is used by Barry Rogerson’s “Translation of the Church of Norway’s Ordination Rites”. Rogerson 2001, 211ff

[^1176]: Here and in following text is used term ordination in stead of by Rogerson used term commisioning as translation of the norwegian *vigsling*
While the bells have rung together, the procession enters the church during the prelude. The bells can ring during the procession. As an introduction to the service the opening words, „In the name of the Father, the Son and the Holy Spirit may be used. Instead of the lections for the Sunday, Isa 6:1–8; Eph 4:11–16; Rom 12:4–11; or Matt 9:35–38 can be used.

After the Announcements the Bishop goes to the altar.

Presentation

One of the Ministers of the Church of the local dean, possibly the leader of the Parish Council, by the lectern:

A: Dear Congregation: Grace to you and peace from God our Father and the Lord Jesus Christ. A new worker in our church is being presented before us today. 
(Educational qualifications and name NN) is called to minister as a deacon in/at (place of service).

The one who will be ordained stands when his name is called

In Baptism we are incorporated into God’s people, and we all were consecrated to be servants before God. For the scriptures witness that the whole of God’s people are royal priesthood, a holy people, a people who are God’s own possession, in order that we may proclaim the mighty acts of him who has called us out of darkness into his marvellous light.

To that calling and those gifts of grace that God has given to his congregation, belong also ministry of care, so that the love of Christ can be visible amongst us.

Today this fellow-worker will after the manner of the apostles during the laying on of hands and prayer be ordained as a deacon with responsibility to prepare the congregation’s care for people in need.

Prayer of Introduction

Bishop facing the congregation

B: Let us turn to God in prayer.

The bishop facing the altar

B: Lord Jesus Christ, you have given your church the gifts of grace to heal and called us to have a care for each other, we who are your members and who by the Spirit have been joined together into one body.
We give you thanks for your great mercy and praise your holy name, because you have not looked on our sin and unfaithfulness, but mercifully have let us keep your word and sacraments until this day.

C: Lord, hear our prayer.
B: We pray that you by your Holy Spirit will illuminate and guide, console and strengthen this your servant, who today is ordained to the deacon’s service in the church. Make him/her and all your church’s servants faithful stewards of God’s mysteries.
C: Lord, hear our prayer.
B: Let this holy act honour your name, advance God’s kingdom and be a blessing to this your servant, so your congregation can be built upon you, the one true foundation.
C: Lord, hear our prayer. Amen.

Invocation of the Holy Spirit
Either A: The bishop facing the altar, sings or says

B: Send out your Spirit, O Lord, and there are created for your servants.
All sing first two verses of “Come Holy Spirit with power to create”
C: Come Holy Spirit with power to create...

Or
The bishop facing the altar, sings
B: Come Holy Spirit, Lord God
C: Pour out your gifts of grace, in soul and heart you send them to us and the flame of love ignite.
O Lord, with you glow so clear, to the faith you have gathered in one people from every race.
They praise you night and day.
Hallelujah, hallelujah.

Scripture Readings

Between the lessons can be sung No 208, vv 3–7, or another hymn of an epicletic character.
The bishop facing the congregation
B: Let us hear what God’s Word says about this service to which God calls in his church.

The following texts are to be read from the reading desk by those who assist.
The congregation sits during the readings.

A: Matt 28:18–20
C: Hymn No 208, vv. 3–4
A: Matt 25:34–40
C: Hymn No 208, vv. 5–6
A: 2 Cor 5: 17–20
C: Hymn No 208, v. 7

The Homily

The bishop delivers a short address on an appropriate text. After the address the ordinand comes forward and stands in front of the altar rail.
Those who assist stand.

Exhortation and Pledge

B: At this time as the Lord entrust you the service as a deacon I charge and exhort you that you in your witness and counselling present God’s word clearly and purely, as it has been given to us in the Holy Scriptures, and to which our church witnesses in its confession, that you show care for your neighbour’s life and welfare, work to improve the conditions of the weak, and carry them to God in prayer and invocation with thanksgiving, that you also from the heart commit yourself to live according to God’s word, and in study and prayer advance deeper into the Holy Scriptures and the truths of the Christian faith.

The bishop asks each ordinand separately
B: NN, will you promise before the face of God and in the presence of this congregation that you will do this with faithfulness, by the grace that God will give you?
O: Yes.
B: So give me your hand on this.
The ordinand confirms his/her promise to the bishop with a hand-shake.

The Laying-on of Hands and Prayer

B: As we lay on hands and pray, we will commit you to God and pray that he by his Spirit may sanctify and equip you for service.

The ordinand/one who is to be ordained kneels.

The bishop and those who assist place a hand on the head of the ordinand be ordained. When there is more than one to be ordained, the bishop moves the hand from one ordinand to the other during the prayer that follow.

B: Merciful God, heavenly Father, you have through your Son Jesus Christ said that harvest is great, but the workers are few, and that we should ask you, Lord of the harvest, to send workers to the harvest your crop. Hear then our prayer for him/her who is to be ordained to the deacon’s service.

