



**Verband evangelischer
Diakonen-, Diakoninnen-
und Diakonatsgemeinschaften
in Deutschland e.V.**

**Positions and Concepts of the Association
of Protestant Deacons and Deaconesses
and Diaconal Communities in Germany**

Activity Profiles of Deaconesses and Deacons

**A Working Paper of the KAL
within the VEDD**

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As of: February 2008

Preface

Beginning the year 2008, VEDD envisages three theme fields as its focal points of work:

- VEDD will set up “professional biographic accompaniments” for its member communities and their members aiming at professionalizing the career of deaconesses and deacons.
- VEDD will describe and promote goals of educational and professional perspectives for deacons and deaconesses.
- It will describe concrete contents of diaconate which we promote and build up as a reform process towards its recognition as an ordained ministry within the Protestant church.

The present IMPULS 1/2008 “Activity Profiles of Deaconesses and Deacons” offers a concretisation of the “Competence matrix for the education of deaconesses and deacons based on its double qualification” (IMPULS III/2004).

The activity profiles depict in what kinds of concrete observable activities deaconesses and deacons are engaged in their professional practice. They derive from the competences as systematised in the competence matrix by the Lecturers’ Conference of Diaconal Education (KAL). These two papers are the reaction of the KAL to the recent progresses made at European level.

With the competence matrix, the KAL intended to meet the challenges of the Bologna Process aiming to create a standardised European higher education area.

In the meantime, the competence matrix has begun to serve as a platform for better comparability of various diaconal educations and trainings. It has already acquired a certain degree of recognition among European sister churches. With the present activity profiles, the KAL is trying to come up to another European process, i.e. the Bruges-Copenhagen Process aiming to create a European area of vocational education and training. The integral part of this process is the European Qualifications Framework (EQF) which will be used as a basic framework for Europe-wide comparability of diplomas. By applying outcome-oriented criteria it is expected to adjust vocational educations to employment markets.

The VEDD understands the present IMPULS as a stimulus for discussions towards promoting the quality and practicability of diaconal educations and trainings as well as the acceptance of diaconal profile in pertinent institutions and organisations.

The VEDD hopes and wishes that there would be a vivid discussion about and further development of these proposals, which will lead to further increase of quality of the formation of deaconesses and deacons and thus their prospects of employment in the church, diakonia and society.

Deaconess Marlis Seedorff
Chair of the VEDD Directorate

Deacon C. Christian Klein
Executive Manager of the VEDD

Introduction

“What are the distinctive competences of a deaconess or deacon in comparison with other social and church-related professions? How can the “double qualification” of a deaconess or deacon – in theology and social work – effectively be described in present and future society? Is it possible to standardise the contents of the various training forms in Germany in order to meet the new challenges of the European educational system?”

These were the questions which led the Lecturers’ Conference of Diaconal Education (KAL) to the drafting of the competence matrix for deaconesses and deacons in 2003 and 2004. With this matrix, schools and institutes met the challenges posed by the Bologna Process in the European area.

The emphases of this competence matrix have been put on

- comprehending the double qualification more clearly than ever as a valid qualification connecting theological and sociological competences
- orienting towards the training of professional competences
- setting a standard for the contents which are valid for all schools and institutes in all forms and levels of training in Germany, at least enabling a better comparability
- making the professional profile of deacons and deaconesses better identifiable with a view to providing a standard as to what to expect by employing deacons and deaconesses for churches and diaconal institutes.

As a follow-up to the competence matrix presented in 2004, the Conference attempts herewith to describe the manifold **activity profile** of deacons and deaconesses.

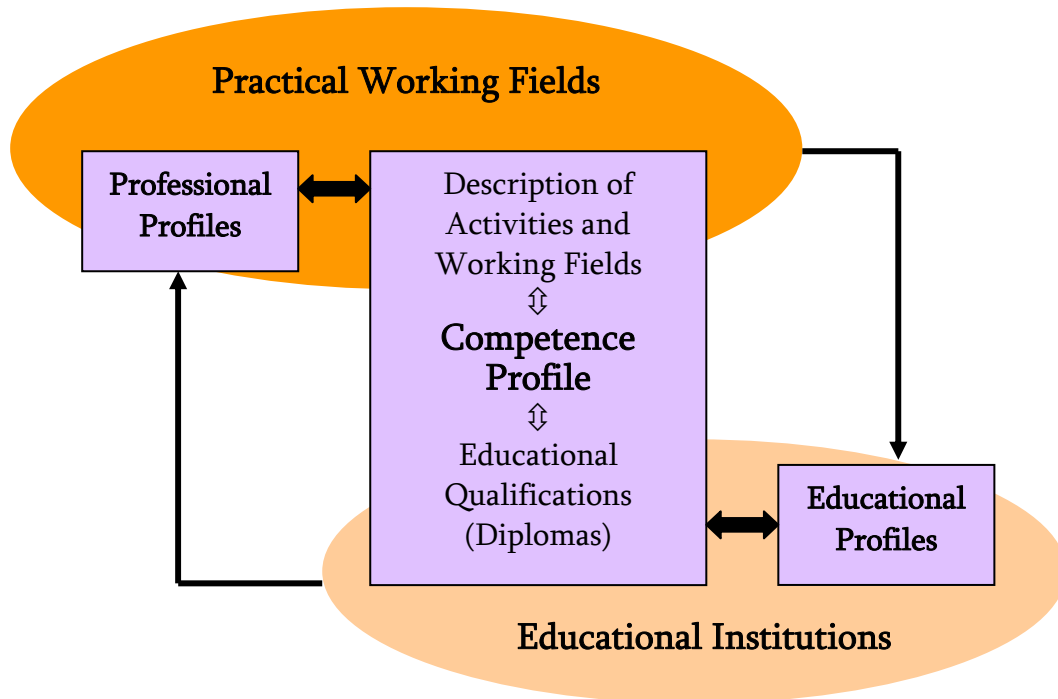
This measure, too, answers the requirements within Europe: after the Bologna Process for the higher education, the field of vocational education was addressed by the Bruges-Copenhagen Process.¹

