

Formation Framework

IME 2 for Ordained Pioneer 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 document giving advice on reporting and assessment
- Reference may also be made to the document on developing an IME 2 formational curriculum, based on the expectations for priests who are not specifically exercising a pioneer ministry.

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 priestly 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.

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, there is a third grid – a Formation curriculum grid (though this is based on the requirements for priests who are not exercising specifically pioneering ministry). This is essentially a document aimed at **those in IME 2 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 2 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 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 and in Love for People/Church

- 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

Pioneer Ministry in the Church of England

Pioneer ministry can be expressed across church traditions and the Church of England's definition of a pioneer is:

“Pioneers are people called by God, who are the first to see and creatively respond to the Holy Spirit’s initiatives with those outside the church; gathering others around them as they seek to establish new contextual Christian community.” (Ministry Council, 2017)

The Church of England has developed 15 principles that expand this definition of a ‘contextual approach’ which speak of the distinctiveness of pioneer ministry. They are grouped into spiritual foundations, inward qualities and outward practices (outlined in the table 1 below). Together they describe the qualities of a pioneer and can be used in preliminary discernment along with evidence from the candidate’s experiences that demonstrates them further. The appendix gives some useful themes which can be explored with potential pioneer candidates. The book ‘Inhabiting an Innovating Church’ (CHP, Autumn 2021) goes into more detail and is a good accompaniment to this process for candidates and vocation advisers.

Spiritual Foundations	Inward Qualities	Outward Practices
Calling to Pioneer Ministry Responsive Obedience to the work of God Bi-cultural identity , inhabiting church and world together in the same space Prayerful , spiritual practices Jesus Centred in all they do	Discerning the Spirit of God Self-giving in your approach Playful and holding outcomes lightly Hospitable and enabling others Resilient practices that sustain you	Noticing and responding to God and the world around you Adapting practices to the missional context Experimenting and taking risks Co-creating with others (within and beyond the church) Persisting when things are difficult

(Table 1)

The OPM Pioneer Grid (Ordained Pioneer Minister)

The 15 pioneer principles are incorporated into the high level and evidence grids below. Some pioneer principles will be the same as other forms of ministry (e.g. prayerful, resilient) and so remain. Some pioneer principles are specific to pioneer ministry (e.g. playful, co-creating) and so have been added to the grids to reflect this. Some pioneer principles are related to the qualities of other forms of ministry (e.g. leadership, mission) but will be expressed in a contextual way and as such, these have been adapted. The grid below is for **OPM curate pioneer priests**.

Top level grid

The 15 principles have been labelled in bold in the top level grid for easy identification. They are primarily to be found in the domains of ‘world’ ‘self’ and ‘church’. They have been placed in the cells that most relate to that foundation, quality or practice. The six cells in the top level grid that have been amended are listed here:

Quality	Domain	Quality	Domain	Quality	Domain
Love for God	World	Call to Ministry	Church	Potential	Church
Love for People	World	Call to Ministry	Self	Wisdom	Church

As pioneers develop new forms of church within the missional context, the domains of ‘Church’ and ‘World’ are intrinsically linked, as such the qualities related to church and world should be viewed together under ‘New Contextual Christian Communities’. The dotted wavy line represents the porous nature between these two domains which pioneers often inhabit simultaneously. This is continued into the evidence grid.

Evidence Grid

The 15 pioneer principles are expanded in the evidence grid throughout the 4 domains. They are indicted with the title ‘**Pioneer**’ and act as a lens through which to view the distinctive nature of priestly pioneer ministry. This being the case the grid should be seen as a ‘whole’ and used in its entirety when working with candidates presenting for ordained and pioneer ministry. As OPMs are tasked with starting and shaping new Christian communities they are seen as incumbents, as such there are no references to assistant priestly ministry.

