# Instructional Programming for Deacons
# In the Diocese of
# Nova Scotia and Prince Edward Island

**Developed from a study of the Iona Report**

**Deacons' Committee of Nova Scotia and PEI**

**Dear Reader:**

**The material outlined in this binder has been informed and directed by the work of the <u>Task Force on The Diaconate</u> created by the Worship and Ministry Committee of General Synod 2014. The Task Force produced and published the Iona Report in response to the ongoing efforts of the Anglican Church of Canada "...to restore the Diaconate as a distinctive order with its own integrity"..."to grow and to deepen Deacons' own understanding of this distinctive ministry" and "... to provide mutual support and continuing education and formation for Deacons" (*The Iona Report page 4*).**

**The Nova Scotia and PEI Deacons' Committee believes the work outlined supports the National Church's efforts to define and promote Diaconal Ministry. Hopefully those who read and study its process can use the material as a resource in creating their own instructional program.**

**Respectfully,**
**The Nova Scotia and PEI Deacon's Committee:**

      Original membership:

           a. Revd. Ray Carter (Deacon)
           b. Revd. Kathryn Cook (Deacon)
           c. Revd. Dr. Davena Davis (Priest retired)
           d. Revd. Heather MacEachern (Deacon)
           e. Dr. Gordon Young (Lay Facilitator).

      In January 2018 three new members were added:

           f. Dr. Susan Drain (Lay Reader)
           g. Revd. Marilyn Hamlin (Deacon)
           h. Revd. Joan Helpard (Deacon)

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# Background to the Process

## Initial Assumptions

The Committee worked with four basic assumptions:

1. The Iona Report is to be treated as a completed document. The Committee did not add, prioritize, or remove Areas and Competencies.
2. The Iona Report describes those Competencies the National Church, through the work of the Faith Worship and Ministry Committee's Task Force, deems necessary and appropriate for Diaconal training.
3. Any instructional program for the Diaconate must speak to the three levels of Diaconal training:
    a. Pre-ordination
    b. Ordination
    c. Continuing Education.
4. Educational programming for Deacons is best described in terms of "praxis" in that Diaconal ministry is the context for learning.

## Observations

The Iona Report contains or implies requisite information. Its language, however, is not easily translated into a clearly defined instructional scope and sequence. For example:

1. The Report anticipates a transitional process or movement through the levels of Diaconal preparation. It does not clearly delineate either prerequisites or processes for these transitions.
2. The Report anticipates individuals' acquiring requisite knowledge and skills but is not specific as to what these are, or how they relate to the Report's seven Areas and thirty Competencies.
3. The Report often conflates dispositional wording with the language of knowledge acquisition and mastery of skills. For example, Competency 5 Area D:
    ○ "*Demonstrates a basic knowledge of and appreciation for key developments in the history and tradition of Christian worship*".

    The word "demonstrates" implies a skill.  The phrase "basic knowledge" references the issue of requisite knowledge. The term "appreciation" is essentially dispositional referencing an attitude.

## Designing Modules

The intended outcome of the process outlined in the binder is the formation of instructional modules. Modules should be specific in focus and limited in duration. Deacons function in an environment of continuous and active ministry. Modular instruction suits both the praxis nature of Diaconal ministry and the real life environment in which the ministry is lived.

It is anticipated that those who develop Modules will have some latitude for creativity. The same Module presented by different developers will reflect different styles and approaches. However, the process provides sufficient direction and suggested content to ensure modular development is consistent with the Iona Report. It is imperative that each developer becomes familiar with the process through which the sample Modules have emerged and uses that process, along with its suggested content, to root their modular design in the Iona Report. This means developing Modules which flow from an analysis of "Knowledge", "Skills" and "Attitudes" appropriate to Categories of Instruction. (Phase Four, *Figure 5*).

The practical needs of a Diaconate Community also generate certain pedagogical expectations.
1. Modular design must involve participants in their own learning. This means allowing time to meet and reflect together in community.
2. While it is helpful to sequentially complete all Modules in a category, it is not intended that all Modules in a Category of Instruction be completed prior to moving to a different Category. Sequencing Modules depends on the needs and backgrounds of the participants as well as the requirements of the Diaconal Community.
3. The idea that Modules should be specific in focus and limited in duration requires developers to select and distribute preparatory materials prior to any group instruction. The more participants bring to instruction the more they will derive from it.
4. Diaconal work is essentially praxis so Modules should respond to three basic questions.
   a. What does this material tell me about the world in which I live and function?
   b. What does this material say about my own development as a person?
   c. What does this material say about my work as a Deacon?

## Foundational Programing

The Iona Report references three stages of preparation in the training of Deacons:
1. At Selection
2. At Ordination
3. Through Lifelong Learning
 For the Diocese of Nova Scotia and PEI these are described as:
1. Discernment
2. Postulant
3. Ordained or active Diaconal ministry

The Competencies identified in the Iona Report often assume the application of Scripture and Tradition within an active ministry. So too, the Modules described under Tab Five assume a grasp of Scripture and Tradition. While the Committee prepared a primary data analysis for the areas of Scripture and Church History (Areas F and G respectively), Scripture and Church history are not recommended for modular instruction. The Committee believes Scripture and Tradition require a separate and sustained programming which are requisite for active Diaconal ministry.

In the Diocese of Nova Scotia and PEI the period before active ministry normally lasts two years. The first of these years should focus on the study of Scripture both as a primary source and as a body of Biblical Scholarship. It is important to begin with a study of Hebrew Scripture before moving to a study of the New Testament. This provides those seeking Diaconal Ministry a deep and reflective relationship with Scripture. The "Knowledge" "Skills" and "Attitudes" gained in such a sustained study of text and scholarship will serve them well in their later modular learning with its focus on praxis. Following a study of Scripture, candidates should move to a study of Church History from first century to present time. This places candidates conceptually and attitudinally within the faith traditions of the Church as it has carried and continues to carry the Gospel into a post-Resurrection world

## The Process from Primary Data to Module Development

### Overview
As was mentioned above the language of the Iona Report does not easily lend itself to describing accessible instructional programming. The Committee's first task was to re-phrase the language of the Report to determine what an instructional program for the Diaconate could legitimately entail. In what follows the basis for such programing is described in terms of the acquisition of "Knowledge", "Skills" and "Attitudes".  "Attitudes" are aggregates of "Skills" and "Skills" are aggregates of "Knowledge". Together they form three distinct but interconnected aspects of instruction.

The process begins with an analysis of the requisite knowledge for each of the seven Areas and thirty Competencies. Knowledge, Skills and Attitudes are aggregated to build a pyramid of *Primary Data (*Phase one, *Table 1)*. Throughout the process the *Primary Data Pyramids* are rearticulated as the procedure moves forward to its final expression as Modules. There are five stages of rearticulation outlined below. At each articulation the *Primary Data Pyramid* is referenced and each articulation is built on its antecedent. Thus the content of the Modules (and their various antecedents) can be traced back through primary data to the Areas and Competencies in the Iona Report. The Committee identified seven Instructional Categories and twenty Instructional Modules. These seven Instructional Categories are additional to the study of Scripture and Church History which constitutes Foundational Programming.
By outlining the process, the Committee:

1. Illustrates its cautious and deliberate efforts to maintain consistency with the Iona Report.
2. Illustrates a transferable process which can be followed by other jurisdictions. (However it is anticipated other committees could follow the same or a similar process and arrive at different content. The content of the process in the binder is specific to understandings, concerns and issues of the Committee of Deacons for the Diocese of Nova Scotia and PEI.)

## Phase one: *Primary Data Pyramids* (**Tab 1**)

The dispositional language of the Report is by its nature broad and presupposes requisite instructional activity. Delineating this requisite instructional activity begins by determining the foundational knowledge inferred in the Competencies for each of the five Areas. As this knowledge is acquired, certain skills can be reasonably expected to aggregate. The combination of specific knowledge and skills supports or enables certain predispositions or attitudes. As skills aggregate from knowledge, statements of attitudes are derived from the combination of prerequisite knowledge and skills.

In determining the *Primary Data Pyramids* for the Competencies the following working definitions are used.

a. **Knowledge** describes the requisite information or data appropriate to mastery of a Competency. The language used is specific, limited and accessible to the learner. For example:

- Knows the distinction between canonical and non-canonical scripture; e.g. the development of canonical literature

- Knows the basics of scriptural development; e.g.
  - Pentateuchal JEDP sources
  - Intertestamental literature
  - Gospel sources and their theology
  - Context and theology of the Epistles

b. **Skills** describes an application of knowledge. The skills identified do not correlate directly with specific elements or statements of requisite knowledge. Skills are articulated as aggregated abilities developed in response to the acquisition of requisite information or data. The language of "skills" is less specific but clearly identifiable. For example:

- Is able to present Scripture as a dynamic and evolving narrative of one's relationship with God

c. **Attitudes** are stated in dispositional language referencing characteristics or behaviors which individuals embody because they have specific skills and knowledge. For example:

- Sees Scripture as an inspired and living document

*Table 1* below, is an example of how a *Primary Data Pyramid* was recorded and coded for later use. The table references Area B "*Human Awareness and Understanding*" Competency 2 "... *building and maintaining healthy interpersonal relations*".

| Area B: Human Awareness and Understanding | | |
| --- | --- | --- |
| **Competency** | **Knowledge** | **Skills** |
| **B2.** Is building and maintaining healthy interpersonal relations | **K1**. Knows that relations exist in environments of power/authority e.g.<br>- Power/authority affect relationships<br>- Relations are impacted by power/authority<br><br>**K2**. Knows the distinctions appropriate to the use of de facto and de jure authority<br>**K3**. Knows the basics of developmental theory as these relate to e.g.<br>- Cognition<br>- Moral reasoning<br>- Spirituality<br><br>**K4**.Knows the nature and uses of developmental theory in instruction e.g.<br>- Staging<br>- Creative cognitive dissonance<br><br>**K5**. Knows the scriptural concept of authority expressed in the reversal of power e.g.<br>- The prophetic tradition<br>- The Beatitudes<br>- Jesus call to servanthood | **S1**. Is able to relate to others in a manner which exhibits the proper use of authority and encourages the same in others<br><br>**S2**. Is able to constructively listen to others seeking direction from the Holy Spirit and encourage the same in others<br><br>**S3**. Is able to empathetically relate to others and encourage this behavior in others<br><br>**S4.** Is able to relate to and use individuals' developmental levels to encourage spiritual growth and understanding |
| **Attitudes**: Exhibits a desire to seek continuous spiritual development in oneself and others | | |

*Table 1*

The lettering and numbering provide a **reference code** for tracking the ongoing use of the *Primary Data Pyramid*:
- **B** references the Area;

- **B2** references the second competency in Area B;
- **B2 K1** references the first requisite aspect of knowledge identified relative to Area B Competency 2,
- **B2 S2** references the second anticipated skill in Area B Competency 2.

A similar pyramid was prepared for each of the seven Areas and thirty Competencies in the Iona Report

## Phase Two: *Matrices of Knowledge* and *Informational Sources* (Tab 2)

In this phase the knowledge components from the *Primary Data Pyramids* were collected and collated into matrices where the principal sources for the knowledge data were identified.

Four principal data sources:
- <u>Biblical</u> references instructional materials derived from a working knowledge of Scripture as primary source and its treatment in Biblical scholarship.
- <u>Historical</u> references instructional materials from Church History.
- <u>Contemporary/ secular scholarship</u> references instructional materials accessed through contemporary and largely secular scholarship and research (e.g. data collection and planning, human development, technology and environmental studies).
- <u>Ecclesiastical</u> references instructional materials derived from Church in-house sources (e.g. studies, position papers, Canon Law and Marks of Mission).

*Table 2* is an example of the **"**Knowledge Matrix" for Area B Competency 2. It also shows how the code references were used when the Committee rearticulated the data in this format.  K1, K2, K3 etc. suggests Competency B2 draws heavily from the "Contemporary" data source, while K5 shows the application of the Biblical data source.

**<u>Competency B2</u> Is building and maintaining healthy interpersonal relations**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | **K1**. Knows that relations exist in environments of power/authority e.g.<br>  -   Power/authority affect relationships<br>Relations are impacted by power/authority | |
| | | **K2.** Knows the distinctions appropriate to the use of de facto and de jure authority | |
| | | **K3.** Knows the basics of developmental theory as these relate to e.g.<br>  -   Cognition<br>  -   Moral reasoning<br>  -   Spirituality | |
| | | **K4**.Knows the nature and uses of developmental theory in instruction e.g.<br>  -   Staging | |

| | | - Creative cognitive dissonance | |
|---|---|---|---|
| **K5.** Knows the scriptural concept of authority expressed in the reversal of power e.g.<br>- The prophetic tradition<br>- The Beatitudes<br>- Jesus call to servanthood | | | |

*Table 2*

## Phase Three: *Thematic Knowledge Clusters* **(Tab 3)**

As the individual knowledge components were compiled and treated as a single matrix. the data revealed themes and patterns. The knowledge data could then be articulated as "Thematic Knowledge Clusters" which linked knowledge components from different Competencies as well as from different Areas. Seven thematic clusters were identified.

- Defining the Diaconate
- Healthy Community
- Human Awareness
- Information Collection
- Liturgical
- Social Justice
- Spirituality and Spiritual Practices

*Table 3* illustrates a less complex example of thematic clustering. This theme is derived from a single Area (Area B: Human Awareness and Understanding), but it clusters data from several different Competencies in that Area. *Table 3* also illustrates the continued use of the reference code.

- The left hand column focuses on the clustered knowledge components e.g. (B1) K1, (B1) K2, (B2) K1, (B2) K2 etc.
- In the right hand ID column, **B1** refers to Area B (Human Awareness and Understanding) Competency 1 (Is growing in self-awareness…) **B2** refers to Area B (Human Awareness and Understanding) Competency 2 **(**Is building and maintaining healthy interpersonal relationships...)

