



THE EPISCOPAL DIOCESE  
OF MARYLAND

# DEACON FORMATION



## Contents

Introduction from Bishop Carrie Schofield-Broadbent.....	3
Letter from the Canons to the Ordinary.....	4
General Attributes and Qualities of Ordained Leaders.....	5
The Discernment & Ordination Process.....	6
Spiritual Direction Expectations .....	8
What is a Deacon? .....	9
Quotes on the Diaconate.....	10
Deacons in the Diocese of Maryland.....	11
On Engaging the Diakonia of All Believers .....	12
How Are Deacons Formed?.....	14
Postulancy and Diaconal Formation Summary .....	15
Deacon Formation Program Requirements.....	17
Bishop’s Policy for Liturgical Functioning as Postulant or Candidate.....	22

## **Introduction from Bishop Carrie Schofield-Broadbent**

***“Now send us out to do the work you have given us to do” (BCP 366)***

The central role of the deacon is to send the Church out, individually and collectively, to do God’s work in the world. Deacons help us to live into becoming a community of love in tangible ways. In their role as community organizers and engagers, deacons hold up the needs of the world while they encourage and guide the People of God to live out their baptismal promises, transforming the world through works of mercy and justice.

It is to this work that deacons are called. With God’s help, the Episcopal Diocese of Maryland has been forming, ordaining, deploying, and supporting deacons to answer that call for many years. And our diocese needs more deacons—representative of people from across the Church—to inspire and guide our parishes in response to the many needs in our midst. To build up this ministry of servanthood, we have prayed, discerned, listened, and developed a program for deacon formation in our diocese.

This manual introduces a formation paradigm that aligns with the continuing evolution of the Diaconate in the Episcopal Church. As we strive to make formation more accessible, flexible, and attractive to the diversity of people called to be deacons, we employ an adult learning model that begins with the experiences, knowledge, and spiritual maturity that applicants bring and builds toward canonically required competencies for ordination and ongoing development across the arc of their service to the Church.

We invite the whole diocese to help us find and form future deacons who will continue to send us all out to do God’s work in the world.

The Right Rev. Carrie Schofield-Broadbent  
Bishop of Maryland  
December 2025

## Letter from the Canons to the Ordinary

**Dear Siblings in Christ,**

Grace and peace to you. If you are reading this letter, it is likely because you are considering a call to ministry, specifically the sacred vocation of the diaconate. This is a step of faith, and we are here to support you in your discernment.

**God is Calling You to Ministry.** In the Church, all ministries cooperate in God's plan. Whether you serve in lay ministry, diaconal ministry, priestly ministry, or even as a bishop, each calling holds an essential role for God's mission in the world.

**Lay Ministry: Living Out Your Gifts.** God has gifted each of us with talents and abilities that bring joy and fulfillment. These gifts are often exercised outside the Church in professions like teaching, healthcare, the arts, and countless other fields. Lay ministry also takes place within the Church, such as through teaching, music, outreach, or leadership roles. Both inside and outside the Church, our ministry is a way of living the Gospel through our actions and service.

**The Deacon's Ministry: Servant Leadership.** The deacon's primary ministry is servant leadership. Following the example of Jesus, deacons serve both the Church and the world. They help the laity discover their own ministries and function as a bridge between the Church and the world, bringing the needs and concerns of society to the Church. Deacons are especially called to social justice and service to the poor, marginalized, and vulnerable. Their leadership is outward-focused, helping to bring the hope of Christ to those in need.

**The Priest's Ministry: Pastoral and Sacramental Leadership.** Priests focus on the pastoral care and sacramental life of the Church. They guide the faithful through worship, teaching, and spiritual leadership. Together with lay leaders, priests shepherd their congregations and provide leadership in all aspects of parish life.

**The Religious Life: A Call to Prayer and Service.** The Episcopal Church offers vocations in religious life, including monks, nuns, and friars. These individuals live in community and dedicate their lives to prayer, service, and often work among the poor, in education, or in evangelism. Some are ordained as priests or deacons, while others remain lay persons.

