

1: Elsie Anne McKee (Translator of Institutes of the Christian Religion)

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Today, in some traditions, deaconesses constitute a separate order, while in others they serve together with male deacons. Deacons had disappeared in the Roman Catholic tradition except as a temporary office held before the priesthood, but the office of permanent deacon was re-instituted in the second half of the twentieth century. In ancient traditions, the diaconate is a clerical office. In others, it is performed by the laity, and its exact functions vary by denomination. Some denominations do not have deacons. Origins Saint Stephen, vested as a deacon The traditional origin of the office of deacon is found in the Book of Acts , chapter 6. There, a dispute had arisen between Judean and Galilean followers of Jesus on the one hand, and "Grecian" or Hellenistic Jewish members of the church on the other. The issue had to do with the distribution of food to widows, with the Hellenistic Jews complaining that their widows were the victims of discrimination. The 12 Apostles decided that they did not wish to involve themselves in this type of administrative issue and instead appointed seven men "who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word. Acts 8 shows that baptism was administered by the deacon Phillip, not to mention both evangelism and miracles. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus. By whatever date it was written, the letter shows that the diaconate was by then an established office in the area addressed, which was Asia Minor, specifically Ephesus. Among the issues he mentions are drunkenness, abuse of church funds, divorce or possibly bigamy , and poor performance as a parent. Clement of Rome about 95 C. Deaconesses are mentioned by the Roman official Pliny the Younger in a letter to Trajan dated c. Ignatius of Antioch c. For they are not deacons of meats and drinks but servants of the church of God. The Shepherd of Hermas c. Eusebius early third century mentions that the number of deacons at Rome was limited to seven Hist. In this view, the deacons became the natural intermediaries between the priestly celebrant and the people. They also had shared in the instruction of catechumens and preparation of the altar services. The diaconate is one of the three ordained offices in the Roman Catholic , Anglican , Eastern Orthodox , and Oriental Orthodox churches. The other two offices are those of priest and of bishop. While the permanent diaconate was maintained from early times to the present in the Eastern churches, it gradually disappeared in the Western church during the first millennium. In the West, the diaconate continued only as a temporary step along the course to ordination to the priesthood. In the twentieth century, the permanent diaconate was restored in many Western churches, most notably in the Roman Catholic Church and the Anglican Communion. In Roman Catholic, Orthodox, and Anglican churches, deacons assist priests in their pastoral and administrative duties, but report directly to the bishop. They have a distinctive role in the liturgy, their main tasks being to proclaim the Gospel , preach and assist in the administration of the Eucharist. Roman Catholicism In the years just prior to the Second Vatican Council , the only deacons were seminarians, who received the order several months before being ordained as priests. Following the recommendations of the council, in Pope Paul VI restored the ancient practice of ordaining deacons who were not candidates for priestly ordination. These men are known as "permanent deacons. The permanent diaconate is particularly popular in the United States. The ministry of the deacon in the Catholic Church is described as one of service in three areas: His ministry at the altar includes various parts of the Mass not reserved to the priest. The ministry of charity involves service to the poor and working with parishioners to facilitate charitable works. They may preside at funerals, the Liturgy of the Hours, and the Benediction of the Blessed Sacrament, and they may give blessings. They cannot give absolution, anoint the sick, or say