Through the coding one can trace the various aspects of Thematic Knowledge Clusters back to the Iona Report through their *Primary Data Pyramids.*

| **Human Awareness Cluster** | ID |
|---|---|
| **(B1) K1**.Knows the use and relative value of standardized personality profile tools<br><br>**(B1) K2**.Knows the nature of negative and positive bias and how each affects one's life and | B1 |

| | ID |
|---|---|
| the lives of others<br><br>**(B1) K3**. Knows how bias and perception are affected by environmental influences e.g.<br>   -   Micro influences(one's personal experiences)<br>   -   Meso influences ( the effect of institutions)<br>   -   Macro influences ( the effects of social trends)<br><br>**(B1) K4.** Knows occurrences of bias in Scripture and Church history e.g.<br>   -   Israelites and Canaanites<br>   -   Samaritans and Jews<br>   -   Crusades<br>   -   Anti-Semitism<br>   -   Aboriginal peoples<br><br>**(B2) K1**. Knows that relations exist in environments of power/authority e.g.<br>   -   Power/authority affect relationships<br>   -   Relations are impacted by power/authority<br><br>**(B2) K2**. Knows the distinctions appropriate to the use of de facto and de jure authority<br><br>**(B2) K3**. Knows the basics of developmental theory as these relate to e.g.<br>   -   Cognition<br>   -   Moral reasoning<br>   -   Spirituality<br><br>**(B2) K4**.Knows the nature and uses of developmental theory in instruction e.g.<br>   -   Staging<br>   -   Creative cognitive dissonance<br><br>**(B2) K5**. Knows the scriptural use of "the inversion of power"<br>   -   Beatitudes<br>   -   Jesus confrontation of temporal power<br>   -   The call to "servanthood" | B2 |

*Table 3*

The second sample in *Table 4* shows a more complex clustering under the theme "Liturgy". Here the theme draws from a number of different Areas and Competencies. As above, the left hand column focuses on the clustered knowledge components K1, K2, K3 etc. while also referencing the Areas and Competencies, for example, (A1) K3 or (D4) K1. The right hand column focuses on the Areas and the Competencies (A1, D5, G3 etc.) from which the knowledge components ("Ks") are taken.

| **Liturgical Cluster** | ID |
|---|---|
| **(A1) K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS | A1 |
| **(D4) K1**. Knows the position and/or thinking of the National Church on major social issues e.g.<br>   -   Marks of Mission<br>   -   Ecumenism<br>   -   Interfaith dialogue | D4 |
| **(D5) K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church<br><br>**(D5) K2**. Knows the role of Deacons relative to | D5 |

| | |
|---|---|
| - the stated roles of Priests and Bishops<br>- The protocols for operating in a parish structure<br><br>**(D5) K3**. Knows the key features and appropriate use of liturgies e.g.<br>   - Traditional liturgy<br>   - Contemporary<br>   - Experimental | |
| **(F4) K1**. Knows the emerging distinctions and debates between liturgical theologies e.g.<br>   - Theology of otherness, fear and expectation<br>   - Theology of relationship and hope<br><br>    (The liturgy of "otherness" and expectation in the BCP<br>    The liturgy of relationships in the BAS) | F4 |
| **(G1& G33) K3**. Knows the historical development of the Book of Common Prayer and the Book of Alternative  Services<br><br>**(G1 & G3) K2** Knows the effect of emerging theological and liturgical movements<br>   - Evangelism<br>   - Oxford Movement<br>   - Reinstatement of the Diaconate | G1 & G3 |

*Table 4*


## Phase Four: *Instructional Categories* (Tab 4 )

Thematic Knowledge Clusters provide an important conceptual platform from which to articulate instructional programming. But in order to complete the process the appropriate skills and attitudes needed to be brought forward from the *Primary Data Pyramids* and collated with the knowledge materials. Once this was done it was possible to describe Instructional Categories.

As with the knowledge clustering, consistency through the *Primary Data Pyramid* is indicated by the coding of the "Skills" and "Attitudes". For example, in *Table 5,* B2 **S1** references Area B, Competency 2, Skill 1; similarly, B1 **S2,** references Area B Competency 2 Skill 2. Also B1 and B2 indicate primary data sources in the **Attitudes** section.

However, as was stated above, there is no direct correlation between specific knowledge statements and skills. Skills statements are aggregates. Therefore when the specific knowledge statements were rearticulated as themes, clusters and Instructional Categories; it was decided to rephrase the skills data to more accurately reflect the rearticulated knowledge data. *Table 5 below* illustrates this process with reference to the "Human Awareness Instructional Category". The left hand column outlines the Instructional Category with its knowledge subdivisions. The right hand column references the skills data copied directly from the *Primary Data Pyramid* (B2 **S1**, **S2, and S3** etc.). Immediately below is "Alternative wording" for the skills data (A**, B, C,** etc.). Attitudes as dispositional statements require little if any rephrasing.

**Human Awareness Instructional Category**

| Knowledge | Skills |
|---|---|
| **Looking at the individual developmentally** <br>**(B2) K3**. Knows the basics of developmental theory as these relate to e.g. <br>   - Cognition <br>   - Moral reasoning <br>   - Spirituality <br><br>**(B2) K4**.Knows the nature and uses of developmental theory in instruction e.g. <br>   - Staging <br>   - Creative cognitive dissonance <br><br>**(B1) K1**.Knows the use and relative value of standardized personality profile tools <br><br><br>**Looking at the individual in a social context** <br>**(B2) K1**. Knows that relations exist in environments of power/authority e.g. <br>   - Power/authority affect relationships <br>   - Relations are impacted by power/authority <br><br>**(B2) K2**. Knows the distinctions appropriate to the use of de facto and de jure authority <br><br>**(B1) K3**. Know how bias and perception are affected by environmental influences e.g. <br>   - Micro influences(one's personal experiences) <br>   - Meso influences ( the effect of institutions) <br>   - Macro influences ( the effects of social trends) <br><br>**(B1) K2**.Knows the nature of negative and positive bias and how each affects one's life and the lives of others <br><br>**Bias and the Church** <br>**(B1) K4**..Knows occurrences of bias in Scripture and Church history e.g. <br>   - Israelites and Canaanites <br>   - Samaritans and Jews <br>   - Crusades <br>   - Anti-semitism <br>   - Aboriginal peoples <br><br>**(B2) K5**. Knows the scriptural use of "the inversion of power" <br>   - Beatitudes <br>   - Jesus confrontation of temporal power <br>   - The call to "servanthood" | (B2) <br>**S1**. Is able to relate to others in a manner which exhibits the proper use of authority and encourage the same in others <br><br>(B1) <br>**S1**.Is able to identify one's own biases and the their sources <br><br>**S2**. Is able to assist others identify bias in their own lives and the lives of others <br><br>(B1) <br>**S3**. Is able to contextualize and respond to biases which influence and use Scripture and Church tradition *( Is able to constructively listen to others seeking direction from the Holy Spirit and encourage the same in others )* <br><br>***Alternative wording*** <br><br><br>*A. Is able to relate to others in a manner which witnesses the iconic servanthood of a Deacon in a world of power/authority* <br><br>*B. Is able to identify in oneself biases and influences which affect people's lives and practices* <br><br>*C. Is able to relate to others in terms of their personal development and can engage them empathetically, constructively and prayerfully in cognitive dissonance for growth* <br><br>*D. Is able to constructively listen to others and the Holy Spirit in the collective and personal journeys of their spiritual growth* <br><br>*E. Is able to contextualize and respond to bias and influence through the use of Scripture, tradition and prayer* |

**Attitudes** (Composite)
(B1) Is open to others and is willing to adjust and adapt personal behaviours
    Exhibits a personal and spiritual confidence and peace in ministry
(B2) Exhibits a desire to seek continuous spiritual development in oneself and others

*Table 5*

## Phase five: *Modules* (Tab 5)

The Instructional Categories and initial subdivisions were still too large to meet the goal of specific, focused and limited presentation of instruction best suited for active Diaconal ministry. This was achieved by describing Modules as centered subsets which support Instructional Categories. For example, the Instructional Category "Defining the Diaconate" could be supported by several specific but related Modules.

- Historic roots of Diaconate Spirituality
- The functioning practices of a Deacon
- Deacons' liturgy and prayer

Similarly the "Healthy Community Instructional Category" could be supported by a number of related Modules each exploring specific, yet composite aspects of the category.

- Social context for healthy communities
    a. Awareness of conflict
- Defining Communities
    b. How they form
    c. Inclusiveness/exclusiveness
    d. Defining neighbour
- Understanding and equipping the disenfranchised
- Identifying and communicating issues which affect the health of NS & PEI communities
    a. Researching the issues
    b. Responding
    c. Bringing prayer to resolutions

The assessment of modular designs rests with how well each reflects the language and expectations of the Instructional Category from which it is derived.

The following are twenty Module subsets drawn from the seven "Instructional Categories".

| Instructional Categories | Modules |
|---|---|
| **Defining the Diaconate** | 1. Historic roots of Diaconate Spirituality<br>    a. The history of the Diaconate in NS and PEI<br>2. Functional practices of a Deacon<br>3. Deacons' liturgy and prayer |
| **Healthy Community** | 1. Social context for healthy communities<br>    a. Awareness of conflict<br>2. Defining Communities<br>    a. How they form<br>    b. Inclusiveness/exclusiveness<br>    c. Defining neighbour<br>3. Understanding and equipping the disenfranchised<br>4. Identifying and communicating issues which affect the health of NS & PEI communities<br>    a. Researching the issues<br>    b. Responding<br>    c. Bringing prayer to resolutions |

| | |
|---|---|
| **Human Awareness** | 1. Looking at the individual<br>2. Looking at the individual in a social context<br>3. Bias and the Church |
| **Planning and Information** | 1. The process of planning<br>    a. Involvement of people<br>    b. Collection and use of data<br>2. Planning in the broader Church context<br>3. Connecting the Church with the world |
| **Liturgical** | 1. Liturgical practices and developments<br>2. Living in a liturgical context<br>3. Liturgy and Church vision |
| **Social Justice** | 1. Bridging Church and world<br>    a. The principles of social justice<br>    b. Social Justice and<br>        i. Scripture<br>        ii. Church history<br>        iii. Contemporary theology<br>2. Advocacy in action<br>    a. Global issues<br>    b. Church as advocate<br>    c. Deacon as advocate<br>    d. Parishioner as advocate<br>    e. Equipping the disenfranchised<br>3. Church polity and the public square<br>    a. How Church structures relate to social issues<br>    b. The connection between local, national and international Anglicanism in the public square<br>    c. Resources available |
| **Spirituality and Spiritual Practices** | 1. Foundations of spirituality<br>2. The Diaconate and the Praxis of spirituality<br>    a. (possible module on) Rule of Life<br>    b. (possible module on) spirituality beyond the Church |

*Table 6*

## Summation

The seven Instructional Categories and the twenty Modules are not seen as definitively reflecting the Iona Report. They are based on the deliberations of the Committee of Deacons and they express the best efforts of the Committee to describe how the Areas and Competencies in the Iona Report could be implemented for the Diocese of Nova Scotia and PEI. The material presented:

1. Illustrates the Committee's cautious and deliberate efforts to maintain consistency with the Iona Report.
2. Outlines a process that is transferable to other jurisdictions.

## The Community of Deacons

The Committee believes the Iona Report is best implemented through the full engagement of the Diaconal Community in:
- Development
- Oversight
- Praxis

### Development
The process and content of the binder was developed by a Committee of Deacons. Before the work was finalized, the full Community of Deacons was consulted in a workshop. Participants were asked to reflect on and evaluate the content and direction of the work to date. At that time an invitation was extended to those who might wish to join the Committee as it completed its work.

### Oversight
It is not anticipated the Community of Deacons can or should develop all the Modules. Where expertise does not exist within the Community it must be sought and encouraged from outside. However, determining which Modules are offered, at what times and by whom, as well as ensuring the design is consistent with the Iona Report, requires Diaconal oversight. This oversight enables individuals to be prepared, educated and sustained by their Community.

### Praxis
The Community is the living context in which learning is expressed as a prophetic ministry of servanthood. All aspects of Diaconal preparation and education require this context. Constant attention must be given as to how well learning is connected with and expresses Diaconal ministry. Through praxis the "Knowledge" "Skills" and "Attitudes" described in this binder are animated. There is no substitute for grounding the entire process in the experience and support of the Community.

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# Tab1

## Primary Data Pyramids

# Area A: Diakonia and Diaconate

**A1 & A2**

| Competency | Knowledge | Shills |
|---|---|---|
| **A1.** Shows understanding of Biblical concepts of Diakonia and Diaconate<br><br>**A2.** Identifies and articulates a personal role and identity in Diaconal ministry | **K1**.Knows the history context of Diaconate and  Diakonia e.g.<br>- The emergence of the concepts in Acts of the Apostles<br>- Monasteries and Convents of the Middle Ages<br>- Exemplary individuals<br>- Institution of the Bishop's Messengers<br>**K2**.Knows the context for a ministry of servanthood e.g.<br>- Jesus call to serve<br>- Stephen's witness and martyrdom<br>- The Epistle of James<br>- Monastic life of service<br>- Contemporary lives of service<br>**K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS<br><br>**K4**.Knows how the iconic nature of the Diaconate is lived through Praxis e.g.<br>- Defining Praxis<br>- Connecting the Church to the world and the world to the Church<br>- Witnessing through teaching, preaching and social action | **S1**.Is able to communicate the historic, spiritual and ecclesiastical aspects of Diaconate to:<br>- Congregations and the Secular world<br><br>**S2**.Is able to bring a practical dimension to the presentation of faith, scripture and Church tradition<br><br>**S3**.Is able to identify and encourage seminal moments which facilitate personal witness and the witness of the faithful |
| **Attitudes**<br>1.Exhibits an open and trusting desire for service<br>2.Accepts that s/he iconically and assertively represents a life of faith which is rooted in scripture, tradition and service |||

# Area B: Human Awareness and Understanding

**B1**

| Competency | Knowledge | Skills |
|---|---|---|
| **B1.**Is growing in self- awareness with a view to becoming fully present to others in one's ministry, relationships and interactions | **K1**.Knows the use and relative value of standardized personality profile tools<br><br>**K2**.Knows the nature of negative and positive bias and how each affects one's life and the lives of others<br><br>**K3**. Know how bias and perception are affected by environmental influences e.g.<br>  - Micro influences(one's personal experiences)<br>  - Meso influences ( the effect of institutions)<br>  - Macro influences ( the effects of social trends)<br><br> **K4**..Knows occurrences of bias in Scripture and Church history e.g.<br>  - Israelites and Canaanites<br>  - Samaritans and Jews<br>  - Crusades<br>  - Anti-Semitism<br>  - Aboriginal peoples | **S1**.Is able to identify one's own biases and the their sources<br><br><br>**S2**. Is able to assist others identify bias in their  own lives and the lives of others<br><br><br>**S3**. Is able to contextualize and respond to biases which influence and uses Scripture and Church tradition |
| **Attitudes**<br>1. Is open to others and is willing to adjust and adapt personal behaviours<br>2. Exhibits a personal and spiritual confidence and peace in ministry |||

**B2**

| Competency | Knowledge | Skills |
|---|---|---|
| **B2.** Is building and maintaining healthy interpersonal relationships | **K1**. Knows that relations exist in environments of power/authority e.g.<br>  - Power/authority affect relationships<br>  - Relations are impacted by power/authority<br><br>**K2**. Knows the distinctions appropriate to the use of de facto and de jure authority<br><br>**K3**. Knows the basics of developmental theory as these relate to e.g.<br>  - Cognition<br>  - Moral reasoning | **S1**. Is able to relate to others in a manner which exhibits the proper use of authority and encourage the same in others<br><br>**S2**. Is able to constructively listen to others seeking direction from the Holy Spirit and encourage the same in others<br><br>**S3**. Is able to empathetically relate to others and encourage this behavior in others<br>**S4.** Is able to relate to and use individuals' developmental levels to encourage spiritual growth and |

| | | |
|---|---|---|
| | -   Spirituality<br><br>**K4**.Knows the nature and uses of developmental theory in instruction e.g.<br>  -   Staging<br>  -   Creative cognitive dissonance<br><br>**K5**. Knows the scriptural concept of authority expressed in the  reversal of power e.g.<br>  -   The prophetic tradition<br>  -   The Beatitudes<br>  -   Jesus call to servanthood | understanding |