**Discernment: Prayerfully Reflect on God's Call.** As you reflect on your calling, remember that God equips those the Holy Spirit calls into service. Whether called to be a deacon, a lay leader, a priest, or another form of service, your gifts are part of God's plan. We encourage you to spend time in prayer, discuss your discernment with trusted lay or clergy leaders, and allow yourself to be open to where God is leading you.

We hope the materials in this booklet will help you in your discernment, especially if you feel God might be calling you to the diaconate. May God bless you in your journey of faith.

The Rev. Dr. Kristofer Lindh-Payne  
*Canon to the Ordinary for Leadership*

The Rev. Christine McCloud  
*Canon to the Ordinary for Administration*

# General Attributes and Qualities of Ordained Leaders

- Personal faith in God through Jesus Christ that is living, growing in depth, and healthy:
  - Practicing a Rule of Life that includes personal and corporate prayer, study of scripture, spiritual direction, and personal stewardship
  - Exhibiting a passion for God's mission
  - Participating and rooted in an Episcopal congregation; informed by and respectful of Anglican traditions and identity
  - Displaying appreciation of cultural contexts that shape one's own and others' faith
  - Demonstrating private and public modeling of Christian virtues by example
- Effective facilitator of the Christian faith in words, deeds, and actions:
  - Ability to write and speak persuasively and with sensitivity to community dynamics and culture
  - Ability to articulate the Gospel to move people in transformational action
  - Clear and consistent processes of communicating and gathering of feedback
  - Skill in inspiring faithfulness through liturgy
  - Identifiably Christian in the public sphere
- Developer of communities of faith:
  - Consensus builder with proven capacity for gathering, organizing, and inspiring people in mission and helping to extend that vision
  - Positive regard for the capacities of people in the congregation
  - Savvy sense of networks of influence in congregations and local communities
  - Entrepreneurial/enterprising spirit
  - Cultivate healthy patterns of interaction among people in community, including accountability through structures of authority
  - Skills, gifts, and graces to collaboratively lead the church in mission through liturgy, preaching, spiritual and pastoral guidance, Christian formation, social outreach, and evangelism
  - The ability to encourage, empower, and mentor lay leadership to live into their Baptismal Covenant
- Emotionally mature leadership:
  - Assertiveness and decisiveness, blended with collaborative interest in others
  - Capacity to anticipate conflict and work effectively through it
  - Ability to listen deeply to others and respond constructively
  - Ability to lead with authority, recognizing and honoring others' authority
  - Ability to act with awareness and self-awareness of one's impact on others in relationships and leadership roles
- Institutional connection: Recognition and understanding that ordained ministry brings canonical and institutional accountability.

# The Discernment & Ordination Process

The [Commission on Ministry](#) (COM) works with the mentors, bishop, archdeacon, and diocesan staff to implement the process of recruitment, discernment, formation, and ordination in our diocese.

- A person who believes God is calling them to a new ministry prayerfully explores that call, in community with their congregation and priest. The COM does not require sponsoring congregations to set up lay discernment committees, though sponsoring rectors and discerners may do so if they would find it helpful. If a discerner's call is affirmed by their rector and vestry, then the discerner may move ahead with applying to enter the discernment process with the diocese.
- The COM will offer occasional Information Sessions open to everyone with questions about the discernment process in our diocese. For information about the application process, people may contact the bishop's office at the diocese.
- The first step for every person is to "[Apply to be admitted](#) to the Discernment Process." This involves people submitting various paperwork as well as getting their psychological examination and having an interview with the bishop or her designee. This is not an application for Exploring Baptismal Ministry (EBM) or Discerning Ordained Vocation (DOV) specifically, but rather, to enter the discernment process. The bishop or their designee will decide whether to admit the applicant to the discernment process, and they determine the next steps.
- Discernment programs at the diocesan level are EBM and DOV, which support and guide the discerner to choose between religious orders, intentional lay ministry, or ordination to the diaconate or the priesthood.
- If discernment points the way toward lay ministry or religious orders, the person continues their work in the congregation, or the bishop or her designee provides the appropriate contact for religious orders.
- If discernment points the way to ordination for holy orders, the discerner applies for postulancy, using the required forms. Once a person applies to become a postulant in our diocese, they interview with members of the COM, who will then make recommendations to the bishop, who makes the final decision. Once a person is admitted to postulancy, they will enter a ministry formation program approved by the bishop.
- Throughout the ordination process, discerners are required to meet monthly with a spiritual director. Postulants and candidates are required to submit Ember Day Letters to the bishop.
- After a person is well into their approved formation program, whether in the Deacon Formation Program or seminary, the bishop (and the archdeacon, for those in the Deacon Formation Program), will determine when someone is ready to apply for candidacy. As part of the application process, the postulant who is applying will interview with the COM, who will then make recommendations to the

