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Title: Recognize the TEAC Ministry Grids as a Framework for Competent Ministry

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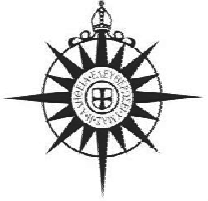
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<http://www.anglicancommunion.org/mission/theology/educationstudies/ministry-grids.aspx>.



THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
ANGLICAN WAY TARGET GROUP: Part One

Appropriate evidence should be shown	Before consecration, ordination, licensing or baptism	After consecration, ordination or licensing (first 2 years)	In the long-term
<p>Bishops</p> <p>A.1</p>	<p>Process</p> <ul style="list-style-type: none"> • Reading • Assistance with transition • Mentoring by peers • Retreat. <p>Content</p> <ul style="list-style-type: none"> • Anglican understanding of episcopal authority • Liturgical instruction and theological rationale • Discussion with the metropolitan. <p>A.2</p>	<p>Process</p> <ul style="list-style-type: none"> • Structured course, if possible • Reading • Mentoring and support of new bishop (by group of fellow bishops). <p>Content</p> <ul style="list-style-type: none"> • Full Anglican understanding of the episcopate – chief pastor, teacher, prophet, liturgical officer, CEO, leader in mission, symbol of unity, leader in ecumenism and inter-faith • Bishop / Synod relationship • Nature of episcopal authority • Canons and constitution • Initial Anglican Communion understanding. <p>A.3</p>	<p>Process</p> <ul style="list-style-type: none"> • Assessment of needs (of House of Bishops) • In-service training for all bishops (HoB events) • Sabbaticals • Identification and development of individual bishops' particular skills • Reading • Job appraisals. <p>Content</p> <ul style="list-style-type: none"> • Deeper understanding of full rôle of bishop • Long-term discipline and new directions and insights • Contribution to needs of wider Anglican Communion • Participation in training of new bishops. <p>A.4</p>
<p>Priests</p>	<p>Process</p> <ul style="list-style-type: none"> • Vocational discernment process involving individual, parish, diocese and bishop • Some form of formal theological education, provincial or diocesan, monitored by the diocesan bishop or his or her representative • If ecumenical theological education, provision for Anglican teaching and discipline • Possibility of some overseas internship experience in another part of the Anglican Communion during theological studies. <p>Content</p>	<p>Process</p> <ul style="list-style-type: none"> • If possible, transitional deacon to be placed with an experienced priest for guidance and mentoring - extended to first year of ordination as priest if practicable. • Diocese to provide at least one in-service seminar for newly ordained priests within first two years of ordination for identification of critical areas of ministry and potential difficulties • Directed reading relevant to situation of ministry • Participate in regular in-service training programmes of the Diocese. <p>Content</p> <ul style="list-style-type: none"> • In service seminar(s) (above) to focus on 	<p>Process</p> <ul style="list-style-type: none"> • Ongoing clergy in-service courses run or organized by the diocese • Opportunity for sabbaticals and further study, theological or otherwise • Experience of the Anglican Communion in some other part of the world • Reading and writing • Job evaluation • Reflection on developing nature of the priest's vocation and identity. <p>Content</p> <ul style="list-style-type: none"> • This very much depends on the priest's situation of

B.1	<ul style="list-style-type: none"> • Pastoral counselling studies, with emphasis on listening and coordination of Scripture, doctrine, ethics and psychological insight. • Personal, intercessory and liturgical prayer. • Skills in preaching and teaching • Awareness of the nature of evil and the Christian response. • Study of the Anglican Way: theology, history, worship, prayer, relation of church and society, etc. • Interfaith studies • Administrative skills for parish life 	B.2	<p>particularly Anglican approaches to critical ministry issues in place of appointment</p> <ul style="list-style-type: none"> • "Bringing to life" the areas studied in theological college in the parish setting (Bible studies and cell groups, pastoral counselling, Scriptural exegesis, interfaith relationships, learning from the laity, etc.) • Reflection on the nature of 'Anglican priesthood'. 	B.3	B.4	
Deacons	<p>Process</p> <ul style="list-style-type: none"> • Vocational discernment process involving individual, parish, diocese and bishop, with emphasis on the particular vocation of the Diaconate (not as route to priesthood) and the discernment of the candidate's particular diaconal gifts • Some form of formal theological education, provincial or diocesan, monitored by the diocesan bishop or his or her representative, including practical or field placements • If ecumenical theological education, provision for Anglican teaching and discipline • The Deacon begins or continues to work at his or her diaconal work during training. <p>Content</p> <ul style="list-style-type: none"> • Scripture, theology, ethics, spirituality, apologetics, liturgy, analysis of contemporary and local society, personal and intercessory prayer, public proclamation skills, etc. • Theology, history and practice of the Diaconate, historically, including in the Anglican Communion, with clarity about relationship with bishop, priests and lay ministers • Theological reflection on current diaconal work. 	C.2	<p>Process</p> <ul style="list-style-type: none"> • Diocese to provide ongoing seminar for deacons, which new deacons join upon ordination • Directed reading • Participate in regular in-service training programmes of the diocese, where relevant. <p>Content</p> <ul style="list-style-type: none"> • Above diocesan seminar to concentrate on theological reflection on the diaconal ministries of those participating • Reading in theology and practice of ministry in area of diaconal ministry. 	C.3	C.4	
Catechists, Lay	Process	Process	Process			

