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Deacons as Emissary-Servants: A Liturgical Theology

At a recent annual-conference gathering, I had the opportunity to join in a beautiful memorial service for those persons in our conference who had died during the past year. It was a meaningful service for me as it celebrated the "great cloud of witnesses" who had gone before us. We ended the service with the celebration of Holy Communion, and we sang the song "Soon and Very Soon," which expresses the blessed hope that is ours as God's beloved people. It wasn't until after the service that I realized that something important was missing. No deacons assisted the elders at the table of the Lord's Supper. For most persons in the service, the deacons' absence went completely unnoticed, in spite of the fact that deacons are ordained to "lead in worship, [and] to assist elders at Holy Baptism and Holy Communion."[1]

The absence of deacons at the Table that day is a powerful symbol of the problems in understanding the new Order of Deacons in United Methodism. Our theological understanding of deacons is in its infancy. United Methodist deacons, elders, and laypersons do not yet understand the theology implicit in the deacon's important role as

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assistant in the sacraments and as clergy ordained to lead through Word and Service in the world and the church. Many questions remain to be explored. For example, what is the theological basis for the Order of Deacons? How is the theology of the diaconate expressed in their actions in Christian worship? How might the Order of Deacons strengthen—rather than overshadow—the ministry of all the baptized? How do deacons "lead the Church in relating the gathered life of Christians to their ministries in the world, interrelating worship in the gathered community with service to God in the world"?[2]

The many different ministries of service in which deacons engage—both in the local church and in the world—make it difficult to give simple answers to these questions and to describe a unified theology of the Order of Deacons. Therefore, to offer a unified "practical theology" of the deacon's vocation, a theology of deacons must also draw on the common activities that deacons as ordained persons perform in services of worship.[3] Deacons' ministries of service in the world must be interrelated with their functions in Christian worship. It is in Christian worship that the congregation can most vividly observe the deacon's vocational identity and see how it is distinct from that of laypersons and elders.

This article provides a modest start toward a more complete theology of the diaconate, which will hopefully emerge in the years ahead. I offer a theology of the diaconate that is based on recent biblical research into the meaning of *diakonia* (and related terms) and that interweaves this research with an analysis of deacons' practices in Christian worship. I begin by arguing that a deacon's "emissary-servant identity" is a central component of an emerging theology of deacons. As an emissary-servant the deacon is called to proclaim the "now" and the "not-yet" of God's reign. The second part of the article explains how this emissary-servant identity is fleshed out and strengthened by the deacon's liturgical role in Christian worship. I give special attention to a theological analysis of the deacon's role in the liturgies for Holy Baptism, Holy Communion, weddings, and funerals.

In these early years of the order's formation in United Methodism, it is tempting to settle for quick answers in order to reduce the level of ambiguity or outright confusion people feel toward the new Order of Deacons. This article urges the more difficult task of careful reflection on the diaconate on biblical and theological grounds and of then integrating such reflection with an analysis of liturgical practices that

have historically been performed by deacons. I address the function of the deacon *vis a vis* laypersons and elders as a matter of course, rather than as a starting point for the essay.[4] A theology of deacons that begins with a defensive posture or that focuses on the least common denominator of what the deacon can or cannot do is an unhelpful way to proceed if one's goal is to understand the Order of Deacons in all its creative potential. Resisting this temptation is especially crucial in these early years of the formation of the Order of Deacons in United Methodism.

Theologies of the diaconate *per se* are just beginning to emerge among denominations that have restored the Order of Deacons.[5] Even though the Roman Catholic Church has had a "permanent diaconate" since 1967 (similar to what United Methodists developed in 1996), the Vatican acknowledges that the "points of reference" for a theology of the diaconate "need to be developed and deepened."[6] Most studies, though noteworthy, have tended to be either broad surveys of the diaconate in the history of the church or careful biblical exegeses of a few pertinent terms related to the diaconate. With the exception of the book *The Deacon: Ministry through Words of Faith and Acts of Love*, published by the General Board of Higher Education and Ministry, and the articles in this issue of *Quarterly Review*, there have been few works published since the 1996 General Conference that deal explicitly with the United Methodist understanding of the diaconate.