Strengthen him/her in the faith and make him/her able for the task which is entrusted to him/her. Send him/her your Spirit with the gifts of the service, so he/she can be a rightly called a worker in your harvest.

Let him/her perform his/her service with confidence and fidelity and in all things show himself/herself a good manager over your manifold grace.

Be with him/her in adversity and testings, and make him/her patient and humble, so your strength may be known in his/her weakness. Let his/her work bear fruit according to your will. And when the working day is at an end, let him/her enter your joy and receive a share in the inheritance with all the saints.

The bishop, those who assist and the congregation say the Lord’s Prayer:

B; A; C: Our Father in heaven, ..... Amen.

The bishop and those assisting kneel, while the prayer is concluded by the congregation singing the first verse of “Now we implore God, the Holy Spirit” (Hymn No 210)

Now we implore God the Holy Spirit, before everything else to be given faith right and true, that we preserve it until our life shall end
and we gladly journey home from misery.

**C: Lord, hear our prayer**

The bishop stands up, as do the new deacon and those who assist
The bishop faces the one who has been ordained:

**B:** So I declare that you are rightly called deacon in our church, with the authority and responsibility which belong to your holy vocation, according to the word of God and the orders of our church.

The new deacon and those who assist return to their seats.

**A Reminder of the Congregation’s Co-responsibility**

The bishop facing the congregation:
**B:** Dear congregation: Together we have committed this our fellow Christian to God and prayed that his/her work be blessed. Let us receive him/her in love, continue to present him/her to God in our prayer and stand together with him/her in the service of reconciliation.

The service continues according to the order for High Mass, from section The Offertory.

At the end of the service, Blessing and Commissioning, and Postlude is given the following form

**The Blessing and Commissioning**

The bishop at the altar facing the congregation
**B:** Let us praise the Lord.

The congregation stands and remains standing until the Postlude begins.

**B:** The Lord bless you and keep you. The Lord let his face shine upon you and be merciful to you. The Lord lift up his face upon you and give you peace. +

**C:** Amen. Amen. Amen.
During the silent prayer which follows one of the church bells strikes three times three strokes.

The bishop faces the congregation:

B: Christ says: “You have not chosen me, but I have chosen you and given you to go and bear fruit, fruit which lasts.” (John 15:16)
B: Go in peace. Serve the Lord with gladness.

Postlude

During the Postlude the procession leaves the church.

1.6. The Ordination of Deacons in the Church of Sweden

The Ordination of Deacons

Notes and instructions

The ordination service follows the order for Ordination of Deacons, the order for Holy Communion with Ordination of Deacons or the order for Solemn Sunday Service with Ordination of Deacons. The ordination service may replace the main Sunday Service. The Bishop, who appoints the assistants, presides at the service. Besides deacons, priests and lay people may be called to be assistants.

Where no other instruction is given, the Order of Service for Holy Communion as stated in the Service Book is followed. The use of italics for the word deacon implies that, according to circumstances, it may replaced by the terms deacon/deaconess or deaconess.

INTRODUCTION

Introit Hymn

The Procession

Crucifer, Choir, the Candidate(s), the Assistants, the Bishop and the Registrar enters during the hymn or during music that introduces the hymn.

The Preparation

One of the assisting priests leads the Preparation from a Lectern in the Quire

A: In the name of the Father, and of the Son, and of the Holy Spirit.

Words of Preparation

The words of preparation may consist of a short scriptural address, one of the suggestions offered in the Order of Service for Holy Communion or of the following:

A: Blessed is the people, O Lord, that can rejoice in you: they shall walk in the light of your countenance. From all tongues and nations, God gathers his people and by baptism he unites us with Jesus Christ, our Lord. Christ has died for all people and has risen that we, and all his faithful people, should live with him in his kingdom. With all the Christian church on earth, we are called by the Holy Spirit to be holy and to be kept safe in the orthodox faith. Daily and generously God forgives us all our sins, so that set free, we may give him thanks and praise, and serve him in obedience. Let us pray and confess:

The Prayers of Penitence
The Absolution
Prayer of Thanksgiving
The Introit

The Bishop and two of the assistants move to the altar.

THE ORDINATION

The Announcement of the Mandate

B: The following men and women have been called to serve as deacons.

The Registrar reads the names of the candidates. The candidates move to the altar rail as their names are read out.
The Reading(s)
One or several of the assistants read one or more biblical passages.

The Ordination Homily
The Bishop gives the ordination homily

The Promises

Introduction
B: The church is God's people, the body of Christ, a temple built of living stones, with Christ as the cornerstone. Among the members of the people of God, who are all called, by baptism, to proclaim the Gospel to the world, the deacon has a special responsibility. A deacon shall seek out, help and support those who are in bodily or spiritual need, provide Christian nurture and teaching in the faith in the church and in society, be a sign of mercy and in all things serve Christ in his/her neighbour. The deacon shall defend the rights of the individual and stand at the side of the oppressed and encourage and liberate God's people to that which is good, so that the love of God may be visible in the world. The ministry of a deacon will now be committed to you. Consider those whom you meet with care and reverence. Seek the will of God together with them and strive to let your faith, your life and your teaching become one whole.