**Attitudes**
1.Exhibits a desire to seek continuous spiritual development in oneself and others

**B3 & B4**

| Competency | Knowledge | Skills |
|---|---|---|
| **B3.** Is building and fostering healthy community life in a variety on contexts<br><br><br><br>**B4.** Is becoming accepting of people from a variety of backgrounds | **K1**. Knows the basic assumptions which underlie the thinking/discourse and values implied in terms like:<br>  -   Poverty<br>  -   Middle Class<br>  -   Wealthy<br>  -   Social theory matrices (e.g. the Ruby Payne's matrix )<br><br>**K2**. Knows the effects of perceived social class on notions of enfranchisement and disenfranchisement e.g.<br>  -   Self -esteem<br>  -   Self-advocacy<br>  -   Health (physical, mental emotional and spiritual)<br><br>**K3**. Knows how social stratification affects parish life<br><br><br><br>**K4**. Knows the scriptural responses to<br>social stratifications and relations between "haves" and "have- nots" | **S1**. Is able to examine and respond to the social stratifications which affect a community's life and ministry<br><br>**S2**. Is able to help people recognize their value and the value of those they perceived of as outside their social grouping<br><br>**S3**. Is able to encourage unity through diversity in the Parish's and the broader Church's mission |

| Attitudes |
|---|
| 1. Exhibits a persistent commitment to the unity of the congregation under the inclusiveness of the Holy Spirit |

## B5

| Competency | Knowledge | Skills |
|---|---|---|
| **B5.** Is Learning to respond appropriately to conflict | **K1**. Knows the dynamics and characteristics associated with different types of conflict e.g.<br>- Interpersonal<br>- Intra-personal<br>- Community<br>- Racial<br>- Social and systemic<br><br>**K2**. Knows the basic structures of conflict management  e.g.<br>- Maintaining respect<br>- Being empathetic<br>- The use and abuse of power dynamics<br><br>**K3**. Knows the Scriptural/ Tradition basis for conflict resolution e.g.<br>- The role of prayer<br>- The love commandment<br>- Forgiveness<br>- Resolution within the faith community<br>- The role of the Church in causing and mitigating social  conflict | **S1**. Is able to effectively seek resolution in the context of lived faith<br><br>**S2**. Is able to articulate and acuate how resolution in a faith context builds and strengthens individuals and communities |

| Attitudes |
|---|
| 1. Exhibits a attitude of courage, hope and flexibility ( also see B6) |

## B6

| Competency | Knowledge | Skills |
|---|---|---|
| **B6.** Is learning to exercise ministry and leadership in collaboration with others | **K1**. Knows the structural protocols of the Anglican Episcopal order i.e..<br>- The context in which leadership and ministry is exercised<br><br>**K2**. Knows the distinctions between leadership styles e.g.<br>- Dictatorial<br>- Collaborative<br>- Consultative<br>- Delegating<br>- Enabling | **S1**. Is able to identify, encourage and undertake leadership which builds and strengthens individual ministry and parishes<br><br>**S2**. Is able to lead effectively in the Episcopal structure of the Church |

| | | |
|---|---|---|
| | - Equipping | |
| | **K3**.Knows the Scriptural/ Tradition basis for collaborative ministry<br>   - Servanthood<br>   - Paul and gifts<br>   - The iconic representation of the love of God | |

**Attitudes**

1. Exhibits an attitude of courage, hope, and flexibility ( also B5)

# Area C: Spirituality and Spiritual Practices

**C1**

| Competencies | Knowledge | Skills |
|---|---|---|
| **C1.** Gives evidence of practicing a prayer life, both in community and in solitude | **K1**. Knows the central features of a Rule of Life e.g.<br>- Five points of the Rule of Life in the BCP<br>- Different forms of prayer (meditative, contemplative intercessory etc.)<br>- Relationship with God through study, reflection and social ministry<br><br>**K2**. Knows the developmental and contextual nature of spirituality<br><br>**K3**. Knows the historical context of Rule of Life" e.g.<br>- Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br>- Contemporary Christian lives (Mother Teresa, Thomas Merton etc.)<br><br>**K4**. Knows different historical, contemporary and experimental liturgical styles<br>- Within the Anglican tradition<br>- Ecumenically<br>- Interfaith | **S1**. Is able to personalize the "Rule of Life" to reflect and nurture individual spiritual development in an emerging ministry<br><br>**S2**. Is able to assess "Rule of Life" in terms of personal challenges and achievability<br><br>**S3**. Is able to recognizes the opportunities for and the power of prayer<br><br>**S4**. Is able to address issues of justice and mercy through prayer |
| **Attitudes**<br>1. Embodies and exhibits a lived spirituality centered in prayer | | |

**C2**

| Competency | Knowledge | Skills |
|---|---|---|
| **C2**. Knows that spiritual life is in continual development and that healthy development requires attentiveness | **K1**. Knows the basic nature of spiritual development<br>- The distinctions between spiritual development and other forms of human development<br>- The relationship of spiritual development to other forms of human development<br><br>**K2**. Knows the key features of | **S1**. Is able to assess strengths and weakness in spiritual development programming for oneself and others<br><br>**S2**.Is able to seek God/ Christ |

| Christian spirituality and how they affect one's own spirituality e.g.<br>- Scripture<br>- Tradition<br>- The work of the Holy Spirit<br>- Liturgy<br>- Sacrament<br><br>**K3**. Knows how spirituality is expressed in an interfaith environment<br><br>**K4**. Knows how spirituality emerges from and is expressed in a secular environment<br><br>**K5.** Knows the power of metaphorical language for expressing Christian spirituality e.g.<br>- How it affects communication<br>- How it is instructive to spiritual development<br>- How it reveals the mind of the believer | through the work of the Holy Spirit in all situations and sees this seeking as central to spiritual development<br><br><br>**S3**. Is able to assess and effectively use religious language to express one's own spiritual development and to assist in the spiritual development of others through<br>- Scripture<br>- Liturgy<br>- Hymnody |
| --- | --- |

**Attitudes**
1. Is continually open to spiritual growth in oneself and in others

## C3

| Competency | Knowledge | Skills |
| --- | --- | --- |
| **C3.** Shows a vocational tendency towards the spirituality of a Deacon | **K1**. Knows the scriptural beginnings of Diaconal ministry in witness and service e.g.<br>- The Iconic expression of service in Social Gospel<br>- Martyrdom<br><br>**K2**. Knows the meaning of the Deacons' Iconic relationship with Christian spirituality e.g.<br>- The Church in society<br>- The sacramental presence of service<br>- The presence of spirituality in a secular world | **S1**. Is able to identify and witness a life of service to those in need of spiritual direction and encouragement<br><br><br>**S2**. Is able to encourage others in a life of service and spiritual quest |

**Attitudes**
1. Celebrates in word and action an affinity with those who seek God

# Area D: Practical training and Experience

**D1**

| Competency | Knowledge | Skills |
|---|---|---|
| **D1**. Demonstrates a Diaconal "servant" heart and gifts for ministry | **K1**. Knows the Scriptural and historical background for the "theology of servanthood"  e.g.<br>- Matthew 25: 35-40<br>- Diaconate in the Acts of the Apostles<br>- The "theology of servanthood" in monastic movements<br>- Contemporary expressions such as Mother Teresa, Jean Vanier<br><br>**K2**. Knows the underpinnings of the Social Gospel in Moral and Liberation Theology<br><br>**K3**. Knows the tenets of pastoral care e.g.<br>- Physical, emotional and spiritual health<br>- Care in and for the parish<br>- Various ministries to the elderly, youth, education etc.<br><br>**K4**.  Knows the basic principles of Social Justice e.g.<br>- The assumption of dignity<br>- The notion of common good<br>- Priority of the poor<br>- Self-advocacy<br>- Participatory decision making<br>- Reconciliation before resolution.<br><br>**K5**. Knows the basic principles of action through advocacy e.g.<br>- Determining accuracy of information<br>- Anticipating consequences<br>- Inclusivity<br>- Empathy<br>- Affecting policy | **S1**. Is able to identify, contextualize and engage the congregation in information sharing, shared responsibilities and prayer<br><br><br><br>**S2**. Is able to enjoin others in the congregation to identify and respond to issues which need attention |
| **Attitudes**<br>1. Through example encourages in others in the ministry of servanthood and Gospel witness | | |

**D2**

| Competency | Knowledge | Skills |
|---|---|---|
| **D2**. Demonstrates knowledge of local community | **K1**. Knows the basics of conducting a needs assessment e.g.<br>- The distinction between quantitative and qualitative data<br>- Process of "mining" data for objective analysis<br><br>**K2**. Knows how to relate data to planning e.g.<br>- Sharing and interpreting data for action<br>- Building capacity through sharing information and planning<br>- Facilitating feedback on planning<br>- Assessing progress<br><br>**K3**. Knows the features of actioning a plan e.g.<br>- Working with structures for creating change<br>- Inventory of skills for implementation<br>- Alignment of skills sets with plan | **S1**. Is able to engage the parish in a process of ongoing reflection on mission and action<br><br>**S2**. Is able to engage the larger community in the parish's mission<br><br>**S3**. Is able to communicate the need to continually assess mission in an inclusive environment |

**Attitudes**
1. Consistently engages with others in the vision and work of the parish

**D3**

| Competency | Knowledge | Skills |
|---|---|---|
| **D3**. Interprets the needs, concerns, and hopes of the world to the gathered Church | **K1**.Knows the Scriptural basis for a Gospel of justice, mercy and peace e.g.<br>- The beatitudes<br>- The prophetic tradition<br><br>**K2**. Knows how local ministry is connected to national, international and scriptural issues of social justice e.g.<br>- The struggles of refugee<br>- The plight of the homeless<br>- The issues of poverty (first and third world)<br>- Hunger in a world of plenty<br>- Environment<br>- Abuse | **S1**. Is able to identify, contextualize and engage the congregation in assessing and sharing information in a prayerful and reflective manner<br><br>**S2**. Is able to encourage congregants and the wider community to communicate and reflect prayerfully on issues of justice and peace |

| Competency | Knowledge | Skills |
|---|---|---|
| | - Aboriginal issues<br><br>**K3**. Knows the emerging issues of a post-truth political environment and its discourse e.g.<br>- Degradation of fact and "dezinformatsiya"<br>- Competing constructive realities<br><br>**K4**. Knows how to communicate effectively e.g.<br>- Anticipates the need for and uses different communicative formats such as print, visual, and e-communication. | |

**Attitudes**
1. Exemplifies a commitment to keep justice and peace before the parish through prayer and reflection

**D4**

| Competency | Knowledge | Skills |
|---|---|---|
| **D4.** Demonstrates a knowledge of and eagerness to learn more about contemporary issues | **K1**. Knows the position and or thinking of the National Church on major social issues e.g.<br>- Marks of Mission<br>- Position papers on Indigenous peoples<br>- Environment<br>- Assisted dying<br>- Ecumenism<br>- Interfaith dialogue<br><br>**K2**. Knows how to access the relevant material for the study of social issues | **S1**. Is able to speak to and lead discussion on social issues the Church faces<br><br>**S2**. Is able to call the congregation to action and account through fostering creative and reflective dialogue |

**Attitudes**
1. Prayerfully and respectfully engages in dialogue in ways which do not impose a personal agenda

**D5**

| Competency | Knowledge | Skills |
|---|---|---|
| **D5.** Capably performs all Diaconal liturgical functions | **K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church<br><br>**K2**. Knows the role of Deacons relative to<br>  - the stated roles of Priests and Bishops<br>  - The protocols for operating in a parish structure<br><br>**K3**. Knows the key features and appropriate use of liturgies e.g.<br>  - Traditional liturgy<br>  - Contemporary<br>  - Experimental | **S1**. Is able to assume liturgical functions as required<br><br>**S2**. Is able to adapt liturgy to a variety of situations and needs<br><br>**S3**. Is able to contribute creatively to the liturgical life of the parish and diocese  e.g.<br>  - Planning<br>  - Leading<br>  - Involving<br>  - Interdenominational and inter-faith |
| **Attitudes**<br>1. Is sensitive to how liturgy functions in and contributes to the spirituality of the faithful | | |

# Area E: Church Polity and Diaconal Ministry in the Public Square

**E1, E2**

| Competency | Knowledge | Skills |
|---|---|---|
| **E1.** Demonstrates knowledge of the scope and structures of the Church<br><br>**E2.** Demonstrates ability to work with the structures of the Church | **K1**. Knows the basic governance and advisory structures of the Anglican Church and how they can be accessed e.g.<br>- Parishes<br>- Deaneries<br>- Provinces<br>- Committees<br><br>**K2**. Knows the governance and advisory structures of Parishes, Dioceses and National Church enhance Diaconal ministry<br><br>**K3**. Knows the relationship between the Anglican Church of Canada and the Larger Anglican Communion<br><br>**K4**. Knows how the ecumenical and full communion relationships of the Anglican Church impacts and influences Parish and Diocesan activity for ministry | **S1**. Is able to explain the to parishioners the structural context in which issues of advocacy and political action are being determined and discussed<br><br>**S2**. Is able to help the faithful understand and navigate the organizational structures of the Church<br><br>**S3**. Is able to advise and encourage the faithful on the most effective use of their talents<br><br>**S4**. Is able to explain the structure of the Church to the larger world |
| **Attitudes**<br>1. Is reflectively supportive of Church structure and encourages understanding in others ||||

**E3**

| Competency | Knowledge | Skills |
|---|---|---|
| **E3.** Work within agreed procedures, vision, and practices of the Church | **K1**. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>- The Marks of Mission<br>- Reconciliation with First Nations<br>- Aging and death<br><br>**K2**. Knows the historical, Canonical and Scriptural roots and context for the Church's priorities e.g.<br>- Marriage Canon<br>- Ecology<br><br>**K3**. Knows the Parish's needs and priorities e.g. | **S1**. Is able to explain the Church to all through its vision, ministry objectives<br><br>**S2**. Is able to connect parish vision and ministry to that of the Diocese and National Church<br><br>**S3**. Is able to bring "praxis" to spiritual life and ministry wherever it is practiced |

|  |  |  |
|---|---|---|
|  | - Planning documents<br>- Place in the larger community<br>- Outreach |  |

| **Attitudes** |
|---|
| 1. Embodies harmony with the Church in their lives and actions |

