



The Iona Report

THE DIACONATE IN THE
ANGLICAN CHURCH OF CANADA



THE GENERAL SYNOD
OF THE ANGLICAN CHURCH OF CANADA

2016

SECTION 2: COMPETENCIES

A competency points to a demonstrable learning that can be measured. To say that one has learned a particular skill or subject matter is one thing. Some forms of education have been dependent upon the fundamental skill of memorization, to the point where the ability to describe a learning in a written exam has been seen as exhibiting proficiency. A competency model pays a different and more specific attention to the learning process. A learner will show proficiency through a number of different ways, in the doing of particular skills, and in the application of knowledge gained. This is why the construction of the areas of competency that follow make repeated use of terms such as to demonstrate, show, describe, explain, and other action words. They are presented as of equal importance, and not in any sort of hierarchical order.

This model allows for wide application across different cultural, ecclesial, and social contexts. For example, one standard of measurement of skill and knowledge might be: has achieved at least a B+ in New Testament Studies. A competency model related to the same sort of area asks that the learner demonstrate a level of engagement with scripture that can be seen in their ability to integrate those studies in his or her preaching, spiritual life, and leadership, as well as be able to explain the content of learning. This is a broader approach that adapts well to various contexts of learning, and engages theory, information, practice, reflection, and action in ways that serve well in ministerial formation.

AREA A: DIAKONIA AND THE DIACONATE

... every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood, under the authority of your bishop. In the name of Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely. ... Do you believe that you are truly called by God and his Church to the life and work of a deacon?

The Examination, Ordination of a Deacon,
Book of Alternative Services (BAS)

COMPETENCY	AT SELECTION
1. Shows understanding of the biblical concept of <i>diakonia</i> and its relationship to the diaconate. Is able to:	<ul style="list-style-type: none"> pronounce correctly, define, and describe the meaning of deacon, <i>diakonia</i>, and diaconate
2. Identifies and articulates a personal role and identity in diaconal ministry. Is able to:	<ul style="list-style-type: none"> describe and reflect on the nature and role of the office of deacon based on the service of ordination in the BAS

Such is the gospel call to *diakonia* as expressed at the beginning of the liturgy for ordinations to the diaconate. It is rooted in the call of all of the baptized to live the life of Christ in the world. A deacon needs to be able to articulate the meaning of baptismal identity, have a clear understanding of the ministry of *diakonia* within baptismal mission, and exhibit a compelling identification with the ministry of a deacon. This means being very clear about the general nature of *diakonia* as well as the particularities of his or her role and ministry as a deacon.

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> trace the emergence of the diaconate from biblical and early church roots and its development in the Middle Ages, Reformation, and modern period 	<ul style="list-style-type: none"> give examples of deacons or diaconal figures from each period
<ul style="list-style-type: none"> explain how a personal sense of call and practice of ministry relates to the office of deacon 	<ul style="list-style-type: none"> integrate social analysis and advocacy (justice) with pastoral care (mercy) and the engagement of others in one's area(s) of ministry

AREA B: HUMAN AWARENESS AND UNDERSTANDING

Let the whole world see and know that things which were cast down are being raised up, and that things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord.

Collect offered at Ordinations, Book of Alternative Services (BAS)

Will you look for Christ in all others, being ready to help and serve those in need?

From The Examination, Ordination of a Deacon (BAS)

Human beings are made in the image and likeness of God, created in a specific time and space, in community, to live and to grow in love,