The Questions

B: Will you, in the name of the Triune God, accept the ministry of a deacon and exercise this ministry to the glory of God, the building up of the Church so that God's will may be realised throughout the world?
O: Yes
B: Will you stand in firm in the faith of the church and defend it, help those who need your service and stand at the side of the oppressed?
O: Yes
B: Will you, in your ministry, follow and protect the order of our church and follow your calling after Christ's example?
O: Yes
B: Will you live among people as a witness to the love of God and of the mystery of reconciliation?
O: Yes
The Affirmation
B: Now, before God and in the presence of this congregation affirm your promises, each one of you.
O: I, NN, will with the help of God and trusting in the grace of God live according to these promises.

B: May God, who has began the good work in you bring it to perfection, so that his good will may take effect.
In the name of the Father, and of the Son + and of the Holy Spirit. Amen

The Creed

B: Profess now, together with us, the holy Christian faith.
O: I believe in one God,
C: the Father, almighty, maker of heaven and earth, of all that is…(Nicene Creed)

The Intercessions of the Church
The Intercessions of the Church follow the instructions given in the order of service of Holy Communion. The various prayers may suitably be divided among the assistants.

Hymn
The assistants who will participate in the laying on of hands move to the altar rail.

The Ordination Prayer

B: In the name of the Triune God on his commission and in communion with his church we ordain these men and women for the ministry and work of a deacon Let us invoke God and pray

The candidates kneel

B: O God, we give you thanks that in your great love for us men, you sent your Son Jesus Christ to be our Saviour, the shepherd of our souls and our high priest. For our salvation,
he became obedient unto death even death on the cross. Therefore you have exalted him above all others. Throughout the world he gathers for you a people to serve you that your name may be kept holy and your will be done. You appoint among us servants of your Gospel that people may come to faith, the church be renewed and creation restored. From you we receive them whom we now ordain to the ministry of a deacon.

*The bishop says over each candidate while he and the assistants lay hands on him or her:*

**B:** Lord, bless NN with your Holy Spirit and accept him into your service as a deacon in your church.

*At the end of the laying on of hands:*

**B:** O God, we ask you:  
**C:** Grant these deacons perseverance in the ministry of love. Make them sensitive and dedicated. Grant them the confidence, power and patience that they need and keep them always close to you. Grant them encouragement and joy in their work. Deepen their faith, love and hope. Through Jesus Christ, our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

**The Reception**

*The newly ordained priests arise. The choir sings Veni Sancte Spiritus (Swedish Hymnal 361) The bishop gives the Letter of orders to each of the newly ordained. Then the bishop says to the congregation:*

**B:** In apostolic manner, by prayer and the laying on of hands in the name of God, these men and women have been ordained to the ministry and work of a deacon. Receive them as ambassadors of Christ.

**THE COMMUNION**

**The Offertory**

*The Offertory Hymn  
During the prelude, the newly ordained deacons and the assistants return to their places in the quire. The Churchwardens bring the Eu-
charistic gifts to the altar. The collection is taken and brought to the altar.

The Eucharistic Prayer
The bishop or one of the assistants sings the ordination preface.

The Opening of the Eucharistic Prayer (Sursum corda).
B: Lift up your hearts to God.
C: We lift up our hearts.
B: (Let us) Give thanks to the Lord our God.
C: He alone is worthy of our thanks and praise.
B: You alone are truly worth our praise, almighty Father, holy God. We praise and we bless you through Jesus Christ, our Lord. He is the shepherd and guardian of our souls he fills us with good things and opens for us a future in your kingdom. Therefore, with all your faithful people throughout the ages and with all the heavenly host we praise and adore you, singing

The Sanctus
The Eucharistic Prayer continues

The Lord's Prayer

The Breaking of the Bread
The Peace of the Lord (The Pax)
The Agnus Dei
The Communion

Prayer of Thanksgiving

Alternatively an informally worded prayer may be used.
B: O God, we thank you that you have given us a share of the bread that comes down from heaven and the cup of salvation made us drink from. Grant us faithfully to remain in the community of Christ and to live in our calling to be the salt of the earth and the light of the world. Grant us with him eternal life.

THE CONCLUSION

The Benedicamus

The newly ordained deacons move to the altar rail.

The Blessing

The Dismissal
Go in peace and serve the Lord with joy.

**Hymn**

*During the hymn the recession returns in the same order*

**The Postlude**

1.7. The Ordination of Deacons in the Estonian Evangelical-Lutheran Church

*The service follows the order of the Mass, the following is added.*

**Presentation**

**B:** Dear congregation. The Christian Church is the people of God and the body of Christ. It is a temple, built of living stones, the cornerstone is Jesus Christ himself. At baptism we have been incorporated into the people of God and called to be the disciples of Christ. Our task is to witness to Jesus Christ in this world, living according to his will and praising the great deeds of God.

