

Formation Framework IME 2 for Ordained Distinctive Diaconal Ministry

Document 1: Qualities and Evidence

Revised October 2025



Introduction

This framework comprises of **three** sets of documents

- This document on qualities and evidence of how they are being inhabited
- A second document on developing an IME 1 formational curriculum (this is yet to be written)
- A third document giving advice on reporting and assessment

Qualities rather than Criteria

In the grids which follow we have moved away from Criteria which are to be met to **Qualities** to be **inhabited**. This marks a different way of exploring a person's potential call to train for ordained diaconal ministry in the Church of England. Inhabiting a quality speaks more of a life-long process that is ever deepening and it might offer resonance with the ancient term 'habitus' which speaks of dispositions lived out through being immersed deeply in a wide variety of lived contexts and relationships, all of which shape our living and calling. The qualities are grounded in the Church of England's Ordinals. There are seven Qualities: *Love for God, Call to Ministry, Love for People, Wisdom, Fruitfulness, Potential and Trustworthiness*. These qualities are explored in the context of a candidate's relationship to *Christ, the Church, the World and the Self*. It is understood that there is a porosity between some of these relationships, especially between *the Church* and *the World* and also between *Christ* and *Self*.

The addition of a Trustworthiness quality: The grids which follow grow out of their companions in the Shared Discernment Framework. They are based around the six qualities which are examined in the discernment process but with the **addition of one extra, that of Trustworthiness**. Adding trustworthiness does two things. It makes explicit, at the IME 1 formation stage, all the work on personal integrity that began in the discernment stage including significant work on safeguarding. Secondly, it makes explicit the commitments which the Church of England is publicly making to only ordain ministers who are fit to practise. In that sense, it means that these grids are part of a Fitness to Practise framework. The focus on trustworthiness is included as one part of our response as a church to the light shone onto our safer recruitment and safeguarding practice. But it is wider than that and picks up other aspects both of character and of action that are integral to being fit to practise.

Trust and responsibility: In constructing these grids, we have become aware that there are instances where a candidate's capacity to inhabit a quality is constrained, not by fundamental capacity issues in themselves, but because the structures in which we all operate mitigate against the candidate. For instance, in order for a candidate to evidence a capacity to embrace difference, the candidate needs to feel safe to do so. There needs to be a level of mutual responsibility and safety which is exercised. Power and gender dynamics may be at work which mean that the capacity of a person to embrace difference becomes impossible if the validity of their being different is not respected. These dynamics are vital to take into consideration when assessing this kind of evidence for a candidate to inhabit a quality.

A word about trust within the whole process: We hope that this formation framework will be reliable, transparent, rigorous and consistent. At the heart of the formation process is the trust invested by the Church in those of who you work in IME 1. You are trusted to know what you are doing and that you will use and interpret

these grids to the best effect. This new framework will need time to be embedded and we will need to test out the workability of this material together as we use it. And just like with the discernment process, we shall want to review this after a couple of years to ensure that it remains fit for purpose.

Distinctive Deacons: This formation framework for Distinctive deacons which arises from and develops that established in the discernment process. This work is still emerging but we have now produced both a qualities grid and an evidence grid to guide the formational journey. There is a growing literature on the ministry of the distinctive deacon and we hope that this framework draws on that. In particular, these points might help to sharpen where this ministry is indeed distinctive and different from that of a priest.

- 1) **In a world-facing engagement rooted in local communities:** Although deacons have roles within the church and at the margins between church and world, it is their ministry within the local community which often marks them out. On the grids, it would therefore be appropriate to see the “World” column as in fact meaning “local community” and we have tried to reflect that in the evidence statements. Likewise in much of the “Christ” column, discipleship is described as being rooted in that world – facing it and committed to it.
- 2) **Deacons as community educators:** Such a designation would not be sought by all and cannot capture the whole of this ministry, but this role which acts as an animator within a local community and an educator of others (arguably also within the Church) is a key role. The grid tries to pull out this sense of being a community theologian
- 3) **Being a pathfinder:** The role of a deacon as pathfinder and signpost to Christ, engaging those they meet with a curiosity for God is hopefully also seen within the grids. Links here to hospitality
- 4) **Imagination, Agility and mobility:** These are crucial aspects of all ministry in times when inherited narratives are either not known or need re-interpreting. Flexibility to spot and see where God is at work and to have the courage to follow are inherent in these grids.