**E4**

| Competency | Knowledge | Skills |
|---|---|---|
| **E4.** Demonstrates interpretative skills relating to "Church- world" interactions | **K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g.<br>- Primate's World Relief and Development<br>- The Council for Indigenous Peoples<br>- Council of the North<br>- Truth and Reconciliation Commission of Canada<br>- Mission to Seafarers<br>- World Council of Churches | **S1**. Is able to contextualize the activities and mission of the local Church with the regional, national and global activities of the Anglican Communion<br><br>**S2**. Is able to inspire a broader notion of Church relative to<br>- Human Rights<br>- Ecology<br>- Mission to the world<br>- Interfaith dialogues |

| **Attitudes** |
|---|
| 1. Sees and displays a broad and inclusive view of Anglican faith |

# Area F: Scripture

**F1**

| Competency | Knowledge | Skills |
|---|---|---|
| **F1**.  Demonstrates an awareness of the sweep of the Biblical narrative, its content and themes | **K1**. Knows the distinction between Canonical and non-Canonical Books i.e. the development of Canonical literature<br><br>**K2**. Knows the significance and use of the various sources in the development of Scripture e.g.<br>- Pentateuchal  JEDP sources<br>- Prophetic traditions<br>- Intertestamental sources<br>- Synoptic sources and theologies<br>- Distinctiveness of John's Gospel<br>- Epistles theology<br><br>**K3**. Knows how to identify the various types and styles of Biblical literature<br>- Wisdom Literature<br>- Historical documents<br>- Prophetic literature<br>- Hymns/ Psalms/ Canticles/ poetry<br>- Apocryphal<br>- Parables<br>- Legend<br>- Mythology | **S1**. Is able to present Scripture as a dynamic and evolving narrative on the faith community's relationship with God |

**Attitudes**
1. Sees Scripture as an inspirational and living record of faith

**F2**

| Competency | Knowledge | Skills |
|---|---|---|
| **F2.** Is learning about the context in which Scripture was written | **K1**. Knows the key historical contexts for the lives of those who initiated and wrote Scripture e.g.<br>- Middle East of the Exodus period<br>- Canaan of the settlement period<br>- The Kingdoms<br>- Babylonian Captivity<br>- Rebuilding of the Temple<br>- The Deuteronomic | **S1**. Is able to exegete Scripture with reference to its historical context and contemporary significance |

| | | |
|---|---|---|
| | movement<br>- Intertestamental political and religious environment<br>- Greco -Roman world<br>- Diaspora<br>- First/ Second Century Church | |

**Attitudes**
1. Appreciates the continuity of Biblical commentary in building an understanding of one's relationship with God


**F3**

| Competency | Knowledge | Skills |
|---|---|---|
| **F3.** Is growing in his or her ability to exegete and interpret Scripture | **K1**. Knows the basic exegetical tools<br>e.g.<br>    - Annotated Bibles<br>    - Gospel parallels<br>    - Commentaries<br>    - Biblical Dictionaries<br>    - Maps<br><br>**K2**. Knows the basic scholarly models of exegesis and interpretation e.g.<br>    - Allegory<br>    - Source analysis<br>    - Form analysis<br>    - Redaction process<br>    - Narrative theology<br><br>**K3**. Knows the history of exegesis e.g.<br>    - The scholarship of sources<br>    - Theological roots of sources<br>    - Use of Hebrew Scripture in NT narrative and theology (Birth narratives, the Law, Paul's/ early Church's use of Abrahamic tradition etc.)<br><br>**K4**. Knows examples problematic trends in exegesis e.g.<br>    - Literalism<br>    - Prosperity Gospel<br>    - Theocracy<br>    - Theology of retribution | **S1**. Is able to apply scholarly exegesis in informing and supporting spirituality<br><br><br>**S2**. Is able to apply scholarly exegesis in one's regular ministry e.g.<br>    - Teaching<br>    - Preaching<br>    - Daily witness for peace and justice |

**Attitudes**
1. Sees the scholarship of Scripture as important to spirituality

**F4**

| Competency | Knowledge | Skills |
|---|---|---|
| **F4.** Demonstrates an awareness of the authority of Scripture as understood in the Anglican tradition | **K1**. Knows the emerging distinctions and debates between liturgical theologies e.g.<br>- Theology of otherness, fear and expectation<br>- Theology of relationship and hope<br><br>**K2**. Knows the three foundational aspects of Anglican spirituality<br>- Scripture as basis<br>- Reason as process<br>- Tradition as the collective basis for verification<br><br>**K3**.Knows the cautions relative to using Scripture outside the foundational aspects Anglican Spirituality in areas such as<br>- Apocalyptic interpretations<br>- Prophetic tradition<br>- Eschatology<br>- Creationism | **S1**. Is able to communicate the Anglican Church's reliance on its foundational spirituality for a life of faith e.g.<br>- Liturgy<br>- Theology<br>- Doctrine<br>- Teaching<br>- Social action<br>- Human spirituality<br><br>**S2**. Is able to direct others to a full spirituality beyond a theology of literalism and fear |

**Attitudes**
1. Lives and witnesses the authority of Scripture in private and public life

**F5**

| Competency | Knowledge | Skills |
|---|---|---|
| **F5.** Is learning to identify major Biblical themes, especially those foundational to Diaconal ministry | **K1**. Knows the Scriptural basis for a Diaconal ministry of servanthood e.g.<br>- Social justice and servanthood in the Prophetic tradition (Isaiah 42)<br>- The Book of Jonah<br>- The life of Hannah<br>- Jesus teaching and example on servanthood<br>- Stephen's life and martyrdom in the Acts of the Apostles<br>- The Epistle of James<br>- The theology of the Magnificat<br>- Mary and the Incarnation | **S1**. Is able to apply Biblical theme of servanthood to inform and support the work and witness of the Church in the pursuing a covenant of peace, justice and mercy |

**Attitudes**

1. Practices a life of and witness rooted in the Scriptural covenant of servanthood

# Area G: Christian History

**G1, G3,**

| Competency | Knowledge | Skills |
|---|---|---|
| **G1**. Demonstrates an awareness of the sweep of Christian movement from it inceptions to the present<br><br>**G3.** Understands the origins and distinctiveness of Anglicanism within the Reformation | **K1**. Knows the key areas of Christian history and their legacy in the emerging Church e.g.<br>- First Century Christian fathers<br>- Pre/ post Constantine era<br>- Medieval Church<br>- The Great Schism<br>- The Monastic movement (East and West)<br>- Enlightenment<br>- Reformation<br>- Counter Reformation<br>- Colonialism/ classical missionary era<br>- Modern Church movements<br>- Post Modern era<br><br>**K2**.Knows the effect of emerging theological and liturgical movements<br>- Evangelism<br>- Oxford Movement<br>- Reinstatement of the Diaconate<br><br>**K3**. Knows the historical development of the Book of Common Prayer and the Book of Alternative Services<br><br><br>**K4**. Knows the historical background to and effects of colonialism e.g.<br>- The supposed "civilizing" of indigenous peoples<br>- The Church's role in educating the New World<br>- The emerging need for reconciliation | **S1**. Is able to identify and explain the various eras of influence leading to the emerging Church<br><br>**S2**. Is able to explain how and when cultural and social changes affected doctrines, theology and actions of the Church<br><br>**S3**. Is able to identify the sources of contemporary issues which are being expressed as challenges to the Church's past actions |
| Attitudes<br>1. Embraces a spirituality which is dynamic and growing and is expressed in the Anglican Church | | |

_**G2**. Is learning about and drawing on the Jewish antecedents of Christianity (See also Area F)_
_**G4.** Is familiar with the institutional structure and development of the Anglican Church (See also Area E)_

**G5**

| Competency | Knowledge | Skills |
|---|---|---|
| **G5.** Demonstrates a growing awareness of the history of the Diaconate in the Church and in the Anglican Church of Canada | **K1**. Knows the National Church's intentions to promote the Diaconate e.g.<br>- Education of Deacons through the implementation of the Iona Report<br>- National Associations of Deacons<br><br>**K2**. Knows the relationship between the ministry of servanthood and the Monastic/ Convent movement<br><br>**K3**. Knows the history of the Community of Deacons in their own Diocese<br><br>(See also Area E and F ) | **S1**. Is able to contribute to the strengthening of the Community of Deacons at the Diocesan and National level<br><br>**S2**. Is able to communicate the iconic nature of the Diaconate to the congregants and the secular community |

**Attitudes**
1. Assumes an iconic role of servanthood in the Church and the larger community

**Tab 2**

# Matrices of Knowledge and Informational Sources

# Area A: Diakonia and Diaconate

**Competency A1:** Shows understanding of the concept of *diakonia* and its relationship to the diaconate
**Competency A2:** Identifies and articulates a personal role and identity in diaconal ministry

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**.Knows the history context of Diaconate and Diakonia e.g.<br>- The emergence of the concepts in Acts of the Apostles<br>- Monasteries and Convents of the Middle Ages<br>- Exemplary individuals<br>- Institution of the Bishop's Messengers | *\*K1. Monasteries*<br>   *Convents*<br>   *Orders*<br>*K2 Founders of Orders* | **K4**.Knows how the iconic nature of the Diaconate is lived through Praxis e.g.<br>- Defining Praxis<br>- Connecting the Church to the world and the world to the Church<br>- Witnessing through teaching, preaching and social action | **K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS<br><br>- |
| **K2**.Knows the context for a ministry of servanthood e.g.<br>- Jesus call to serve<br>- Stephen's witness and martyrdom<br>- The Epistle of James<br>- Monastic life of service<br>- Contemporary lives of service | | *\*\*K2. Contemporary biographies* | |

# Area B: Human Awareness and Understanding

<u>Competency B1</u> Is growing in self-awareness with a view to becoming *fully present* to others in one's ministry, relations and interactions

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | **K1**.Knows the use and relative value of standardized personality profile tools | |
| | | **K2**.Knows the nature of negative and positive bias and how each affects one's life and the lives of | |

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | others | |
| | | **K3**. Knows how bias and perception are affected by environmental influences e.g.<br>- Micro influences(one's personal experiences)<br>- Meso influences ( the effect of institutions)<br>- Macro influences ( the effects of social trends) | |
| | **K4.**Knows occurrences of bias in Scripture and Church history e.g.<br>- Israelites and Canaanites<br>- Samaritans and Jews<br>- Crusades<br>- Anti-Semitism<br>- Aboriginal peoples | *K4 Anti- Semitism post war*<br>*Islamophobia*<br>*Racial profiling* | |

Competency B2 Is building and maintaining healthy interpersonal relations

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | **K1**. Knows that relations exist in environments of power/authority e.g.<br>- Power/authority affect relationships<br>- Relations are impacted by power/authority | |
| | | **K2.** Knows the distinctions appropriate to the use of de facto and de jure authority | |
| | | **K3.** Knows the basics of developmental theory as these relate to e.g.<br>- Cognition<br>- Moral reasoning<br>- Spirituality | |
| | | **K4**.Knows the nature and uses of developmental theory in instruction e.g.<br>- Staging<br>- Creative cognitive dissonance | |
| **K5.** Knows the scriptural concept of authority expressed in the reversal of power e.g. | | | |

| Biblical | Historical | Contemporary | Ecclesiastical |
|----------|-----------|--------------|----------------|
| | | - The prophetic tradition<br>- The Beatitudes<br>- Jesus call to servanthood | |

Competency B3 Is building and fostering healthy community life in a variety of contexts

Competency B4 Is becoming accepting of people from a wide variety of backgrounds

| Biblical | Historical | Contemporary | Ecclesiastical |
|----------|-----------|--------------|----------------|
| | | **K1** Knows the basic assumptions which underlie the thinking/discourse and values implied in terms like:<br>- Poverty<br>- Middle Class<br>- Wealthy<br>- Social theory matrices (e.g. the Ruby Payne's matrix ) | |
| | | **K2**. Knows the effects of perceived social class on notions of enfranchisement and disenfranchisement e.g.<br>- Self -esteem<br>- Self-advocacy<br>- Health (physical, mental emotional and spiritual | |
| | | **K3**. Knows how social stratification affects parish life | |
| **K4**. Knows the scriptural responses to social stratifications and relations between "haves" and "have- nots | | *K4.Knows the scriptural responses to social stratifications and relations between "haves" and "have- nots* | |

Competency B5 Is learning to respond appropriately to conflict

| Biblical | Historical | Contemporary | Ecclesiastical |
|----------|-----------|--------------|----------------|
| | | **K1**. Knows the dynamics and characteristics associated with different types of conflict e.g.<br>- Interpersonal<br>- Intra-personal<br>- Community<br>- Racial<br>- Social and systemic | |
| | | **K2**. Knows the basic structures of conflict management  e.g.<br>- Maintaining respect<br>- Being empathetic | |

| | | | |
|---|---|---|---|
| | | - The use and abuse of power dynamics | |
| K3. ?? | K3. Knows the Scriptural/ Tradition basis for conflict resolution e.g.<br>- The role of prayer<br>- The love commandment<br>- Forgiveness<br>- Resolution within the faith community<br>- The role of the Church in causing and mitigating social conflict | K3.Knows the Scriptural/ Tradition basis for conflict resolution e.g. | |

Competency B6 is learning to exercise ministry and leadership in collaboration with others

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| K3.Knows the Scriptural/ Tradition basis for collaborative ministry<br>- Servanthood<br>- Paul and gifts<br>- The iconic representation of the love of God | | K2. Knows the distinctions between leadership styles e.g.<br>- Dictatorial<br>- Collaborative<br>- Consultative<br>- Delegating<br>- Enabling<br>- Equipping | K1. Knows the structural protocols of the Anglican Episcopal order i.e..<br>- The context in which leadership and ministry is exercised |

# Area C: Spirituality and Spiritual Practices

Competency C1: Gives evidence of practicing a prayer life, both in community and in solicitude

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | K2. Knows the developmental and contextual nature of spirituality | K1. Knows the central features of a Rule of Life e.g.<br>- Five points of the Rule of Life in the BCP<br>- Different forms of prayer (meditative, contemplative intercessory etc.)<br>- Relationship with God through study, reflection and social ministry |
| | K3. Knows the historical context of Rule of Life" e.g. | | |

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | - Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br>- Contemporary Christian lives (Mother Teresa, Thomas Merton etc.) | | |
| | | | **K4**. Knows different historical, contemporary and experimental liturgical styles<br>- Within the Anglican tradition<br>- Ecumenically<br>- Interfaith |

**Competency C2:** Knows that spiritual life is in continual development and that healthy development requires attentiveness

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | **K1**. Knows the basic nature of spiritual development<br>- The distinctions between spiritual development and other forms of human development<br>- The relationship of spiritual development to other forms of human development | |
| | | | **K2**. Knows the key features of Christian spirituality and how they affect one's own spirituality e.g.<br>- Scripture<br>- Tradition<br>- The work of the Holy Spirit<br>- Liturgy<br>- Sacrament |
| | | | **K3**. Knows how spirituality is expressed in an interfaith environment |
| | | **K4**. Knows how spirituality emerges from and is expressed in a secular environment | |
| | | | **K5**. Knows the power of metaphorical language for expressing Christian spirituality e.g. |

| | | | |
|---|---|---|---|
| | | | - How it affects communication<br>- How it is instructive to spiritual development<br>- How it reveals the mind of the believer |