Christ has also established special ministries for his Church to order to lead and protect his people. Deacons are called to serve Christ in their neighbours. Their task is to help and support those who suffer either bodily or spiritually, give Christian education, proclaim the gospel and lead the intercessory prayer of the congregation. As helpers of the parish priest deacons assist them to carry out services, serving primarily in the distribution of the eucharist for those gathered in the church, and for the old and sick in homes and hospitals.

We, whose duty is to examine the way of life and the evaluation of the education of those who prepare for the ordained ministry, have found those candidates to deacon’s ministry, NN...NN to have an excellent way of life, have received the necessary education and have received a call from God. According to the apostolic tradition we admit them into the deacon’s holy ministry today through prayer and the laying-on of hands.

*A member of the consistory or an assistant presents the candidates to the congregation by naming their names and the places where they*
are going to work. Candidates may also be presented at the beginning of the ordination before the declarations.

**Prayer of the day**

The prayer used may be either the relevant prayer from the church calendar or the following.

**B: God, our Father, who has sent your Son to the world, in order to save the world through him, prepare us for you as instruments of your love and teach each of us to serve others with the gift, which he/she has received for building up your Church in faith and love, glory to You and for the people’s salvation. We pray this through you Son, Jesus Christ.**

**Readings**

Either the following readings are used or the daily readings from the lectionary. Music may also be played or a hymn sung between the readings

Deut. 10:17–21 God is not indifferent but supports the weak
Is. 6:1–8 Calling of the prophet
Is. 42: 1–9 Song of God’s slave
Jer. 1: 4–9 Calling of prophet Jeremiah
Acts 6:1–7a Deacons are consecrated
Rom. 12:4–12 We have been given different gifts of the Spirit
1 Cor 12: 4–11 The gifts of the Spirit are different but the Spirit is the same
2 Cor 4: 1–2, 5–7 We proclaim Christ as Lord, ourselves as your slaves
2 Cor 5: 14b–20 Christ has given us a ministry of reconciliation
1 Pet. 4: 10–11 Each should serve with the gift he/she has received

**The reading of the Gospel**

Mat. 9: 35-38 Pray the Lord of the harvest that He will send out the workers
Mark. 10: 42-45 The one who wants to be greatest, should be your servant
Luke 12: 42-44, 48b Blessed is the servant whom the Lord finds awake at his return
ORDINATION

Before the ordination either a hymn or a piece of music may be played. During the music the candidates to the diaconate step forward towards the bishop.
Here the presentation of the candidates may also take place

The Declarations (Vow of the ministry)

The bishop asks the questions simultaneously to all the ordinands

B: Dear ordinands NN...NN
Confess now publicly in front of God and His congregation:
Are you ready in the name of the Triune God to take upon yourself the ministry of deacon and keep it for the glory of God and for the building up of the Church?
O: Yes

B: Do you intend in this ministry to proclaim and spread only the teaching of the Church, which is founded on the Old and New Testament, on Apostolic, Nicene and Athanasian creeds which are collected in the Liber Concordiae?
O: Yes.

B: Do you swear as assistants of the parish priest and under his/her supervision in humility to faithfully proclaim the gospel, to serve the people in love and confirm them in faith, to take care of those in need and in cases where your hands are entrusted with the holy sacraments, to administer them rightly according to the command of Jesus Christ?
O: Yes

B: Do you swear to honour and love the Estonian Evangelical Lutheran Church as your spiritual mother, to work according to your capacity in building it up, to be obedient to your spiritual superior, faithfully carry out the duties of ministry and treat your fellow ministers with brotherly well-willingness?
O: Yes
B: Do you swear to live piously and honestly, grow in Christian life, to improve your knowledge and skills, and to serve the church and your neighbour in love, being a good example for all others?
O: Yes.

B: Do you intend to follow the good order and traditions of the parish, which help to lead the people to the pious, honest life in love and concord?
O: Yes.

B: Do you intent to avoid what is inappropriate to the ministry and harms the church, and when having been mistaken, in obedience to your spiritual superiors, to follow their admonishments and advice and with the help of God make improvement?
O: Yes.

B: Confirm now [one by one] in front of almighty God and His congregation your vow.

The candidates to the deacon’s ministry say one by one:
O: I, NN, want with the help of God faithfully and with all my strength too keep these vows and follow all the ecclesiastical laws of the church.

B: May the Almighty God help you to keep these promises and bring to completion the good work which He has began in you.

C: Amen

Veni Sancte Spiritus or Litany
As a preparation for the ordination prayer the Veni Sancte Spiritus is sung or the litany of the day is prayed.

The Ordination prayer and laying-on of hands

The candidates kneel in front of the bishop, assistants stand next to the bishop. The congregation stands during the ordination prayer.