bishop or their designee. Candidacy is a time of formal training and formation for ministry.

- In accordance with the Episcopal Church canons (Title III Canon 3 Section 6), a person may be ordained to the diaconate after at least 18 months from the time of written acceptance of nomination by the Nominee (as provided in III.6.2.b) and upon attainment of at least 24 years of age. Postulancy in the Diocese of Maryland customarily lasts for at least one year, and candidacy lasts for at least six months.
- To satisfy the competencies required by the Canons of the Episcopal Church, for those in deacon formation, a written portfolio and oral interview comprise the **Demonstration of Diaconal Competence** (DDC), under the direction of the Board of Examining Chaplains.
- Once a person is a candidate and has met all the requirements in the discernment and formation processes, that person may apply to be ordained. After the COM certifies to the Standing Committee the satisfaction of canonical requirements, then a conversation will be arranged so that the Standing Committee can get acquainted with the person applying for ordination. Upon the approval of the Standing Committee, a person may then be given an ordination date by the bishop.
- By Canon (Title III.7.4.f), a deacon's formation period extends through the first two years of ordained ministry. Once ordained, deacons, like all clergy, are subject to the guidance of the Clergy Handbook (most recent version) of the Diocese of Maryland.

For more detailed information about the various requirements in the discernment and ordination process, you may contact the bishop's office.

# Spiritual Direction Expectations

Dear Discerners in the Episcopal Diocese of Maryland,

Re: Spiritual Direction

The Commission on Ministry (COM) wants to clarify our expectations regarding spiritual direction, which we see as a key part of the discernment and formation process for those exploring a potential call to both lay and ordained ministry.

Once a person has been formally accepted into the COM's process, they are required to meet monthly with a qualified spiritual director. This includes anyone in Exploring Baptismal Ministry (EBM), Discerning Ordained Vocation (DOV), the Deacon Formation Program (DFP), and seminary, as well as postulants and candidates for holy orders. In addition, clergy should meet regularly with a spiritual director or support group.

Under the guidance of a skilled spiritual director, directees learn how to recognize the movements of the Holy Spirit and talk about their inner spiritual lives. The COM has noticed that those who commit themselves to monthly spiritual direction end up being more engaged, articulate, and prepared as they move through the process.

The diocese has a curated list of spiritual directors who are known to members of the COM and who have agreed to be contacted by discerners as they search for a director who is a good fit. This also includes a couple of organizations that assist people with finding spiritual directors. Discerners should not feel limited to contacting the people on the diocese's list. The COM is not endorsing the people and organizations on this list, yet we want to pass along information about spiritual directors who are known to us and who have expressed a willingness to serve.

Note that while discerners are on their own to find a spiritual director, they should avoid turning to the clergy in their home congregations or to their psychotherapists, counselors, or Twelve Step program sponsors for this role. Some spiritual directors charge a fee for their services, while others do not; it is up to discerners to set up a mutually acceptable agreement prior to starting direction.

We want to thank the spiritual directors who agreed to share information about themselves and be contacted by discerners involved in our programs. You may contact the bishop's office for the current list of spiritual directors.

Blessings to you,

The Rev. Derek Miller, COM Co-Chair, ([com@episcopalmaryland.org](mailto:com@episcopalmaryland.org))  
Ms. Judy Wright, COM Co-Chair, ([com@episcopalmaryland.org](mailto:com@episcopalmaryland.org))  
December 2025

# What is a Deacon?



## Quotes on the Diaconate

“Deacons call us to the margins where Jesus expects to meet the church.”