<p>Readers and Evangelists</p> <p>D.1</p>	<ul style="list-style-type: none"> • Vocational discernment process involving the individual and the parish, with reference to diocesan standards • Some form of training, diocesan or parish, with evaluation and recommendation to bishop for license • Practical experience of particular specialized lay ministry during training. <p>Content</p> <ul style="list-style-type: none"> • Scripture, theology, ethics, spirituality, apologetics, analysis of contemporary and local society, understanding of people's needs and questions today • Liturgical training – theological and practical • Other specialized training • Anglican Way dimension to the particular ministry • Relations with other ministers in the parish – priest, deacon, etc. – building the parish team. <p>D.2</p>	<ul style="list-style-type: none"> • At least one diocesan event for newly licensed lay ministers within two years after licensing • Participating in ongoing diocesan and parish lay training events • Directed reading. <p>Content</p> <ul style="list-style-type: none"> • Reflection, practical and theological, on “putting into practice” the lay ministry for which the person has been trained • Directed reading to focus on area of speciality, including Anglican dimension. <p>D.3</p>	<ul style="list-style-type: none"> • Participating in ongoing diocesan and parish education events for specialized lay ministry • Opportunities for further formal training, residential or non-residential • Reading and writing • Job evaluation • Possibly some experience outside one's own parish or diocese. <p>Content</p> <ul style="list-style-type: none"> • Courses both in areas of specialization and the Anglican Way • Courses to upgrade level of expertise – catechist to train to take preaching license, etc. • Ongoing reflection on team ministry and enabling the ministry of the laity. • Ongoing discernment of ministry – emerging new vocation? <p>D.4</p>
<p>The laity</p> <p>E.1</p>	<p>Process</p> <ul style="list-style-type: none"> • For adults, formal catechesis before Baptism involving lay members of the congregation as mentors • Clear explanation of the theological and liturgical meaning of Baptism • Participation in worshipping Christian community (including for parents and godparents) • Structured teaching of parents and godparents of infants and children to be baptized. <p>Content</p> <ul style="list-style-type: none"> • Basic Christian catechism (Scripture, doctrine, theology, liturgy, ethics, church history, etc.) • Clear teaching about the Anglican Way • Instruction of parents and godparents of their obligations as sponsors. <p>E.2</p>	<p>Process</p> <ul style="list-style-type: none"> • Support group for newly baptized adults within the Parish • Full participation in all parish education events (see next column). <p>Content</p> <ul style="list-style-type: none"> • Reflection on new life in Christ in Baptism – areas of conflict, difficulty, relationships, etc. • See next column for overall content of ongoing lay training. <p>E.3</p>	<p>Process</p> <ul style="list-style-type: none"> • Parish, multi-parish or diocesan education programmes and events • Ecumenical educational events • Confirmation classes • Visiting lecturers, preachers, specialists, etc. • Parish Bible study groups and/or cells, renewal groups, etc. <p>Content</p> <ul style="list-style-type: none"> • Scripture (read, pray, meditate, act), prayer, church history (including Anglican Way), analysis of contemporary and local society, lay ministry, ecumenism – generally speaking, “baptismal ministry” • Leadership in the church – relations of bishop, priests, deacons, licensed lay ministers and laity. • Discernment of lay vocation for each member of congregation. <p>E.4</p>



THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION

ANGLICAN WAY TARGET GROUP: Part Two

In each of the following, appropriate evidence should be shown	Evaluation of current situation	Response to evaluation	On-going monitoring of changes and development
<p>Anglican theological colleges for ordination</p> <p>A.1</p>	<p>Evaluation of theological college vis-à-vis the Anglican Way by college staff using a tool (provided by TEAC?) in terms of</p> <ul style="list-style-type: none"> • Courses • Worship and spirituality • Family life • Experiential learning • Cross-cultural / global awareness • Breadth of the Anglican Way (including ability to minister effectively across the range of Anglican diversity) • Level of contextualisation • Anglican ecumenical vision • Level of self-awareness vis-à-vis other churches and other faiths. <p>Input from bishops, parishes, former students regarding areas of weakness in Anglican self-understanding – eg. Can graduates explain Anglican teaching in the face of criticism by sects?</p> <p>A.2</p>	<p>Changes to theological college</p> <ul style="list-style-type: none"> • Curriculum development and changes • Staff training or new appointments • Development of library and other resources • New textbooks • Modification of college's liturgy • Exchange programmes • Visiting lecturers • Use of internet websites • Commissioning of research and writing projects • Identification and training of future staff in Anglican Way studies • Ensure courses in Anglican history, the ecumenical movement, inter-religious dialogue (practical peacemaking and theological) and theology of human rights (<i>Imago Dei</i>) • Possible provision of in-service courses for graduates • Development of TEAC AW book list for theological college libraries. <p>A.3</p>	<p>Appointment of monitoring team who make reports on progress of changes in life of theological college.</p> <p>Continue to update TEAC AW theological college library book list.</p> <p>A.4</p>
<p>Ecumenical theological colleges for ordination</p>	<p>All Anglican stakeholders (bishops, staff, graduates, students) evaluate the present and future capacity of the College to teach the Anglican Way in terms of</p> <ul style="list-style-type: none"> • Courses • Worship and spirituality • Anglican ecumenical vision • Level of Anglican staffing 	<p>All Anglican stakeholders review and choose among the various options. These might include</p> <ul style="list-style-type: none"> • Provision of Anglican staff members at the ecumenical college • Changes in the curriculum to better reflect the Anglican Way (courses noted above) • Provision for Anglican worship in the ecumenical 	<p>Ongoing monitoring by all Anglican stakeholders.</p>