Mass. However, they may distribute Holy Communion to the faithful. The vestment most particularly associated with the Roman Catholic deacon is the dalmatic, a long wide-sleeved tunic. Deacons, like priests and bishops, wear the stole. However, deacons place the stole over their left shoulder and it hangs across to their right side, while priests and bishops wear it around the neck. The decision as to whether deacons normally wear the Roman collar as street attire is left to the discretion of each diocesan bishop for his own diocese. Permanent deacons often maintain other full time employment. Today, more and more deacons are serving in full-time ministries in parishes, hospitals, prisons, and in diocesan positions. They may act as parish administrators. Married men may be ordained as permanent deacons. However, marriage after ordination is not permitted. Under some circumstances, permanent deacons who have been widowed can receive permission to remarry. The wife of a permanent deacon often is considered a partner in his ministry. Women themselves are not ordained to the diaconate, since they cannot receive Holy Orders. The office of deaconess existed in the West until about the sixth century and in the East until about the eleventh century. Orthodoxy and Eastern Catholicism Greek Orthodox deacon in Bethlehem, wearing an orarion over his sticharion. On his head he wears the clerical kamilavka. In the Eastern tradition, in addition to reading the Gospel and assisting in the administration of Holy Communion, the deacon censes the icons and people, calls the people to prayer, leads the litanies, and has a role in the liturgical dialog of the Anaphora. However, he is not permitted to perform any sacraments on his own, except for Baptism in extremis in danger of death, when anyone including the laity may baptize. Prior to his ordination, a deacon must be either married or a tonsured monk. Deacons may not marry after being ordained, though some bishops do allow dispensation from this rule. According to the canons of the Orthodox Church, a married deacon must be in his first marriage and his wife must be Orthodox. The cuffs are worn under his sticharion, not over it, as in the case of a priest or bishop. In the Greek practice, a deacon wears the "doubled-orarion," meaning the stole is passed over the left shoulder, under the right arm, and then crossed over the left shoulder. In the Slavic practice, the deacon wears a simple orarion which is only draped over the left shoulder. In the Greek practice, he also wears the clerical kamilavka cylindrical head covering with a rim at the top. In Slavic practice, a hierodeacon monastic deacon wears the simple black kamilavka of a monk, and a married deacon would not wear a kamilavka unless it is given to him by the bishop as an honorary award. As far as street clothing is concerned, the deacon wears an outer cassock with wide sleeves, in addition to the inner cassock worn by all orders of clergy. In the Slavic practice, married clergy will often wear gray, while monastic clergy wear black. In North America and Western Europe, a Roman collar is often worn, although not in the more traditional churches. The term protodeacon is a distinction of honor awarded to senior deacons, usually serving on the staff of the diocesan bishop. An archdeacon is similar, but is reserved for the monastic clergy. Protodeacons and archdeacons use a double-length orarion. Depending on local tradition, deacons are styled as either "Father Deacon," "Deacon Father," or often simply "Deacon" or "Father. Anglican An Anglican deacon wearing a purple stole over his left shoulder. In Anglican churches, deacons often work directly in ministry to the marginalized inside and outside the church. Anglican deacons are permitted to marry freely both before and after ordination, as are Anglican priests. Most deacons are preparing for priesthood, and usually remain as deacons for about a year before being ordained priests. However, there are some who remain deacons permanently. Many provinces of the Anglican Communion ordain both women and men as deacons. Anglican deacons may baptize and in some dioceses are granted licenses to solemnize matrimony, usually under the instruction of their parish priest and bishop. They commonly officiate at Benediction of the Blessed Sacrament. However, deacons are not permitted to preside at the Eucharist. Nevertheless, they may at times lead worship with the distribution of already-consecrated Communion. They may not absolve sins or pronounce a blessing in the name of the Church. An Anglican deacon wears an identical choir dress to an Anglican priest: However, unlike priests, deacons wear a stole over their left shoulder. A deacon might also wear a dalmatic. These women, who bear the title of "Sister," proclaim the gospel through ministries of mercy and servant-leadership. Since the 1970s the Sisters have been allowed to marry. Russian icon of a deaconess. The institution of female deacons died out in the Catholic and Orthodox traditions but was revived by some Protestant churches. The male diaconate was recognized by the ELCA in Lutheran deacons are referred to as diaconal ministers. Diaconal ministers are

involved in preaching, assisting in worship, leading worship in lieu of an ordained pastor, and other congregational duties. They are, however, primarily called to service outside the church, in fields such as campus ministry, chaplaincy, congregational ministry, counseling, social service agency work, spiritual direction, parish and community nursing, and others. A diaconal minister is consecrated, rather than ordained. This ceremony is usually presided over by a bishop.

2: What is Reformed Theology?

Her Diakonia in the Classical Reformed Tradition and Today contains a wealth of historical material inviting contemporary application. After outlining the historical, theological, and social context that birthed and nurtured the Protestant understanding of service to others, McKee homes in on classical Reformed teaching regarding the diaconate.