Forming a new contextual Christian Community

Pioneers will adopt a contextual ‘go and stay’ approach. They inhabit the missional context and then with those around them ask ‘what could a Jesus centred community look like for us here?’ Through interactions with those around them new contextual Christian communities are birthed. This takes time and candidates will be at different stages of this journey, but all should demonstrate the potential, intention and ability to form a new contextual Christian community.

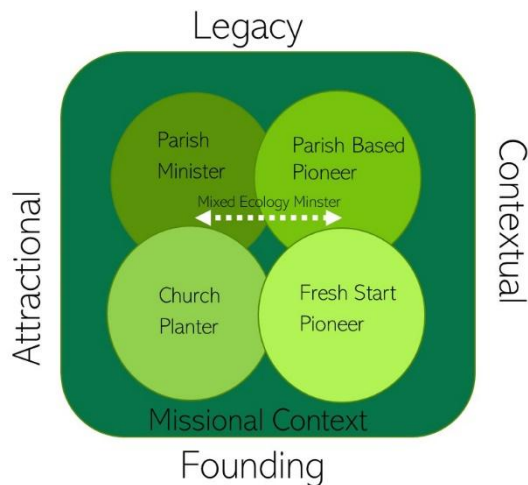
Specialism: Who and How

There are several ways pioneer ministry can be further expressed which will be important to discern. This is set out below and these are located in the Potential / Church & Potential/World cells.

Mixed Ecology

The Diagram (below) represents a Mixed Ecology of Church across 4 axis: **Legacy**: An established worshipping and missional presence, **Founding**: A new emerging worshipping and missional presence, **Attractional**: Host led (directive) ‘worship first’ approach, serving the community out of church, an invitational (come and see) culture, **Contextual**: Guest led (facilitative), ‘serving first’ approach, church emerging out of serving the community, an incarnational (go and stay) culture.

Ministry within a mixed ecology will include parish ministry, church planting, chaplaincy etc as well as pioneering. Below are 3 forms of ministry that relate to pioneer ministry within a mixed ecology of church. Candidates discerning a call to other aspects of ministry within the mixed ecology are not assessed in this route.



‘Who’

1. A **‘Fresh Start’ Pioneer** will start new distinct things in new places well away from the reach of the established church.
2. A **‘Parish Based’ Pioneer** will start new distinct things in parallel to existing church and within its setting, seeking to extend the missional reach of the parish. This will be the main focus of their ministry.
3. A **‘Mixed Ecology Minister’** will start new distinct things, through a contextual approach in parallel to the existing church whilst also leading within the existing church. They will feel called to intentionally hold these different expressions of church in relationship. The report ‘The Mixed Ecologists’ gives more detail about how this is expressed ¹