With respect to deaconesses and deacons, both processes have an intrinsic logic: **Competences** are the capabilities which describe what one can actually do after the completion (learning outcome). The Bruges-Copenhagen Process presupposes that competences may be acquired not only through formal learning processes in schools and colleges, but also by means of experiences and professional practices. The initiators of this process (ministers for education of European States) would like both ways of competence acquisition to be equally evaluated.

In contrast, **activity profiles** describe concretely what one actually does in professional practice, i.e. observable and provable activities.

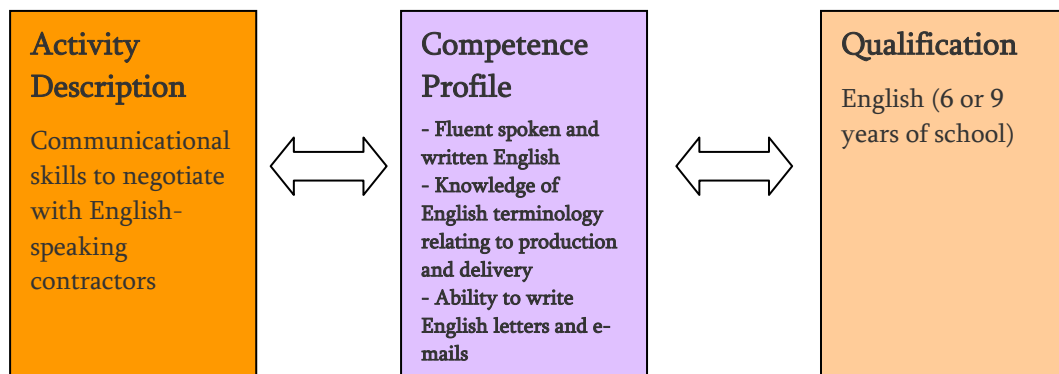
Competence profiles are placed between the classrooms and working fields, theoretical qualifications and practical activities.

¹ Cf. the official website http://ec.europa.eu/education/copenhagen/index_en.html
http://www.europeunit.ac.uk/sites/europe_unit2/policy_areas/vocational_education_and_training.cfm
http://www.bildungserver.de/zeigen_e.html?seite=3157

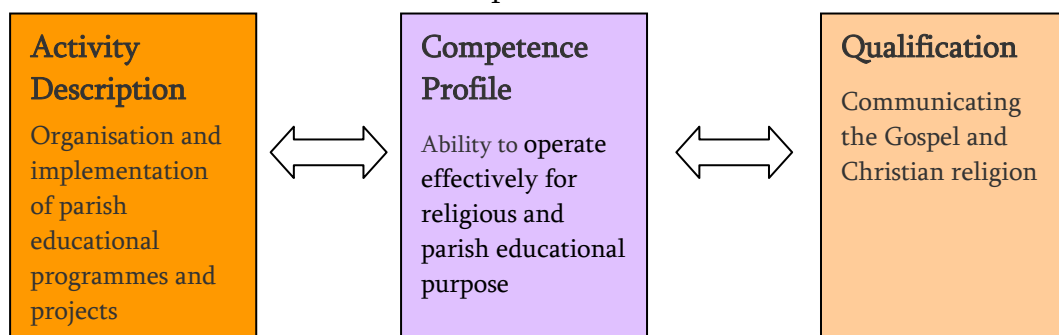


Diaconal education and training institutions offer the same competence profile as formulated in the competence matrix, both at different levels of qualification and different educational profiles (e.g. parish deacon / social-work deacon). Moreover, the present activity profile makes it clear what activities are intended and may be carried out competently. It thus describes the activities in the professional practice qualified by diaconal competence.

With the following pair of description, we would like to illustrate the interconnection of qualification, competence and activity.



Example from macro module 1 with diaconal profile:



Over the past years, as part of Bologna Process, the qualification and competence profiles have been re-determined in vocational schools and colleges for deaconesses and deacons and also for social educators and other social workers, independently of each other. In the working fields of professional practice, too, we observe different tendencies to concretise the diaconal profile of diaconal institutions. In doing so, increasing attention has been paid to the function of deaconesses and deacons (and other post holders) which makes this profile distinctly recognizable.²

Now attempts should be made to interconnect these two tendencies in education and practice.