The renewal of the diaconate in various denominations presents a valuable ecumenical opportunity. In my own research on the diaconate, I have benefited a great deal from conversations with deacons from traditions outside United Methodism. I pray that the theology offered here provides some measure of encouragement to persons in all denominations experiencing a renewal of the diaconate.[7]

The Deacon's Emissary-Servant Identity

Diakonia and related words are used more than 75 times in the New Testament. The *diakon-* words in the New Testament have prompted considerable discussion in the last decade. *Diakonia* is usually rendered as "service" or "ministry" in contemporary translations (Rom. 11:13, 12:7; 1 Cor. 12:5). The related word *diakonos,* meaning the person doing *diakonia*, is usually translated "servant," "deacon,"

or "minister." There is an emerging consensus, however, that the traditional—or, perhaps more accurately, modern—translation of *diakon-* words as "everyday acts of service" is insufficient.[8] The idea of *service* is certainly communicated in these Greek terms, but the emphasis may be closer to a notion of service within the context of the deacon's identity as *emissary* or *spokesperson*.

The term *emissary* is gaining recognition as a complementary interpretation of the traditional "servant" designation for *diakonos* and related terms.[9] Paul's use of *diakonos* to refer to himself (1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23) is one of the more obvious pieces of evidence for a more nuanced understanding of the term. In these passages, Paul emphasizes his authority as God's emissary, or *diakonos*. This meaning does not negate the translation of *diakonos* as servant, but it helps to give a more complete understanding of the terms as they are used in the Bible.

This brief word-study of *diakon-* words suggests a closer look at what I call an "emissary-servant theology" of deacons to complement the more traditional "servant theology" of deacons. As an emissary-servant from God the deacon "points to" the source and authority for his or her servant ministry. In ancient times emissaries (*diakonoi*) were often sent by a king or other high-ranking individual to transact business on the ruler's behalf.

Deacons and Eschatological Hope

The apostle Paul had a similar understanding of his own ministry as a *diakonos* of God. Where a *diakonos* engaged in transactions on behalf of another person, the *diakonos* served as a guarantor or representative of *future* action by the ruler. This occasional function of an emissary in ancient times and the uses of *diakon-* terms in 1 Peter 1:12 and Hebrews 1:14 gave deacons in the early church an eschatological focus for their ministry.

While eschatology is often understood as the study of the "end times," a broader notion of eschatology is more fitting for our purposes. Jürgen Moltmann, in his book *Theology of Hope*, focuses on eschatology as the human response (hope) that is expressed by Christians who are living between the "now" and the "not-yet." Moltmann explains:

> [E]schatology means the doctrine of the Christian hope, which embraces both the object hoped for and also the hope inspired by it. From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element *of* Christianity, but it is the medium of Christian faith as such, the key in which everything in it is set, the glow that suffuses everything here in the dawn of an expected new day.[10]

Similarly, eschatology is "the key" in which the theology of deacons in this article is set. The eschatological dimension of a theology of deacons can be seen in many of the activities deacons carry out in their lives of ministry and in their activities during the worship service. A deacon's ministry of compassion and social justice is oriented toward the coming reign of God. The deacon through his or her ministry of compassion and justice among the poor works to make this "kingdom value" a reality in the world and also highlights the reality of God's reign in the worship service. This is the reason for a deacon's service in the world and the reason for a deacon's representative role in worship.

The early church's interpretation of Heb. 1:14 implies an eschatological role for deacons: "Are not all angels spirits in the divine service (*diakonian*), sent to serve for the sake of those who are to inherit salvation?" The emissary in Heb. 1:14 has been sent to serve and announce a future reality: he or she serves those who "*are to* inherit salvation." Significantly, the early-church Fathers used the symbolism of angels around the Communion table to refer to the deacon.[11] Some months ago, while visiting the Cloisters exhibition at the Metropolitan Museum of Art in New York City, I was surprised to find a fragment of a medieval bishop's crosier that also depicted angels dressed as deacons on one part of the staff. The portrayal of angels as deacons points to the eschatological and emissarial meaning of a deacon's ministry.