B.1	<ul style="list-style-type: none"> • Opportunities for practical ministry in Anglican contexts • Relations with the local Anglican church • Other areas noted above. 	B.2	<ul style="list-style-type: none"> • <i>setting</i> • Provision for fieldwork in Anglican contexts • If the ecumenical college is not cooperative, provision for training in the Anglican Way both before entry to the ecumenical college, and after graduation (before ordination). 	B.3	B.4
Bible Colleges (non-Anglican) C.1	As above.	C.2	As above.	C.3	C.4
Advanced degree programmes D.1	<p>As above, with particular attention to:</p> <ul style="list-style-type: none"> • Good coverage of the Anglican Way in a range of advanced degree courses • Faculty members qualified to supervise masters and doctoral theses in Anglican subjects (theology, history, liturgy, ministry, ethics, etc.). 	D.2	<p>Development of advanced degree programmes in Anglican studies through:</p> <ul style="list-style-type: none"> • Greater variety and depth of courses in Anglican subjects • Advanced degree training of Anglican faculty members in various areas of the Anglican Way • Partnerships with existing Anglican studies programmes internationally • Make sure ecumenism, interfaith and human rights are covered. 	D.3	D.4
Lay training institutes for Catechists, Licensed Lay Ministers, etc. E.1	<p>As above with particular attention to:</p> <ul style="list-style-type: none"> • Capacity of the training centre or programme to teach the Anglican Way in simple and understandable terms • Faculty members with a good understanding of the Anglican Way • Teaching students how to teach the AW after they graduate • Simple resources needed to teach the AW. 	E.2	<p>Development or adjustment of the institution or programme in terms of:</p> <ul style="list-style-type: none"> • Courses on Anglican Way • Staff qualified to teach Anglican Way • Reflection on context from an Anglican perspective • Practical ministry in Anglican context <p>Approach SPCK - <i>Feed the Minds</i> for more materials on the AW.</p>	E.3	E.4
Diocesan and parish lay education programmes	<p>Diocesan team to evaluate these in terms of:</p> <ul style="list-style-type: none"> • Level of Anglican Way component • Balanced view of the comprehensiveness of the Anglican Way • Evaluate Baptism and Confirmation preparation programmes. 		<p>Review evaluation and act as appropriate, for example:</p> <ul style="list-style-type: none"> • Increase Anglican Way component of existing curricula • Make Anglican Way component of existing curriculum deeper and more comprehensive • Abandon programmes antithetical to the Anglican Way • Develop new programmes having a strong AW 		<p>Diocesan programme office to monitor diocesan and parish programmes in this area, sharing good new programmes within the Diocese and beyond.</p>

F.1	F.2	<i>component.</i> F.3	F.4
Anglican Studies programmes G.1	TEAC Anglican Way group to make a comprehensive list of these programmes, with some attempt at evaluation. Nearby Anglican stakeholders evaluate these programmes. Note regions of the world lacking good Anglican Studies programmes. G.2	TEAC AW to publish a catalogue of international Anglican Studies programmes. Existing Anglican Studies programmes modify courses in response to evaluations. Develop new Anglican Studies programmes, facilitated by the Anglican Communion. G.3	TEAC AW to keep an up-to-date record of all Anglican Studies programmes. G.4
TEE programmes (Anglican) H.1	Anglican stakeholders evaluate the TEE programme for Anglican Way content. H.2	Make changes in the programme, as required, to increase AW content. Continue to update around current Anglican issues. H.3	Ongoing evaluation based on feedback from participants and teachers. H.4
TEE programmes (Ecumenical) I.1	Anglican stakeholders evaluate the ecumenical TEE programme for Anglican Way content. I.2	Encourage changes in the programme to ensure balanced presentation of the Anglican Way. If this is not possible, provide alternate TEE or local AW teaching, including critique of the TEE programme's failings. I.3	Ongoing evaluation of all new ecumenical TEE programmes. I.4
Bible translation programmes J.1	Anglican stakeholders evaluate exegesis behind past and present Bible translations in terms of the Anglican Way. Evaluate which English translations of the Bible best represent Anglican exegesis. J.2	Become involved in ecumenical Bible translation programmes to ensure that Anglican exegesis is considered in Bible translation Give Anglican exegesis feedback during translation process. Ensure that Bible translations are coordinated with translations of the Anglican Liturgy. J.3	Use only translations of the Bible (whether English or language) that solidly reflect Anglican exegesis. J.4

Date as title:

<p>Spirituality and faith</p> <p>C.1</p>	<p>The elected candidate's spirituality is grounded in Anglican liturgy and in classics of devotion.</p> <p>Personal devotional practice and discipline will have been established that involves daily prayer, reading of scripture, and study of theology and modern thought in openness to God's Spirit.</p> <p>C.2</p>	<p>The former personal devotional practice and discipline as a priest, together with prayer and study will have developed or changed to match new responsibilities.</p> <p>The incoming bishop will become an example of holiness of life appropriate to a more sensitive and exposed role in the public arena.</p> <p>C.3</p>	<p>Faith and vision have been spiritually renewed.</p> <p>The personal devotional practice and discipline, and the zeal for ministry, is lively.</p> <p>Preaching is still living, biblical, and creative.</p> <p>The reading of scripture, the spiritual classics, and Anglican devotion are sustained.</p> <p>C.4</p>
<p>Personality, character and integrity</p> <p>D.1</p>	<p>Holiness in word and life, love for God's people, humility and lack of self-promotion will be seen.</p> <p>The candidate will be secure enough to avoid becoming defensive or authoritarian; warm and outgoing to clergy and lay and to men and women; with ability to listen to others sensitively.</p> <p>It is expected that the bishop will be in good physical and mental health.</p> <p>D.2</p>	<p>The bishop-designate or incoming bishop will devise safeguards against any temptation to self-aggrandisement or conversely to undue feelings of inadequacy.</p> <p>A (new?) spiritual director or counsellor may be called to offer support for this.</p> <p>D.3</p>	<p>The bishop's personal integrity has not become sacrificed to a multiplicity of expectations or role-performances.</p> <p>'Seniority' has not meant loss of enthusiasm, sensitivity, or ability to listen.</p> <p>The bishop has not become remote.</p> <p>D.4</p>
<p>Relationships</p> <p>E.1</p>	<p>The candidate is readily approachable, sensitive to the perceptions of others; able to build and sustain relationships, to keep and protect confidences, and to invite and render reciprocal loyalty to and from others.</p> <p>E.2</p>	<p>The bishop-designate or incoming bishop will seek feed-back about others' perceptions of his/her approachability and warmth towards a wider community of diverse persons, clergy and lay, rich and poor, old and young, and men and women. This will be reviewed together with relationships with spouse and family.</p> <p>The archbishop, or bishop himself/herself, will ensure adequate mechanisms of support. Ideally this support should come from other bishops.</p> <p>E.3</p>	<p>The bishop will keep all relationships under regular review, asking whether these are nurtured and sustained.</p> <p>The bishop is not too tired to remain outgoing.</p> <p>Possible blind-spots are reviewed; confidences are still well kept; dealings with others are gracious, courteous, just, and fair.</p> <p>E.4</p>

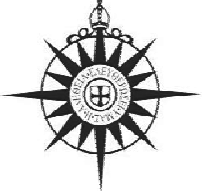
<p>Leadership and collaboration</p> <p>F.1</p>	<p>The candidate has shown ability to share responsibility, and praise or blame with co-workers; humility to share decisions with others; and also confidence to take initiatives and to lead from the front when required.</p> <p>The candidate practises courageous servant-leadership.</p> <p>F.2</p>	<p>The incoming bishop begins to work out collaborative strategies and specific leadership priorities in the diocese in the light of existing diocesan goals, policies, and expectations.</p> <p>The bishop reflects on where creative vision is required, and where its implementation is weak.</p> <p>The incoming bishop explores existing roles of senior diocesan staff.</p> <p>F.3</p>	<p>The bishop keeps under review how episcopal ministry is being shared with the whole people of God, and how collaboration with other senior staff functions.</p> <p>Ministerial reviews will have been regularly held, and the bishop will ensure that he/she shares a review of his/her own ministry with a senior colleague, thus ensuring accountability.</p> <p>Implementation of diocesan and episcopal goals and policies are monitored and reviewed.</p> <p>F.4</p>
<p>The mind of Christ</p> <p>G.1</p>	<p>The nominee is one who accepts the role of servanthood and suffering; and seeks to follow Jesus as teacher, example, intercessor, and chief pastor.</p> <p>G.2</p>	<p>The incoming bishop reflects on what it is to share the ministry of Christ in word and deed, as example, servant, teacher, intercessor, and chief pastor, to suffer when called to do so.</p> <p>G.3</p>	<p>The bishop continues to follow and to live out the example of Jesus as chief pastor, servant, intercessor, friend and example, when necessarily accepting shame and suffering.</p> <p>G.4</p>
<p>Guardian of the Faith</p> <p>H.1</p>	<p>See 'Vocation', above.</p> <p>The candidate is able to take active responsibility for maintaining the apostolic faith and ecclesial unity and order, within a proper balance between unity and diversity.</p> <p>H.2</p>	<p>The incoming bishop will study and reflect on the meaning of 'apostolicity' in the New Testament, and the growth of Patristic, Reformation and particularly Anglican views of the chief roles of bishops.</p> <p>The bishop will reflect on how to hold together unity and order with diversity but within acceptable limits. It will mean also critically discerning, in collaboration with trans-provincial and other colleagues, what these acceptable limits are.</p> <p>The bishop will work to keep an appropriate balance between the roles and responsibilities of bishops, other clergy, and laity on specific diocesan tasks.</p> <p>H.3</p>	<p>The bishop will maintain a regular review of the issues identified in the adjacent column.</p> <p>H.4</p>