Objectives

In our attempts, we pursue the following aims:

- The capabilities of deaconesses and deacons systematised in the competence matrix concretely cover the activities of their professional practice. We have chosen to use summarising, relatively complex wordings in order that the list may be kept clear and manageable. There are brief experience reports of deacons and deaconesses, employers and lecturers. We welcome more examinations, intensifications and complements!
- We are not describing behaviours and attitudes (such as compassion, respect, or the classical key competences of Extraversion, soft friendliness, consciousness, emotional stability, open-mindedness for new experiences), but concrete, observable and describable activities which presuppose certain behaviours and attitudes by nature. We try to describe deliberately only the “outward aspects” of the activities of deaconesses and deacons for more grounding and concreteness. We are aware that the necessary attitudes cannot be created or built in the training contexts.
- The activity profiles are to serve as a clear and specific description of particular profiles or “additional merits” of this office (hence also the diaconal profiles of institutions employing deacons) with reference to job specifications and service regulations.
- In addition to the existing classification-related qualification or competence criteria of state-approved basic trainings, we suggest that the qualification and competence profiles of a diaconal training also be taken into account in the pay scale grouping.
- The competence matrix and activity profile will enhance the concretisation of the diaconal ministry within the classified structure of the church ministry.
- The formulation the activity profile is based on the categories of the European Qualifications Framework (EQF). We are aware of the fact that the qualification level as defined therein cannot be applied to a national qualification frame yet. This task will still take some time considering the national jurisdiction of vocational education. However, we consider the formal criteria so interesting in its European basic form that we would like to tackle them for discussion.

² Cf. Heinz Schmidt / Rainer Merz / Ulrich Schindler, Dienst und Profession. Diakoninnen und Diakone zwischen Anspruch und Wirklichkeit, Heidelberg 2007.

Reference Levels of the European Qualifications Framework

Our proposals for formulation may only be an interim stage because the formulations submitted up to now are not appropriate (yet) to depict the different qualification levels of the colleges or deemed colleges of diaconal education. Rather, it appears that most activities of deacons and deaconesses described here may and must go through further progressive internal differentiation.

We are of the opinion, however, that concrete activity profiles are not the object of discussion in educational institutions, but that of negotiations between employers and employees and their representatives within the service community.

According as these activities in their collective profile become clearer in the pursuing discussions, the competence matrix will also have to be modified.

We suppose that the current vocational school education is equivalent to EQF level 5, and vocational college diplomas to level 6; with level 7 the master level ought to have been reached. The formulations are edited intentionally in a general tenor excluding any particular reference to the diploma level. On the contrary, it was left open for possibilities of obtaining those qualifications in the course of one's career life. The levels are hence permeable (further and permanent education, self study, experience of life, and the like). We take it for granted, however, that these levels of activity profiles may be typically expected of the qualification profiles mentioned.

We leave it open at which level the diaconal qualifications should be classified beneath these levels (diaconal basic formation, diaconal study). This question will be tackled at latest when there will be fewer vocational school graduates.

Eight EQF Qualification-Based Levels

Level 1

Qualifications at level 1 recognise basic general knowledge and skills and the capacity to undertake simple tasks under direct supervision in a structured environment. The development of learning skills requires structured support. These qualifications are not occupation specific and are often sought by those with no qualification.

Level 2

Qualifications at level 2 recognise a limited range of knowledge, skills and wider competences that are mainly concrete and general in nature. Skills are applied under supervision in a controlled environment. Learners take limited responsibility for their own learning. Some of these qualifications are occupation specific but most recognise a general preparation for work and study.

Level 3

Qualifications at level 3 recognise broad general knowledge and field-specific practical and basic theoretical knowledge, they also recognise the capacity to carry out tasks under direction. Learners take responsibility for their own learning and have limited experience of practice in a particular aspect of work or study.

Level 4

Qualifications at level 4 recognise significant field-specific practical and theoretical knowledge and skills. They also recognise the capacity to apply specialist knowledge, skills and competences and to solve problems independently and supervise others. Learners show self-direction in learning and have experience of practice in work or study in both common and exceptional situations

Level 5

Qualifications at level 5 recognise broad theoretical and practical knowledge, including knowledge relevant to a particular field of learning or occupation. They also recognise the capacity to apply knowledge and skill in developing strategic solutions to well-defined abstract and concrete problems. Learning skills provide a basis for autonomous learning and the qualifications draw on experience of operational interaction in work or study including management of people and projects.

Level 6

Qualifications at level 6 recognise detailed theoretical and practical knowledge, skill and competence associated with a field of learning or work, some of which is at the forefront of the field. These qualifications also recognise the application of knowledge in devising and sustaining arguments, in solving problems and in making judgements that take into account social or ethical issues. Qualifications at this level include outcomes appropriate for a professional approach to operating in a complex environment.

Level 7

Qualifications at level 7 recognise self-directed, theoretical and practical learning, some of which is at the forefront of knowledge in a specialised field that provides a basis for originality in developing and/or applying ideas, often within a research context. These qualifications also recognise an ability to integrate knowledge and formulate judgements taking account of social and ethical issues and responsibilities and also reflect experience of managing change in a complex environment.

Level 8

Qualifications at level 8 recognise systematic mastery of a highly specialised field of knowledge and a capacity for critical analysis, evaluation and synthesis of new and complex ideas. They also recognise an ability to conceive, design, implement and adapt substantial research processes. The qualifications also recognise leadership experience in the development of new and creative approaches that extend or redefine existing knowledge or professional practice.