COMPETENCY	AT SELECTION
1. Is growing in self-awareness, with a view to becoming fully present to others in one's ministry, relationships, and interactions. Is able to:	<ul style="list-style-type: none"> • articulate one's gifts, passions, worldviews, and biases • describe one's life and faith journey • reflect on one's words, actions, and spiritual orientation
2. Is building and maintaining healthy interpersonal relationships. Is able to:	<ul style="list-style-type: none"> • describe the formation of personal relationships • listen deeply and respond sensitively to others • receive and give feedback

reason, memory, and skill. Christians are drawn into the fullness of humanity by the call to follow Christ, to the glory of God. Part of our human growth is a journey in maturity toward better understanding of our selves, and of others – each form of understanding is dependent upon the other. Deacons serve in particular places where there is human brokenness. All ministry is deeply relational, and there is a strong need for deacons to be committed to continued development of their awareness and understanding of self and of others because of the way that they face human need and suffering, and how they are called to shape communities of justice and care. This journey is both gift of grace and intentional work, an intimate co-operation of the created person and the creative Holy Spirit.

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • observe the impact that one's personal values, biases, and assumptions have on relationships 	<ul style="list-style-type: none"> • evaluate how personal practice of Christianity has evolved with relation to a world issue relating to justice, peace, or the environment
<ul style="list-style-type: none"> • employ listening skills appropriately in a variety of economic, cultural, and interfaith contexts 	<ul style="list-style-type: none"> • evaluate personal relationships through the lens of a developmental framework; e.g., Erikson, Friedman, Fowler • describe the nature of human development and the life cycle with reference to individual, community, and organizational relationships and events

AREA B: HUMAN AWARENESS AND UNDERSTANDING

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COMPETENCY	AT SELECTION
<p>3. Is building and fostering healthy community life in a variety of contexts. Is able to:</p>	<ul style="list-style-type: none"> • discern community needs • notice and reach out to inactive and isolated people
<p>4. Is becoming accepting of people from a wide variety of backgrounds. Is able to:</p>	<ul style="list-style-type: none"> • show respect for different social and cultural communities in church and community • exhibit interest in learning from those who are culturally, socially, or in other ways "other" from one's own standpoint

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • model care and concern for those in need • affirm and encourage the gifts and talents of others • show an awareness of causal factors that threaten healthy communities, and of relationships between communities; e.g., the uses and abuses of power, particularly in relation to colonialism and the legacy of the residential schools 	<ul style="list-style-type: none"> • explore and learn from different cultural forms of healthy community, especially in Indigenous communities • continue to deepen understanding of the legacies of colonialism, racism, and other forms of power abuse, and to contribute toward right relationships with Indigenous peoples
<ul style="list-style-type: none"> • model behaviour that promotes inclusion • give evidence of learning from and about those who differ from oneself, i.e., those of different cultures, economic and social situations, and who challenge one's standpoint and experience 	<ul style="list-style-type: none"> • practise cultural literacy appropriate to specific ministry contexts (e.g., guests of drop-in centres or shelters, prisoners, Indigenous communities, etc.) • facilitate respectful listening in community gatherings and related situations by attending and helping others to attend to context and cultural norms

AREA B: HUMAN AWARENESS AND UNDERSTANDING

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COMPETENCY	AT SELECTION
<p>5. Is learning to respond appropriately to conflict. Is able to:</p>	<ul style="list-style-type: none"> • describe a difficult relationship and evaluate one's own role in this • recognize situations of conflict and identify potential for positive or negative outcomes • demonstrate understanding of others' points of view
<p>6. Is learning to exercise ministry and leadership in collaboration with others. Is able to:</p>	<ul style="list-style-type: none"> • make the distinction between collaboration, consultation, and delegation • describe and reflect on one's experience of collaboration within a ministry team • identify one's preferred behaviour in groups, with specific examples from a ministry setting • receive the guidance and supervision of others with authority and experience in ministry

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • describe ways of responding to conflict, including their preferred approach • engage oneself and others appropriately in conflict situations 	<ul style="list-style-type: none"> • describe principles of responding to conflict, giving examples of how they can contribute to positive outcomes • bring conflict/dissent into the open to find solutions while maintaining positive relationships
<ul style="list-style-type: none"> • function in groups in a way that encourages the participation, contribution, and initiative of others • accept supervision and authority from others and exercise it oneself as appropriate to one's capacity and office • reflect with insight on the use and abuse of power in a corporate setting 	<ul style="list-style-type: none"> • continue to analyze one's practice of leadership and reflect critically on how it contributes to or undermines the development of collaborative ministry • show an integration of leadership and service in oneself and encourage it in others

AREA C: SPIRITUALITY AND SPIRITUAL PRACTICE

Will you be faithful in prayer, and in the reading and study of the holy scriptures? ... will you in all things seek not your glory but the glory of the Lord Christ?