B: Let us lift up your hearts to God and pray, that God will fill the ordained with his grace
and with the perfection of the heavenly gifts.

_The bishop lifts his hands above the ordinands and prays:_

**B:** We thank and praise you, merciful God, that you in your great love towards people have given us your Son Jesus Christ, who took the shape of a slave. He did not come to be served, but to serve others, and he taught that whoever wishes to become great among you must be your servant. He humbled himself for our sake, and remained obedient until his death, the death on the cross. Therefore You have highly exalted him above others and have given Him the name above all names. We thank You for those servants of yours, whom You have called, and whom we today in your name ordain deacons.

_The bishop together with assistants come in order to each of the ordinand. The bishop lays-on hands on the ordinand, prays first silent and thereafter:_

**B:** Lord, send your Holy Spirit on your servant NN, fulfil him/her with your gifts and take him/her in your service as a deacon in your Church.

_Assistants lay hands on the head of each ordinand and pray in silence._

_The bishop continues, the assistants and the congregation may join him:_

**B:** Almighty God, give to your deacons grace and power. Make them faithful in serving and brave in proclaiming your gospel. Give peace in their hearts, and mature their faith, hope and love. Merciful Father, receive our prayer through your Son Jesus Christ, our Lord, to whom with you and the Holy Spirit belongs the praise and gratitude of your people, now and forever.

**C:** Amen.

_Vesting with stole_
The ordained deacons rise. The assistants vest them with a stole over the left shoulder (and dalmatic). At the same time the choir or the congregation may sing Psalm 84 or Veni Sancte Spiritus (or KLPR 133)

B: Jesus says: “Take my yoke upon you, and learn from me; for I am gentle and humble in heart. For my yoke is easy, and my burden is light!” (Matt 11:29a,30)

Words of Exhortation to the new deacons

Sending out

The assisting clergy recite one or more of the following passages from the Bible:

A: 1Tim 6:11b−12;
   1Cor 4:1−2;
   1 Pt  4: 10−11;
   2 Tim 2:1−5.

B: Go in peace and serve the Lord with joy.

The bishop turns to the congregation and the newly ordained deacons also turn to the congregation.

B: Dear congregation, NN...NN have been ordained as deacon in apostolic manner with prayer and the laying-on of hands. Receive them as servants of Christ, bear them in your prayers and support them in all ways in their work.

C: Amen. Thanks be to God.

The bishop, assistants and all the serving clergy welcome the ordained deacons with the shaking of hands or with an embrace.

Here or after the end of the service the deacons are given the text of their vow of ministry and the certificate confirming their ordination
1.8. The ordination of Deacons in the Evangelical-Lutheran Church of Finland

**Ordination to the ministry of diakonia**

Deacons are ordained by the bishop (Church Order, chapter 18, clause 1). The bishop invites at least four persons to assist in the ordination. Those involved in the ordination rite enter the church in a procession. A cross and candles are carried in first. The bishop comes last. The candidates for ordination wear albs.

**GATHERING**

**Opening hymn**

_Hymn 111 or another hymn appropriate for the time of the church-year is sung. Instead other music may be performed._

_During the opening music the procession enters the choir._

**Invocation and greeting**

**Introductory words and presentation of the ordinands**

_The bishop prepares the introductory words his/herself or uses the following alternative._

**B:** Dear Christians. Jesus says: “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.” (John 15:5) In baptism the Saviour has joined us to himself and called us to bear fruit.

**Or**

Dear Christians. The Christian church is God’s nation and the body of Christ. It is a temple built of living stones, with Christ Jesus himself as the cornerstone. In baptism we are called to be God’s servants, and we have been entrusted with the task of taking the gospel to all nations, teaching them to obey Christ’s will and to praise the great deeds of God.

**Presentation of the ordinands**
**B:** The Church is a fellowship of faith and love. In order to accomplish its task the church calls servants to the ministry of *diakonia.* Today these ordinands are ordained to serve the Church of Christ in the world according to apostolic tradition through the laying-on of hands and prayer.

*At the bishop’s request, the notary reads the names of the candidates and the tasks that are assigned to them upon ordination.*

**Confession and forgiveness**

**Psalm of the day**

*Psalm appropriate for the time of the church year may be used or the psalm of the day of apostles 145:3–7*

**Lord, have mercy (Kyrie)**

**Gloria in Excelsis and a hymn of praise to the Holy Trinity**

*The Gloria and the hymn of thanksgiving are omitted during the seasons of Lent (starting on Ash Wednesday) and Advent (from the Monday following the First Sunday in Advent).*

**Prayer of the day (the Collect)**

*A prayer is given for the day in the calendar or one of the two given alternatives is used.*

**GOD’S WORD**

*First reading*

*Response*

*Second reading*

*Hymn of the day*

*Gospel reading*

*Hymn*

*This hymn may be replaced with some other kind of music.*

**Sermon**

**ORDINATION**

454
A hymn may be sung (for example 112) or some other piece of music played before the sermon while the bishop and others involved in the ordination rite proceed to the altar. Assistants stand on both sides of the bishop; the ordinands stand in front of the altar.