(Source: http://ec.europa.eu/education/policies/2010/doc/consultation_eqf_en.pdf)

Descriptors for EQF Levels 5 - 7

Descriptors	EQF Level 5	EQF Level 6	EQF Level 7
Theoretical Knowledge	comprehensive, specialised, factual and theoretical knowledge	extended, reflected, specialised academic knowledge, current debates	broadly academic, innovative / researching
Procedural Responsibility	within a given field of work or study	specified, with margin of manoeuvre	autonomous identification
Main Supervisory Responsibility	co-ordinating, particular supervisory tasks	supervisory tasks, supervision	supervision, organisational development, strategic operation
Problem-Solving		... including social and ethical aspects	design of autonomous and responsible problem-solving strategies on ethical and social issues
Main Action Field	local / within the institution and organisation	regional and supra-regional	supra-regional / representative
Communication	communication within the system	communication of the system	communicating about the system
Self-Management	use of specified tools	further development of methods, tools and resources	creation and development of tools and resources

With the italic type in several places of the tables of macro modules, we give some examples of where and how these differentiations may take an effect.

Questions

We have taken up the following questions which were raised during the preparatory discussion process:

- Is it necessary to set a minimum standard for the diaconal ministry? Would it then tend towards the maximum level of 6/7 (faithful to the motto: “I would like to exercise every activity with the highest competence”)?
- This being the case, what happens at the other end of the spectrum: who will receive diaconal basic education?
 - Will the vocational schools be phased out (from the aforementioned internal reasons or above all for external reasons)?
 - What happens if there are no more vocational schools: would it be necessary to resort to more auxiliary workers? In that case, what would be their diaconal education?
 - Or will the diaconal profile be accounted for exclusively by supervisory positions and then relegated?
- Under the circumstances thus given or to come, what possibilities would there be to arrange the passage from vocation school to college?
- To what degree will these activity profiles help to enable an employment based on the characteristics of diaconal activity, to formulate standing instructions, and also to decide on a suitable pay scale grouping?

It seems to us that these discussions depend on the general discussions relating to social professions (e.g. discussions about the academisation of pre-school education through BA in early or elementary education), because the social-pedagogic and social-care vocational educations (and not the diaconal qualifications) are dominating for the employment and determination of the characteristics of activities and pay scale groupings.

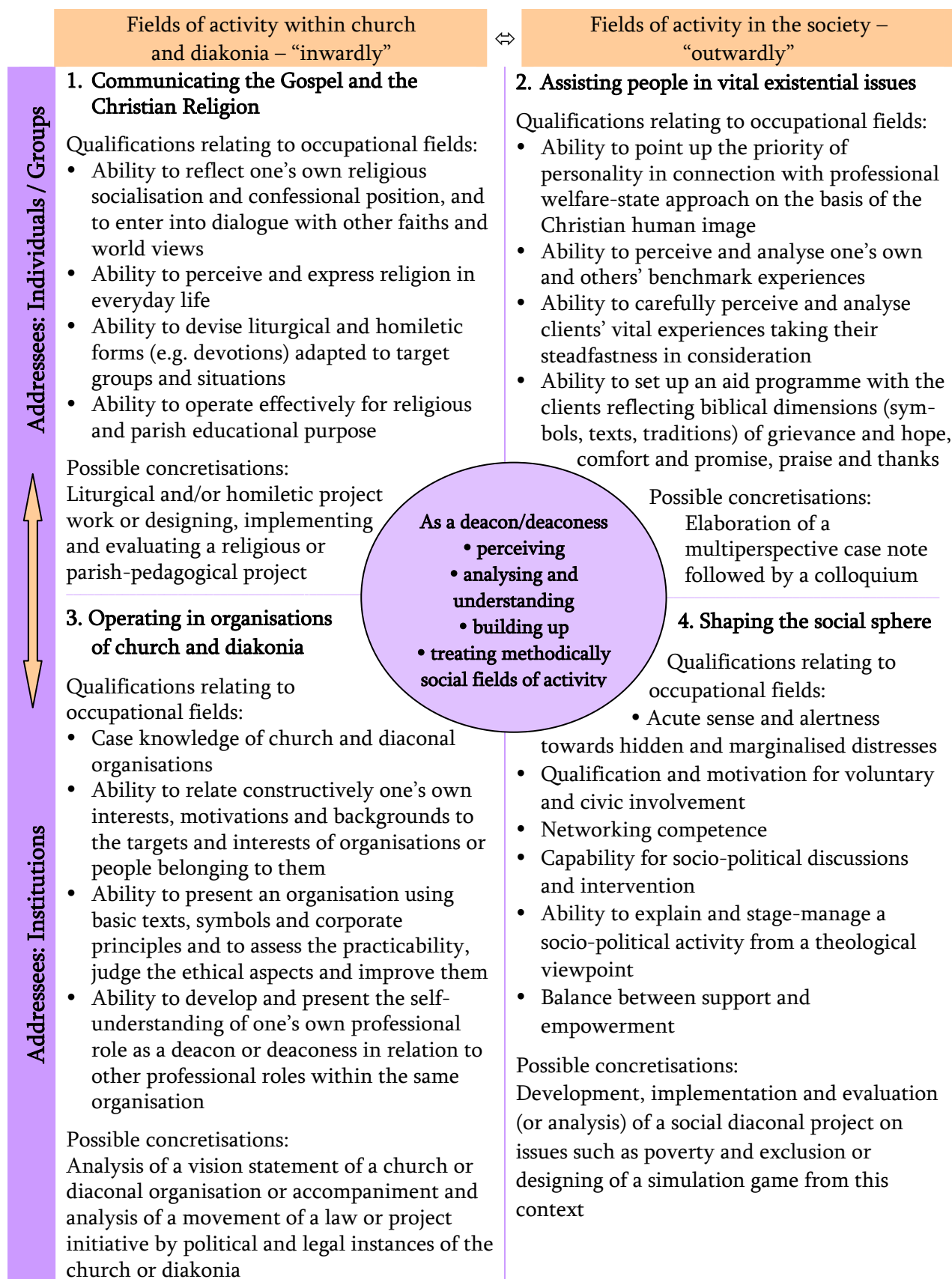
Contrariwise, we observe that the level of the basic education is mirrored on the diploma level of diaconal education (if not 100 %!). It is desirable that the diaconal education itself make the access to a higher level possible, for example by awarding credits – not only, but also – for diaconal college courses or independent diaconal study.