... for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord.

The Examination and Ordination Litany, Ordination of a Deacon (BAS)

The good news of the gospel is that through Jesus Christ all are drawn into a relationship of love with God. Deacons build awareness that all people are children of God regardless of social

or economic standing. The Holy Spirit shapes diaconal ministry as one way of sharing in the ministry of Jesus Christ and thus bringing about the purposes of God in the world.

The spirituality of a deacon, as for any baptized person, requires discipline and an open heart. It is an incarnational spirituality of intercession that holds up people and situations to God. It is often a spirituality of paradox: of immediate action coupled with prayerful waiting. This may not be unique to those called to be deacon, but it most deeply reflects the character of diaconal spirituality.

COMPETENCY	AT SELECTION
1. Gives evidence of practising a prayer life, both in community and in solitude. Is able to:	<ul style="list-style-type: none"> • demonstrate a commitment to a healthy Rule of Life • show willingness to explore different traditions and methods of Christian prayer • give examples of intercessory prayer as part of a Rule of Life

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • describe different practices of Christian prayer • create a Rule of Life suitable for a diaconal ministry • show confidence in speaking of one's prayer life 	<ul style="list-style-type: none"> • assist others with their prayer lives • review one's Rule of Life regularly • develop leadership in the community in the practice of prayer, especially in response to need and risk • craft prayers of intercession that lift up issues of justice and mercy

AREA C: SPIRITUALITY AND SPIRITUAL PRACTICE

...continued

COMPETENCY	AT SELECTION
<p>2. Knows that the spiritual life is in continual development, and that healthy development requires attentiveness. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate a commitment to spiritual development and accountability within the community • show that one has initiated or is initiating a relationship with a qualified Spiritual Director • understand the development and the impact that images and concepts of God have on one's own development, and identify implicit biases that may affect interaction with others
<p>3. Shows a vocational tendency toward the spirituality of a deacon. Is able to:</p>	<ul style="list-style-type: none"> • describe how one has faced the challenges and questions raised about God and their beliefs to this point • give examples of different forms of spiritual practice and worship within the Anglican tradition by ability to identify several strains of tradition and practice • articulate how one's spirituality relates to the vocation of a deacon

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • evaluate and reflect on the experience of working regularly with a spiritual director • describe some of the many different understandings of God in the wider community • begin to discern and participate in God's activity in concrete situations 	<ul style="list-style-type: none"> • show willingness to explore different spiritual practices • hold one's own understanding of God with gentleness and confidence within interfaith and multifaith contexts and conversations
<ul style="list-style-type: none"> • identify signs of the Spirit observed in situations of disaster, conflict, and poverty • show groundedness in prayer and spiritual practice • enrich the spiritual journeys of others • proclaim the gospel with confidence of voice and presence • demonstrate proficiency in crafting public intercessions using the lens of justice and mercy 	<ul style="list-style-type: none"> • describe how one's spiritual practice relates to the deacon's mandate "to make Christ and his redemptive love known" • recognize through prayer and reflection how life events are experiences of the nudging of the Spirit • give expression to the prophetic voice through action and prayer that speaks powerfully to the present concerns and hopes of the world • integrate personal spirituality with the challenges of the forgotten and marginalized of the wider community and the world

AREA D: PRACTICAL TRAINING AND EXPERIENCE

Almighty Father, give to this your servant grace and power to fulfill his/her ministry. Make him/her faithful to serve, ready to teach, and constant to advance your gospel; and grant that always having the assurance of faith, abounding in hope, and being rooted and grounded in love, he/she may continue strong and steadfast in your Son Jesus Christ our Lord . . .