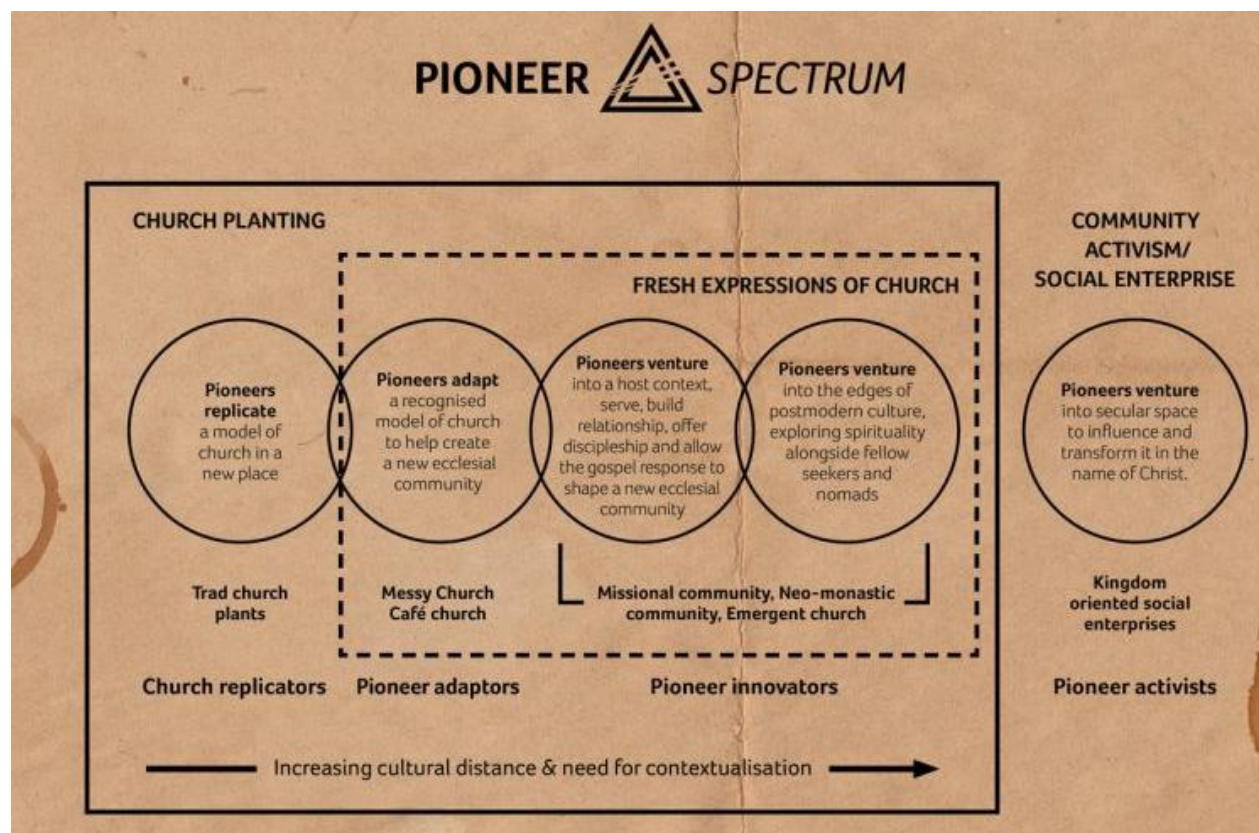
¹ The Mixed Ecologists: [Focussed Study 2 - The Mixed Ecologists.pdf \(churchofengland.org\)](#)

The Pioneer Spectrum

‘How’

Many dioceses and TELs are using the ‘Pioneer Spectrum’ which plots a spectrum of how new Christian Communities can be formed. Candidate for OPM ministry will sit within the dotted line as ‘innovators’ or ‘adaptors’. Candidates who identify as ‘Replicators’ at the Church planting end of the spectrum may need careful exploration as this would generally sit outside of a pioneering ‘contextual approach’. The pioneer spectrum article (CMS) gives more detail ².

1. An **‘Innovator’** will start from a blank canvas, engaging in original thinking as they draw from the context around them.
2. An **‘Adapter’** will be responsive to the context by borrowing from other things they have seen and make them their own.



² [Pioneer Spectrum - CMS Pioneer Mission Leadership Training \(churchmissionsociety.org\)](https://churchmissionsociety.org/pioneer-spectrum)

Pioneer	New Contextual Christian Community <i>Church & World are inextricably linked therefore these domains should be held together across a permeable line</i>			Self
	Christ	Church	World	
Love for God <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith Pioneer Foundation: Jesus Centred	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 giving it close attention. Pioneer Practice: Persist	Is prayerful and studies the Bible Pioneer Foundation: Prayerful
Call to Ministry <i>The candidate...</i>	Responds to the call of Christ to be a disciple Pioneer Foundation: Responsive Obedience	Understands the distinctive nature of Pioneer ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in service that is distinctly pioneer shaped. Pioneer Foundation: Calling
Love for People <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling Pioneer Quality: Hospitable	Shows God's compassion for the world through a ministerial identity deeply rooted in the world. Pioneer Foundation: Bi-Cultural Identify	Has empathy and is aware of how others receive them
Wisdom <i>The candidate...</i>	Is inquisitive, curious and open to new learning Pioneer Quality: Discerning	Shows leadership that can grow thriving and healthy new Contextual Christian Communities, handles conflict and can lead in mission. Pioneer Practice: Co-Create	Is robust and courageous and prepared to take risks Pioneer Practice: Persist	Is a mature and integrated person of stability and integrity
Fruitfulness <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants Pioneer Quality: Self-Giving	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith Pioneer Practice: Experiment	Has resilience and stamina Pioneer Quality: Resilient
Potential <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change and see the big picture by engaging in playful imagination, open to the unknown. Pioneer Quality: Playful	See where God is working in the world and respond with missionary imagination Pioneer Practice: Experiment	Be adaptable and agile Pioneer Practice: Adapt
Trustworthiness <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