We are under the impression that the activities documented in the activity profile as a whole require the level of an academic formation in terms of qualifications and competences.

The competence matrix presented on pp. 14-20 was adopted unanimously in Preetz on 4 March 2004; the activity profile presented on pp. 21-28 was adopted unanimously in Hamburg (Das Rauhe Haus) on 15 November 2007.

Chapter 1: Competence Matrix on the Deaconess and Deacon Education

This matrix of four diaconal basic competences is dressed on the basis of a simple ideal model scheme: deacons and deaconesses work with individual clients or with institutions (vertical axis of the matrix), and they work within the range of church and diakonia or “out” in the society (horizontal axis).



Macro Module 1: Communicating the Gospel and the Christian Religion

Goal

One of the diaconal competences is the capability to communicate one's own faith and converse with others on religious issues. Deaconesses and deacons should have basic knowledge of the Christian tradition. They should be able to map out various spiritual forms and take a religious-pedagogic approach in their fields of activity.

Qualifications relating to occupational fields

- Ability to reflect one's own religious socialisation and confessional position, and to enter into dialogue with other faiths and world views
- Ability to perceive and express religion in everyday life
- Ability to devise liturgical and homiletic forms (e.g. devotions) adapted to target groups and situations
- Ability to operate effectively for religious and parish educational purpose

Methodological competences

- Ability to make use of communicational skills
- Ability to elementarise theological issues under rhetorical, didactical and methodological aspects
- Knowledge of liturgical and homiletic methods
- Ability to interpret texts and survey living circumstances

Academic fundamentals

- Basic knowledge of biblical and systematic theology
- Basic knowledge of homiletics and liturgy / Ritual theory
- Basic knowledge of religious and parish pedagogy
- Basic knowledge of religious psychology and religious sociology
- Basic knowledge of interdenominational, interreligious and intercultural dialogues
- Communicational theories

Possible concretisations

- Liturgical and/or homiletic project work
- Designing, implementing and evaluating a religious or parish-pedagogical project

Macro Module 2: Assisting People in Vital Existential Issues

Goal

One of the diaconal competences is the capability to perceive and analyse the religious dimension of vital existential issues and to adopt professional approach in dealing with them. Deaconesses and deacons should be able to cultivate an attitude of presence and attentiveness in the interaction with their clients, while keeping in mind the professional necessity of distance-closeness balance.

Qualifications relating to occupational fields

- Ability to point up the priority of personality in connection with professional welfare-state approach on the basis of the Christian human image
- Ability to perceive and analyse one's own and others' benchmark experiences
- Ability to carefully perceive and analyse clients' vital experiences taking their steadfastness in consideration
- Ability to set up an aid programme with the clients reflecting biblical dimensions (symbols, texts, traditions) of grievance and hope, comfort and promise, praise and thanks

Methodological competences

- Multiperspective understanding of the case in personal contacts including legal, human-scientific, theological-diaconal dimensions
- Causal work, especially on existential borderline experiences and helpless situations
- Dialogue with pastoral-care approach
- Religious biographic work

Academic fundamentals

- Knowledge of occupational-theoretical fundamentals of social work
- Fundamentals of scientific techniques for pastoral care and counselling
- Interactive and everyday-life concepts of theology

Possible concretisations

Elaboration of a multiperspective case note followed by a colloquium

Macro Module 3: Operating in Organisations of Church and Diakonia

Goal

One of the diaconal competences is the capability to responsibly intervene in everyday processes, structures and outcomes of social action field at all levels. Deacons and deaconesses should have a methodically reflected knowledge of the structures developed and consolidated in the past, fundamentals and goals of church, diaconal and social organisations. They should be able to make a critical analyse of these organisations and further develop them in a constructive and participative way on the basis of Protestantism.