The Right Rev. Rob Wright, Bishop of Atlanta

“Deacons are the ‘ants in the pants’ of the Church, spurring the Church to care for others and look beyond institutional maintenance to mission in the world.”

The Ven. Audrey Delafield, Retired Archdeacon, Diocese of Maine

“The diaconate, an institution of great importance in the early church, is again coming to life in the church as a ministry and office closely related to central aspects of the church’s identity: service, outreach, humility, concern for human needs.”

The Hanover Report (1996)

“Of all the orders of ministry, the diaconate embodies the servanthood of Jesus, with concern for the last, the lost and the least.”

Bishop Neil Alexander, Dean, School of Theology, Sewanee

“The fundamental role of the deacon is to hold before the Church the character of the whole ministry of the Church as service, and of her members as servants.”

Sample Letter of Agreement for Deacons in Congregations, Diocese of Maryland

“The qualifications for the diaconate are quite different from those of the priesthood. The tendency to create qualifications for deacons in the same general pattern (except in lesser degree) as for those in the priesthood remains a significant problem, stemming as it does from the centuries-old single model of ministry, that of the priest... The symbol of the deacon’s ministry of the Word is the high privilege of reading the Gospel at the Eucharist. Liturgically, this is the apex of the ministry of the Word, as is shown... by the people standing....”

James Monroe Barnett, *The Diaconate: A Full and Equal Order*

## Deacons in the Diocese of Maryland

Deacons are ordained to a distinct and equal order of ministry. The deacon is a community organizer and engager, encouraging and guiding the People of God to live out their baptismal promise to serve Christ by serving others. Deacons' responsibilities in the liturgy include proclaiming the Gospel, preaching occasionally, facilitating the Prayers of the People, bidding the Confession, serving at Table, and announcing the Dismissal to send the Church, individually and collectively, out to serve. In short, the priest pastors the flock gathered around the altar, and the deacon leads the flock out the doors into servant ministry.

Both the order of deacons and the Church's commitment to serve disadvantaged people were instituted in its earliest days, as described in Acts 6:1-8:2.

The Canons of the Episcopal Church clarify the role of a deacon in the ongoing life of the Church ([Title III, Canon 7, Section 1 and 4](#)):

*Deacons serve directly under the authority of and are accountable to the bishop. The bishop, after consultation with the deacon and the member of clergy exercising oversight, may assign a deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the member of clergy or other leader exercising oversight in all matters concerning the congregation.*

The charge to deacons during ordination defines their unique ministry ([BCP 543](#)):

*God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely. As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.*

**Mission:** To engage and inspire the People of God to follow Jesus' example, loving and serving others in daily life and reaching across boundaries to serve and advocate for marginalized and disadvantaged people.

**Vision:** That the People of God, through their lives of service and advocacy, will be active and visible witnesses to God's justice, peace, and love in the world.

# On Engaging the Diakonia of All Believers

## Theological Statement of the Association for Episcopal Deacons (AED)

Diakonia is central to fulfilling the church's mission as servant leaders. Diakonia is not optional in the Gospel of Jesus Christ; rather it is an essential part of discipleship. Diakonia reaches out to all persons created in God's image, and all of God's creation. While diakonia begins in unconditional service to neighbor in need, it leads inevitably through advocacy and prophetic proclamation to bear witness in word and deed to God's presence in the midst of our lives.

We are shaped to serve others through worship, where we celebrate God's gift of grace in the Word, water, bread and wine, through which we glimpse the fulfillment of God's promise. In this broken world where sin and injustice abound, God in Christ through the power of the Holy Spirit shapes us as a gathered community. Thus, we become the voice, hands and feet of Christ and agents of grace for the healing of the world.

All Christians are called through the baptismal covenant to live out diakonia through what they do and how they live their daily life in the world. This is the first and most fundamental expression of diakonia. Organized expressions of diakonia occur at the congregational level, as well as through those who are set apart as ordained deacons. Deacons are to model and lead, by inspiring, empowering, and engaging every baptized person in living out the diakonia of all believers in everyday life. Deacons do not – cannot – “do” diakonia on behalf of the baptized, but they help to lead all people, including the ordained, into the servant ministry of all believers which is the essence of our baptismal covenant.