What is Reformed Theology? Broadly speaking, Reformed theology includes any system of belief that traces its roots back to the Protestant Reformation of the 16th Century. Generally, Reformed theology holds to the authority of Scripture, the sovereignty of God, salvation by grace through Christ, and the necessity of evangelism. It is sometimes called Covenant theology because of its emphases on the covenant God made with Adam and the new covenant which came through Jesus Christ Luke Reformed theology teaches that the Bible is the inspired and authoritative Word of God, sufficient in all matters of faith and practice. Reformed theology teaches that God rules with absolute control over all creation. He has foreordained all events and is therefore never frustrated by circumstances. This does not limit the will of the creature, nor does it make God the author of sin. Reformed theology teaches that God in His grace and mercy has chosen to redeem a people to Himself, delivering them from sin and death. T - total depravity. Man is completely helpless in his sinful state, is under the wrath of God, and can in no way please God. Total depravity also means that man will not naturally seek to know God, until God graciously prompts him to do so Genesis 6: U - unconditional election. God, from eternity past, has chosen to save a great multitude of sinners, which no man can number Romans 8: L - limited atonement. I - irresistible grace. P - perseverance of the saints. God protects His saints from falling away; thus, salvation is eternal John The necessity of evangelism. Reformed theology teaches that Christians are in the world to make a difference, spiritually through evangelism and socially through holy living and humanitarianism. Other distinctives of Reformed theology generally include the observance of two sacraments baptism and communion , a cessationist view of the spiritual gifts the gifts are no longer extended to the church , and a non-dispensational view of Scripture. The Westminster Confession embodies the theology of the Reformed tradition. Modern churches in the Reformed tradition include Presbyterian, Congregationalist, and some Baptist.

Diakonia In The Classical Reformed Tradition And Today has 2 ratings and 0 reviews: Published October 1st by William B. Eerdmans Publishing Company.

Substituting Water for Wine: Nevertheless, there are striking areas of disagreement—regarding, e. One obvious difference between Clark and myself is our scholarly focus, and this accounts for the way that we sometimes talk past each other a quick read of this piece linked by Clark, and especially the comments section at the bottom, illustrates this rather well. Clark writes as a scholar of Reformed scholasticism of the period after Calvin, while my doctoral studies focused more on Reformed theology in the 18th through the 20th centuries. He views his period of focus as a pretty adequate articulation of what Reformed theology should be, and his familiarity with later periods is more limited. My own dissertation work later published as *Imputation and Impartation*: Clearly there was a story to be told! Fesko, Richard Muller, and a few others has been that it fails to provide an adequate account of Reformed orthodoxy. That is to say, the criticisms have focused primarily on one or two chapters of a nine-chapter book! In fact, however, my purpose was not to present a comprehensive treatment of union with Christ in Reformed Orthodoxy. Rather, I sought to explain how certain features of later federal theology, which are abundantly evident in the eighteenth- and nineteenth-century context and debates, emerged. How and why did the *ordo salutis* construction evolve? All this is abundantly evident in the nineteenth-century federalists and has roots in the earlier periods. Of course, one can pick and choose figures from the period of Orthodoxy who say differently, but that is to miss the forest for the trees as well as to misunderstand what I was trying to accomplish. Not only is this line of attack needlessly uncharitable, but it is also misleading. What Clark conveniently fails to note is the diversity of scholarship on the issue, and the host of scholars who disagree with him on key questions—Garcia, Gaffin, Tipton, Ryken, Partee, Ferguson, Letham, McGrath, Torrance, Johnson, Canlis, as well as yours truly, to mention only a few. Perhaps that accounts for his defensiveness and bluster. But there is a deeper irony here. And this is not the first time. In fact, Clark seems to have an unfortunate habit of critiquing positions that he has not fully digested. Back in he took a swipe at the book on his Heidelberg after apparently skimming the last chapter. I have not read the book. I read the last section and found those paragraphs to be provocative. If Clark does read it, I trust he will discover that my approach to Reformed Orthodoxy is not quite as troglodytic or contemptible as he thinks. Moreover, there are things in the current post having to do with more recent developments that similarly suggest a lack of familiarity with my line of argument. For example, Clark opines: That had a lot more to do with the intellectual climate of the time, the influence perhaps of a kind of mild rationalism, than it did with covenant or federal theology. Indeed, historically, covenantal or federal theology has help to stimulate a vigorous doctrine of the sacraments. Although this is getting tiresome to say, a careful reading of chapter six of my book would help to inform the discussion, as I deal with all of this in considerable detail. Clark also takes me to task for parroting Barth. To be sure, Barth is complicated. The theme of covenant is important in Barth, but it is transposed into a new idiom, and he certainly is critical of some aspects of the older Orthodoxy. On that Clark and I will agree. However, there is a deeper irony here having to do with the key soteriological questions that divide us. In fact, Clark is much closer to Barth on the question of soteriological solidarity than I am, and I critiqued Barth on precisely this point in the book *Imputation and Impartation*, pp. But this assertion, which is perhaps counterintuitive to some, requires more explanation. Thus Bruce McCormack takes Calvin to task for saying that justification flows from mystical union with Christ. Mark Husbands and Daniel J. Treier [IVP,], pp. It is this effort to protect the doctrine of forensic justification by means of an extrinsic soteriology that connects Barth with later federal theology of the sort that Clark espouses. The similarities are fairly obvious, and this, I think, may account for the interest that some contemporary Barthians are now showing in Reformed orthodoxy. For Clark, the crux of the matter is his conviction that the doctrine of forensic justification demands the sort of extrinsic relationship between Christ and the Christian that he advocates. On what basis does God accept us? Who earned that righteousness? How does a sinner come into possession of that righteousness? Where is that righteousness to be found relative to