Qualifications relating to occupational fields

- Case knowledge of church and diaconal organisations
- Ability to relate constructively one's own interests, motivations and backgrounds to the targets and interests of organisations or people belonging to them
- Ability to present an organisation using basic texts, symbols and corporate principles and to assess the practicability, judge the ethical aspects and improve them
- Ability to develop and present the self-understanding of one's own professional role as a deacon or deaconess in relation to other professional roles within the same organisation

Methodological Competences

- Ability to understand and interpret texts departing from the circumstances of their birth and also those of their changed receptions
- Systematic-theological and social scientific methods for the explanation and target-orientation of corporate practices
- Supervisory and managing competence in Christian organisations or companies

Academic Fundamentals

- Basic knowledge of the history of church and diakonia in comparison to that of social work
- Theological and legal fundamentals of church and diakonia
- Fundamentals of individual and social ethics: justice, compassion and love
- Perspectives of an ecumenical diakonia

Possible concretisations

- Analysis of a vision statement of a church or diaconal organisation
- Accompaniment and analysis of a movement of a law or project initiative by political and legal instances of the church or diakonia

Macro Module 4: Shaping the Social Sphere

Goal

One of the diaconal competences is the capability to perceive precarious living conditions and exclusion processes in the society. Deaconesses and deacons should be able to analyse them using suitable scientific methods and to develop interactive action plans bearing in mind the biblical traditions of compassion, justice and love.

Qualifications relating to occupational fields

- Acute sense and alertness towards hidden and marginalised distresses
- Qualification and motivation for voluntary and civic involvement
- Networking competence
- Capability for socio-political discussions and intervention
- Ability to explain and stage-manage a socio-political activity from a theological viewpoint
- Balance between support and empowerment

Methodological Competences

- Analysis of social space and commonwealth
- Social and legal counselling
- Project management including fundraising
- Social research, documentation and presentation
- Methods and ways of non-violence resistance
- Socio-theological interpretative competence / Reasoning power of compassion

Academic Fundamentals

- Socio-political scientific basic knowledge
- Socio-legal knowledge
- Current state of gender, poverty and wealth researches
- Basic knowledge of commonwealth economics
- Basic knowledge of church's social teachings
- Basic knowledge of emancipatory theologies

Possible concretisations

- Development, implementation and evaluation of a social diaconal project on issues such as poverty and exclusion
- Analysis of an existing project of the same genre
- Designing a simulation game from this context

From Macro Module to Classroom Module

A formation for a deaconess or deacon lasts – according to the consensus within the EKD member churches as documented in the VEDD paper “Education in Diaconate” – at least 1200 classroom hours. The calculation basis is 40 school weeks with 30 hours per week, which equals to one school year less holidays.

In case of modular courses, too, the minimum duration of a formation for a deaconess or deacon is one year.

Applying the standard of 30 ECTS points per semester set by the State (earlier: a semester of 20 hours per week), 60 ECTS points per year equal to the workload of 1800 hours. This workload covers all periods required by the study, i.e. hours for seminars, lectures, tutorials, preparations, postprocessings, exercises, researches and examinations. With 45 working weeks per year, this workload can be covered by 40 weekly working hours (or vice versa). In case of in-service study courses, these figures are subject to corresponding adjustment.

Under these circumstances, 15 ECTS points on the average are granted to each macro module of this competence matrix (less the time for the final examination).

On the macro module basis, different emphases can be laid on individual study courses or lesson modules. When designing a module, it is important to establish the interconnection between the qualifications relating to the corresponding occupational fields and the methodological competences and academic fundamentals ascribed to them.

Workload comparison

VEDD Paper “Education in Diaconate”	present study guidelines for higher education	Modules / ECTS Points
Calculation basis: 5 x 6 hours per week	Calculation basis: 20 weeks per semester at 15 hours per week	Calculation basis: 30 ECTS points per semester (1 ECTS point = 30 hours)
Annual workload: 40 working weeks with 30 hours per year = 1200 hours of study	Annual workload: $2 \times 15 \times 20 = 600$ hours of seminar or lectures, doubled by preparation and postpro- cessing works = 1200 hours	Annual workload: $2 \times 30 \times 30 = 1800$ hours of study (workload) (= 45 weeks at 40 hours of study)