Generally, the early church understood a deacon's emissary-servant identity in two ways. First, they were emissaries of God (as portrayed in the angel imagery); second, they were emissaries of the bishop. As the bishops' assistants, deacons were often placed in charge of coordinating ministries (particularly for the poor) among the local churches where the bishop had oversight. The historic bond between

bishops and deacons is observable today in some churches in which only the bishop lays hands on the deacon candidates. By contrast, in ordination services for priests, both the bishop and other priests lay hands on the ordinands. Much work remains to be done to explore how the historic link between bishops and deacons might be carried out in The United Methodist Church today.

The Deacon's Representative Ministry

An emissary serves as a "go-between" to bring the concerns of the people to the attention of another party. Deacons have historically demonstrated their emissary-servant identity most obviously by leading intercessory prayers in worship. A deacon's activity in the intercessory prayer, and in many other aspects of the service of worship, represents and brings into focus the ministry of all the baptized and also the congregation's celebrations and concerns. The terms *represent* and *focus* are used frequently in this article, in concert with descriptions of the diaconate by authors from other denominations.[12] These terms highlight the fact that a deacon's identity ought not be reduced to a purely functionalist perspective. As I will show later, an analysis of the theology that is implicit in the roles of representing and focusing illustrates the fullness of a deacon's vocation.

A deacon's vocation is important to the church for reasons that extend beyond a simple list of their weekly tasks. A deacon's liturgical functions have a representative and focusing power that makes the meaning of the ministries of all Christians in the world clearer. Nearly all of the functions (visiting the sick, preaching, teaching, and so forth) performed by an ordained elder or deacon may also be done by a layperson. But through solemn ordination deacons are given authority to *bring into focus* all Christian ministry through their ministries of preaching, teaching, and service. When an ordained person performs a liturgical function, he or she does not do so to highlight exclusive privileges; after all, he or she is called to serve rather than to be served. Instead, the ordained person's representative ministry is intended to focus attention on God and to represent the ministries of all Christians. Rather than detract from the ministry of all the baptized, the ministry of the ordained—understood in this way—*brings attention to all Christian ministry.*

The metaphor of *icon* helps to clarify the representative ministry of deacons. The purpose of an icon is not to draw attention to itself; rather, its purpose is to be a vessel that focuses attention on God. Similarly, any representative (ordained) ministry is important not only for what an ordained person does but also for the way ordained persons help focus everyone's ultimate concern on God. John Dally, an Episcopal priest, states this representative-as-iconic role succinctly in reference to ordained persons' roles in Holy Communion:

> A deacon is the icon of the Christ who gets up from the table and gives his status away by assuming the role of a servant, just as the [elder] is an icon of the Christ who understands flesh and blood and life itself as a gift made perfect by being offered up in gratitude.[13]

The icon metaphor also reveals how deacons may represent, or "make present," the reign of God. In the Eastern Orthodox Church icons remind the worshiper that while God's reign in the world is not yet complete, its beauty may be grasped in part through the act of worship. In the same way, in their ministries of service deacons help "make present" the beauty of the reign of God in the world around us. The "not-yet" dimension of the reign of God is, of course, still present in all ministry. But as the deacon witnesses to the coming reign of God he or she also proclaims that the kingdom is, in part, already here. It is precisely in living out of this "already-not yet" tension as an emissary-servant that the deacon keeps before God's people the priorities of God's reign.

The Deacon's Functions as Emissary-Servant in Christian Worship

Baptism

The deacon's representative role is clearly evident in the fact that the deacon's (as well as the elder's) call to ministry does not stem primarily from ordination but from baptism. The most succinct description of the deacon's ministry in the *Book of Discipline* begins with the following words: "From among the baptized, deacons are called by God to a lifetime of servant leadership . . . ."[14] Deacons are to lead and encourage the baptized in their ministries of service.