Because of the holistic mission of God, diakonia is deeply interrelated with *kerygma* (proclamation of the Word) and *koinonia* (sharing at the Table). Diakonia is witnessing through deeds. It is rooted in the sharing of the body and blood of Christ in the Eucharist. The mutual sharing inherent in the communion of the Church bears witness in word and deed to the unjust power relations that often are present in some diaconal work, such as between “wealthy givers” and “poor recipients.” In diakonia those serving and those served are both transformed; the purpose of diakonia is to make Christ's redemptive love known by word and example, not to proselytize. Diakonia is not the strong serving the weak, which can lead to paternalism by assuming that some churches are unable to engage in diakonia because of their lack of resources or expertise. As Episcopalians, we envision that diakonia is part of the calling of all churches, regardless of size and all Christians, regardless of wealth, because we believe that all of God's people, individually, and as communities, are blessed with gifts to share.

We must challenge all theological interpretations that do not take seriously the suffering in the world, a world afflicted with poverty, violence and injustice, and environmental degradation. We must also challenge all theological interpretations that do not take seriously the systems, structures, and powers that foster, or even benefit from, poverty, violence, and injustice, and environmental degradation. As Episcopalians, we are shaped by both an incarnational theology and a theology of the cross. In the incarnation, God's identification with all of humanity, indeed with all of creation, compels us to identify with all of our sisters and brothers, and the environment in which we live.

Christ's suffering on the cross compels us to identify especially with those of our sisters and brothers who suffer today, moving beyond politeness and pretense, breaking the silence and risking speaking truth to power, even when this threatens the established order and results in hardship or persecution. This is the heart of the prophetic diaconal calling.

*[The Association for Episcopal Deacons \(AED\)](#) is the central, authoritative source on the diaconate in the Episcopal Church. This piece is taken from [Diakonia: A Statement of Theology](#).*

# How Are Deacons Formed?



# Postulancy and Diaconal Formation Summary

## Postulancy

- The Commission on Ministry reviews the discerner's completed application and interviews the nominee to determine its recommendation for postulancy to the bishop.
- Postulants for the diaconate begin accumulating a portfolio to document and describe all prior experiences, education, and trainings, to be assessed for possible application to formation requirements.
- An assessment review of the portfolio forms the basis of an Individual Formation Plan (IFP). The assessment will involve the bishop or her designee, the archdeacon, and the deacon mentor.

## Diaconal Formation Summary

The Deacon Formation Program (DFP) is an adult learning process for meeting both canonical and diocesan standards. Diaconal formation leading to ordination requires a minimum of two years and must be completed within five years. The DFP comprises these elements:

### Canonical areas of competency:

- Academic studies including Holy Scriptures, theology, ethics, and the traditions of the Church
- Diakonia and the diaconate
- Human awareness and understanding
- Spiritual development and discipline (spiritual direction, a rule of life, spiritual retreats, spiritual growth, and renewal programs)
- Practical training and experience

### Three required internships:

- Congregational internship in an Episcopal congregation/faith community
- Pastoral formation program in a clinical or other approved pastoral setting (hospital, assisted care facility, etc.)
- Community/social justice internship in a social justice agency, initiative, or advocacy program (human-services setting)

### Required diocesan training (renewal every three years):

- Safe Church, Safe Communities (online, required before any internship)
- Racism awareness training (Becoming Beloved Community – Anti-racism)

**Engagement in community** with deacons and others in formation:

- Weekend retreats/gatherings – three per year – postulants required to attend unless excused; other formation opportunities as requested by archdeacon
- Regular meetings with a deacon mentor to provide one-to-one guidance and support; this begins in postulancy and continues through the first two years of ordained ministry

The work completed for each element of formation is documented and added to the portfolio and the diocesan file. Documentation includes certificates, presentations to the DFP community, reflection papers, research reports, supervisory and self-evaluations, written/oral exams, academic papers, sermons, descriptions of adult formation projects developed and led, videos, transcripts, memos, and evidence of books/articles completed.