Consecration of the Deacon, Ordination of a Deacon (BAS)

Jesus had a vision of the "Kingdom of God" in which justice and mercy prevail and all God's people have enough – food, housing, security, dignity, and peace – and compassion guides and shapes human interaction. He gave his life to this vision, in spite of

the opposition from the political and social powers of the day. From its very beginning, the Christian church has always called dedicated people to work for peace and justice and to serve God's people, from the first seven deacons, to communities of brothers and sisters providing health care, shelter, meals, orphanages and other ministries of service. Deacons model for all the baptized in a given setting what it means to be partners with God in bringing about the Kingdom of God. This calls for a delicate balance in posture between the humility of service – on our knees, helping the broken – and the power of advocacy – standing up straight, fists in the air, confronting systemic injustice.

COMPETENCY	AT SELECTION
<p>1. Demonstrates a diaconal "servant" heart, and gifts for ministry. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate growth in sensitivity to human suffering and injustice and identify factors contributing to systemic injustice • show a basic working knowledge of skills needed for serving people

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • reflect on experiences personally, emotionally, spiritually and theologically, and articulate the fruits of this reflection with an experienced deacon mentor • use core ministry abilities effectively; e.g., basic pastoral care, effective communication • practise and model for others noticeable flexibility and patience working in community • express a sense of divine diaconal call 	<ul style="list-style-type: none"> • demonstrate a commitment to self-understanding, personal growth, and living out <i>diakonia</i> in the world; e.g., attending international gatherings of deacons for continuing education • be recognized by others as a model of ethical, professional, and compassionate ministry

AREA D: PRACTICAL TRAINING AND EXPERIENCE

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COMPETENCY	AT SELECTION
<p>2. Demonstrates knowledge of the local community. Is able to:</p>	<ul style="list-style-type: none"> • begin to learn the community's story • network with other agencies and churches • exhibit an awareness of the traditional Indigenous territory in which the community is settled, and describe the local presence of Indigenous peoples
<p>3. Interprets the "needs, concerns, and hopes of the world" to the gathered church. Is able to:</p>	<ul style="list-style-type: none"> • articulate basic biblical teachings on justice, peace, and mercy • learn to use church communication vehicles; e.g., website, Sunday leaflet, announcements, social media • identify persons in the congregations with gifts and abilities to contribute to various ministry teams

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • engage in social analysis of power relationships • build relationships with local community leaders • build relationships with Indigenous people in the community, and more broadly 	<ul style="list-style-type: none"> • engage in advocacy from different critical perspectives • foster collaborative leadership • serve as a consultant in planning community ministry • draw others into relationship with Indigenous peoples
<ul style="list-style-type: none"> • identify correctly the sources of human suffering, causes of injustice, and resources for healing • use current media creatively (news and learning websites, social media, etc.) to learn, engage, teach, and inform • speak and preach prophetically about the needs, hopes, and concerns of the local and global community • compose prayers of the people that reflect the needs, concerns, and hopes of the world 	<ul style="list-style-type: none"> • lead in the development of a shared vision for the church engaged in God's mission and an appropriate local response to such a vision • recruit, train, inspire, and support volunteers effectively for ministry, eliciting the <i>diakonia</i> of the baptized

AREA D: PRACTICAL TRAINING AND EXPERIENCE

...Continued

COMPETENCY	AT SELECTION
<p>4. Demonstrates a knowledge of, and eagerness to learn more about, contemporary issues. Is able to:</p>	<ul style="list-style-type: none"> • articulate a basic familiarity with positions and thinking of the Anglican Church of Canada on major social, ethical, and environmental issues • research Anglican Church of Canada positions on any given issue