Priest IME 2 Incumbent	Christ	Church	World	Self
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith Pioneer Foundation: Jesus Centred	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 Pioneer Practice: Noticing	Is prayerful and studies the Bible Pioneer Foundation: Prayerful
	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 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 based 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 5. Pioneer: has a growing ability to adapt their spiritual practises creatively to reflect and engage	1. Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care 2. Has led a variety of services of worship with authority, confidence and imagination 3. Can apply the Bible and tradition of faith to specific issues in the contemporary church and society critically and reflectively	1. Can articulate God’s saving purpose for creation and humanity in the context of major issues facing the world and local community 2. Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world 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 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. Pioneer: Engages 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, which can sustain them in pioneering situations. 3. Is committed to the Daily Office or other forms of public daily prayer 4. Is committed to independent study of scripture and theology as a resource for their ministry and personal growth

	with their pioneering curacy context.	5. Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation <i>5. Has inspired others to be actively engaged with issues of justice, peace and the integrity of creation</i> 6. Pioneer: Can instinctively notice and respond to the world around them without immediately moving to diagnosis.	5. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition <i>5. Has taught others how to pray, or to deepen their prayer lives</i>
--	---------------------------------------	---	---

Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple Pioneer Foundation: Responsive Obedience	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service Pioneer Foundation: Calling
	1. Is committed to their own growth as a disciple and to forming new disciples 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 3. Pioneer: Has the capacity to wait for and identify God's timing in ministry within the missional context.	1. Pioneer Can articulate the shape of their Pioneer ministry and the way they have been formed as a priest during their curacy 2. Pioneer Deeply inhabits the practices of their own tradition and pioneering within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different 3. Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God <i>3. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of</i>	1. Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range of public settings 2. Pioneer Evidences skills to communicate the hope of the gospel afresh to a wide audience and within the missional context. 3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries	1. Pioneer Continues to discern the call on their life and on what being open to God will entail in the future with a growing some awareness of how they might be deployed as a pioneer in the Church of England. 2. Pioneer Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard, showing evidence that their pioneer call is rooted in practical experiences. 3. Has explored different forms and contexts of ministry and is open to discerning their future in the light of the needs of the church <i>3. Has explored forms and contexts of ministry appropriate to their level of responsibility and is</i>

		<i>a commitment to the whole people of God</i> 4.Pioneer: Is deepening the understanding, experience and readiness to form New Contextual Christian Communities. 5.Pioneer: Is evidencing a commitment to the Church of England as a Mixed Ecology of Church.	<i>open to discerning their future in the light of the needs of the church</i> 4. Pioneer Displays a willingness to accept the costliness of ordained pioneer ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it 5.Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry 6.Pioneer: Can demonstrate a willingness to whole heartedly offer themselves within the community in which they seek to pioneer. 7.Pioneer: Has a developing vision of the place of their envisaged pioneer ministry within the Church of England's response to God's mission in the world.
--	--	--	---