The DFP builds a learning community in which each participant functions as both learner and teacher. Much of the time spent in the retreats involves peer learning, theological reflection, and sharing of expertise. Deacon mentors may be present at retreats/gatherings, lending their wisdom and expertise. Postulants keep lines of communication open in various ways between retreats. Every three months, postulants/candidates communicate a brief update of experiences to the archdeacon.

# Deacon Formation Program Requirements

The outcome of the DFP is that all deacons demonstrate basic competencies (per the Canons) and specialized skills to grow and develop as deacons. Each postulant follows an Individualized Formation Program (IFP), based on the initial portfolio, which can be individualized, customized, and continued beyond ordination.

The diocese partners with [Stevenson School for Ministry](#), which offers flexible, accessible, and robust theological education and lifelong learning opportunities for all orders of ministry. This includes a [Deacon Certificate](#) that fulfills a number of diaconal competencies, including for Scripture, Theology, Diakonia, and Ethics. Completion of Stevenson’s Deacon Certificate is preferred/recommended, but other course work/formation experiences will be considered.

The diocese also offers a clinical pastoral education program, led by the Canon for Pastoral Care and Wellness, which provides an accessible way to fulfill the competency for Pastoral Formation in a Clinical Setting.

*Regarding the possibilities of exceptions, the bishop’s authority will prevail.*

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
<b>Scripture</b>	General understanding of Old Testament, New Testament, and Apocrypha, for purposes of preaching and teaching.	<p>Read entire Bible and Apocrypha. Demonstrate familiarity with exegetical resources.</p> <p>1) Submit two exegesis - one Old Testament and one New Testament.</p> <p>2) Lead Bible Study with theological reflection for DFP retreat, other deacon community events, etc.</p> <p>Submit a letter of completion for each Education for Ministry (EfM) class or certificate of completion of EfM program.</p>	<p>-Complete coursework at Stevenson School for Ministry (recommended) or attend other courses at approved institution (e.g., St. Mary’s/ <a href="#">Ecumenical Institute</a> (EI), Bexley Seabury, Center for Anglican Learning and Leadership [<a href="#">CDSP/ CALL</a>])</p> <p>-Complete <a href="#">Education for Ministry</a> (EfM – Year 1, Old Testament and Year 2 New Testament).</p> <p>-Undergraduate Bible course work.</p> <p>-Teach an Adult Formation course in church and include curriculum.</p>
<b>Theology</b>	Understanding of basic Anglican theology and the theology of the Book of Common Prayer.	Demonstrate the ability to explain theologically and/or lead a discussion of what it means to be a Christian, Anglican, or Episcopalian in today’s world.	<p>-Complete an undergraduate course in Systematic Theology or complete EfM.</p> <p>-Teach adult formation in church; include curriculum.</p> <p>-Attend Stevenson or other approved courses.</p>