**Creed**

B: Confess your faith now together with the congregation.

*(Nicene Creed)*

**Promises**

*The assistants to the bishop read the Bible verses.*

B: Do you want, with God’s help, to stay firm in this faith of the church and strengthen Christians in the faith?

O: I do.

– *One of these passages is read:* Matthew 28:18–20; John 20:21–23; 1 Corinthians 12:27–28; 1 Corinthians 13:1–3 or Ephesians 4:11–13

B: Do you, in the name of the triune God, want to enter the ministry of *diakonia* and undertake the ministry correctly and faithfully in accordance with God’s word and the confession of our church?

O: I do.

– *One of these passages is read:* John 13:15–17; 1 Corinthians 12:4–7; Colossians 3:16–17; Hebrews 13:7–8 or 1 Peter 4:10–11

B: Do you want to serve the people with the gifts of grace in accordance with the example of Christ to the glory of God and to the building up of the church?

O: I do.

– *One of these passages is read:* John 15:16–17, Colossians 2:6–7 or 1 Timothy 4:12–13

B: Do you want to live so that you are an example to the congregation?

O: I do.

B: May the almighty God help you to keep your promises.

**Ordination to the ministry**
B: With the authorization that the church of Christ has given to me according to God’s will, I ordain you to the ministry of diakonia in the name of the Father and of the + Son and of the Holy Spirit.

C: Amen.

*The bishop vests the ordinands with a stole.*

B: Jesus says: “Whoever serves me must follow me, and where I am, there will my servant be also.” (John 12:26)

*The congregation sings hymn 111.* The ordinands kneel. The bishop and assistants lay hands on each of the ordinands in turn.

B: May the triune God, the Father, Son, and Holy Spirit, bless you and sanctify you to serve the church of Christ always and in all places.

B: Let us pray.

God our Father, we thank you that in your great love towards us, humans, you have sent your only Son Jesus Christ to be our Savior and high priest and the shepherd of our souls. For the sake of our salvation he was obedient to death on a cross; therefore you have highly exalted him. From your people you select the servants of the gospel so that people would be part of the salvation Jesus Christ has accomplished. Give the gift of the Holy Spirit to your servants who have been ordained. Make them steadfast in the serving ministry of love, give them the ability to hear the need of the people, and power to proclaim your word. Grant them courage to defend justice and truth, and patience in prayer. Encourage them to proclaim the gospel purely and to defend your truth. Strengthen their faith, hope and love. This we ask through your Son Jesus Christ who lives and reigns with you and the Holy Spirit from everlasting to everlasting.

C: Amen.

*The ordained rise.*

**Words of exhortation**
B: Dear Christians. Today we have sent these servants of God to the ministry of *diakonia*. Receive them in love, support them in their work, and carry them to God in your prayers.

**Sending out to the ministry**

B: Jesus says: “I am with you always, to the end of the age” (Matthew 28:20). Go in peace and serve the Lord with gladness.

*The bishop and the assistants and the new deacons return to their seats.*

**Hymn**

_*This hymn may be replaced with some other kind of music._*

**Prayer of intercession**

**THE LORD’S SUPPER**

Preparation of the Lord’s table (Offertory)

Eucharistic prayer

Lord’s prayer

Greeting of peace

Agnus Dei

Communion

Prayer of thanksgiving

**CONCLUSION**

Praise

Benediction
1.9. Ordination of Deacons in the Evangelical Lutheran Church of Iceland

When a person, either a man or a woman, who, with the agreement of the bishop, is called by the parish priest and the parish council to undertake a service of assistance in a congregation, the bishop can ordain him. The ordination takes place in the parish church on a holy day, unless some other day suits better. The same ordination may be used for a layman whom the bishop and church council call and confirm to a particular form of service in the national church as a whole. When the ordination is of a missionary, this form of consecration may be used, as may be appropriate. The witnesses to the ordination are usually four: the parish priest, the chairman of the church council, to whom are added one priest, and one layman or deacon.

Organ prelude

While this is being played, the bishop and the witnesses to the ordination go into the choir. The bishop goes to the altar while the others are seated in the choir.

Hymn

*Hymn 335 is sung.*

Ordination address

After the hymn has finished, the bishop says this prayer:

**B:** Almighty God, who from the coming of the Spirit has called man to many different positions of service in your church, we pray you to bless this man, who has been called to service in this congregation. Strengthen him in the truth of your Holy Word and give him grace to serve you in the true faith, bear witness to you in word and deed, as a blessing to your children, the strengthening of your church, and the glorifying of your holy name.

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1178 *HANDBÓK ÍSLENSKU KIRKJUNNAR* (The Handbook of the Icelandic church), section XVI, 1991, 202–206 From Icelandic translated by R. Long. Terminological changes according to this research are made by the author.