<p>Biblical and theological competence</p> <p>I.1</p>	<p>The candidate has been well trained in biblical studies and theology, and has had sufficient experience of presbyteral ministry.</p> <p>I.2</p>	<p>The bishop inspires the highest standards of biblical exposition, application, and theological reflection.</p> <p>The bishop and staff assess the provision of resources for biblical and theological study in the diocese and ensure these are adequate at all times. This biblical and theological competency will include ability to reflect theologically and critically on political and social issues of the day, and to speak when necessary.</p> <p>I.3</p>	<p>The bishop continues to deepen his/her biblical and theological understanding in him /herself and to encourage that deepening in all who exercise ministry within the diocese.</p> <p>The bishop will facilitate theological education of clergy and laity, including those who are called to take part in church governance and electoral processes.</p> <p>I.4</p>
<p>Practical competence</p> <ul style="list-style-type: none"> ▪ <i>Preaching</i> ▪ <i>Pastoral care</i> ▪ <i>Liturgy</i> ▪ <i>Training & Education</i> ▪ <i>Ecumenical</i> ▪ <i>Administration</i> <p>J.1</p>	<p>The candidate is alert to ecumenical and inter-faith issues as they may affect the diocese and as these arise in the global context.</p> <p>The candidate can express his/her thoughts clearly and judiciously, and would be willing to take advice and seek to achieve greater effectiveness in public communication.</p> <p>J.2</p>	<p>The bishop encourages honest and open ecumenical and inter-faith relationships.</p> <p>The bishop shares with diocesan clerics in continuing ministerial education.</p> <p>The bishop learns appropriate ways of presiding at episcopally-led liturgies in a range of contexts.</p> <p>The bishop is introduced to any new media experiences and receives appropriate media training.</p> <p>J.3</p>	<p>The bishop ensures that targeted training is provided for key diocesan personnel.</p> <p>The bishop collaborates with other bishops and provincial / national / regional Anglican churches in providing adequate means of training for public ministry.</p> <p>The bishop seeks periodic honest reviews of his/her practical competences.</p> <p>The bishop shall make sure that provision is made for holidays for himself/herself and for all diocesan staff.</p> <p>The bishop seeks opportunity for study leave/sabbatical for prayer, study and reflection for the enhancement of his/her ministry.</p> <p>J.4</p>
<p>Mission and evangelism</p> <p>K.1</p>	<p>The candidate is proven as a leader in mission and is able to give vision to others for mission and outreach, with a heart of compassion for the many.</p> <p>K.2</p>	<p>The bishop designate undertakes more intensive biblical, theological, and practical study of mission and evangelism.</p> <p>Resources of the diocese for mission, including its vision, its record, and its personnel also receive critical appraisal.</p> <p>K.3</p>	<p>The bishop ensures the monitoring and reviewing of the progress and effectiveness of mission and evangelism within the diocese. Diocesan statistics will be one among a number of evaluation tools.</p> <p>K.4</p>

<p>Management and vision</p>	<p>The candidate must show appropriate responsibility in all matters of church administration, including managing a large budget, a diary and personnel.</p> <p>The candidate must be likely to ensure a fair allocation of all resources to implement a vision; and sensitivity in the exercise of episcopal jurisdiction in the future is also needed.</p>	<p>The bishop will be aware of the authority and responsibility he/she has to ordain those whose vocation has been discerned and accepted by the church and the bishop. This is part of the bishop's vision for future generations.</p> <p>The bishop assesses budgetary resources and priorities in relation to mission goals, policies and vision of the diocese.</p> <p>A fair distribution of money and staffing in relation to these goals and varied contexts in the diocese will be assessed.</p> <p>The diocese will be asked what changes can and what cannot be delayed.</p> <p>The bishop will pray and reflect on what 'management style' is most compatible with the role of a servant-bishop in the modern world.</p> <p>Administrative structures and secretarial support will receive review, and attention be given to lines of accountability, and to information technology (internet, email, p.c.).</p>	<p>The bishop will regularly review and monitor the five assessments in the adjacent column.</p>
<p>The Anglican Way</p>	<p>Scripture, tradition and reason will be accepted and respected as the basis of Anglican doctrine.</p> <p>The candidate will be well informed in Anglican doctrine and liturgy, aware of Anglican diversity, with a potential to become a focus of unity in a diocese and beyond. The candidate will be a person who welcomes Anglican tolerance and a degree of diversity, within the boundaries of Anglican formularies canons, liturgies, and traditions.</p>	<p>The incoming bishop will engage in study of the role of bishops in Anglican theology; and of doctrinal, ethical and liturgical issues in the diocese, province, and Anglican Communion.</p> <p>The bishop-designate will reflect on how best to become a focus of unity at various levels, and how issues of clergy discipline or 'jurisdiction' will be approached. The doctrine of 'Reception' will be considered.</p>	<p>The bishop will have promoted a range of Anglican worship styles, while retaining a watching brief on what is canonically permitted in the parishes.</p> <p>A longer episcopal experience will have contributed thought to the province and the Anglican Communion. No key episcopal role of the bishop in Anglican theology will have been neglected.</p> <p>'Jurisdiction' or clergy discipline has been responsibly and sensitively exercised.</p>
L.1	L.2	L.3	L.4
M.1	M.2	M.3	M.4

<p>Awareness of context</p> <p style="text-align: right;">N.1</p>	<p>The candidate will have a heart of compassion and be sensitive to diversities of contexts (urban, rural, rich, poor, politically delicate, or with known difficulties from the past), and be capable of exercising ministry across the range of diversity.</p> <p style="text-align: right;">N.2</p>	<p>The incoming bishop will receive detailed briefing and take time to appreciate varied contexts of the diocese, and will take care not to rush in before these are genuinely understood.</p> <p>Consideration will be given with great care to political, cultural, social, economic, occupational, geographical, linguistic, historical, ecclesial and spiritual differences.</p> <p style="text-align: right;">N.3</p>	<p>The bishop will develop a growing awareness of contexts, differences, and changes in the life of the diocese and society to increase the effectiveness of the his/her ministry.</p> <p>The bishop and key members of staff keep diocesan policies under review in the light of changing circumstances.</p> <p>The bishop will continue to work on the issues in the adjacent column. This will also enhance the bishop's role as liturgical president.</p> <p style="text-align: right;">N.4</p>
<p>Spouse and family</p> <p style="text-align: right;">O.1</p>	<p>The spouse will be willing to accept burdens and/or tensions arising from the partner's ministry.</p> <p>The spouse may need to offer support or hospitality outside the family, (although no universal pattern is applicable).</p> <p>The spouse must be aware that he/she will be exposed as a witness to Christian truth more than most others.</p> <p style="text-align: right;">O.2</p>	<p>The spouse has received some induction into the expectations of the bishop's new ministry and is able to access ongoing training opportunities.</p> <p>A bishop and spouse will prayerfully and jointly work out the spouse's role in relation to the bishop's ministry, the family, and the diocese, and to reflect on what perceptions and expectations may be formed by others.</p> <p style="text-align: right;">O.3</p>	<p>The spouse will continue to give and receive appropriate support.</p> <p style="text-align: right;">O.4</p>
<p>Why?</p> <p style="text-align: right;">P.1</p>	<p>To assist electors or nominators to apply the biblical, theological and practical qualities required for episcopal ministry to persons considered for possible nomination or election.</p> <p>No candidate will possess all of these qualities; but to possess the most basic in some measure is necessary.</p> <p style="text-align: right;">P.2</p>	<p>To maximise the opportunity for reflection, study, and prayer, in preparation to become the chief pastor and public persona of a whole diocese and the official representative of the Church at this public level.</p> <p style="text-align: right;">P.3</p>	<p>To maintain energy and momentum; to prevent loss of vision and enthusiasm; to promote habits of holiness and life-long study and learning; to monitor progress and implement goals, to nurture broader horizons for widening ministry; and to monitor relations with clergy and lay and pastoral effectiveness.</p> <p style="text-align: right;">P.4</p>

THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
DEACONS, CATECHISTS AND LICENSED LAY MINISTERS TARGET GROUP
VOCATIONAL DEACONS

	At selection evidence should be shown that ...	At ordination evidence should be shown that ...	After three years in orders evidence should be shown that ...	Before involvement in training others for the ministry evidence should be shown that ...
Vocation and Discernment <p style="text-align: right;">A.1</p>	<p>Candidates have an understanding of their gifts, abilities and traits, have practical experience of lay ministry and have been encouraged by their church community in assisting with specifically diaconal tasks.</p> <p>Candidates are able to speak about their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others, particularly the local church community, have confirmed it; this sense of vocation should be obedient, realistic and informed.</p> <p>Candidates have a heart and passion to find Christ in the hungry, thirsty, stranger, naked, sick and imprisoned and to lead Christian people in the loving care of the poor, sick, lonely and needy, along with the importance of advocating for them.</p> <p>Candidates have an awareness of Anglican-Episcopal tradition and practice within the local church and are willing to work within this framework and process.</p> <p style="text-align: right;">A.2</p>	<p>Ordinands have a deepened and enriched sense of their gifts and an awareness of possible tension between the personal and ecclesial aspects of ministry to which they are being called.</p> <p>Ordinands should be able to articulate clearly their sense of vocation specifically to ordained diaconal ministry, including the charge to interpret the needs, concerns and hopes of the world to the church, as well as to show that in serving the helpless they are serving Christ himself.</p> <p>The local Anglican community as been prepared and is willing to receive a new deacon.</p> <p style="text-align: right;">A.3</p>	<p>Deacons are able to give a clear account of their vocation to diaconal ministry and explain how that vocation has been exercised during the preceding three years.</p> <p>Deacons have had the opportunity for a episcopal review of their ministry, asking what skills need to be strengthened, what is working particularly well, what the perceptions of the community are, and what resources are available to strengthen and reaffirm the ministry.</p> <p>The particular community to which the deacon is assigned continues to accept and welcome his/her ministry, is willing to work with him/her in the gospel and to allow him/her the space for spiritual, mental and emotional growth.</p> <p style="text-align: right;">A.4</p>	<p>Deacons have seen others move into diaconal ministry.</p> <p style="text-align: right;">A.5</p>

<p>Clarity about the nature of ministry</p> <p>B.1</p>	<p>Candidates have a mature view of the nature of ministry as would be expected of the average church member.</p> <p>Candidates are able to distinguish diaconal and presbyteral roles in ordained ministry.</p> <p>Candidates have some grasp of the historic understanding of the diaconate.</p> <p>Candidates appreciate the value of different roles within the whole Body of Christ.</p> <p>Candidates are aware of potentialities and limitations of ordained ministry.</p> <p>B.2</p>	<p>Ordinands are able to articulate coherently Anglican understandings of the diaconate, drawing on biblical, patristic and modern texts.</p> <p>Ordinands demonstrate familiarity with responsibilities appropriate to the newly ordained working under supervision.</p> <p>The bishop, ministerial colleagues and potential supervisors, and representatives of the congregation(s) have clarified details of the exercise of the new ministry, and all are committed to mutual support. Management, accountability and support structures should be set up in awareness of the historic relationship between a bishop and deacons.</p> <p>B.3</p>	<p>Deacons are firmly convinced of their calling in the diaconate and are also realistic about its challenges.</p> <p>Deacons are able to articulate their own strengths and weaknesses in ministry.</p> <p>Deacons have established some form of Christian support and partnership.</p> <p>B.4</p>	<p>Deacons have a clear understanding, of the roles, tasks, potential and limitations of the diaconate.</p> <p>Deacons have themselves ministered in more than one context.</p> <p>B.5</p>
<p>Spirituality and faith</p>	<p>Candidates are baptized, confirmed and regular Anglican communicants.</p> <p>Candidates show evidence of commitment to a regular discipline of corporate and individual prayer, worship and Bible reading.</p> <p>Candidates have an understanding of the Christian faith and a desire to deepen that understanding.</p> <p>Candidates can demonstrate personal commitment to Christ and the power of the love of God in their lives.</p>	<p>Ordinands show evidence of lives increasingly formed and sustained by trust in and dependence on the gifts and grace of God.</p> <p>Ordinands demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God in Christ.</p> <p>Ordinands are rooted and growing in a disciplined life of prayer shaped within the demands of initial training and the expectations of public ministry. This may well be expressed by taking on a rule of life.</p> <p>Ordinands have faced and been challenged by any questions about God and Christian belief raised by the process</p>	<p>Deacons have taken the opportunity during the years in ministry for a reassessment of their spiritual discipline.</p> <p>Deacons have explored what 'occasional' further spiritual resources are helpful in their ministerial life eg retreat, quiet days, conference etc.</p> <p>Deacons have developed ways of sharing the spiritual life of the community they have been serving.</p>	<p>Deacons are confident to talk about and assist others with their life of prayer.</p>