**Competency C3:** Shows a vocational tendency towards the spirituality of a Deacon

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**. Knows the scriptural beginnings of Diaconal ministry in witness and service e.g.<br>- The Iconic expression of service in Social Gospel<br>- Martyrdom | | | |
| | | | **K2**. Knows the meaning of the Deacons' Iconic relationship with Christian spirituality e.g.<br>- The Church in society<br>- The sacramental presence of service<br>- The presence of spirituality in a secular world |

# Area D: Practical Training and Experience

**Competency D1:** Demonstrates a Diaconate "servant" heart and gifts for ministry

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**. Knows the Scriptural and historical background for the "theology of servanthood" e.g.<br>- Matthew 25: 35-40<br>- Diaconate in the Acts of the Apostles<br>- The "theology of servanthood" in monastic movements<br>- Contemporary expressions such as Mother Teresa, Jean Vanier | *K1. Knows the Scriptural and historical background for the "theology of servanthood" e.g.*<br>- *The "theology of servanthood" in monastic movements*<br>- *Contemporary expressions such as Mother Teresa, Jean Vanier* | | |

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K2**. Knows the underpinnings of the Social Gospel in Moral and Liberation Theology |
| | | | **K3**. Knows the tenets of pastoral care e.g.<br>- Physical, emotional and spiritual health<br>- Care in and for the parish<br>- Various ministries to the elderly, youth, education etc. |
| | | **K4**.  Knows the basic principles of Social Justice e.g.<br>- The assumption of dignity<br>- The notion of common good<br>- Priority of the poor<br>- Self-advocacy<br>- Participatory decision making<br>- Reconciliation before resolution | |
| | | **K5**. Knows the basic principles of action through advocacy e.g.<br>- Determining accuracy of information<br>- Anticipating consequences<br>- Inclusivity<br>- Empathy<br>- Affecting policy | |

**Competency D2:** Demonstrates knowledge of the local community

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | **K1**. Knows the basics of conducting a needs assessment e.g.<br>- The distinction between quantitative and qualitative data<br>- Process of "mining" data for objective analysis | |

| | | | |
|---|---|---|---|
| | | **K2**. Knows how to relate data to planning e.g.<br> - Sharing and interpreting data for action<br> - Building capacity through sharing information and planning<br> - Facilitating feedback on planning<br> - Assessing progress | |
| | | **K3**. Knows the features of actioning a plan e.g.<br> - Working with structures for creating change<br> - Inventory of skills for implementation<br> - Alignment of skills sets with plan | |

**Competency D3:** Interprets the "needs" concerns and hopes of the world to the gathered Church

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**.Knows the Scriptural basis for a Gospel of justice, mercy and peace e.g.<br> - The beatitudes<br> - The prophetic tradition | | | |
| | | **K2**. Knows how local ministry is connected to national, international and scriptural issues of social justice e.g.<br> - The struggles of refugee<br> - The plight of the homeless<br> - The issues of poverty (first and third world)<br> - Hunger in a world of plenty<br> - Environment<br> - Abuse<br> - Aboriginal issues | |
| | | **K3**. Knows the emerging issues of a pot-truth political environment and its discourse e.g.<br> - Degradation of fact and "dezinformatsiya"<br> - Competing constructive realities | |
| | | **K4**. Knows how to communicate effectively e.g.<br> - Anticipates the need for and uses different communicative formats such as print, visual, and e-communication. | |

**Competency D4:** Demonstrates a knowledge of and eagerness to learn more about contemporary issues

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K1**. Knows the position and or thinking of the National Church on major social issues e.g.<br>- Marks of Mission<br>- Position papers on Indigenous peoples<br>- Environment<br>- Assisted dying<br>- Ecumenism<br>- Interfaith dialogue |
| | | | **K2**. Knows how to access the relevant material for the study of social issues |

**Competency D5:** Capably performs all diagonal liturgical functions

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church |
| | | | **K2**. Knows the role of Deacons relative to<br>- the stated roles of Priests and Bishops<br>- The protocols for operating in a parish structure |

# Area E: Church Polity and Diaconal Ministry in the Public Square

**Competency E1:** Demonstrates knowledge of the structures of the Church
**Competency E2:** Demonstrates ability to work within the structures of the Church

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K1**. Knows the basic governance and advisory structures of the Anglican Church and how they can be accessed e.g.<br>- Parishes<br>- Deaneries<br>- Provinces<br>- Committees |
| | | | **K2**. Knows the governance and advisory structures of Parishes, Dioceses and National Church enhance Diaconal ministry |

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K3**. Knows the relationship between the Anglican Church of Canada and the Larger Anglican Communion |
| | | | **K4**. Knows how the ecumenical and full communion relationships of the Anglican Church impacts and influences Parish and Diocesan activity for ministry |

**Competency E3: Work within agreed procedures, vision and priorities of the Church**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | 1. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>- The Marks of Mission<br>- Reconciliation with First Nations<br>- Aging and death<br><br>K1.Knows the vision and priorities of the parish, diocese and National Church |
| | | | 2. Knows the historical, Canonical and Scriptural roots and context for the Church's priorities e.g.<br>- Marriage Canon<br>- Ecology<br><br>K2. Knows the "Marks of Mission" as articulated by the National Church |
| | | | 3. Knows the Parish's needs and priorities e.g.<br>- Planning documents<br>- Place in the larger community<br>- Outreach<br><br>K3. Knows the points of synergy between the local, diocesan, national priorities and vision |
| | | | K4. Knows the historical.  canonical and scriptural context of Church priorities and the "Marks of Mission" |

**Competency E4: Demonstrates interpretive skills relating to "Church world" interactions**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g.<br>- Primate's World Relief and |

| | | | Development |
|---|---|---|---|
| | | | - The Council for Indigenous Peoples |
| | | | - Council of the North |
| | | | - Truth and Reconciliation Commission of Canada |
| | | | - Mission to Seafarers |
| | | | - World Council of Churches |

# Area F: Scripture

**Competency F1: Demonstrates an awareness of the Biblical narrative, its content and**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**. Knows the distinction between Canonical and non-Canonical Books i.e. the development of Canonical literature | | | |
| **K2**. Knows the significance and use of the various sources in the development of Scripture e.g.<br>- Pentateuchal JEDP sources<br>- Prophetic traditions<br>- Intertestamental sources<br>- Synoptic sources and theologies<br>- Distinctiveness of John's Gospel<br>- Epistles theology | | | |
| **K3**. Knows how to identify the various types and styles of Biblical literature<br>- Wisdom Literature<br>- Historical documents<br>- Prophetic literature<br>- Hymns/ Psalms/ Canticles/ poetry<br>- Apocryphal<br>- Parables<br>- Legend<br>- Mythology | | | |

**Competency F2: Is learning the context in which scripture was written**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**. Knows the key historical contexts for the lives of those who initiated and wrote Scripture e.g.<br>- Middle East of the Exodus period<br>- Canaan of the settlement period<br>- The Kingdoms<br>- Babylonian Captivity<br>- Rebuilding of the Temple | | | |

**Competency F3: Is growing in his or her ability to exegete and interpret scripture**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| **K1**. Knows the basic exegetical tools e.g.<br>- Annotated Bibles<br>- Gospel parallels<br>- Commentaries<br>- Biblical Dictionaries<br>- Maps | *K1.Knows the basic exegetical tools; e.g.*<br>- *Annotated Bibles*<br>- *Gospel Parallels*<br>- *Commentaries*<br>- *Bible Dictionaries*<br>- *Maps* | | |
| **K2**. Knows the basic scholarly models of exegesis and interpretation e.g.<br>- Allegory<br>- Source analysis<br>- Form analysis<br>- Redaction process<br>- Narrative theology | | | |
| **K3**. Knows the history of exegesis e.g.<br>- The scholarship of sources<br>- Theological roots of sources<br>- Use of Hebrew Scripture in NT narrative and theology (Birth narratives, the Law, Paul's/ early Church's use of Abrahamic tradition etc.) | | **K4**. Knows examples problematic trends in exegesis e.g.<br>- Literalism<br>- Prosperity Gospel<br>- Theocracy<br>- Theology of retribution | |

**Competency F4: Demonstrates an awareness of the authority of Scripture and understood in the Anglican Tradition**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | | | **K1**. Knows the emerging distinctions and debates between liturgical theologies e.g.<br>- Theology of otherness, fear and expectation<br>- Theology of relationship and hope |
| | | | **K2**. Knows the three foundational aspects of Anglican spirituality<br>- Scripture as basis<br>- Reason as process<br>- Tradition as the collective basis for verification |
| | | | **K3**.Knows the cautions relative to using Scripture outside the foundational aspects Anglican Spirituality in areas such as<br>- Apocalyptic interpretations<br>- Prophetic tradition<br>- Eschatology<br>- Creationism |

**Competency F5: Is learning to identify major Biblical themes, especially those foundational to diaconal ministry**

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| *K1. Knows the Scriptural basis for a Diaconal ministry of servanthood e.g.*<br>- *Social justice and servanthood in the Prophetic tradition (Isaiah 42)*<br>- *The Book of Jonah*<br>- *The life of Hannah*<br>- *Jesus teaching and example on servanthood*<br>- *Stephen's life and martyrdom in the Acts of the Apostles*<br>- *The Epistle of James*<br>- *The theology of the Magnificat*<br>- *Mary and the Incarnation* | | | **K1**. Knows the Scriptural basis for a Diaconal ministry of servanthood e.g.<br>- Social justice and servanthood in the Prophetic tradition (Isaiah 42)<br>- The Book of Jonah<br>- The life of Hannah<br>- Jesus teaching and example on servanthood<br>- Stephen's life and martyrdom in the Acts of the Apostles<br>- The Epistle of James<br>- The theology of the Magnificat<br>- Mary and the Incarnation |

# Area G: Christian History

**Competency G1: Demonstrates an awareness of the sweep of Christian movement from its inception to Present.**

**Competency G3:** Understands the origins and distinctiveness of Anglicanism within Reformation.

| Biblical | Historical | Contemporary | Ecclesiastical |
|---|---|---|---|
| | **K1**. Knows the key areas of Christian history and their legacy in the emerging Church e.g.<br>- First Century Christian fathers<br>- Pre/ post Constantine era<br>- Medieval Church<br>- The Great Schism<br>- The Monastic movement (East and West)<br>- Enlightenment<br>- Reformation<br>- Counter Reformation<br>- Colonialism/ classical missionary era<br>- Modern Church movements<br>- Post Modern era | | |

| | | | |
|---|---|---|---|
| | **K2**.Knows the effect of emerging theological and liturgical movements<br>- Evangelism<br>- Oxford Movement<br>- Reinstatement of the Diaconate<br><br>**K3**. Knows the historical development of the Book of Common Prayer and the Book of Alternative Services<br><br><br>**K4**. Knows the historical background to and effects of colonialism e.g.<br>- The supposed "civilizing" of indigenous peoples<br>- The Church's role in educating the New World<br>- The emerging need for reconciliation | | |

**Note**: _G2 and G4 have already been addressed through previous "Knowledge, Skills and Attitudes" analysis_
> _G2. Is learning about and drawing on the Jewish antecedents of Christianity (See also Area F)_
> _G4. Is familiar with the institutional structure and development of the Anglican Church (See also Area_

**Competency G5**: Demonstrates a growing awareness of the history of the Diaconate in the Church and in the Anglican Church of Canada

| **Biblical** | **Historical** | **Contemporary** | **Ecclesiastical** |
|---|---|---|---|
| | | | **K1**. Knows the National Church's intentions to promote the Diaconate e.g.<br>- Education of Deacons through the implementation of the Iona Report<br>- National Associations of Deacons<br><br>**K2**. Knows the relationship between the ministry of servanthood and the Monastic/ Convent movement<br><br>**K3**. Knows the history of the Community of Deacons in their own Diocese<br><br>(See also Area E and F) |

# Tab 3

# Thematic Knowledge Clusters

- **Defining the Diaconate**
- **Healthy Community**
- **Human Awareness**
- **Information Collection**
- **Liturgical**
- **Social Justice**
- **Spirituality and Spiritual Practices**

# Defining the Diaconate

| Cluster Defining the Diaconate/ Diakonia | |
|---|---|
| **(A1-A2) K1**.Knows the history context of Diaconate and  Diakonia e.g.<br>- The emergence of the concepts in Acts of the Apostles<br>- Monasteries and Convents of the Middle Ages<br>- Exemplary individuals<br>- Institution of the Bishop's Messengers<br><br>**(A1-A2) K2**.Knows the context for a ministry of servanthood e.g.<br>- Jesus call to serve<br>- Stephen's witness and martyrdom<br>- The Epistle of James<br>- Monastic life of service<br>- Contemporary lives of service<br><br>**(A1-A2) K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS<br><br>**(A1-A2) K4**.Knows how the iconic nature of the Diaconate is lived through Praxis e.g.<br>- Defining Praxis<br>- Connecting the Church to the world and the world to the Church<br>- Witnessing through teaching, preaching and social action | **A1/ A2** |
| **(D1) K1**. Knows the Scriptural and historical background for the "theology of servanthood" e.g.<br>- Matthew 25: 35-40<br>- Diaconate in the Acts of the Apostles<br>- The "theology of servanthood" in monastic movements<br>- Contemporary expressions such as Mother Teresa, Jean Vanier<br><br>**(D3) K1**.Knows the Scriptural basis for a Gospel of justice, mercy and peace e.g.<br>- The beatitudes<br>- The prophetic tradition<br><br>**(D5) K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church<br><br>**(D5) K2**. Knows the role of Deacons relative to<br>- the stated roles of Priests and Bishops<br>- The protocols for operating in a parish structure<br><br>**(D5) K3**. Knows the key features and appropriate use of liturgies e.g.<br>- Traditional liturgy<br>- Contemporary<br>- Experimental | **D1**<br><br><br><br>**D3**<br><br><br><br>**D5** |
| **(C1) K1**. Knows the central features of a Rule of Life e.g.<br>- Five points of the Rule of Life in the BCP<br>- Different forms of prayer (meditative, contemplative intercessory etc.)<br>- Relationship with God through study, reflection and social ministry | **C1** |

| | |
|---|---|
| **(C1) K3**. Knows the historical context of Rule of Life" e.g.<br>　-　Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br>　-　Contemporary Christian lives (Mother Teresa, Thomas Merton etc.)<br><br>**(C3) K1**. Knows the scriptural beginnings of Diaconal ministry in witness and service e.g.<br>　-　The Iconic expression of service in Social Gospel<br>　-　Martyrdom<br><br>**(C3) K2**. Knows the meaning of the Deacons' Iconic relationship with Christian spirituality e.g.<br>　-　The Church in society<br>　-　The sacramental presence of service<br>　-　The presence of spirituality in a secular world | **C3** |
| **(G5) K1**. Knows the National Church's intentions to promote the Diaconate e.g.<br>　-　Education of Deacons through the implementation of the Iona Report<br>　-　National Associations of Deacons<br><br>**(G5) K2**. Knows the relationship between the ministry of servanthood and the Monastic/ Convent movement<br><br>**(G5) K3**. Knows the history of the Community of Deacons in their own Diocese | **G5** |