1179 This is Luther’s hymn of 1524: ”God, Holy Spirit, hear us now”
Then the bishop leaves the altar and delivers the ordination address.

Readings from Scripture

After the bishop has delivered his address, hymn 358 is sung, and during this the witnesses to the ordination and the candidate for the ordination goes to the chancel steps. The one to be ordained takes his place in the middle, and the witnesses to the ordination stand on either side of him, a little further from the steps.

The bishop comes forward and says:
B: Hear the Word of God.

One of the witnesses to the ordination reads the passages, as the bishop decides.

A: First reading: 1 Peter 4:10–11  
   Second reading: 2 Corinthians 5:14–21  
   Third reading: Mark 10: 42–45  

Confession of Faith

The congregation stands. The hymn version of the Creed (no. 227) is sing, or the Apostles’ Creed is said.1180

ORDINATION

The congregation stands. The bishop says:
B: Brother, you have now heard the message and promise of God in His Word. These should be to you as a light to your journey, as you now undertake the service to which you have been called in _________ congregation. I encourage you to perform seriously this service of stewardship of the doctrine and order of our church, according to the letter of charge which has been sent to you, and with a humble spirit to follow in the footsteps of Christ and urge on the work with words and example so as to follow him, make the effort to be eager to help, support the weak, strengthen those who are bereft, show both

1180 Hymn 227 is an Icelandic translation from Swedish text of a Reformation hymn to the Trinity. The opening words are: “God Father, praise and thanks to thee”. (Author)
young and old the way of life, and serve in charity and practice in such a way that the Saviour Jesus Christ may be glorified through your life and work.

**B:** Do You promise me, in the presence of God, who knows everything, to do this insofar as God gives you grace?

**O:** Yes.

**B:** Now, give me your hand as a sign of confirming this promise.

*Then the deacon is clothed in the stole, which hangs from the left shoulder to the right hip. He then kneels at the altar step.*

*The bishop lays his hands on the ordinand’s head and says:*

**B:** (NN), I entrust into your hands this service, to which God has called you and which you have undertaken in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then the bishop and the witnesses to the ordination lay their hands together on the head of the candidate and the bishop says:*

**B:** Let us pray! Almighty God, the Father of our Lord, Jesus Christ who has called this brother (NN) to serve in this congregation, we pray you, give him your Holy Spirit, so that he may be confirmed in this intention, strong and healthy in the holy faith, grow to wisdom and grace, and be an instrument of your blessing, for the sake of Jesus Christ, our Saviour and Lord. Guide us, O Lord, in everything that we intend, will, and do, so that everything may be in you the beginning, advancement and end, and, as we seek your mercy and live to you glory, nay we receive eternal life. For the sake of Jesus Christ, our Lord. Amen.

**B:** We pray together the Lord’s Prayer:

*The laying on of hands comes to an end after the Lord’s Prayer. The bishop kneels at the altar with the two witnesses to the ordination on either side of the ordinand.*

Hymn
Hymn 288 is sung.\textsuperscript{1181}

\section*{The Sermon}

The parish priest preaches on the Gospel for the day.

\section*{THE COMMUNION AND THE END OF THE MASS}

The service continues with Sections 14–26 of the Mass.\textsuperscript{1182} The newly consecrated deacon helps with the distribution. The bishop gives the blessing at the end of the Service.

1.10. The ordination of Deacons in the Evangelical-Lutheran Church of Lithuania

\section*{The Ordination Rite to deacon’s ministry in the ELCL\textsuperscript{1183}}

After the introductory part of the liturgy, which is part of the usual liturgical order, the bishop invites the ordinand to come to the altar and the decision of the Consistory is read.

\section*{The reading of the decision of the Consistory}

The decision of the Consistory regarding the ordination of the candidate is read.

\section*{Bishop’s word}

\textbf{B:} Let mercy and peace from God our Father and Lord Jesus Christ be with you all. Amen.

\textsuperscript{1181} This is the Icelandic version of the ”The Church’s one foundation” (Author’s comment)
\textsuperscript{1182} From the Pax to the Closing Prayer and Organ Postlude. (Author’s comment)
\textsuperscript{1183} Agenda 1995, 61–62
B: We are gathered here to ordain (and install) our brother, NN, who is called to be deacon in this congregation according to the order of the Church, and to perform this ordination to God’s grace and for the blessing of this congregation. The Blessed word of God from Matthew chapter 9:

“Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.’” (Matt 9:35–38)

Further apostle Peter instructs us all who are serving in the Church of Jesus Christ as it is written in the fourth chapter of his first letter:

“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power for ever and ever. Amen.” (1 Pt 4: 10–11)

The confession of faith and question

B: Dear brother, NN, in the unity of faith and together with the whole of Christianity, confess your faith according to the apostolic creed.

O: I believe ....(Apostolic Creed)

B: Dear brother(s), in the presence of God and of this congregation, I ask you:

“Do you wish in your full responsibility to act in deacon’s holy ministry for the grace of God and for the promotion of the congregation, faithfully and consciously to follow the order and discipline of our church and in all things behave as it is proper to a deacons position? Then promise and say: “I do, with the help of God”.