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
<b>Tradition of the Church</b>	General familiarity with the Book of Common Prayer, including leading major services.	<p>Knowledge of the 4 daily offices and the ability to lead 3 of the 4 daily offices during DFP retreats, within the church, or at a church event.</p> <p>Understand diaconal roles and boundaries in Holy Eucharist. Knowledge of how to lead Holy Communion from the Reserved Sacrament.</p> <p>Have familiarity with the deacon's role in the BCP, Book of Occasional Services, lectionary, catechism, and prayers.</p>	<p>-Read books from the <a href="#">DFP reading list</a> and engage in discussion/theological reflection on select books at DFP gatherings.</p> <p>-Considerable experience as a licensed lay worship leader, eucharistic visitor, etc.</p> <p>-EfM (Year 3 - Church History) with certificate/letter of completion.</p>
<b>Diakonia and Diaconate</b>  <b>(complementary with Human Awareness and Leadership)</b>	<p>Define/describe the meaning of diakonia, diaconate, and the role of deacons.</p> <p>Explain the evidence for the diaconate/order of deacons in The Book of Acts and the New Testament Epistles.</p> <p>Understand the deacon's call to servanthood, which includes prophetic ministries of peace and justice and community organizing. Serve the needs of the community as a missionary.</p>	<p>Complete Discerning Ordained Vocation (DOV) or approved equivalent.</p> <p>Reflect/engage in discussion on assigned readings.</p> <p>Initial discernment of gifts for future ministry development (i.e., spiritual inventory)</p> <p>Know the canonical requirements as well as the roles and theology of the diaconate in the Book of Common Prayer.</p>	<p>-Complete Stevenson or other course on the diaconate.</p> <p>-Teach a significant course on the diaconate; prepare 3-session course at internship parish.</p> <p>-Read from the DFP reading list and engage in discussion/theological reflection on select books at DFP gatherings.</p> <p>-Participate in practical diaconate segments at DFP weekends.</p>
<b>Human Awareness and Leadership</b>  <b>(complementary with Diakonia and Diaconate)</b>	Awareness of diversity of personalities, cultures, and communication styles, including self, divergent needs of individuals and groups, ability to lead others to work together for the common good.	<p>Participate in at least two parochial and one non-parochial leadership experiences.</p> <p>Demonstrate organizing and delegating to group producing a program or initiative. Document a project from beginning to end demonstrating succession of lay leadership for the project/ministry.</p>	<p>-Serve as a member of a Vestry or Board.</p> <p>-Complete and submit results from Myers-Briggs, Enneagram, Group Therapy, or group discernment.</p> <p>-Document secular work experience.</p> <p>-Lead spiritual formation for adults.</p> <p>-12-Step Recovery program.</p>

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
<b>Spiritual Development</b>	Intentional formation through spiritual practices and integration into everyday life as a deacon.	<p>Demonstrate the ability to balance different ideas and perspectives.</p> <p>Participate in regular spiritual direction. Practice a daily prayer life.</p> <p>Attend regular sacramental worship.</p> <p>Practice stewardship of time, talent, and treasure.</p>	<p>-Meet regularly with a spiritual director (typically monthly).</p> <p>-Participate in Christian formation opportunities.</p> <p>-Create and live by a rule of life.</p>
<b>Ethics</b>	Self-awareness with issues of race, gender, class, sexual orientation, social and economic justice. Ability to foster and manage conversations with others of divergent viewpoints on these issues. Professional ethics of the clergy.	<p>Participate in or lead didactics or case studies presented at the required DFP retreats.</p> <p>1) Read and reflect in a group setting on at least one ethics book.</p> <p>2) Read the constitution and canons of the Episcopal church and complete Title IV training (Canon III.6.5.g).</p>	<p>-Complete course on ethics at Stevenson or other educational institution.</p> <p>-Complete EfM (Year 4 – Theology, Ethics, and Interfaith Encounter).</p> <p>-Attend DFP gathering and participate in case study.</p> <p>-Complete all required diocesan trainings before candidacy.</p>
<b>Practical Theology</b>	Understand the context of the congregation/-institution as well as the relationship between the deacon and the parish context.	Give presentation to peers at required retreats on history, culture, communication, or demographics of internship site. Explain how deacon fits within the congregation's self-perception and vision.	Attend required DFP gathering/retreat and participate in congregational study.
<b>Congregational Internship</b>	Sacramental, prophetic voice, mobilization of lay ministry, areas not previously experienced from other canonical areas	<p>Complete a minimum of 180 hours, including one Advent/Christmas or one Holy Week/Easter.</p> <p>Assist in worship (Sunday and other), engaging lay ministry, preaching, and teaching, participating in other activities to cover canonical areas.</p> <p>Follow the bishop's policy for liturgical functions as postulant or candidate.</p> <p>Participate in social justice or community outreach.</p>	<p>-In addition to Sundays, 1-2 midweek services, wedding, baptism, or funeral; organizing outreach initiative; teaching on social justice topic.</p> <p>-Maintain a journal (and submit as requested) of activities and time sheets.</p> <p>-At next DFP retreat, deliver a 30-minute presentation:</p> <p>1) description of experience;</p> <p>2) theological reflection and case study (2- 3 pages).</p> <p>3) Final Evaluation required from internship supervisor.</p>