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • clearly identify the positions and thought of the Anglican Church of Canada on major social, ethical, and environmental issues • show familiarity with the positions and thought of significant ecumenical, full communion, and Anglican Communion partners on major social, ethical, and environmental issues • demonstrate skill and passion for research and the presentation of accurate information on ethical social justice topics • ask the hard questions and engage others in critical thinking in order to call the church to account in its baptismal and diaconal mission 	<ul style="list-style-type: none"> • speak knowledgeably about social justice policies and resources within the Anglican Church of Canada and significant ecumenical, full communion, and Anglican Communion partner churches • identify, research, adapt, and use advocacy resources from other denominations and faith groups • establish contacts with others working in social justice in the faith community locally, nationally, and internationally

AREA D: PRACTICAL TRAINING AND EXPERIENCE

...Continued

COMPETENCY	AT SELECTION
<p>5. Capably performs all diaconal liturgical functions. Is able to:</p>	<ul style="list-style-type: none"> • show familiarity with the rubrics of the <i>Book of Alternative Services</i> and the <i>Book of Common Prayer</i> and the role of deacons in relation to those of presbyters and bishops • give examples of an interest and aptitude for worship leadership

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • demonstrate a basic knowledge of and appreciation for key developments in the history and tradition of Christian worship • show a working knowledge of other worship resources; e.g., <i>The Book of Occasional Celebrations</i>, or <i>Evangelical Lutheran Worship</i> (Evangelical Lutheran Church in Canada) • demonstrate increasing proficiency with forms of liturgy that differ from one's Sunday experience 	<ul style="list-style-type: none"> • craft or adapt, quickly and appropriately, and lead, a simple service for a particular community in a particular setting; e.g., morning prayer at a retreat, a funeral in a nursing home • contribute creatively to planning in liturgical committees of the local worshipping community, and in the planning of worship for diocesan and other events and gatherings, such as a diocesan or provincial synod, an ordination, or a clergy conference

AREA E: CHURCH POLITY AND DIACONAL MINISTRY IN THE PUBLIC SQUARE

You are to interpret to the Church the needs, concerns, and hopes of the world ... At all times, your life and teaching are to show to Christ's people that in serving the helpless, they are serving Christ himself.

The Examination, Ordination of a Deacon (BAS)

Processes of vocational discernment focus on spiritual and personal gifts: *Charism, Call, and Character* have been the watch-words for diocesan and provincial ministry discernment teams. Sometimes it happens that the attention to practical training, experience, and skills development is seen as of lower

importance and value. However, amongst the charisms (gifts of the Spirit) necessary for any form of ministry, is the gift of openness to bring experience into reflection, to have a desire for continued learning, formation, and skills development necessary to the exercise of public ministry. Deacons need to be adept at moving between the contexts of church and street, of vestry and arena of justice, of liturgy and service. That means that there is much specialized knowledge they require, both of church polity and of civil society and the societal sectors in which they work.

COMPETENCY	AT SELECTION
1. Demonstrate knowledge of the scope and structures of the church. Is able to:	<ul style="list-style-type: none"> describe the basic structures and resources of the Anglican Church of Canada, its dioceses and parishes describe the place of the Anglican Church of Canada in the Anglican Communion name the main advisory and governance positions at the church-wide, diocesan, and local levels in which a deacon can serve and how one is selected to so serve

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> name the main advisory and governance positions at the church-wide, diocesan, and local level, in which fellow parishioners can serve identify key ecumenical, full communion, and Anglican Communion partners explain clearly to the worshipping community what kinds of political action, advocacy, and speech are appropriate in a church at the local, diocesan, and national levels in the deacon's context, and what is not 	<ul style="list-style-type: none"> explain to a parishioner, and/or to an ecumenical or interfaith partner in community ministry, how the wider church develops a position on national and international issues