The two grids and who they are for: The two grids grow out from that which the discernment process is developing. It is possible to see them as layers but may be even better to see them as a core grid and two concentric circles of periphery grids.

- 1) A **Qualities grid** which shows the 7 qualities in 4 domains (making 28 cells). This is the **determinative** grid as it contains the words and phrases that will be used in **reporting** the depth to which a candidate is inhabiting the qualities. It is intended to be simple and especially helpful as a candidate-facing document.
- 2) An **Evidence (of qualities) grid** which shows for each of the 7 qualities, **examples of the types of evidence** which may be sought to demonstrate the depth of inhabiting the quality. To use a metaphor – if the qualities grid is *scripture*, then this evidence grid is *midrash*. The examples of evidence are listed to show that they act as the servant of the words in the grey cells in the top line. The grey cells are the same phrases carried across from the Qualities grid. This evidence grid will be helpful for candidates but even more so for those in IME 1 who have to write reports/make assessments on candidates. This grid mirrors a document in the discernment process which DDOs use to work with candidates to find sufficient evidence for inhabiting the qualities.

In a separate document yet to be written, there will be a third grid – a Formation curriculum grid. This is essentially a document aimed at **those in IME 1 who design formational programmes**. It is a rich picture document which is meant to be permissive and not determinative. It draws together and draws out the rich wisdom implicit

in the two layers above especially with regard to dispositions and to phrases from the ordinal. There is every possibility that each IME 1 provider might develop their own versions of this Formation curriculum grid.

How the grids have been constructed: The renewal of the formation framework has developed out of the renewal of the discernment framework. It is axiomatic to the whole way that the grids are to be used that the 7 qualities in 4 domains (forming 28 cells) are **those which apply across the whole formational and ministerial journey**. In a sense, to use the ancient phrase, everything else is commentary in the sense that it is about the kinds of evidence that will be helpful for the candidate to show, at each stage of their journey, that they are inhabiting those qualities. As you look at this work, we hope that you will see

- A strong basis in the 2014 Formation Criteria (which we acknowledge did not attend to distinctive diaconal ministry) where the distinctions between disposition, knowledge and skills (to be, to know and to do) were employed. This 2020 version now draws out a focus on Potential and growth
- An attempt to try and bring together a formation framework that pays equal attention for example to formation of godly wisdom as it does to the capacity to lead worship and to the deep Biblical immersion that feeds ministry
- A commitment to both structural and written simplicity
- Making links with other resources such as the Ordinal which form part of the Church's wider formational documents
- Sufficient connection between qualities and the commitments of the mission of the Church in a way that will not require the grids to be re-written when those particular commitments change year on year

Lifelong formation and progression: As with the 2014 Formation Criteria, these grids have been constructed to show the formational and discernment journey and growth during IME 1 and into IME 2. The Shared Discernment Process will result in an ordinand's report coming to IME 1 providers which will be based around the qualities. This will enable those providers to build upon that formational growth during IME 1. And the same will be true for the process between IME 1 and 2 and within IME 2. It has always been the case that certain qualities which candidates inhabit do not fundamentally change as they journey through the process – they may deepen or find expression in a new context. But it will still be important to look for evidence that the quality remains. As it will also be important to see new skills displayed. So the reports which accompany a candidate into IME 1 and then into IME 2 will offer a way of helping those providers see where the formational focus for a candidate needs to lie. The key to unlocking this whole process is that it is just that – a process of growth where we are looking together for signs of that growth or inhabiting.

Some more detail on how the two grids are intended to function

- 1) The **Qualities** grid with the 7 qualities in 4 domains is the determinative document and phrases within these cells form the basis of the reporting process at each stage of the formational journey. Since this grid has been agreed across the whole formational journey, it is now fixed for entry into IME 1 in 2022 and 2023 after which it will be reviewed.