Area of Competency	Learning Goals	Measurable Objectives	Examples of Applicable Experience
<b>Pastoral Formation in Clinical Setting</b>  <i>Accredited Clinical Pastoral Education (CPE) is acceptable but not required.</i>	Training in group clinical settings in active listening, pastoral presence, and self-awareness and its effects on pastoral presence.	Complete a minimum of 200 hours with other learners and supervision that includes clinical contact, didactics, and case studies from content.  The program will include individual supervision. Submit a theological reflection paper and certificate of completion to archdeacon upon completion.  1) Presentation to community, if alternative CPE experience (e.g., Warfighter’s Advance)	-A pre-approved clinical or other pastoral experience with a peer group. For example, the diocese’s clinical pastoral education program, Anne Arundel Medical CPE, Frederick Memorial CPE. -An alternative pastoral training program/experience approved by the diocese. -Documentation: 1) Mid-term (may be requested) and Final Evaluation (required) from clinical education supervisor. 2) A self-evaluation from postulant/candidate 3) Submit a certificate of completion.
<b>Community/Social Justice Internship</b>	Social Justice, Advocacy, Community Organizing experience for ministry in the world.	Complete a minimum of 120 hours. Keep (and submit as requested) journal of time and activities. Note especially insights, surprises, and “ah-ha” moments.  Give a 30-minute presentation at DFP retreat: 1) description of your experience, 2) scriptural reflection of experiences, 3) theological reflection 4) case study (2-3 pages).	-Social-justice experiences in a human-services setting, paid or unpaid. -Postulant will submit a midpoint update. -Final evaluation is required from internship supervisor, along with a case study and 2–3-page theological reflection from postulant/candidate.
<b>Community Formation with Others in DFP</b>	Develop relationships with others in DFP, for mutual support and experience in collegial teamwork.	Complete retreats/gatherings with others in DFP before ending formation program.	Three weekend retreats/gatherings per year and other occasional formation opportunities, as requested by the archdeacon.

**IFPs** are developed with the bishop, the archdeacon, and the deacon mentor. IFPs serve as “road maps” for the formation of each deacon. They may be altered as circumstances evolve, with the consent of the bishop and the archdeacon.

**Deacon Mentor** relationships begin at postulancy and continue through the first two years of ordained ministry. A deacon mentor models diaconal ministry and guides, prays for, and supports the postulant.

**Ember Day Letters** (typically two per year) are written to the bishop, in accordance with the Church canons ([Title III.6.3.e](#)) and the direction of the bishop for ordination. Ember Days are traditionally observed on the Wednesdays, Fridays, and Saturdays after the 1st Sunday in Lent, the Day of Pentecost, Holy Cross Day (Sept. 14), and December 13 (BCP 18). Postulants and candidates will submit Ember Day letters in June and December. These letters should let the bishop know what you are doing, how you are doing, and what studies you have undertaken. They may also be a way to discuss any issues you have in mind. The letters may be sent to the bishop electronically.

## **Bishop's Policy for Liturgical Functioning as Postulant or Candidate**

The Right Rev. Carrie Schofield-Broadbent, Bishop of Maryland, has continued the following Internship Guidelines, which apply to Congregational Internships in both Discerning Ordained Vocation (DOV) and in Deacon Formation Program (DFP Internships). These guidelines were first established in 2012 and have been renewed each year thereafter:

An intern is **NOT** to function as ordained clergy; postulants and candidates (for the diaconate or the priesthood) may not:

1. Set the Table, although they are encouraged to assist the Celebrant and Deacon as any lay liturgical altar server might do.
2. Proclaim the Gospel in the Eucharistic liturgy, unless a special exception is made. These exceptions are limited to matters of language. By permission of the bishop, anyone can proclaim the Gospel if there is a language barrier to be overcome.
3. Invite the worshipping community to Confession.
4. Pronounce the Dismissal at the end of the liturgy.

Virtually any ministry that can be exercised by lay persons may be exercised by those seeking ordination.

Ample opportunity is given during priestly and diaconal formation for these liturgical functions to be taught and learned. There is no need to pre-empt the normal course of training to learn what one must do in the liturgy once ordained.