Chapter 2: Activity Profiles of the Deaconesses and Deacons

Competence Matrix – Macro Module 1: Communicating the Gospel and the Christian Religion		
Competence profile: Qualifications relating to occupational fields	ACTIVITY PROFILE Assigned Activities	Consequences for the Qualification Profile (contents of training)*
<i>CM: Ability to reflect one's own religious socialisation and confessional position, and to enter into dialogue with other faiths and world views</i>	<ul style="list-style-type: none"> addressing religion and piety with reference to the texts of Christian tradition defining one's religious position in a concrete social/institutional (ecclesial-diaconal) structure 	<ul style="list-style-type: none"> reflection over one's own religious development / socialisation involvement in the community life
	<i>in the supervisory contexts in (self-organised) everyday professional setting</i>	
	<ul style="list-style-type: none"> applying the knowledge of Christian faith and its tradition and also of other world-views and faiths 	<ul style="list-style-type: none"> knowledge of Christian faith and its tradition / discussion with other religions, denominations and religious socialisations
<i>in different depth and complexity (co-design or initiative for dialogue)</i>		
<i>CM: Ability to perceive and express religion in everyday life</i>	<ul style="list-style-type: none"> perceiving others' religious traces, world-views, faiths in the professional contexts with capacity for dialogue promoting others' capabilities for religious perception and expression in the professional context (empathy and respect) recognising and respecting the plurality of existing religious and world views, taking stance and setting the limit supporting the development of <i>Christian</i> faith and world views (of clients, target persons or groups) 	for instance, for culture-sensitive and religion-sensitive concerns
<i>CM: Ability to devise liturgical and homiletic forms (e.g. devotions) adapted to target groups and situations</i>	<ul style="list-style-type: none"> moulding spiritual life in diaconal institutions and local churches arranging devotions and special ceremonies arranging and accompanying Christian rituals, also in church year managing and accompanying working groups in preparing and carrying out devotions, rituals and the like 	transmission and acquisition of homiletic and exegetic knowledge and competences (cf. Macro Module 2, p. 13)
	<i>the predicant competence of writing and holding sermons is left open in each professional context</i>	
<i>CM: Ability to operate effectively for religious and parish educational purpose</i>	<ul style="list-style-type: none"> arranging and supervising parish-pedagogical offers and projects working with and mapping out religious and parish-pedagogical concepts supervising catechetical education of different target groups 	transmission and acquisition of religious and parish-pedagogic knowledge, method and concept-building competences
	<i>in each field of practice with different degree of independency (initiation – plan – implementation – evaluation) • Vocation in compliance with church right of each State • Classes according to federal state regulation</i>	

* Cf. the Competence Matrix (CM)

Competence Matrix – Macro Module 2: Assisting People in vital Existential Issues		
Competence profile: Qualifications relating to occupational fields	ACTIVITY PROFILE Assigned Activities	Consequences for the Qualification Profile (contents of training)
<i>CM: Ability to point up the priority of personality in connection with professional welfare-state approach on the basis of the Christian human image</i>	<ul style="list-style-type: none"> • promoting self-responsibility (margins of manoeuvre), respecting peculiarities and promoting broadest possible self-determination of clients/addressees • assuming responsibility and carefully providing necessary support • intervening in conflict situations • employing the resources of Christian congregations/communities • assuming the social advocacy support or assistance of the clients/addressees even in conflict with state welfare, church or diaconal institutions • grounding (<i>differentiatedly</i>) the course of action on a theological-diaconal basis (vision statement, socio-ethics) 	<p>additional or parallel objectives for the training:</p> <ul style="list-style-type: none"> • work on the attitude • personality building • biographic work, first on one's own biography • encouragement of perceptive diagnosis and discernment, especially in dilemma situations • awareness of legal limits <p>It also involves the skills regarding ritual and liturgical arrangement and administration (cf. macro module 1, p. 12)</p>
<i>CM: Ability to perceive and analyse one's own and others' benchmark experiences</i>	<ul style="list-style-type: none"> • offering pastoral care to meet crises of life using crisis intervention skills and pastoral methods and concepts 	
	<i>in different intensities and at different levels</i>	
	<ul style="list-style-type: none"> • accompanying in life's changeover situations such as changed independence (ambulant nursing, limited mobility) 	
	<i>everyday ritual – liturgical – pastoral</i>	
<i>CM: Ability to set up an aid programme with the clients reflecting biblical dimensions (symbols, texts, traditions) of grievance and hope, comfort and promise, praise and thanks</i>	<ul style="list-style-type: none"> • providing pastoral care in the face of death (terminal care, churching, funeral, grief counselling) 	
	<ul style="list-style-type: none"> • identifying and naming pastoral-diaconal themes, tasks and needs in action plans • naming and accompanying processes of participation and inclusion in communal and ecclesial-diaconal contexts • conducting, recording and analysing self-dependent pastoral talks • identifying and naming pastoral themes in everyday situations 	In addition to the acquirement of pastoral skills and competences, critical theological reflection about promotion and action plans, measures for increased inclusion and participation must be taken into consideration
	<i>in different degrees of application of pastoral-care methods and theories</i>	
<i>CM: Ability to carefully perceive and analyse clients' vital experiences taking their steadfastness in consideration</i>	<ul style="list-style-type: none"> • mapping out clients' biographies and interpreting them under their cultural and religious backgrounds • helping the clients with the identification of religiously significant events / experiences of life • encouraging the clients and their relations to make a productive use of the gained insights for the benefit of their life and relationships • dealing with the possible interpretative discrepancies of oneself and of those concerned • using collegial counselling and supervisions for one's professional activities 	