- 2) The **Evidence** grid is aimed at both **candidates and to those who write reports on them**. It contains **examples** of the kinds of evidence needed to be gathered so that a report can be written at the end of IME 1 and 2 that the candidate has sufficiently inhabited the qualities to progress to the next stage of formation. Some points to note:
- The grey cells at the top with the bold words are **determinative, nothing else is**. It is they which guide the reporting process
 - The cells which sit beneath these are **sources of evidence to help fill out the grey cells**. They are **not learning outcomes** and therefore they do not all need to be met. They are examples of evidence even if some might be almost always seen and others might often be seen. The grid is intended to cover the whole formational period of IME 1 and it will be up to providers to design from which parts of the formational programme these evidences are drawn
 - Evidence for those being formed for **Assistant level responsibility** is denoted in *italics* in the places where it differs from **Incumbent level responsibility**
 - This grid is intended to strike a balance of elements of a candidates' ability to know, to be, to do and to grow – the same categories of evidence which have been used in the discernment process
 - An attempt has been made to describe “understanding” in ways that are broader than the acquisition of knowledge by an individual. So there is prominence given to “the ongoing inhabiting of a living tradition together” in the grids in a way that we hope overcomes a tendency to see understanding as individual, static and abstract
 - In some cells, a particular focus will be seen. Examples include: biblical and theological understanding in Love for God/Church; prayer and the inward journey in Love for God/Self; pastoral care in Love for People/Christ; and collaborative leadership skills in Wisdom/Church.
 - Several of the boxes build on each other, for example collaborative leadership in Wisdom/Church on Love for People/Church, Call to Ministry/World on Love for God/World and both Wisdom/Self and Call to Ministry/Self on Love for People/Self
 - We have deliberately kept some of the phrases generic (eg: range of contexts) so that IME 1 providers can have the flexibility to choose what contexts might be appropriate rather than to have them prescribed.
 - We have deliberately not woven into this grid any specific reference to current church commitments. This is not because they are unimportant but because we don't want this layer to become dated or weighed down. Such commitments we hope are implicit in this evidence grid and IME 1 providers can make them explicit in their use of the Formation Curriculum grid

<i>Distinctive Deacon</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
<i>Love for God</i> <i>The candidate...</i>	Is reliant on God and lives out an infectious, life-transforming world-focussed faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
<i>Call to Ministry</i> <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained diaconal ministry	Is committed to being a public and representative person of the Church in the forgotten corners of the world	Articulates an inner sense of call grounded in diaconal service
<i>Love for People</i> <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects and has a special care for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion and care in the world in multifaceted contexts and with social agencies	Has empathy and is aware of how others receive them
<i>Wisdom</i> <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning that connects church and world	Shows instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	Is robust and courageous and prepared to take risks in reflecting the world to the Church and the Church to the world	Is a mature and integrated person of stability and integrity
<i>Fruitfulness</i> <i>The candidate...</i>	Embraces the different and animates others to be witnesses and servants	Shows the capacity to exercise diaconal sacramental and liturgical ministry and effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	Has resilience and stamina
<i>Potential</i> <i>The candidate has potential to...</i>	Grow in faith and to be open to navigating the future in the company of Christ	See the big picture in their context and within it, enable a Christian community to serve	See where God is working in the world and to read the signs of the times	Be adaptable and agile
<i>Trustworthiness</i> <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self awareness