# Healthy Community

| **Cluster Healthy Community** | |
|---|---|
| **(B3- B4) K1**. Knows the basic assumptions which underlie the thinking/discourse and values implied in terms like:<br>　-　Poverty<br>　-　Middle Class<br>　-　Wealthy<br>　-　Social theory matrices (e.g. the Ruby Payne's matrix )<br><br>**(B3- B4) K2**. Knows the effects of perceived social class on notions of enfranchisement and disenfranchisement e.g.<br>　-　Self -esteem<br>　-　Self-advocacy<br>　-　Health (physical, mental emotional and spiritual)<br><br>**(B3-B4) K3**. Knows how social stratification affects parish life<br><br>**(B3-B4) K4**. Knows the scriptural responses to | **B3/ B4** |

| | |
|---|---|
| social stratifications and relations between "haves" and "have- nots" <br><br> **(B5)K1**. Knows the dynamics and characteristics associated with different types of conflict e.g. <br> - Interpersonal <br> - Intra-personal <br> - Community <br> - Racial <br> - Social and systemic <br><br> **(B5) K2**. Knows the basic structures of conflict management  e.g. <br> - Maintaining respect <br> - Being empathetic <br> - The use and abuse of power dynamics <br><br> **(B5) K3**. Knows the Scriptural/ Tradition basis for conflict resolution e.g. <br> - The role of prayer <br> - The love commandment <br> - Forgiveness <br> - Resolution within the faith community <br> - The role of the Church in causing and mitigating social  conflict | **B5** |
| **(D3) K4**. Knows how to communicate effectively e.g. <br> - Anticipates the need for and uses different communicative formats such as print, visual, and e-communication | **D3** |

# Human awareness

| **Cluster Human Awareness** | |
|---|---|
| **(B1) K1**.Knows the use and relative value of standardized personality profile tools <br><br> **(B1) K2**.Knows the nature of negative and positive bias and how each affects one's life and the lives of others <br><br> **(B1) K3**. Know how bias and perception are affected by environmental influences e.g. <br> - Micro influences(one's personal experiences) <br> - Meso influences ( the effect of institutions) <br> - Macro influences ( the effects of social trends) <br><br> **(B1) K4.**.Knows occurrences of bias in Scripture and Church history e.g. <br> - Israelites and Canaanites <br> - Samaritans and Jews <br> - Crusades <br> - Anti-Semitism <br> - Aboriginal peoples | **B1** |
| **(B2) K1**. Knows that relations exist in environments of power/authority e.g. <br> - Power/authority affect relationships <br> - Relations are impacted by power/authority | **B2** |

**(B2) K2**. Knows the distinctions appropriate to the use of de facto and de jure authority

**(B2) K3**. Knows the basics of developmental theory as these relate to e.g.
- Cognition
- Moral reasoning
- Spirituality

**(B2) K4**.Know the nature and uses of developmental theory in instruction e.g.
- Staging
- Creative cognitive dissonance

**(B2) K5**. Knows the scriptural use of "the inversion of power"
- Beatitudes
- Jesus confrontation of temporal power
- The call to "servanthood"

# Information Collection

| Cluster Information Collection | |
| --- | --- |
| **(D2) K1**. Knows the basics of conducting a needs assessment e.g.<br>- The distinction between quantitative and qualitative data<br>- Process of "mining" data for objective analysis<br><br>**(D2) K2**. Knows how to relate data to planning  e.g.<br>- Sharing and interpreting data for action<br>- Building capacity through sharing information and planning<br>- Facilitating feedback on planning<br>- Assessing progress<br><br>**(D2) K3**. Knows the features of actioning a plan e.g.<br>- Working with structures for creating change<br>- Inventory of skills for implementation<br>- Alignment of skills sets with plan | **D2** |
| **(D3) K2**. Knows how local ministry is connected to national, international and scriptural issues of  social justice e.g.<br>- The struggles of refugee<br>- The plight of the homeless<br>- The issues of poverty (first and third world)<br>- Hunger in a world of plenty<br>- Environment<br>- Abuse<br>- Aboriginal issues<br><br>**(D3) K3**. Knows the emerging issues of a post-truth political environment and its discourse e.g.<br>- Degradation of fact and "dezinformatsiya"<br>- Competing constructive realities | **D3** |

| | |
|---|---|
| **(D3) K4**. Knows how to communicate effectively e.g.<br>   - Anticipates the need for and uses different communicative formats such as print, visual, and e-communication. | |
| **(E3) K1**. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>   - The Marks of Mission<br>   - Reconciliation with First Nations<br>   - Aging and death<br><br>**(E4) K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g.<br>   - Primate's World Relief and Development<br>   - The Council for Indigenous Peoples<br>   - Council of the North<br>   - Truth and Reconciliation Commission of Canada<br>   - Mission to Seafarers<br>   - World Council of Churches<br>   - | **E3**<br><br><br><br><br><br>**E4** |
| **(F3) K1**. Knows the basic exegetical tools e.g.<br>   - Annotated Bibles<br>   - Gospel parallels<br>   - Commentaries<br>   - Biblical Dictionaries<br>   - Maps | **F3** |

# Liturgical

| Cluster Liturgical | |
|---|---|
| **(A1) K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS | **A1** |
| **(B2) K3**. Knows the basics of developmental theory as these relate to e.g.<br>   - Cognition<br>   - Moral reasoning<br>   - Spirituality<br>**(C2) K1**. Knows the basic nature of spiritual development<br>   - The distinctions between spiritual development and other forms of human development<br>   - The relationship of spiritual development to other forms of human development | **B2**<br><br><br><br><br>**C2** |
| **(E3) K1**. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>   - The Marks of Mission | **E3**<br><br>**D4** |

| | |
|---|---|
| **(D4) K1**. Knows the position and or thinking of the National Church on major social issues e.g.<br>- Marks of Mission<br>- Ecumenism<br>- Interfaith dialogue<br><br>**(D5) K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church<br><br>**K2**. Knows the role of Deacons relative to<br>- the stated roles of Priests and Bishops<br>- The protocols for operating in a parish structure<br><br>**K3**. Knows the key features and appropriate use of liturgies e.g.<br>- Traditional liturgy<br>- Contemporary<br>- Experimental | **D5** |
| **(F4) K1**. Knows the emerging distinctions and debates between liturgical theologies e.g.<br>- Theology of otherness, fear and expectation<br>- Theology of relationship and hope<br><br>  (The liturgy of "otherness" and expectation in the BCP<br>   The liturgy of relationships in the BAS) | **F4** |
| **(G1& G33) K3**. Knows the historical development of the Book of Common Prayer and the Book of Alternative Services<br><br>**(G1 & G3) K2** Knows the effect of emerging theological and liturgical movements<br>- Evangelism<br>- Oxford Movement<br>- Reinstatement of the Diaconate | **G1/ G3** |

# Social Justice

| Cluster Social Justice | |
|---|---|
| **(D1) K1**. Knows the Scriptural and historical background for the "theology of servanthood" e.g.<br>- Matthew 25: 35-40<br>- Diaconate in the Acts of the Apostles<br>- The "theology of servanthood" in monastic movements<br>- Contemporary expressions such as Mother Teresa, Jean Vanier<br><br>**(D1) K2**. Knows the underpinnings of the Social Gospel in Moral and Liberation Theology<br><br>**(D1) K3**. Knows the tenets of pastoral care e.g.<br>- Physical, emotional and spiritual health<br>- Care in and for the parish<br>- Various ministries to the elderly, youth, education etc.<br>-<br>**(D1) K4**.  Knows the basic principles of Social Justice e.g. | **D1** |

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| - The assumption of dignity<br>- The notion of common good<br>- Priority of the poor<br>- Self-advocacy<br>- Participatory decision making<br>- Reconciliation before resolution.<br><br>**(D1) K5**. Knows the basic principles of action through advocacy e.g.<br>- Determining accuracy of information<br>- Anticipating consequences<br>- Inclusivity<br>- Empathy<br>- Affecting policy<br><br>**(D3) K1**.Knows the Scriptural basis for a Gospel of justice, mercy and peace e.g.<br>- The beatitudes<br>- The prophetic tradition<br><br>**(D3) K2**. Knows how local ministry is connected to national, international and scriptural issues of social justice e.g.<br>- The struggles of refugee<br>- The plight of the homeless<br>- The issues of poverty (first and third world)<br>- Hunger in a world of plenty<br>- Environment<br>- Abuse<br>- Aboriginal issues | **D3** |
| **(E1 -E2) K1**. Knows the basic governance and advisory structures of the Anglican Church and how they can be accessed e.g.<br>- Parishes<br>- Deaneries<br>- Provinces<br>- Committees<br><br>**(E1 -E2) K2**. Knows the governance and advisory structures of Parishes, Dioceses and National Church enhance Diaconal ministry<br><br>**(E1 -E2) K3**. Knows the relationship between the Anglican Church of Canada and the Larger Anglican Communion<br><br>**(E4) K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g.<br>- Primate's World Relief and Development<br>- The Council for Indigenous Peoples<br>- Council of the North<br>- Truth and Reconciliation Commission of Canada<br>- Mission to Seafarers<br>- World Council of Churches | **E1/ E2**<br><br><br><br><br><br><br><br>**E4** |

# Spirituality and Spiritual Practices

| Cluster Spirituality and Spiritual Practices | |
| --- | --- |
| **(C1) K1**. Knows the central features of a Rule of Life e.g.<br>- Five points of the Rule of Life in the BCP<br>- Different forms of prayer (meditative, contemplative intercessory etc.)<br>- Relationship with God through study, reflection and social ministry<br><br>**(C1) K2**. Know the developmental and contextual nature of spirituality<br><br>**(C1) K3**. Knows the historical context of Rule of Life" e.g.<br>- Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br>- Contemporary Christian lives (Mother Teresa, Thomas Merton etc.)<br><br>**(C1) K4**. Knows different historical, contemporary and experimental liturgical styles<br>- Within the Anglican tradition<br>- Ecumenically<br>- Interfaith | **C1** |
| **(C2) K1**. Knows the basic nature of spiritual development<br>- The distinctions between spiritual development and other forms of human development<br>- The relationship of spiritual development to other forms of human development<br><br>**(C2) K2**. Knows the key features of Christian spirituality and how they affect one's own spirituality e.g.<br>- Scripture<br>- Tradition<br>- The work of the Holy Spirit<br>- Liturgy<br>- Sacrament<br><br>**(C2) K3**. Knows how spirituality is expressed in an interfaith environment<br><br>**(C2) K4**. Knows how spirituality emerges from and is expressed in a secular environment<br><br>**(C2) K5.** Knows the power of metaphorical language for expressing Christian spirituality e.g.<br>- How it affects communication<br>- How it is instructive to spiritual development<br>- How it reveals the mind of the believer | **C2** |
| **(C3) K1**. Knows the scriptural beginnings of Diaconal ministry in witness and service e.g.<br>- The Iconic expression of service in Social Gospel<br>- Martyrdom<br><br>**(C3) K2**. Knows the meaning of the Deacons' Iconic relationship with Christian spirituality e.g.<br>- The Church in society<br>- The sacramental presence of service<br>- The presence of spirituality in a secular world | **C3** |
| **(F4) K1**. Knows the emerging distinctions and debates between liturgical theologies e.g.<br>- Theology of otherness, fear and expectation<br>- Theology of relationship and hope | **F4** |

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| **K2**. Knows the three foundational aspects of Anglican spirituality<br>   -   Scripture as basis<br>   -   Reason as process<br>   -   Tradition as the collective basis for verification | |

**Tab 4**

# Instructional Categories

- **Defining the Diaconate**
- **Healthy Community**
- **Human Awareness**
- **Information Collection**
- **Liturgical**
- **Social Justice**
- **Spirituality and Spiritual Practices**

# Defining the Diaconate

| Knowledge ( pre module reclustering ) | Skills (correlations and alternative wording) |
|---|---|
| **Historical Roots of Diaconate Spirituality**<br><br>**(A1-A2) K1**.Knows the history context of Diaconate and Diakonia e.g.<br>  - The emergence of the concepts in Acts of the Apostles<br>  - Monasteries and Convents of the Middle Ages<br>  - Exemplary individuals<br>  - Institution of the Bishop's Messengers<br><br>**(C1) K1**. Knows the central features of a Rule of Life e.g.<br>  - Five points of the Rule of Life in the BCP<br>  - Different forms of prayer (meditative, contemplative intercessory etc.)<br>  - Relationship with God through study, reflection and social ministry<br><br>**(C1) K3**. Knows the historical context of Rule of Life" e.g.<br>  - Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br>  - Contemporary Christian lives (Mother Teresa, Thomas Merton etc.)<br><br>**(D1) K1**. Knows the Scriptural and historical background for the "theology of servanthood" e.g.<br>  - Matthew 25: 35-40<br>  - Diaconate in the Acts of the Apostles<br>  - The "theology of servanthood" in monastic movements<br>  - Contemporary expressions such as Mother Teresa, Jean Vanier<br><br>**(D1) K2**. Knows the underpinnings of the Social Gospel in Moral and Liberation Theology<br><br>**The functional practices of a Deacon**<br><br>**(A1-A2) K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS<br><br>**(A1-A2) K4**.Knows how the iconic nature of the Diaconate is lived through Praxis e.g.<br>  - Defining Praxis<br>  - Connecting the Church to the world and the world to the Church<br>  - Witnessing through teaching, preaching and social action | (A1-A2)<br>**S1**.Is able to communicate the historic, spiritual and ecclesiastical aspects of Diaconate to:<br>  - Congregations and the Secular world<br><br>**S2**.Is able to bring a practical dimension to the presentation of faith, scripture and Church tradition<br><br>**S3**.Is able to identify and encourage seminal moments which facilitate personal witness and the witness of the faithful<br><br>**(**C1)<br>**S1**. Is able to personalize the "Rule of Life" to reflect and nurture individual spiritual development in an emerging ministry<br><br>**S2**. Is able to assess "Rule of Life" in terms of personal challenges and achievability<br><br>(D1)<br>**S1**. Is able to identify, contextualize and engage the congregation in information sharing, shared responsibilities and prayer<br><br>**S2**. Is able to enjoin others in the congregation to identify and respond to issues which need attention<br><br>**(D5)**<br>**S1**. Is able to assume liturgical functions as required<br><br>**S2**. Is able to adapt liturgy to a variety of situations and needs<br><br>**S3**. Is able to contribute creatively to the liturgical life of the parish and diocese e.g.<br>  - Planning<br>  - Leading<br>  - Involving<br>  - Interdenominational and inter-faith<br><br><br>*Alternative wording*<br><br><br>*A.Is able to communicate the historic spiritual and ecclesiastical aspects of the Diaconate to:*<br>  - *Congregants* |