**AREA E: CHURCH POLITY AND DIACONAL MINISTRY
IN THE PUBLIC SQUARE ... Continued**

COMPETENCY	AT SELECTION
<p>2. Demonstrate ability to work within the structures of the church. Is able to:</p>	<ul style="list-style-type: none"> • articulate, with personal examples, the ministry of all the baptized, similarities and differences in the roles of priest, bishop, deacon, and lay leaders
<p>3. Work within agreed procedures, vision, and priorities of the church. Is able to:</p>	<ul style="list-style-type: none"> • describe the vision and priorities of the local church • explain how one's own ministry has contributed to the leadership and overall ministry of the church

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • give evidence of preparation to take up appropriate roles as a baptized person and as a deacon • assist others in taking up their roles as appropriate 	<ul style="list-style-type: none"> • take on, and assist others to take on, increasingly complex leadership roles in the church beyond the parish, appropriately evolving for the needs of the times and context
<ul style="list-style-type: none"> • use a knowledge of church history and of scripture to assess personal visions and priorities as compared to wider church visions and priorities (for example: personal appropriation of the meaning of the Marks of Mission) 	<ul style="list-style-type: none"> • support and encourage others in their own discernment of their ministries within personal and ecclesial priorities • contribute to the assessment and improvement of local and wider church visions and priorities in group discernment and in the councils of the church • bring a prophetic vision to the church to call attention to power imbalances and injustices within the church structures

AREA E: CHURCH POLITY AND DIACONAL MINISTRY
IN THE PUBLIC SQUARE ... *Continued*

COMPETENCY	AT SELECTION
<p>4. Demonstrate interpretive skills relating to "church world" interactions. Is able to:</p>	<ul style="list-style-type: none"> • show direct involvement in a social justice or prophetic ministry beyond the worshipping community • exercise leadership in leading the baptized into ministry beyond the parish • demonstrate passion for social justice and mercy arising from a personal involvement in a ministry outside of the parish

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • articulate the importance of interpreting the needs, concerns, and hopes of the world to the church in one's current ministry • name and demonstrate the ability to interact in constructive and co-operative ways with leaders in society whose policies and practices affect the impact of ministry • take a leadership role in supporting parishioners to develop ministries; this involves being able to articulate theological and scriptural bases for such ministries • identify what they will need to know to exercise ministry • respond constructively and collaboratively to parishioners who raise objections to ministry initiatives perceived to be "political" and therefore inappropriate in discussions, preaching or church-related projects 	<ul style="list-style-type: none"> • assess personal involvement in ministries beyond the parish (personal skills, context of ministry), and adapt and change with circumstances • encourage and support others in assessing personal skills and opportunities to serve and to accompany • take a leadership role in the wider church by active participation in diocesan committees and support groups promoting social justice and mission

AREA F: SCRIPTURE

As a deacon in the Church, you are to study the holy scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known by your word and example, to those among whom you live and work and worship.

... and I do solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation.

From the Examination and the Presentation, Ordination of a Deacon (BAS)

We affirm the holiness of the Hebrew and Christian scriptures. They are the word of God and contain all things necessary to salvation. We

COMPETENCY	AT SELECTION
<p>1. Demonstrates an awareness of the sweep of the biblical narrative, its content, and themes. Is able to:</p>	<ul style="list-style-type: none"> • show general familiarity with the Bible; for example, by navigating through the books of the Bible • identify and describe the significance of at least three characters in each of the Hebrew and Christian scriptures

affirm them in this way because they witness in a normative way to God's activity, in creation, incarnation, and redemption, and in the work of the Holy Spirit. They call us to worship God the Holy Trinity, and to follow Jesus the Christ, empowered by and seeking the guidance of the Holy Spirit. We do not worship the holy scriptures, and yet we bow to their holiness and are guided by them. The Christian relationship with the Bible is complex. Deacons are given the authority to proclaim God's word. This ministry carries with it the responsibility to tend to that relationship with reason, prayer, and skill. We need to know the origins and contexts of these words of holy witness, and to engage in holy conversation with them in ways that respect the integrity of these origins and their diverse contextual voices.