<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming world-focussed faith	Is rooted in scripture, the worship of the Church, and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	1.Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life in the midst of the world 2.Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience 3. Has a well-developed pattern of life shaped on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) 4. Can describe how their faith is maturing through their curacy	1.Shows a love for scripture and can make responsible use of it to explore issues of faith especially in their preaching and community work 2.Can understand and engage with the history, practice and theology of the diaconate as they have developed across a range of contexts to enable them to interpret that tradition today 3. Has experience of the diaconal role in the liturgy, and has made connections between their church community and the history of liturgical belief and practice 4. Demonstrates the ability to apply the critically and reflectively Bible and the tradition of faith to specific issues in the contemporary church and society	1.Possesses skills in drawing on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world 2. Can articulate responsibly God's saving purpose for creation and humanity in the context of major issues facing the world and the local community 3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology 4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of being attentive to God's world by watching for the signs of God's kingdom	1.Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships 2. Is committed to the Daily Office or other forms of public daily prayer and prays with a particular passion for the world 3. Can engage with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts 4. Is committed to the study of scripture and theology and draws on the biblical theme of servanthood as a resource for their ministry

		5. Demonstrates evidence of shaping their life in response to the church's tradition of faith in specific ways	5. Is actively engaged with and has inspired others to be engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely <i>5. Is actively engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely</i> 6. Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love	5. Is able to show how the study of scripture has deepened their personal engagement with the Bible and the growth of their faith 6. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition <i>6. Has taught others how to pray, or to deepen their prayer lives</i>
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained diaconal ministry	Is committed to being a public and representative person of the Church in the forgotten corners of the world	Articulates an inner sense of call grounded in service
	1.Is committed to their own growth as a disciple and to forming new disciples	1.Understands the practices of their own tradition within the Church of England and is able to engage generously and respectfully	1.Has developed an informed appreciation of the representative role of a diaconal minister in the Church of England and has had	1.Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing

	2. Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy, and describe its impact in daily decision-making	with those whose tradition and practice are different 2. Can engage with the living tradition and breadth of ministries in the church and articulate the theological underpinnings of these ministries especially how the diaconal ministry reflects the diaconal character of the whole church 3. Can articulate the emerging and distinctive shape of their diaconal ministry and the way they are being formed as a deacon during their curacy 4. Evidences that they have discerned and fostered the gifts of God's people as part of a diaconal commitment to the whole people of God <i>4. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of a diaconal commitment to the whole people of God</i> 5. Evidences awareness that they are part of the worldwide Anglican Communion and evidences learning from their diaconal sisters and brothers around the world in order to develop and strengthen their own faith understanding and their engagement with the ongoing	experience of practising this across a wide range of public settings 2. Evidences skills to communicate the hope of the gospel afresh to a wide audience especially to those on the margins of society 3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry	relationship with Christ, whilst being able to speak honestly when this has been hard 2. Continues to discern the call of God on their life and to develop an understanding of what being a deacon will entail in the future 3. Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support they can expect as they face it 4. Is engaging with the wider diaconal network within the Church of England as a place of support
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		conversation around the history, diversity and contemporary challenges of the Church of England.		
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Love for People The curate...	Welcomes Christ in others, listens, values and respects; and has a special care for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion and care in the world in multi-faceted contexts and with social agencies	Has empathy and is aware of how others receive them
	1. Demonstrates empathy and wisdom in pastoral relationships especially those outside the church and knows in practice what it means to be a bridge for Christ's love to others 2. Builds healthy pastoral relationships in their curacy which go beyond the superficial whilst respecting boundaries 3. Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like 4. Demonstrates skills in engaging with those in poverty and who are marginalised and shows the	1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers 2. Has built professional and trusting relationships with colleagues within curacy contexts that enable mutual respect, flourishing and learning 3. Evidences good reflective practice and shows how their diaconal calling learns from and contributes to a range of pastoral and professional relationships 4. Is alert to the existence of various forms of prejudice, including racism, in the church,	1. Evidences the ability to engage compassionately with people in the wider world that shows an ability to put people at their ease 2. Has built partnership relationships based on mutual trust with social agencies which are based on common commitments to justice and human dignity 3. Has shared their faith in a specific act of missional engagement, and articulate how they have led others to engage in mission in thought, prayer and action 3. <i>Has shared their faith is shared in specific acts of missional engagement, and has enabled</i>	1. Is aware of how others see them and of the need to manage expectations appropriately in ministry 2. Is growing in self-awareness and an ability to reflect on their strengths and vulnerabilities with honesty and openness 3. Shows maturity and resilience in balancing the demands of formation, family and friends, and draws on healthy relationships to support them in the joys and challenges of life 4. Has developed the capacity to work with others in voluntary and professional settings, showing that