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| **(D5) K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church<br><br>**(D5) K2**. Knows the role of Deacons relative to<br>   -  the stated roles of Priests and Bishops<br>   -  The protocols for operating in a parish structure<br><br>**(D5) K3**. Knows the key features and appropriate use of liturgies e.g.<br>   -  Traditional liturgy<br>   -  Contemporary<br>   -  Experimental |    -   *Secular world*<br><br>***B.** Is able to bring a practical dimension to the presentation of faith, scripture and tradition*<br><br>***C.** Is able to contextualize the "Iconic" nature of the Diaconate in the practical application of a Theology of Servanthood*<br>   -  *With reference to scripture and tradition*<br>   -  *Through advocacy, and social justice in church mission*<br>   -  *By bring a practical application to spirituality of the parish through a Social Gospel*<br>   -  *Helping others participate in the scriptural and historical tradition of service justice and peace*<br><br>***D.** Is able to embody the tradition of personal spirituality, continuous prayer and service within the Church*<br>   -  *Through recognizing the opportunities for the power of prayer in the midst of service*<br>   -  *Assuming liturgical functions as required and outlined in the order of service*<br>   -  *Contributing creatively to liturgical planning within*<br>       *- the parish*<br>       *- the dioceses*<br>       *- regionally*<br>       *- interdenominational*<br>       *- interfaith*<br><br>***E.** Is able to undertake a process of personal development through the study of:*<br>   -  *Scripture*<br>   -  *Spiritual example*<br>   -  *"Rule of Life "* |

**Attitudes** (Composite)
(A1-A2) Exhibits an open and trusting desire for service
(A1-A2)Accepts that s/he iconically and assertively represents a life of faith which is rooted in scripture, tradition and service
(C1) Embodies and exhibits a lived spirituality centered in prayer
(D5) Prayerfully and respectfully engages in dialogue in ways which do not impose a personal agenda

# Healthy Community

| Knowledge ( pre module reclustering ) | Skills (correlations and alternative wording) |
|---|---|
| **Social context for healthy communities** <br> **(B3- B4) K1**. Knows the basic assumptions which underlie the thinking/discourse and values implied in terms like: <br> - Poverty <br> - Middle Class <br> - Wealthy <br> - Social theory matrices (e.g. the Ruby Payne's matrix ) <br><br> **(B3- B4) K2**. Knows the effects of perceived social class on notions of enfranchisement and disenfranchisement e.g. <br> - Self -esteem <br> - Self-advocacy <br> - Health (physical, mental emotional and spiritual) <br><br> **(B3-B4) K3**. Knows how social stratification affects parish life <br><br> **(B3-B4) K4**. Knows the scriptural responses to social stratifications and relations between "haves" and "have- nots" <br><br> **Equipping the disenfranchised** <br> **(B5)K1**. Knows the dynamics and characteristics associated with different types of conflict e.g. <br> - Interpersonal <br> - Intra-personal <br> - Community <br> - Racial <br> - Social and systemic <br> <u>Knows</u> the dynamics associated with types of conflict e.g. <br> - Interpersonal <br> - Intra- personal <br> - Community <br> - Social/systemic <br><br> **(B5) K2**. Knows the basic structures of conflict management  e.g. <br> - Maintaining respect <br> - Being empathetic <br> - The use and abuse of power dynamics <br><br> <u>Knows</u> the basic features of conflict management: <br> - Respect <br> - Empathy <br> - Abuse of power <br><br> **(B5) K3**. Knows the Scriptural/ Tradition basis for conflict resolution e.g. <br> - The role of prayer | (B3-B4) <br> **S1**. Is able to examine and respond to the social stratifications which affect a community's life and ministry <br><br> **S2**. Is able to help people recognize their value and the value of those they perceived of as outside their social grouping <br><br> **S3**. Is able to encourage unity through diversity in the Parish's and the broader Church's mission <br><br> (B5) <br> **S1**. Is able to effectively seek resolution in the context of lived faith <br><br> **S2**. Is able to articulate how resolution in a faith context builds and strengthens individuals and communities <br><br> (C2) <br> **S2**. Is able to seek God/ Christ through the work of the Holy Spirit in all situations and sees this seeking as central to spiritual development <br><br> (D3) <br> **S2**. Is able to encourage congregants and the wider community to communicate and reflect prayerfully on issues of justice and peace <br><br><br><br> ***Alternative  wording*** <br><br> ***A.  Is able to examine and respond to social structures which impact the Church's ministry*** <br><br> ***B. Is able to help people function in a diverse socio-economic environment and value  those outside one's own social stratum*** <br><br> ***C. Is able to strengthen the mission of the Church/ congregation by creating unity through diversity*** <br><br> ***D. Is able to empathetically encounter difficulties and conflicts and seek resolution in the context of the faith community*** <br><br> ***E. Is able to articulate how resolution reached in faith strengthens relationships and builds community*** <br><br> ***F. Is able to engage the congregation in information*** |

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|---|---|
| - The love commandment<br>- Forgiveness<br>- Resolution within the faith community<br>- The role of the Church in causing and mitigating social conflict<br><br>**(D3) K4**. Knows how to communicate effectively e.g.<br>- Anticipates the need for and uses different communicative formats such as print, visual, and e-communication<br><br>**(C2) K2**. Knows the key features of Christian spirituality and how they affect one's own spirituality e.g.<br>- Scripture<br>- Tradition<br>- The work of the Holy Spirit<br>- Liturgy<br>- Sacrament<br><br>**(C2) K3**. Knows how spirituality is expressed in an interfaith environment<br><br>**(C2) K4**. Knows how spirituality emerges from and is expressed in a secular environment | *sharing, faith based responses and prayer*<br><br>*__G.__ Is able to help parishioners identify and communicate issues which need attention and resolution in the context of justice, peace, mercy and mutual respect*<br><br>*__H.__ Is able to recognizes the opportunities for and the power of prayer* |

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**Attitudes** (Composite)

(B3-B4) Exhibits a persistent commitment to the unity of the congregation under the inclusiveness of the Holy Spirit

(B5) Exhibits a attitude of courage, hope and flexibility

(C2) Is continually open to spiritual growth in oneself and in others

(D3) . Exemplifies a commitment to keep justice and peace before the parish through prayer and reflection

# Human awareness

| **Knowledge** ( pre module reclustering ) | **Skills** (correlations and alternative wording) |
|---|---|
| **Looking at the individual developmentally**<br>**(B2) K3**. Knows the basics of developmental theory as these relate to e.g.<br>- Cognition<br>- Moral reasoning<br>- Spirituality<br><br>**(B2) K4**.Know the nature and uses of developmental theory in instruction e.g.<br>- Staging<br>- Creative cognitive dissonance<br><br>**(B1) K1**.Knows the use and relative value of standardized personality profile tools | (B2)<br>**S2**. Is able to constructively listen to others seeking direction from the Holy Spirit and encourage the same in others<br><br>**S3**. Is able to empathetically relate to others and encourage this behavior in others<br><br>**S4.** Is able to relate to and use individuals' developmental levels and personalities to encourage spiritual growth and understanding |

**Looking at the individual in a social context**

**(B2) K1**. Knows that relations exist in environments of power/authority e.g.
- Power/authority affect relationships
- Relations are impacted by power/authority

**(B2) K2**. Knows the distinctions appropriate to the use of de facto and de jure authority

**(B1) K3**. Know how bias and perception are affected by environmental influences e.g.
- Micro influences(one's personal experiences)
- Meso influences ( the effect of institutions)
- Macro influences ( the effects of social trends)

**(B1) K2**.Knows the nature of negative and positive bias and how each affects one's life and the lives of others

**Bias and the Church**
**(B1) K4.** Knows occurrences of bias in Scripture and Church history e.g.
- Israelites and Canaanites
- Samaritans and Jews
- Crusades
- Anti-Semitism
- Aboriginal peoples

**(B2) K5**. Knows the scriptural use of "the inversion of power"
- Beatitudes
- Jesus confrontation of temporal power
- The call to "servanthood"

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(B2)
**S1**. Is able to relate to others in a manner which exhibits the proper use of authority and encourage the same in others

(B1)
**S1**.Is able to identify one's own biases and the their sources

**S2**. Is able to assist others identify bias in their own lives and the lives of others

(B1)
**S3**. Is able to contextualize and respond to biases which influence and uses Scripture and Church tradition *(S2. Is able to constructively listen to others seeking direction from the Holy Spirit and encourage the same in others )*

*Alternative  wording*

*A. Is able to relate to others in a manner which witnesses the iconic servanthood of a Deacon in a world of power/authority*

*B. Is able to identify in oneself  biases and influences which affect people's lives and practices*

*C. Is able to relate to others in terms of their personal development and can engage them empathetically, constructively and prayerfully in cognitive dissonance for growth*

*D. Is able to constructively listen to others and the Holy Spirit in the collective and personal journeys of their spiritual growth*

*E. Is able to contextualize and respond to bias and influence through the use of Scripture, tradition and prayer*

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**Attitudes** (Composite)
(B1) Is open to others and is willing to adjust and adapt personal behaviours
     Exhibits a personal and spiritual confidence and peace in ministry
(B2) Exhibits a desire to seek continuous spiritual development in oneself and others

# Information Collection

| Knowledge (pre module reclustering) | Skills (correlations and alternative wording) |
|---|---|
| **Planning process**<br><br>**(D2) K1**. Knows the basics of conducting a needs assessment e.g.<br>- The distinction between quantitative and qualitative data<br>- Process of "mining" data for objective analysis<br><br>**(D2) K2**. Knows how to relate data to planning e.g.<br>- Sharing and interpreting data for action<br>- Building capacity through sharing information and planning<br>- Facilitating feedback on planning<br>- Assessing progress<br><br>**(D2) K3**. Knows the features of actioning a plan e.g.<br>- Working with structures for creating change<br>- Inventory of skills for implementation<br>- Alignment of skills sets with plan<br><br>**(D3) K4**. Knows how to communicate effectively e.g.<br>- Anticipates the need for and uses different communicative formats such as print, visual, and e-communication.<br><br><br>**Broader church context**<br><br>**(E4) K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g.<br>- Primate's World Relief and Development<br>- The Council for Indigenous Peoples<br>- Council of the North<br>- Truth and Reconciliation Commission of Canada<br>- Mission to Seafarers<br>- World Council of Churches<br>-<br>**(E3) K1**. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>- The Marks of Mission<br>- Reconciliation with First Nations<br>- Aging and death<br><br>**(E3) K2**. Knows the historical, Canonical and Scriptural roots and context for the Church's priorities e.g.<br>- Marriage Canon<br>- Ecology<br><br>**(E3) K3**. Knows the Parish's needs and priorities e.g.<br>- Planning documents<br>- Place in the larger community | (D2)<br>**S1**. Is able to engage the parish in a process of ongoing reflection on mission and action<br><br>**S2**. Is able to engage the larger community in the parish's mission<br><br>**S3**. Is able to communicate the need to continually assess mission in an inclusive environment<br><br>(D3)<br>**S1**. Is able to identify, contextualize and engage the congregation in assessing and sharing information in a prayerful and reflective manner<br><br>(E4)<br>**S1**. Is able to contextualize the activities and mission of the local Church with the regional, national and global activities of the Anglican Communion<br><br>(E3)<br>**S1**. Is able to explain the Church to all through its vision, ministry objectives<br><br>**S2**. Is able to connect parish vision and ministry to that of the Diocese and National Church<br><br>**S3**. Is able to bring "praxis" to spiritual life and ministry wherever it is practiced<br><br>(E1-E2)<br>**S1**. Is able to explain the to parishioners the structural context in which issues of advocacy and political action are being determined and discussed<br><br>(F3)<br>**S1**. Is able to apply scholarly exegesis in informing and supporting spirituality<br><br>(D3)<br>**S1**. Is able to identify, contextualize and engage the congregation in assessing and sharing information in a prayerful and reflective manner<br><br>**S2**. Is able to encourage congregants and the wider community to communicate and reflect prayerfully on issues of justice and peace |

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|---|---|
| - Outreach<br><br>**(E1-E2) K4**. Knows how the ecumenical and full communion relationships of the Anglican Church impacts and influences Parish and Diocesan activity for ministry<br><br>**(F3) K1**. Knows the basic exegetical tools e.g.<br>- Annotated Bibles<br>- Gospel parallels<br>- Commentaries<br>- Biblical Dictionaries<br>- Maps<br><br>**Connecting your church with the world**<br>**(D3) K2**. Knows how local ministry is connected to national, international and scriptural issues of social justice e.g.<br>- The struggles of refugee<br>- The plight of the homeless<br>- The issues of poverty (first and third world)<br>- Hunger in a world of plenty<br>- Environment<br>- Abuse<br>- Aboriginal issues<br><br>**(D3) K3**. Knows the emerging issues of a post-truth political environment and its discourse e.g.<br>- Degradation of fact and "dezinformatsiya"<br>- Competing constructive realities | ***Alternative wording***<br><br>***A.** Is able to prayerfully engage the parish in a process of reflection on its mission as God' calling*<br><br>***B.** Is able to engage the larger community in the parish's life and mission*<br><br>***C.** Is able to engage parishioners in a process of continual reassessment and renewal of mission through information gathering, sharing and the prayerful pursuit of truth*<br><br>***D.** Is able to engage the congregation in identifying and communicating issues which need attention*<br><br>***E.** Is able to articulate and explain National and Diocesan vision statements and connect these to the work of the parish*<br><br>***F.** Is able, through Christian "praxis" within the process of planning, to identify, encourage and use parishioners' talents*<br><br>***G.** Is able to engage interfaith and interdenominational dialogue on issues of justice, mercy and peace in a "post - truth" environment* |

**Attitudes** (Composite)
(D2) Consistently engages with others in the vision and work of the parish
(D3) Exemplifies a commitment to keep justice and peace before the parish through prayer and reflection
(E1-E2) Is reflectively supportive of Church structure and encourages understanding in others
(E3) Embodies harmony with the Church in their lives and actions
(E4) Sees and displays a broad and inclusive view of Anglican faith