Baptism calls all persons to a life of service. Deacons re-present this calling by reminding all baptized believers of it.

In the congregation's reaffirmation of the baptismal covenant, the whole congregation is invited to "remember your baptism and be thankful." The deacon, as a representative of the common call to interrelate worship and service, is an appropriate person to lead this portion of the liturgy with the entire community. By encouraging believers to remember their baptism with thanksgiving the deacon is not only recalling the past event of baptism; he or she is also reminding the people of the *present* and *future* privilege of service to "faithfully participate in the ministries of the Church by our prayers, our presence, our gifts, and our service, that in everything God may be glorified through Jesus Christ."[15] Baptism proclaims a present reality but also looks forward to a time when, in Christ, there is "no longer Jew or Greek, there is no longer slave or free, there is no longer male and female" (Gal. 3:28).[16]

Holy Communion

In the early church, the responsibility for extending the love of Christ to the poor in the church largely revolved around the deacon's action during the celebration of the Eucharist and the Agape meal. From the second to the fourth centuries deacons were responsible both for accepting the gifts brought by the people at the liturgy and for distributing those offerings of food and clothing to the poor. The Agape meal was a time of fellowship for all Christians after the celebration of the Eucharist; it was also a time when the poor were fed. The liturgical act of Holy Communion and the early church's practice of charity were seen as a unified whole with the deacon playing an important integrating function. As the church grew, the character of Christian charity changed. It became depersonalized. Instead of giving gifts to poorer neighbors whom they knew, the people in the congregation likely gave to a more abstract "poor relief fund."[17] Early Methodism practiced a kind of Agape meal as well. The Methodist "love feasts" (as they were called) provided opportunities for fellowship among various classes in a circuit and also helped to provide assistance to those persons in the fellowship most in need.

The connection between the celebration of the Lord's Supper and the coming of God's reign of justice was common in the early church's interpretation of the meal narratives in the New Testament. First Cor. 11:26 is perhaps the most striking example: "For as often as

you eat this bread and drink the cup, you proclaim the Lord's death *until he comes*" (emphasis added).[18] A hymn by John and Charles Wesley also illustrates the eschatological theme relating the heavenly banquet with the Eucharistic celebration:

O that all men would haste
To the spiritual feast,
At Jesus's word
Do this, and be fed with the love of our Lord!

Bring near the glad day
When all shall obey
Thy dying request,
And eat of Thy supper, and lean on Thy breast.

Then, then let us see
Thy glory, and be
Caught up in the air,
This heavenly supper in heaven to share.[19]

The hope for the coming reign of God expressed in this hymn was not an empty longing for the end of the age. Wesley strove to embody his Christian hope in acts of service among the poor. Since the Eucharist is a sacrament of the Kingdom in the world, it must not be construed as a totally churchly event.

In preparing the Table prior to the gathered community's celebration, assisting the presiding elder during the service, and sending the people forth to serve in the world the deacon highlights the gathered community's anticipation of God's reign. Rather than viewing the preparation of the Table as a menial service, one should see it as an act of preparing *now* in hope for the Eucharistic celebration to *come* —the "heavenly supper in heaven to share." Moreover, in assisting the elder at the Lord's Table—assisting the elder in raising the cup; holding the book; making sure that other details are cared for—the deacon demonstrates a partnership in representative ministry.[20] This Eucharistic "table service" on the part of the deacon focuses and makes sacred the call to service in the world that belongs to all Christians.