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • give evidence of having read the Bible • describe and contrast the various types of biblical literature 	<ul style="list-style-type: none"> • explore deepening ways of continuing to read, mark, learn, and inwardly digest scripture

AREA F: SCRIPTURE ... *Continued*

COMPETENCY	AT SELECTION
<p>2. Is learning about the context in which scripture was written. Is able to:</p>	<ul style="list-style-type: none"> • show at least a beginning awareness of the challenges our contemporary context puts to scripture (e.g., science, social mores, etc.)
<p>3. Is growing in his or her ability to exegete and interpret scripture. Is able to:</p>	<ul style="list-style-type: none"> • participate in regular study of scripture, either privately or in a group

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • identify the cultural and historical backdrop to one or more teachings of Jesus, and one or more of the prophets 	<ul style="list-style-type: none"> • deepen in the ability to discern the hopes, concerns, and life of early Christian communities from the biblical text; e.g., by exploring the epistolary writings of the New Testament, with an emphasis on the epistles of Paul • draw appropriate connections and distinctions between our current context and that underlying particular biblical texts
<ul style="list-style-type: none"> • access and use basic exegetical tools, in print or online, such as annotated Bibles, gospel parallels, simple commentaries, Bible dictionary 	<ul style="list-style-type: none"> • show increasing familiarity with historical models of biblical exegesis and interpretation; e.g., literalism, allegory, source criticism, narrative theology, etc. • apply more than one model of exegesis

AREA F: SCRIPTURE ... *Continued*

COMPETENCY	AT SELECTION
4. Demonstrates an awareness of the authority of scripture as understood in the Anglican tradition. Is able to:	<ul style="list-style-type: none"> describe how scripture is used in the Anglican church, giving examples from experience
5. Is learning to identify major biblical themes, especially those foundational to diaconal ministry. Is able to:	<ul style="list-style-type: none"> identify two or more passages of scripture relating to servanthood

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> articulate an understanding of the role and authority of scripture in the Anglican church, and how this differs from other traditions 	<ul style="list-style-type: none"> identify and correct misuses of scripture; for example, of apocalyptic and some prophetic literature
<ul style="list-style-type: none"> identify and give examples of such themes as prophecy and prophetic ministry, exile, wilderness, law and grace, covenant, justice and mercy, poverty and wealth, etc. 	<ul style="list-style-type: none"> preach and lead effective Bible studies, elucidating themes such as those listed immediately above identify biblical characters who demonstrate diaconal attitudes, behaviours, and leadership

AREA G: CHRISTIAN HISTORY

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquility the plan of salvation.

From Prayer used at Ordinations and other occasions (BAS)

Anglican Christians use the word "communion" often, and in many ways. It refers to the sacrament of the eucharist, and it also describes and guides our relationships with each other within the church, and our call to the fulfillment of the whole Body of Christ in the world. "Communion" is a translation of the Greek word *koinonia*, often used by Paul in his letters to the new Christian communities. It means fellowship, community, deep relationship, relational responsibility, and, as a spiritual-

theological term, a whole lot more. We who are incorporated into the Body of Christ through baptism are in reconciled communion with God, part of the communion of saints, those who have been, those who are to come, those present with us across the globe and unknown to us. *Koinonia*, theologically speaking, is across both space (geography) and time (past, present, and future). It speaks to our being invited into, and caught up in, God's Holy Story for all creation. We are entrusted with the God-story of faith, to hear it deeply – the voices from the past – in order to deepen our partnership with God in the continuation of God's story. When the church ordains you, people expect you to know the God-story, as received, lived, and retold by a cloud of witnesses.