Competence Matrix – Macro Module 3: Operating in Organisations of Church and Diakonia		
Competence profile: Qualifications relating to occupational fields	ACTIVITY PROFILE Assigned Activities	Consequences for the Qualification Profile (contents of training)
<i>CM: Case knowledge of church and diaconal organisations</i>	<ul style="list-style-type: none"> • establishing and maintaining contacts to church and diaconal institutions • setting up and co-managing ecclesial-diaconal projects and processes • organising the build-up of diaconal community • assuming the representation in church, diaconal, and social or political bodies 	<ul style="list-style-type: none"> • methods of project management (CM field 4) may be employed concretely • Knowledge of organisational and supervisory structures of church and diakonia is indispensable for these activities • “do’s and don’ts” (etiquettes)
	<i>at different levels depending on responsibility and operating conditions</i>	
<i>CM: Ability to present an organisation using basic texts, symbols and corporate principles and to assess the practicability, judge the ethical aspects and improve them</i>	<ul style="list-style-type: none"> • analysing an organisation or institution and judging their practices in light of one’s own vision statement and with reference to ecclesial-diaconal basic texts (confessions of faith, basic orders) • addressing basic texts of Christian tradition (confessions, catechisms, basic orders) in living, working and everyday situations at various organisational levels 	Endeavours should be made to analyse organisations and systems from the viewpoint of system theory and theology (double perspective). This includes the examination of their significance, relevance and scriptural appropriateness as well as their practical and institutional/organisational consequences
	<i>assuming, if need be, supervisory responsibility and promoting – in line with the concept – the ecclesial-diaconal profile in each field of responsibility and charge</i>	
	<ul style="list-style-type: none"> • introducing theological, ethical and spiritual dimensions, criteria, and queries in everyday situation (conflicts, direction...) 	
<i>CM: Ability to relate constructively one’s own interests, motivations and backgrounds to the targets and interests of organisations or people belonging to them</i>	<ul style="list-style-type: none"> • specifying interests, motivations and dispositions, analysing them with regard to the formative (educational and ecclesial?) institutions and people there • specifying, analysing (on historical and theological terms) and representing the goals of church/diaconal organisations • giving a loyal and authentic picture of ecclesial-diaconal organisations and representing them outwardly 	It is essential here to train presentation techniques. The reflection on organisational and economic conditions on their ethical and diaconal implications requires a priori basic knowledge of or problem awareness for economics and business ethics.
	<i>in respective field of responsibility</i>	
	<ul style="list-style-type: none"> • setting individually/collectively goals, concepts and methods of evaluation for oneself and the organisation • dealing with controversial interests or ethical conflicts (ambiguity tolerance) 	This also includes the knowledge and methods of empirical social research. It is desirable to have knowledge of mediation methods.
	<i>in the given framework – steering – initiative</i>	
<i>CM: Ability to develop and present the self-understanding of one’s own professional role as a deacon or deaconess in relation to other professional roles within the same organisation</i>	<ul style="list-style-type: none"> • grounding the understanding of the diaconal ministry in the context of other professions and church ministries • working in church or diaconal (supervisory) bodies (by office or mandate) • participating in professional networks (incl. convents, diaconal communities) • updating and designing own theological-diaconal knowledge and competences (self study, continuing education) • pressing actively ahead the talks with responsible persons on the necessity of theological-diaconal knowledge and competence expansion 	See above macro module 1. This also includes continuing education in diaconal study
		<ul style="list-style-type: none"> • establishing relationship in a team between personal and organisational aspects (e.g. when addressing the consequences of personal crises of life in working context) • promoting the work-life balance in respective field of responsibility

Competence Matrix – Macro Module 4: Shaping the Social Sphere		
Competence profile: Qualifications relating to occupational fields	ACTIVITY PROFILE Assigned Activities	Consequences for the Qualification Profile (contents of training)
<i>CM: Acute sense and alertness towards hidden and marginalised distresses</i>	<ul style="list-style-type: none"> • analysing addressees' living conditions and environments together with the social conditions leading to distress and exclusions in light of the biblical message of justice and compassion • pointing up precarious living conditions on different levels and identifying them in the diaconal theological context • presenting effectively the causes and effects of exclusion processes and employing various methods and tools to shape an inclusive community 	<p>This is provided by means of training courses at different theoretical levels.</p> <p>In all these, efforts should be made to awake socio-political fervours and to promote competence.</p>
<i>CM: Qualification and motivation for voluntary and civic involvement</i>	<ul style="list-style-type: none"> • observing and identifying the potentials, competences and interests of volunteers, promoting and coordinating them • opening up the opportunities of involvement and interconnecting networks for active project development • identifying and promoting diaconal-spiritual dimensions of volunteering • improving the volunteers' skills • coordinating the salaried and voluntary workers 	This includes the knowledge of the legal framework of volunteering
<i>instruction – cooperation – coordination – standard and concept setting – continuing education</i>		
<i>CM: Networking competence</i>	<ul style="list-style-type: none"> • establishing formal and informal contacts within and outside one's own organisation and using them for gaining information, support and cooperation • networking as per the demands in the church and diakonia settings (persons, congregations, institutions, organisations, diaconal communities) and putting forth diaconal-theological aspects 	Cf. Competence Matrix field 3: the significance, purpose and value of networking should be discussed and reflected on already during the training as an essential momentum of diaconal entity.
<p><i>CM: Capability for socio-political discussions and intervention</i></p> <p><i>CM: Ability to explain and stage-manage a socio-political activity from a theological viewpoint</i></p>	<ul style="list-style-type: none"> • arguing from the theological-diaconal viewpoint in socio-political themes • analysing ethical conflicts in socio-political themes, discussing towards problem-solving • discussing and updating biblical traditions (compassion, justice, love, and advocacy for the poor) for various forms of socio-political activities in adaptation to time and persons 	The training courses attach a high value to the development of creative forms of socio-political activities (imaginative forms of protest and lobby, etc.)
<i>CM: Balance between support and empowerment</i>	<ul style="list-style-type: none"> • initiating and accompanying empowerment, transformation or support processes • finding out the activities that may be implemented by a target group on its own, and when it needs (professional) support or empowerment and when not 	