After the Eucharist is celebrated, the gathered community leaves the sanctuary to, in their daily lives of service, work and *prepare for*

the coming of God's reign. Accordingly, it is appropriate for the deacon to proclaim the final words in the liturgy for Holy Communion:

> Eternal God, we give you thanks for this holy mystery
> in which you have given yourself to us.
> Grant that we may go into the world
> in the strength of your Spirit,
> to give ourselves for others,
> in the name of Jesus Christ our Lord,
> Amen.[21]

This is a vivid example of the deacon's call to interrelate "worship in the gathered community with service to God in the world."[22] The deacon acts as a visual reminder—an icon—of Christian mission in the preparation of the Table and at the end of the liturgy in the sending forth of all God's people into ministries of service in the world.

In all of his or her preaching and teaching, the deacon helps members of the congregation make the connection between worship and service. I was recently told a story of a Roman Catholic deacon who was observed by a young member of a confirmation class as the deacon served the homeless in the church's basement and also prepared the Table and assisted in the Eucharist in the sanctuary upstairs. After seeing both actions, the confirmand remarked, "Oh yeah, that makes sense. The deacon serves food to the homeless and he serves at the Eucharist, too."

The deacons' representative ministry in the celebration of Holy Communion and their historic tie to service among the poor is a challenge to contemporary deacons as they seek to live in the tension between the already and the not-yet of God's reign. Involvement in ministries among the poor may require deacons to make difficult choices and accept the charge that they received at ordination to carry out their ministry "even in the face of hardship and personal sacrifice." Writing from a Roman Catholic perspective, Patrick McCaslin and Michael Lawler suggest that poverty is a primary charism required of a deacon.[23] Like the circuit riders of frontier Methodism, United Methodist deacons are called to a difficult life of service where the not-yet dimensions of God's reign may be known all too well.

Weddings and the Deacon's Ecumenical Opportunity

Jesus' prayer for his disciples "that they may be one" (John 17:11) has fueled the ecumenical movement for decades. The Lord's prayer for

unity in the wider church is represented in services of Holy Matrimony, albeit in a microcosm. In marriage the couple announces their hope for a future life of growth into "one body." The witnesses who are gathered join the couple in the ceremony as they begin their life together to give the couple the guidance and support they need to make this hoped-for unity a reality in the present.

The hoped-for unity in marriage is a powerful symbol for the unity of the church. Eph. 5:31-32 states: "'For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.' This is a great mystery, and I am applying it to Christ and the church." As marriage is a picture of the union of Christ and the church, so it is a testimony against the endless divisions that seem to occupy so much local-church and denominational energy. A deacon's opportunity to preside at services of Holy Matrimony is an opportunity to represent Jesus' prayer.

In their joint publication *The Diaconate as Ecumenical Opportunity* Anglicans and Lutherans emphasize the eschatological reign of God brought into being and anticipated by Christ through the Holy Spirit. Rather than viewing the restoration of the diaconate only in terms of the deacon's function or in terms of ontological arguments for ordination, the Anglican-Lutheran Hanover Report argues at length for an eschatological perspective and an emphasis on Christian mission to bring about the reign of God. This has helped to refocus recent ecumenical dialogues on the purposes of Christian mission rather than on historic divisions. Deacons across denominational boundaries are called to "bring into focus central aspects of the mission of the entire church."[24]

The seven chosen in Acts 6:1-6 (whom church tradition has often considered the first deacons) exemplified this call to unity around the central aspects of mission. Luke tells his readers in Acts 6:1 that there was strife between the Hellenists and the Hebrews in Jerusalem. The seven who were chosen to minister among the widows and orphans in the Hellenist community were most likely leaders of the Hellenist community in Jerusalem. By choosing the seven, the apostles also proclaimed the equality of the Hellenist and Hebrew communities in the Jerusalem church and demonstrated the apostles' desire for unity among the community of believers.