Priest IME 2 Incumbent	Christ	Church	World	Self
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling Pioneer Quality: Hospitable	Shows God's compassion for the world Pioneer Foundation: Bi-Cultural Identity	Has empathy and is aware of how others receive them
	1. Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people 2. Builds healthy pastoral relationships in their curacy context which respect boundaries and go beyond the superficial 3. Can articulate the importance of Safeguarding and demonstrate good practice in managing the care	1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers 2. Pioneer Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning, that is permission giving and generous in hospitality, as appropriate to the context 3. Evidences good reflective practice and learning from a wide range of pastoral and professional	1. Pioneer: Evidences a capacity to engage compassionately with people in the wider world that shows an ability to love and serve them, putting people at their ease with a growing practice of mission and ministry shaped by culture and context. 2. Pioneer Can demonstrate how their faith is shared in specific acts of missional engagement, and motivated by mission can demonstrate how they have led others to engage in mission in thought, prayer and action 2. <i>Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have enabled others to engage in thought, prayer and action</i> 3. Is committed to and inspires others to work for peace and reconciliation in the world	1. Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness 2. Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life 3. Is aware of how others see them and has been able to

	of children and vulnerable adults in their curacy context	relationships from their IME 2 contexts	5. Pioneer: Is further evidencing how their identity as a pioneer is rooted within and across cultural contexts, with an ability to deeply inhabit these places. 6. Pioneer: Has deepening ability to hold the church and world together in one place.	manage expectations appropriately
	4. Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world	4. Pioneer Has enabled others to assume roles of responsibility, in both the new contextual Christian community and in the local missional context by building community through drawing teams of volunteers together, mentoring and supervising others. <i>4. Has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring</i> 5. Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all		4. Evidences work with others in voluntary and professional settings, showing that they understand their own working style and can engage with others who work differently

Priest IME 2 Incumbent	Christ	Church	World	Self
Wisdom The curate...	Is inquisitive, curious and open to new and lifelong learning Pioneer Quality: Discerning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission Pioneer Practice: Co-Create	Is robust and courageous and prepared to take risks Pioneer Practice: Persist	Is a mature and integrated person of stability and integrity
	1. Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours 2. Pioneer: Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, including engagement with the insights of others who are different from them and marginalised voices, and is able to apply this within their missional practice. 3. Demonstrates a capacity to live with unanswered questions and open-ended situations	1. Pioneer Demonstrates appropriate and authentic leadership within the missional context and the New Christian community with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context 2. Can make creative and critical use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England 3. Demonstrates how they have enabled and developed the leadership of others within a Christian community	1.. Can discern God's mission in the setting in which they serve by reflective discernment through God's Spirit and by responding in ways reflecting the 5 marks of mission 2. Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions 3. Pioneer: Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to and can persevere for the long term	1. Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity 2. Can accept fair criticism with maturity and respond appropriately, with humility and good grace 3. Pioneer: Can demonstrate the ability to acknowledge and live with their vulnerabilities, can manage strong emotional reactions and are growing in

		3. <i>Demonstrates how they have enabled the leadership of others within a Christian community</i>		consistency of character in varied circumstances of pioneering.
4. Has demonstrated learning in a new and different context which has been outside their comfort zone	4. Pioneer: Has demonstrated ability to initiate change, see the bigger picture and develop a strategy for growth which takes people with them, identify and investing in future pioneering leaders. 4. <i>Has worked with others to develop a strategy for growth</i> 5. Pioneer Can demonstrate the part they have played in facilitative and collaborative leadership, showing awareness of the challenges and tensions of working in teams	4. Can evidence where they have taken well-judged initiatives in their leadership 4. <i>Can evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous</i> 5. Pioneer: can demonstrate an ability to persist in step by step experimentation in a particular context. 6. Pioneer: Can appropriately challenge the status quo in church or world for the growth of the Kingdom.	4. Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom they have pastoral responsibility	
5. Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings	6. Can describe situations in which they have been involved in transforming conflict and can reflect on their learning			
5. <i>Demonstrates skills in enabling both children and adults to learn, in either informal or formal settings</i>	7. Can demonstrate an area where they have led the church or part of the church community through change, articulate vision, ensuring execution and taking people with them 7. <i>Can demonstrate an area where they have worked with others in</i>			