C.1	C.2	<p>of training.</p> <p>Ordinands have developed basic skills of interpretation to make connections between their own life experience and the Christian tradition of faith.</p>	C.3	C.4	C.5
<p>Personality, character and integrity</p>	<p>Candidates are mature and stable, able to face change and pressure in a flexible and balanced way.</p> <p>Candidates are outgoing, and not too introverted.</p> <p>Candidates are keenly aware of and responsive to 'need', both in individuals and in society as a whole.</p> <p>Candidates are people who are particularly challenged by injustice and oppression.</p>	<p>Ordinands demonstrate insight, openness, maturity and stability in the face of pressure and changing circumstances.</p> <p>Ordinands are able to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability.</p> <p>Ordinands demonstrate evidence of personal and spiritual growth and self-awareness.</p> <p>Ordinands exercise appropriate care of self, accountability to others and are aware of how to access support when needed.</p> <p>Ordinands are open to others and also able to keep confidences.</p> <p>Ordinands have deepened their commitment to the prophetic element to Christian discipleship and ministry, particularly by drawing upon biblical models.</p>	<p>Deacons display insight, openness, maturity, integrity and stability in public ministry.</p> <p>Deacons continue to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability.</p> <p>Deacons exercise appropriate care of self, work-life balance and accountability to others, and can access support when needed.</p> <p>Deacons have developed a personality and character worthy of example.</p> <p>Deacons have important interests and concerns outside the church.</p>	<p>Deacons have demonstrated their ability to work in a way that is collaborative and enables others.</p>	D.1
<p>Relationships</p>	<p>Candidates are able to establish good relationships with many different types of people.</p> <p>Candidates are aware of the demands of human relationships.</p> <p>Candidates has a basic understanding of the biblical patterns of and demands on</p>	<p>Ordinands form and sustain good relationships, not only with those who are like-minded but also with those from whom they differ.</p> <p>Ordinands value and practise integrity, respect for others, empathy and honesty in their relationships, and learn from them.</p>	<p>Deacons can form and sustain relationships across a wide range of people, particularly in situations of conflict and stress.</p> <p>Deacons have become role models of good practice in a wide range of pastoral and professional relationships.</p> <p>Deacons are able to draw appropriate</p>	<p>Deacons have reflected on how groups work.</p> <p>Deacons show awareness of the importance of avoiding creating dependency in others.</p>	D.2
D.1	D.2	D.3	D.4	D.5	D.5

E.1	<p>human relationships.</p> <p style="text-align: right;">E.2</p>	<p>Ordinands build good relationships outside the church.</p> <p>Ordinands have the ability to mobilise others to carry out diaconal ministry.</p> <p>Ordinands understand issues of sexuality, gender and power, particularly in relation to working with colleagues of the opposite sex.</p> <p style="text-align: right;">E.3</p>	<p>boundaries in their professional and ministerial life.</p> <p style="text-align: right;">E.4</p>	<p style="text-align: right;">E.5</p>
<p>Leadership and collaboration</p> <p style="text-align: right;">F.1</p>	<p>Candidates are recognised as a person who has the respect both of the local congregation and within the wider community and who is both able to offer leadership and to accept the leadership of others.</p> <p>Candidates is aware of the importance of working collaboratively.</p> <p style="text-align: right;">F.2</p>	<p>Ordinands value the importance of effective ministerial leadership, and of the role of the minister in providing an example of love and faith as a witness to the servanthood of Christ.</p> <p>Ordinands are alert to the need for different methods and styles of leadership.</p> <p>Ordinands have learned from practical engagement in working collaboratively with others in the life of the church.</p> <p>Ordinands show willingness to receive the authority of others.</p> <p>Ordinands demonstrate ability to recognise and mobilise the gifts of others.</p> <p>Ordinands demonstrate openness toward and ability to gain from the experience of still being in training.</p> <p>Ordinands have some experience of the working of groups, and the use of use to enable or disable others.</p> <p>Ordinands understand responsibility and decision-making, its implementation and follow-up.</p> <p style="text-align: right;">F.3</p>	<p>Deacons demonstrate the ability to supervise others in a varied range of roles and responsibilities.</p> <p>Deacons have developed their own leadership style, appropriate to the work of diaconal ministry.</p> <p>Deacons continue to demonstrate the ability to work collaboratively and in teams and groups.</p> <p>Deacons show clear ability to recognise and nurture the gifts of others.</p> <p style="text-align: right;">F.4</p>	<p>Deacons have had experience of supervising others in ministry.</p> <p style="text-align: right;">F.5</p>