As they find common ground in ministries of mercy and social justice, deacons are well suited to forming working relationships with other religious traditions across denominations. In local communities

where multiple churches or religious traditions exist that have not previously cooperated a great deal, the deacon could serve as a kind of ecumenical "go-between" or emissary among these various groups as they work to initiate cooperative ministries which anticipate the coming reign of God. This too has been emphasized in a 1997 ecumenical consultation among British Methodists, Roman Catholics, Anglicans, and other groups in Windsor, England. The *Windsor Statement on the Diaconate* states:

> Within and across the denominations, the roles can and do, differ. We increasingly perceive our role to be pioneering and prophetic, responding to the needs . . . within and beyond the Church. Opening doors of opportunity, encouraging others to take risks, the contemporary diaconate acting in its capacity as "agent of change," engages imaginatively and collaboratively with issues of justice, poverty, social and environmental concerns. We often find ourselves spanning boundaries, especially official ones of Church and society. We believe that the time is right for the churches together to explore what the Spirit is saying and address the many issues raised by diaconal experience.[25]

Funerals

A deacon's role in presiding at services of death and resurrection is yet another opportunity to emphasize the baptismal calling of all Christians to a life of service. Funerals are grounded in the hope of the resurrection of Jesus and his anticipated return. The bereaved persons are comforted by this hope. In funerals, the gathered community is reminded of their common call to discipleship as they remember and celebrate the life of a disciple who has gone before them. The deceased person is then entrusted to God, whom the congregation also is learning to trust.

A white cloth is often laid over the casket to remind all present of the deceased person's baptism and the "dying with Christ and the eventual raising with Christ" that was already symbolized in the person's baptism. As baptism represents the hope of a life of Christian discipleship and mission to the world, so death represents the hope of a life to come in which the faithful one joins the "great cloud of witnesses" who have gone before. The following words from the

United Methodist Service of Death and Resurrection point to this eschatological connection: "Receive us also, and raise us into a new life. Help us so to love and serve you in this world that we may enter into your joy in the world to come."[26] The deacon's prominent participation in the service can help to accentuate the connection between service in the world and the expected joy in the world to come.

Conclusion

The theology of deacons that I have articulated here has been set in the context of what a deacon does in the celebration of Christian worship, in dialogue with Scripture and church tradition. Whether it is in the Eucharist or in a homeless shelter where God's reign is proclaimed, the deacon's task is always to be a representative pointing to the hope that is ours as a Christian people. The development of the Order of Deacons in The United Methodist Church cannot afford to limit itself to past visions of the diaconate. It must draw on its heritage while also looking forward to an imaginative and creative understanding of what this Order can mean for the continued renewal of the church and the coming reign of God.

The new Order of Deacons will challenge our denomination to expand its vision for the reign of God as it leads all baptized believers in ministries in the world. The annual conference I spoke of at the start of the article sang "Soon and Very Soon" as part of its memorial service in order to emphasize our common Christian hope. May deacons around the world in United Methodism and many other denominations join together in proclaiming that unending hymn in their lives of worship and service as well.

Notes

1. "The Order for the Ordination of Deacons and Elders," in *Services for the Ordering of Ministry in The United Methodist Church: Provisional Texts* (Nashville: The United Methodist Publishing House, 1998), 22.

2. *The Book of Discipline of The United Methodist Church—1996* (Nashville: The United Methodist Publishing House), ¶319.

3. Practical theology involves a kind of correlation, or dialogue, between theory and practice. See Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991).

4. In a recent book that offers an overview of the United Methodist diaconate, Paul Van Buren and I have outlined the relationship of deacons with elders and laypersons. See *The Deacon: Ministry through Words of Faith and Acts of Love* (Nashville: The General Board of Higher Education and Ministry, 1999), available through Cokesbury. This article takes a step back insofar as it reflects specifically on a *theology* of the diaconate.

5. The first modern attempts to explicitly develop a theology of the diaconate were undertaken by Karl Rahner in response to the decision by Vatican II to restore the permanent diaconate. See Rahner's "The Theology of the Restoration of the Diaconate," in *Theological Investigations* 5 (Baltimore: Helicon Press, 1966), 268-314; "On the Diaconate," in *Theological Investigations* 12 (New York: The Seabury Press, 1974), 61-80. Roman Catholic deacon William T. Ditewig has written a brief outline of a theology of the diaconate, based on a draft of the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. This directory is scheduled for release in the coming year. See William T. Ditewig, "A Theology of the Diaconate," *Deacon Digest* (March/April, 1999):17-21. See also Robert Hannaford, "Towards a Theology of the Diaconate," in *The Deacon's Ministry*, ed. by Christine Hall (Herefordshire, United Kingdom: Gracewing, 1992), 25-44.