		<i>the church community to manage and implement change</i> 8. Can reflect critically on their own and others use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility 9.Pioneer: Can demonstrate the ability to read and respond to power relationships in a group, able to handle complexity	
--	--	---	--

Priest IME 2 Incumbent	Christ	Church	World	Self
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants Pioneer Quality: Self-Giving	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina Pioneer Quality: Resilient
	1.Demonstrates 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 practical engagement with those of a world faith community other than Christianity	1. Pioneer: Is deepening in aptitude in cultivating appropriate liturgy which is nurturing, and can lead worship with confidence as suited to the missional context 2. Pioneer: Preaches and communicates in ways which are effective in teaching the faith and encouraging growth in	1.Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship. 2.Shows how they have nurtured others in their everyday faith, in the school, workplace or family	1.Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context 2. Understands their own conscious and unconscious bias and has strategies to mitigate them

	2. <i>Gives evidence of a deepening awareness of the lives and culture of a world faith community other than Christianity</i>	discipleship as most appropriate for the missional context.		
	3. Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture	3. Pioneer Communicates faith and practice in a variety of ways, with sensitivity to those they are engaging with in the missional context	3. Pioneer Is able to listen deeply and attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit	3. Has shown a capacity to bounce back after disappointment
	4. Pioneer: Can lay aside personal preferences for the sake of the gospel and the community.	4.Pioneer: Shows the capacity to be able to initiate a new contextual Christian community with the potential to become church.		
		5. Can evidence an engagement with both traditional and new Christian communities showing an appreciation of how both can play a role in the mission of God	4. Pioneer Has led others in a 'contextual approach' to evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God	4. Pioneer: Evidences the ability to prioritise under pressure, ambiguity and change and, where appropriate, to delegate tasks to others
		6 Pioneer: Can articulate in what ways they are a 'Founding Starter' or 'Legacy Starter' pioneer. (as defined in the introduction)	<i>4. Has enabled others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</i>	
			5. Pioneer is an articulate apologist and interpreter of the faith in the public arena (for example in the new Christian community, missional context, blogging, or speaking at enquirers or other open events such as pub theology)	

		5. <i>is an effective communicator of faith in the public arena</i> 6. Has prepared children and adults for rites of initiation 7. Pioneer: Can articulate how they are practicing as an 'innovator' or as an 'adapter' pioneer (as defined in the introduction)	
--	--	--	--

		3. <i>Not needed at assistant level</i> 4. Pioneer: Identify where there needs to be change in the life of a pioneering community, reflect on the implications for themselves and to have the negotiation skills to manage change effectively. 5. Pioneer: Pursue, in partnership and collaboration with others, new opportunities for being the church, evaluating wisely the risks involved while being appropriately courageous 6. Pioneer: Has a commitment to the reshaping of the church for mission. 7. Pioneer: Deepen discipleship and missional practice within a new Christian community through co-creation and collaborative leadership.	
--	--	--	--

Priest IME 2 Incumbent	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 knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these, 2.Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training.	1.Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it 2.Can show capacity to manage relationships 3.Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly 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	1.Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place 2.Has ability to evaluate risk and know when a risky venture is justified and appropriate 3.Has sufficient knowledge of taking care when using social media 4. Has skills to chair a charity 4. <i>Not needed at assistant level</i>	1.Can speak of the joys and challenges off ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ 2.Has accountability mechanisms in place 3.Demonstrates the ability to manage confidentiality 4. Is able to live in a way that is consistent with the <i>Guidelines for the Professional Conduct of the Clergy</i>. 5.Is able to live within the 5 Guiding Principles

		children and vulnerable adults looks like 6.Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility 7.Engages with the vision and values of the Diocese		6.Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry
--	--	--	--	---