COMPETENCY	AT SELECTION
1. Demonstrates an awareness of the sweep of the Christian movement from its inception to the present. Is able to:	<ul style="list-style-type: none"> identify one or more significant changes in Christian attitudes, praxis or priorities, in the span of his or her own life
2. Is learning about and drawing upon the Jewish antecedents of Christianity. Is able to:	<ul style="list-style-type: none"> demonstrate an awareness of the rootedness of Christianity in Judaism

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> identify and describe two or more eras in Christian history; e.g., pre-Constantine, medieval, reformation, colonialism, etc. explain why Canadian Anglicans need to pay particular attention to the legacies of colonialism 	<ul style="list-style-type: none"> show evidence of being attuned to concrete and cultural change in the church, and name and assess the reasons for such change influence change in such a way that diaconal values are protected and enhanced
<ul style="list-style-type: none"> name key historical events in Jewish self-understanding (e.g., Passover/Exodus, Exile, and Shoah) and how they inform the Christian narrative and theology 	<ul style="list-style-type: none"> integrate this knowledge into teaching and preaching draw upon Jewish practices and understanding in explicating diaconal themes (e.g., justice, mercy, prophetic witness, <i>tzedakah</i>, <i>tikkun olam</i>)

AREA G: CHRISTIAN HISTORY ... *Continued*

COMPETENCY	AT SELECTION
<p>3. Understands the origins and distinctiveness of Anglicanism within Reformation. Is able to:</p>	<ul style="list-style-type: none"> • name two or three things found to be personally attractive or distinctive about the Anglican tradition • describe at least three major changes in the Anglican Church of Canada throughout its history and explain their significance • explain what is meant by the repudiation of the "Doctrine of Discovery"
<p>4. Is familiar with the institutional structure and development of the Anglican Church of Canada. Is able to:</p>	<ul style="list-style-type: none"> • identify and define the meaning and jurisdiction of parish, diocese, province, General Synod • describe the roles and use proper titles/forms of address for those in various positions of ministry

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • explain, briefly, to an inquirer, the origins of the Anglican church, including the role of Henry VIII and Elizabeth I • describe two or more points of similarity and difference between the Anglican church, the Roman Catholic Church, and churches of the Reformation • outline key contributions of at least two non-English cultural groups to the Anglican Church of Canada 	<ul style="list-style-type: none"> • demonstrate awareness of and describe various movements within the Anglican tradition; e.g., the Oxford Movement, the Parish Communion Movement, the Liturgical Movement, Essentials Federation, Emergent Church, etc. • name and describe Anglicans whose historic contribution have shaped our piety, faith, and practice, especially those commemorated in the Calendar of Saints
<ul style="list-style-type: none"> • explain to an inquirer key aspects of the distinctive nature and history of the Anglican Church of Canada, and its place in the Anglican Communion • explain to an inquirer the meaning of Indigenous self-determination in the Anglican Church of Canada, providing at least two examples of what this means in practice 	<ul style="list-style-type: none"> • describe social, cultural, political and other factors that have influenced the development of the Anglican Church of Canada (e.g., feminism, pluralism, colonialism, patterns of immigration, residential schools) • see and name ways in which the Church's institutional structures and history impede or support <i>diakonia</i>

AREA G: CHRISTIAN HISTORY ... *Continued*

COMPETENCY	AT SELECTION
<p>5. Demonstrates a growing awareness of the history of the diaconate in the Christian Church, and in the Anglican Church of Canada. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate knowledge of the diaconate as an order of ministry in the Anglican tradition • point to several examples of groups that have exercised ministries of service and prophetic proclamation over the history of the Anglican Church of Canada

AT ORDINATION	THROUGH LIFELONG LEARNING
<ul style="list-style-type: none"> • point to New Testament evidence for diaconal ministry • show familiarity with the concept of "waves" of the diaconate (for example, as described in the work of Plater or Epting), and apply this concept to the experiences of the diaconate in the local diocese • articulate distinctive features of diaconal ministry in Anglican practice, and demonstrate appreciation of points of convergence with other Christian traditions 	<ul style="list-style-type: none"> • participate in meetings of local and national diaconal organizations • describe an example of the practice of <i>diakonia</i> in two or more eras of Christian history • articulate a vision for restoration and enhancement of diaconal ministry in the Anglican Church of Canada



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