O: I do, with the help of God.

ORDINATION

The ordinand kneels, bishop puts hands on him and prays:
**B**: Almighty everlasting God, who desires everyone to be saved and to come to the knowledge of the truth (1 Tim 2:4). We ask you: fill your servant(s) with the Holy Spirit so that they can work with joy. We commend to you our brother who is called to the ministry of deacon. Light his spirit, so that he can understand your will from your Word. Open his mouth that he can confess your Name. Give him understanding and wisdom that his work in the congregation will bring fruits through our Lord Jesus Christ. Amen.

*Bishop, assistants, and all priests place their hands over him and together with the whole Church pray the Lords Prayer:*

**B; A; O; C**: Our Father…..

*The bishop vests the deacon with stole, gives him the document (act) of ordination, and gives the Bible as a gift and installs the deacon to the congregation by saying:*

**B**: After we heard the Word of God our Heavenly Father and calling him in prayer with trust in His merciful promise I install you in deacon’s service in this congregation. In the name of God, Father, Son and the Holy Spirit. + Amen.

**B**: The Lord our God who had called you to his service, may give you the help of His Holy Spirit that you could fulfill your duty. Amen

*The service will continue according to the usual order.*
2. Synopsis of the biblical readings and images in the ordination rites

<table>
<thead>
<tr>
<th>Baltic Lutheranism</th>
<th>Scandinavian Lutheranism</th>
<th>Continental Lutheranism</th>
<th>German Lutheranism</th>
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**Introduction**

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<tr>
<td>John 15:5</td>
<td>Philemon 3</td>
<td>2 Tim 1:2</td>
<td>Rom 12:5,6</td>
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**Presentation of the ministry**

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<td>Eph 2:20; Phil 2:7-9</td>
<td>Eph 4:4,5;</td>
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**Bishops words at introduction**

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**Old Testament reading**

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A: Is. 6:1-8; B: Is. 42:1-9; C: Is. 55:1-4; D: Jer. 18:1-6; E: Joel 2:26-32a; Isaiah 6:1-8; 1 Samuel 3:1-10; Jeremiah 1:4-10

(Optional) Isaiah 6: 1-8 Isaiah 58:6-8 Isaiah 61:1-3 Jeremiah 1, 4-9; Ezekiel 33, 1-9; Ezekiel 34, 11-16

Used at the ordination service in the Llandaff Cathedral on 28th June 2008 (there the deacons and the priests were ordained during the same service)
### Psalm

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<th>Ireland</th>
<th>Wales</th>
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<tr>
<td>Psalm 119: 1-5; Psalm 86:1-5,11-12; Psalm 113.</td>
<td>(Optional) Psalm 96; 99; 115; 117; 145: 1-7 or v. 13-21 or whole psalm</td>
<td>Psalm 119:33-38</td>
<td>Psalm 42:185;</td>
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### Epistle reading

| Rom.12:4-12; Acts 6:1-7a; 1Cor 12:4-11; 2Cor 4:1-2, 5-7; 2Cor 5:14-20; 1Pet. 4:10-11 | Rom. 12:9-15; Acts 6:2-4; 1Cor 12:4-11; 1Cor 13:1-3; Hebrew 13:2-3; 1Pt. 4:10-11 | Rom.12:4-12; 2Cor. 4:1-2,5-7; 2Cor.5:14-20; 2Tim.1:6-14; 1Pet.4:7b-11 | Rom.12:4-11 | Rom.12:1-13; 2Cor.4:1-12; 1Tim 3.8-13; Acts 6:1-7; Philippians 2:1-4] 5-11; | Rom.12:1-13; 2 Cor 4:1-2,5-7; 2Cor 5, 5. 14-20; 1 Peter 5, 1-4; 1 Tim 4,12-16; 2 Tim 1,6-14; 1 Tim 3,8-13 Philippians 4, 4-9; | Rom. 12:1-13; |

### Gospel reading


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1185 Psalm was sung, Tate and Brady New Version

1186 As an alternative the appropriate reading from the Gospel according to the church-year.
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<tr>
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### Texts read during declarations

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### Text recited before presentation

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<td>1 Tim 2:4</td>
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### Before ordination (at vesting with stole)

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<td>John 12:26</td>
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### Biblical images used in the ordination prayer

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<th>Phil. 2:7–8; Mark 10:45</th>
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<td>Estonia</td>
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**Bible readings during vesting**

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<thead>
<tr>
<th>Matt 11:29a,30</th>
<th>John 12:26</th>
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**Bible verses or images after the ordination**

<table>
<thead>
<tr>
<th>1Tim 6:11b-12</th>
<th>1Cor 4:1-2</th>
<th>1Pet 4:10-11</th>
<th>2Tim 2:1-5</th>
<th>Matt 28:20</th>
<th>John 15:16</th>
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