the sinner, within us or without? The fundamental logic here is that our gracious acceptance by God in justification is compromised by any sort of real relationship or connection intrinsic to the persons involved. And here we are not just talking about the meritorious foundation or analytic ground of justification. Justification according to Clark cannot even be communicated as to the mode of imputation by such a relationship. There are, of course, biblical difficulties with this picture that Clark paints. This can be claimed by virtue of the fact that union with Christ language is employed in an instrumental fashion with respect to justification, as observed above; justification occurs through and in Christ. A second problem for Clark is that a significant portion of the Reformed tradition, while staunchly defending the gratuity of justification by grace through faith, simply has not accepted his extrinsic logic. Witness this well-known and powerful statement by John Calvin in opposition to extrinsicism: First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us Institutes [McNeill ed. Or how about this from Calvin: We do not, therefore, contemplate him outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his bodyâ€”in short, because he deigns to make us one with him Institutes [McNeill ed. Or how about this from Jonathan Edwards: What is real in the union between Christ and his people, is the foundation of what is legal; that is, it is something that is really in them, and between them, uniting them, that is the ground of the suitability of their being accounted as one by the Judge Justification by Faith, in Works [Carter ed. Or how about this from William G. Upon this spiritual and mystical union, rests the federal and legal union between Christ and his people. Because they are spiritually, vitally, eternally, and mystically one with him, his merit is imputable to them, and their demerit is imputable to him Dogmatic Theology, II: We could go on, but the point is well made. In reality, he has substituted water for wine. The grand Catholic vision of John Calvin and others has been replaced by something both more abstract and less adequate and attractive. Given the unfortunate polarities current in the Reformed community, this is a discussion that needs to take place. But it needs to take place on the basis of a sound knowledge of the exegetical options, the Reformed tradition, and the literature dealing with it rather than slogans. Alas, Scott Clark has not advanced the discussion.

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7: Deacon - New World Encyclopedia

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Elsie Anne McKee is the author of *Diakonia In The Classical Reformed Tradition And Today* (avg rating, 3 ratings, 0 reviews, published), *Kathari*.

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Elsie Anne McKee, *Diakonia in the Classical Reformed Tradition and Today* (Grand Rapids: Eerdmans,), View all notes These words written by Elsie Anne McKee were prophetic indeed. Just one year later Australian theologian John N.

Collins published his radical thesis which argued that the whole modern concept of diaconia was a.

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