	disposition to resist evil, support the weak, defend the poor and intercede for the world	and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all 5. Has enabled other to assume roles of responsibility, in drawing together teams of volunteers, and in mentoring and supervising others <i>5. Has developed skills in enabling others to assume roles of responsibility, in drawing together teams of volunteers, which may include limited mentoring</i>	<i>others to engage in thought, prayer and action</i> 4. Evidences the desire and ability to work for peace, justice and reconciliation in the world especially in their local context	they understand their own diaconal working style and can engage with others who work differently
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Wisdom The curate...	Is inquisitive, curious and open to new and lifelong learning that connects church and world	Shows instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	Is robust and courageous in reflecting the world to the Church and the Church to the world	Is a mature and integrated person of stability and integrity
	1.Is able to reflect alone - and with others - on their experiences in diaconal ministry, to articulate what they have learnt and to demonstrate its impact in changed behaviours	1.Can make creative use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation of the church as a bridge-builder in	1.Has understood the character (economic, social, cultural) of the curacy context in which they have been placed and has drawn the attention of the Church to their impact on the <i>missio Dei</i> and the five marks of mission	1.Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity, openness and honesty

	2.Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, and including engagement with the insights of others who are different from them and marginalised voices 3.Demonstrates a capacity to live with unanswered questions and open-ended situations 4. Has demonstrated learning in a new and different context which has been outside their comfort zone particularly relating learning to the needs of the world	making connections across different contexts and cultures 2.Has developed visionary servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and demonstrate flexibility in adapting a leadership style to the context <i>2.Has developed servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and demonstrate flexibility in adapting a leadership style to the context</i> 3. Has shown initiative, drive and creativity in developing the capacity to encourage, enable and develop the bridge-building leadership of others <i>3. Has shown evidence to encourage, enable and develop the bridge-building leadership of others</i> 4. Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams	2.Demonstrates a love and desire for the community outside the church and an ability and courage to act as an ambassador between the church and the community, building community cohesion 3.Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions 4. Is able to articulate their own diaconal stance on issues facing society, and to articulate that this is formed by their understanding of Christian faith	2.Can accept fair criticism with maturity and respond appropriately, with humility and good grace 3.Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions 4. Is aware of the way their diaconal vocation grounds and inspires them 5. Has been able to demonstrate that, with episcopally delegated authority, responsibility lies with
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	5. Has developed skills in enabling others to learn and gain in confidence in both informal and formal settings and enabling them to connect the church to the world	5. Is developing the capacity to learn from difficult conversations and to make any necessary changes to their behaviour as leader or member of a group 6. Is developing the ability to read and respond to power relationships in a group and to be developing understanding and strategies for conflict transformation 7. Has demonstrated ability to see the bigger picture and developed a strategy which takes people with them in enabling the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia <i>7. Has demonstrated the ability to work with others to develop a strategy which enables the church</i>	5 Is developing qualities of leadership such that they can defend unpopular decisions if necessary 6. Can evidence where they have taken well-judged initiatives in their leadership, evaluating wisely the risks involved while being appropriately courageous <i>6. Can evidence where they have shared with others in well-judged initiatives in their leadership, evaluating wisely the risks involved while being appropriately courageous</i> 7. Is developing capacity to be faced and challenged by questions about God and the Christian faith voiced by those outside the church and to respond with hospitality and humility	them, even whilst leading from the middle. <i>5 Not needed for assistant ministry</i>
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		<i>to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia</i>		
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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Fruitfulness The curate...	Embraces the different and animates others to be witnesses and servants	Shows the capacity to exercise diaconal sacramental and liturgical ministry and effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	Has resilience and stamina
	1. Is demonstrating humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position 2. Gives evidence of deepening awareness of the lives and culture of a world faith community other than Christianity 3. Has enabled growth in others' faith especially those on the	1. Has made creative use of scripture and theology to resource and plan acts of worship, especially diaconal sacramental worship, in its various forms across the breadth of the Church 2. Understands how liturgy is received by those outside the church and has led a variety of services and liturgies which are nurturing, and can lead worship with confidence across a range of services and contexts 3. Has developed gifts in preaching drawing on the resources of	1. Can tell the story of God's love creatively and speak with confidence and infectious enthusiasm about their own journey of faith and discipleship 2. Is able to listen attentively to individuals and the community so that they can discern the presence and activity of the Holy Spirit 3. Shows how their curacy training is preparing them to encourage	1. Is working on a rhythm of life that has space for rest and re-creation 2. Understands their own conscious and unconscious biases and has strategies to mitigate them