6. Congregation for the Clergy, *Basic Norms for the Formation of Permanent Deacons: Directory for the Ministry and Life of Permanent Deacons* (Washington, DC: United States Catholic Conference, 1998), 23.

7. See the Hanover Report of the Anglican-Lutheran International Commission, *The Diaconate as Ecumenical Opportunity* (Published for the Anglican Consultative Council and the Lutheran World Federation, 1996).

8. Hans Conzelmann offers this translation in his *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, trans. by James W. Leitch (Philadelphia: Fortress Press, 1975), 208. John Collins argues that the more modern and limited translation of *diakon-* as "service" is the result of nineteenth-century deaconess movements in Germany. Collins provides ample evidence for the association of the *diakon-* terms with "messengers" or "go-betweens." See John N. Collins, *Diakonia: Re-interpreting the Ancient Sources* (New York: Oxford University Press, 1990).

9. The proceedings from a symposium of the North American Association for the Diaconate, held in 1992, document this growing recognition. See P. Craighill, *Diaconal Ministry, Past, Present, and Future* (Providence, RI: NAAD, 1992).

10. Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology* (New York: Harper & Row, 1967), 16.

11. See Norbert Brockman, *Ordained to Service: A Theology of the Permanent Diaconate* (Hicksville, NY: Exposition Press, 1976), 24-25.

12. See Hannaford above; see also the World Council of Churches' document, *Baptism, Eucharist & Ministry*. The Hanover Report titled *The Diaconate as an Ecumenical Opportunity* also uses these terms in statements regarding the diaconate.

13. John A. Dally, "A Recent Sermon," *Diakoneo* 20/1 (Easter 1998): 3.

14. *The Book of Discipline—1996*, ¶319.

15. *The United Methodist Book of Worship* (Nashville: The United Methodist Publishing House, 1992), 114.

16. See Joann Crowley, "Baptism as Eschatological Event," *Worship* 62/4 (July 1988), 290-98.

17. Edward R. Pirozzi, *Locating the Separation of Charity from Eucharistic Worship in the Ancient Western Church* (Th.D. dissertation, Boston University School of Theology, 1998), 30.

18. Geoffrey Wainwright documents this connection at length in *Eucharist and Eschatology* (London: Epworth Press, 1971).

19. Cited in Wainwright, 129. This hymn illustrates much of what the church has lost over the years. There appears to have been a steady decline in the number of hymns dealing with eschatological themes in church hymnals.

20. Ormonde Plater provides a detailed description of the function of Episcopal deacons in the Eucharist and other liturgies in his fine book *Deacons in the Liturgy* (Harrisburg, PA: Morehouse Publishing, 1992). The deacon's "go-between" identity may be observed throughout this book.

21. "A Service of Word and Table I," *The United Methodist Hymnal* (Nashville: The United Methodist Publishing House, 1989), 11.

22. *The Book of Discipline—1996*, ¶319.

23. Patrick McCaslin and Michael G. Lawler, *Sacrament of Service: A Vision of the Permanent Diaconate Today* (New York: Paulist Press, 1986), 43.

24. "Hanover Report of the Anglican-Lutheran International Commission," *The Diaconate as Ecumenical Opportunity* (Published for the Anglican Consultative Council and the Lutheran World Federation, 1996), 21.

25. Cited in Richard Pemble, "Is the Diaconate 'the' Ecumenical Office?" *Deacon Digest* (September/October 1998): 8. The *Windsor Statement* may be found on the Internet at www.societies.anglican.org/dace/.

26. *The United Methodist Book of Worship*, 150.