# Liturgical

| Knowledge (pre module reclustering) | Skills (correlations and alternative wording) |
|---|---|
| **Spirituality and preparation** **(B2) K3**. Knows the basics of developmental theory as these relate to e.g. - Cognition - Moral reasoning - Spirituality **(C2) K1**. Knows the basic nature of spiritual development - The distinctions between spiritual development and other forms of human development - The relationship of spiritual development to other forms of human development | (B2) **S3**. Is able to empathetically relate to others and encourage this behavior in others **(D5)** **S2**. Is able to adapt liturgy to a variety of situations and needs (C2) **S1**. Is able to assess strengths and weakness in spiritual development programming for oneself and others **S1**.Is able to communicate the historic, spiritual and ecclesiastical aspects of Diaconate to: - Congregations and the Secular world |
| **The Deacon's role** **(A1- A2) K3**.Knows the roles, responsibilities and accountabilities of Deacons as described in the BAS | (A1-A2) **S2**.Is able to bring a practical dimension to the presentation of faith, scripture and Church tradition |
| **(D5) K1**. Knows the rubrics of BCP and BAS and how they set out the liturgical expectations of the Anglican Church | (D5) **S1**. Is able to assume liturgical functions as required |
| **(D5) K2**. Knows the role of Deacons relative to - the stated roles of Priests and Bishops - The protocols for operating in a parish structure | (G1 & G2) **S1**. Is able to identify and explain the various eras of influence leading to the emerging Church **S2**. Is able to explain how and when cultural and social changes affected doctrines, theology and actions of the Church **S3**. Is able to identify the sources of contemporary issues which are being expressed as challenges to the Church's past actions |
| **Broader liturgical context** **(G1& G3) K3**. Knows the historical development of the Book of Common Prayer and the Book of Alternative Services **(G1 & G3) K2** Knows the effect of emerging theological and liturgical movements - Evangelism - Oxford Movement - Reinstatement of the Diaconate | (F4) **S1**. Is able to communicate the Anglican Church's reliance on its foundational spirituality for a life of faith e.g. - Liturgy - Theology - Doctrine - Teaching - Social action - Human spirituality **S2**. Is able to direct others to a full spirituality beyond a theology of literalism and fear (D5) **S2**. Is able to adapt liturgy to a variety of situations and needs |
| **(F4) K1**. Knows the emerging distinctions and debates between liturgical theologies e.g. | **S3**. Is able to contribute creatively to the liturgical life of the parish and diocese e.g. |

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|---|---|
| - Theology of otherness, fear and expectation<br>- Theology of relationship and hope<br>   (The liturgy of "otherness" and expectation in the BCP<br>        The liturgy of relationships in the BAS) | - Planning<br>- Leading<br>- Involving<br>- Interdenominational and inter-faith<br><br>(E3)<br>**S1**. Is able to explain the Church to all through its vision, ministry objectives<br><br>**S2**. Is able to connect parish vision and ministry to that of the Diocese and National Church |
| **(D5) K3**. Knows the key features and appropriate use of liturgies e.g.<br>- Traditional liturgy<br>- Contemporary<br>- Experimental | ***Alternative  wording***<br><br>**A.** *Is able to communicate the role and functions of Deacons to:*<br>*- Congregants*<br>*- Secular world*<br><br>**B.** *Is able to assume liturgical functions as required and outlined in the order of service* |
| **Vision context for liturgy**<br>**(E3)  K1**. Knows the flow through of vision and priorities from National Church to Parish ministry e.g.<br>- The Marks of Mission<br>(the implications for the liturgical practices of the parish and the diocese) | **C.** *Is able to adapt liturgy to a variety of situations and locations*<br><br>**D**. *Is able to contribute creatively to liturgical planning*<br>  *- in the parish*<br>  *- in the dioceses*<br>  *- regionally*<br>  *- in an interdenominational context*<br>  *- in an  interfaith context*<br><br>**E**. *Is able to communicate the liturgical reliance on*<br>  *- scripture for*<br>  *- theology*<br>  *- doctrine*<br>  *- spirituality*<br><br>**F.**  *Is able to direct others in the liturgical and  metaphoric use of language*<br><br>**G.** *Is able to express the key features of the historical processes which have led to the liturgical richness of Anglican spirituality* |

**Attitudes**  (Composite)
(A1-A2) Exhibits an open and trusting desire for service
        Accepts that s/he iconically and assertively represents a life of faith which is rooted in scripture, tradition and service
(B2) Exhibits a desire to seek continuous spiritual development in oneself and others
(C2) Is continually open to spiritual growth in oneself and in others
(D5)  Is sensitive to how liturgy functions in and contributes to the spirituality of the faithful
(E3)  Embodies harmony with the Church in their lives and actions
(F4)  Lives and witnesses the authority of Scripture in private and public life
(G1 & G3) Embraces a spirituality which is dynamic and growing and is expressed in the Anglican Church

# Social Justice

| Knowledge (pre module reclustering) | Skills (correlations and alternative wording) |
|---|---|
| **Bridging Church and world**<br>**(D1) K1**. Knows the Scriptural and historical background for the "theology of servanthood" e.g.<br>- Matthew 25: 35-40<br>- Diaconate in the Acts of the Apostles<br>- The "theology of servanthood" in monastic movements<br>- Contemporary expressions such as Mother Teresa, Jean Vanier<br><br>**(D1) K2**. Knows the underpinnings of the Social Gospel in Moral and Liberation Theology<br><br>**(D3) K1**.Knows the Scriptural basis for a Gospel of justice, mercy and peace e.g.<br>- The beatitudes<br>- The prophetic tradition<br><br>**(D1) K4**. Knows the basic principles of Social Justice e.g.<br>- The assumption of dignity<br>- The notion of common good<br>- Priority of the poor<br>- Self-advocacy<br>- Participatory decision making<br>- Reconciliation before resolution.<br><br>**(D1) K5**. Knows the basic principles of action through advocacy e.g.<br>- Determining accuracy of information<br>- Anticipating consequences<br>- Inclusivity<br>- Empathy<br>- Affecting policy<br><br>**(D3) K2**. Knows how local ministry is connected to national, international and scriptural issues of social justice e.g.<br>- The struggles of refugee<br>- The plight of the homeless<br>- The issues of poverty (first and third world)<br>- Hunger in a world of plenty<br>- Environment<br>- Abuse<br>- Aboriginal issues<br>. | (D1)<br>**S1**. Is able to identify, contextualize and engage the congregation in information sharing, shared responsibilities and prayer<br><br>**S2**. Is able to enjoin others in the congregation to identify and respond to issues which need attention<br><br>(D3)<br>**S1**. Is able to identify, contextualize and engage the congregation in assessing and sharing information in a prayerful and reflective manner<br><br>**S2**.Is able to encourage congregants and the wider community to communicate and reflect prayerfully on issues of justice and peace<br><br>(E1- E2)<br>**S1**. Is able to explain the to parishioners the structural context in which issues of advocacy and political action are being determined and discussed<br><br>**S2**. Is able to help the faithful understand and navigate the organizational structures of the Church<br><br>**S3**. Is able to advise and encourage the faithful on the most effective use of their talents<br><br>**S4**. Is able to explain the structure of the Church to the larger world<br><br><br>***Alternative  wording***<br><br><br>***A.** Is able to contextualize advocacy, and social justice in scripture and church mission*<br>*- bring a practical application to spirituality within the parish through a Social Gospel*<br>*- engage the congregation in information        sharing, and prayer*<br><br>***B.** Is able to contextualize the mission of the local church in the regional, national, and global work of the* |

| | Anglican Communion by |
|---|---|
| **Church Polity and the Public Square** | - helping the faithful understand and navigate the organizational structure of the Church |
| | - inspiring a broader notion of Church with respect to |
| **(E1 -E2) K1**. Knows the basic governance and advisory structures of the Anglican Church and how they can be accessed e.g. | - human rights |
| - Parishes | - ecology |
| - Deaneries | - mission |
| - Provinces | - outreach |
| - Committees | - interfaith dialogue |
| | |
| **(E1 -E2) K2**. Knows the governance and advisory structures of Parishes, Dioceses and National Church enhance Diaconal ministry | *C. Is able to explain to parishioners the structural context in which issues of advocacy and political action are being discussed and determined* |
| | |
| **(E1 -E2) K3**. Knows the relationship between the Anglican Church of Canada and the Larger Anglican Communion | *D. Is able to encourage others in the congregation to identify and communicate issues which need attention.* |
| | |
| **(E4) K1**. Knows how local Congregations connect to global, regional, and national issues through Church structure and advisory bodies e.g. | *E. Is able to advocate effectively for the disenfranchised in the parish and in the wider community* |
| | |
| - Primate's World Relief and Development | *F. Is able to identify and work effectively with a variety of ministries by* |
| - The Council for Indigenous Peoples | - *inspiring and instructing others in the use of their talents for effective social ministry* |
| - Council of the North | - *helping the faithful find effective placement(s) for their talents* |
| - Truth and Reconciliation Commission of Canada | |
| - Mission to Seafarers | |
| - World Council of Churches | |

**Attitudes**  (Composite)
(D1) Through example encourages in others in the ministry of servanthood and Gospel witness
(D3)  Exemplifies a commitment to keep justice and peace before the parish through prayer and reflection

# Spirituality and Spiritual Practices

| Knowledge (pre module reclustering) | Skills (correlations and alternative wording) |
|---|---|
| **The Foundations of Spirituality**<br><br>**(F4) K2**. Knows the three foundational aspects of Anglican spirituality<br>- Scripture as basis<br>- Reason as process<br>- Tradition as the collective basis for verification<br><br>**(C2) K2**. Knows the key features of Christian spirituality and how they affect one's own spirituality e.g.<br>- Scripture<br>- Tradition<br>- The work of the Holy Spirit<br>- Liturgy<br>- Sacrament<br><br>**(C2) K5.** Knows the power of metaphorical language for expressing Christian spirituality e.g.<br>- How it affects communication<br>- How it is instructive to spiritual development<br>- How it reveals the mind of the believer<br><br>**(C1) K4**. Knows different historical, contemporary and experimental liturgical styles<br>- Within the Anglican tradition<br>- Ecumenically<br>- Interfaith<br><br>**(C2) K3**. Knows how spirituality is expressed in an interfaith environment<br><br>**(C2) K4**. Knows how spirituality emerges from and is expressed in a secular environment<br><br>**The Diaconate and the Praxis of Spirituality**<br>**(C3) K1**. Knows the scriptural beginnings of Diaconal ministry in witness and service e.g.<br>- The Iconic expression of service in Social Gospel<br>- Martyrdom<br><br>**(C3) K2**. Knows the meaning of the Deacons' Iconic relationship with Christian spirituality e.g.<br>- The Church in society<br>- The sacramental presence of service<br>- The presence of spirituality in a secular world<br><br>**(C1) K1**. Knows the central features of a Rule of Life e.g.<br><br>- Five points of the Rule of Life in the BCP<br>- Different forms of prayer (meditative, contemplative intercessory etc.) | (C1)<br>**S1**. Is able to personalize the "Rule of Life" to reflect and nurture individual spiritual development in an emerging ministry<br><br>**S2**. Is able to assess "Rule of Life" in terms of personal challenges and achievability<br><br>**S3**. Is able to recognize the opportunities for and the power of prayer<br><br>(C2)<br>**S1**. Is able to assess strengths and weakness in spiritual development programming for oneself and others<br><br>**S2**.Is able to seek God/ Christ through the work of the Holy Spirit in all situations and sees this seeking as central to spiritual development<br><br>**S3**. Is able to assess and effectively use religious language to express one's own spiritual development and to assist in the spiritual development of others through<br>- Scripture<br>- Liturgy<br>- Hymnody<br><br>(C3)<br>**S1**. Is able to identify and witness a life of service to those in need of spiritual direction and encouragement<br><br>**S2**. Is able to encourage others in a life of service and spiritual quest<br><br><br><br><br>***Alternative wording***<br><br>***A.*** *Is able to communicate how Anglican spirituality relies on scripture for*<br>*- liturgy*<br>*- theology*<br>*- doctrine*<br><br>***B.*** *Is able to recognize and use opportunities which illustrate the power of prayer*<br><br>***C.*** *Is able to address issues of justice and mercy in prayer*<br><br>***D.*** *Is able to exemplify and witness a life of service to those seeking spiritual direction and encouragement* |

| | |
|---|---|
| - Relationship with God through study, reflection and social ministry<br>**(C1) K3**. Knows the historical context of Rule of Life"<br>e.g.<br> - Rule of Life in Church tradition (Society of St. Francis, Sisters of St. John the Divine etc.)<br> - Contemporary Christian lives (Mother Teresa, Thomas Merton etc.)<br><br>**(C2) K1**. Knows the basic nature of spiritual development<br> - The distinctions between spiritual development and other forms of human development<br> - The relationship of spiritual development to other forms of human development | *E. Is able to encourage others in a life of service and spiritual quest*<br><br>*F. Is able to customize a Rule of Life to reflect his/her spiritual development and the changing context of ministry*<br><br>*G. Is able to lead others in a non-literal use of language in scripture, liturgy and prayer* |

**Attitudes**  (Composite)
(C1) Embodies and exhibits a lived spirituality centered in prayer
(C2)  Is continually open to spiritual growth in oneself and in others
(C3) Celebrates in word and action an affinity with those who seek God

**Tab 5**

# Modules

# Modules identified to date

| Instructional Categories | Modules |
|---|---|
| **Defining the Diaconate** | 1. Historic roots of Diaconate Spirituality<br>    a. The history of the Diaconate in NS and PEI<br>2. Functional practices of a Deacon<br>3. Deacons' liturgy and prayer |
| **Healthy Community** | 1. Social context for healthy communities<br>    a. Awareness of conflict<br>2. Defining Communities<br>    a. How they form<br>    b. Inclusiveness/exclusiveness<br>    c. Defining neighbour<br>3. Understanding and equipping the disenfranchised<br>4. Identifying and communicating issues which affect the health of NS & PEI communities<br>    a. Researching the issues<br>    b. Responding<br>    c. Bringing prayer to resolutions |
| **Human Awareness** | 1. Looking at the individual<br>2. Looking at the individual in a social context<br>3. Bias and the Church |
| **Information Collection** | 1. The process of planning<br>    a. Involvement of people<br>    b. Collection and use of data<br>2. Planning in the broader Church context<br>3. Connecting the Church with the world |
| **Liturgical** | 1. Liturgical practices and developments<br>    a. Living in a liturgical context<br>2. Liturgy and Church vision<br>    a. Liturgical role of the Deacon<br>    b. Designing liturgy<br>    c. Liturgical resources BAS, BCP etc. |
| **Social Justice** | 1. Bridging Church and world<br>    a. The principles of social justice<br>    b. Social Justice and<br>        i. Scripture<br>        ii. Church history<br>        iii. Contemporary theology<br>2. Advocacy in action<br>    a. Global issues<br>    b. Church as advocate<br>    c. Deacon as advocate<br>    d. Parishioner as advocate<br>    e. Equipping the disenfranchised<br>3. Church polity and the public square |

| | |
|---|---|
| | a. How Church structures relate to social issues<br>b. The connection between local, national and international Anglicanism in the public square<br>c. Resources available |
| **Spirituality and Spiritual Practices** | 1. Foundations of spirituality<br>2. The Diaconate and the Praxis of spirituality<br>    a. (possible module on) Rule of Life<br>    b. (possible module on) spirituality beyond the Church |