	margins to be servants and witnesses	scripture and theology, and growing in effectiveness in teaching the faith and discipleship 4. Has developed aptitude in communicating the faith to children and adults and enabling children and adults to grow in faith 5. Has developed capacity to understand the needs of the world in their communicating of faith and practice in a new setting and with sensitivity to their audience 6. Support both traditional and new Christian communities, showing an appreciation of the role that each can play in the mission of God	others to live out their calling in the world of their everyday faith, in the school, workplace or family 4. Has had experience of leading evangelism and mission and can reflect on lessons learned for future leadership, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God <i>4. Has had experience of enabling others in evangelism and mission and can reflect on lessons learned, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God</i> 5. Has prepared children and adults for rites of initiation 6. Evidences being an articulate apologist for and interpreter of the faith in the public arena <i>6. is an effective communicator of faith in the public arena</i>	3. Can tell a story of their capacity to recover back after disappointment 4. Can manage their time, showing the ability to prioritise under pressure
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Potential The curate has potential to...	Grow in faith and be open to navigating the future in the company of Christ	See the big picture in their context and within it, enable a Christian community to serve	See where God is working in the world and to read the signs of the times	Be adaptable and agile
	1. Serve the church in an unknown and uncertain future 2. Enable and inspire others to grow in the adventure of faith and discipleship	1. Manage their own and others' use of authority, responding wisely to the dynamics operating within their place of ministry 2. Live with contingency, adapting to change in the church and leading others as a non-anxious presence in their communities 3. Lead a church in growth in community impact by identifying where there needs to be change in the life of a church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively <i>3. Can share in leading a church in growth in community impact by identifying where there needs to</i>	1. Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love 2. Enable and lead the church's mission and evangelism in contexts where it has little presence	1. Grow in self-awareness as a reflective practitioner, able to change their mind in the light of experience and practice 2. Face the challenges of ministry, including its disappointments, with equanimity 3. Be clear about the diaconal trajectory of their ministry and of its God-given potential

		<i>be change in the life of a church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively</i>		
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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
	1.Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) 2.Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ 3.Has demonstrated personal, ministerial and scholarly integrity in fulfilling the requirements of their training	1.Can show that they are ready to accept and administer the discipline of the Church, and respect authority duly exercised within it 2.Is developing the skills to manage relationships appropriately and sensitively 3.Demonstrates a concern for, and the ability to create, safe environments in which sensitive issues and concerns can be raised honestly and openly	1.Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place 2.Has the ability and courage to evaluate risk and judge when a risky venture is justified and appropriate 3. Takes appropriate care when using social media, displaying an awareness of the risks involved	1.Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard 2.Has accountability mechanisms in place 3.Demonstrates the ability to respect confidentiality

		4. Demonstrates understanding of the <i>Guidelines for the Professional Conduct of the Clergy</i> 5. Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like especially in responding well to survivors 6. Has an awareness of the knowledge and skills that are required to fulfil the legal and administrative responsibilities of an ordained diaconal minister 7. Has a willingness to engage with the vision and values of the diocese in which they will be placed 8. Demonstrates the capacity to be a charity trustee		4. Is able to live in a way that is consistent with the <i>Guidelines for the Professional Conduct of the Clergy</i>. 5. Demonstrates the willingness to honour the five Guiding Principles 6. Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry
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