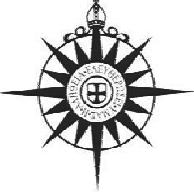
<p>Awareness of context</p> <p>G.1</p>	<p>Candidates show sensitivity to their cultural context, and have the ability to make wise observations about the world around them.</p> <p>Candidates have some experience of seeking to meet some of the immediate needs of their community.</p> <p>Candidates have some awareness of world issues and of the differing response of the church to diverse contexts.</p> <p>G.2</p>	<p>Ordinands demonstrate some understanding something of the geographical, historical, political, cultural, social (and possibly linguistic) context in which they live, and are developing the tools to make interpretive connections and theological sense of these contexts.</p> <p>Ordinands display a good understanding of the local setting of their ministry.</p> <p>Ordinands show particular awareness of the pains and stresses in their own context, and of the spiritual and ethical issues raised there.</p> <p>Ordinands are able to communicate to others an understanding of context in order to enable the Christian community to respond to it.</p> <p>G.3</p>	<p>Deacons have demonstrated the ability to effectively mobilise others to meet need and engage in advocacy in the public arena.</p> <p>Deacons are able to be both committed to and objective about their own context, and recognise the dangers of being driven by its pressures and duties.</p> <p>Deacons have experience of dealing with various social and cultural situations, and can make interpretive connections and theological sense of these contexts.</p> <p>Deacons are able to articulate issues of contextualization / inculturation of the Christian faith.</p> <p>G.4</p>	<p>Deacons can express with clarity the interpretative connections suggested in the preceding column.</p> <p>G.5</p>
<p>Biblical and theological competence</p>	<p>Candidates have the necessary intellectual capacity and quality of mind to undertake a course of theological study and preparation and to cope with the intellectual demands of ministry.</p> <p>Candidates show an understanding of the Christian faith and a desire to deepen their understanding.</p> <p>Candidates have a broad understanding of the scope of the Bible.</p> <p>Candidates understand the importance of biblical interpretation.</p> <p>Candidates have some appreciation of the value of church history, liturgy, ethics and social action.</p>	<p>Ordinands have successfully undertaken a course of <i>biblical and</i> theological study.</p> <p>Ordinands have a clear grasp of the major statements of faith held by Christians, especially those held by Anglicans, and an understanding of how they may have application to contemporary issues.</p> <p>Ordinands have a good overall view of the Bible and its major themes and divisions.</p> <p>Ordinands understand the importance of the community's reading of the Bible in the light of Christian tradition and God-given reason.</p> <p>Ordinands have integrated their theological learning with their practice of prayer and worship.</p>	<p>Deacons have continued to study scripture, using the Bible across a wide range of settings and have become proficient in appropriate contextualization and application of biblical teaching.</p> <p>Deacons have demonstrated an on-going desire to grow in understanding by participation in Continuing Ministerial Education / Post-Ordination Training and other means of education.</p> <p>Deacons make time for on-going learning and reflection with ordained and lay colleagues, including, where possible, others engaged in diaconal ministry.</p>	<p>Deacons have a good grasp of biblical and theological knowledge.</p>

H.1	H.2	<p>Ordinands are aware of the need for continuing theological study throughout their ministry.</p> <p>Ordinands demonstrate some understanding of the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts.</p> <p>As reflective practitioners, ordinands are able to engage thoughtfully and critically with a wide range of people in order to communicate the gospel and encourage others to learn and explore.</p> <p>Ordinands have reflected on the history, theology and contemporary understandings of the diaconate, particularly as it is understood within Anglicanism.</p>	H.3	H.4	H.5
Practical competence	<p>Candidates show some familiarity with parochial, diocesan and provincial / national church structures.</p> <p>Candidates have gifts for and a desire to proclaim the word, communicate the gospel and teach the faith.</p> <p>Candidates have a general appreciation of the liturgical tradition, and the roles that deacons may play in the liturgy.</p> <p>Candidates show the potential to exercise the practical aspects of specifically diaconal ministry.</p> <p>Candidates have some experience of basic administration or are willing to learn.</p> <p>Candidates show awareness of the need for training in the practical aspects of</p>	<p>Ordinands have had experience in and are competent to exercise the specific liturgical roles that are linked to diaconal ministry in their context.</p> <p>Ordinands have had experience of a range of pastoral situations, show that they have learned by dealing with these and can demonstrate the capacity to be a provider of pastoral care.</p> <p>Ordinands demonstrate an awareness and some experience of the church's role and opportunities in public life, and in collaborative and well-informed working with ecumenical partners, other faith communities and secular agencies.</p> <p>Ordinands can demonstrate communication skills appropriate to the</p>	<p>Deacons be competent and at ease about exercising the specific liturgical, teaching and pastoral roles that are linked to diaconal ministry.</p> <p>Deacons have undertaken training for any additional roles that may be delegated to them after a number of years in ministry.</p>	<p>Deacons have had basic training in counselling and adult education skills.</p> <p>Deacons have had considerable experience of a teaching role within the local church setting.</p> <p>Deacons are recognised in the community as being proficient practitioners of the diaconal ministry.</p>	

	ministerial formation.	context. Ordinands show understanding of how adults and children learn in order to nurture others in faith development. Ordinands understand basic administration including stewardship of resources, vision, prioritisation, collaborative working, finance and accountability.		
I.1	I.2	I.3	I.4	I.5
Mission and evangelism	Candidates be excited about the loving and saving purpose of God for the world and have a firm desire to share this by word and deed. Candidates recognise the missional aspect of diaconal ministry. Candidates understand the key issues and opportunities for Christian mission within the contemporary culture.	Ordinands demonstrate an infectious enthusiasm for God's mission in every aspect of contemporary life. Ordinands have had practical experience of participating in mission in ways appropriate to the local situation, including the call to Christian commitment, baptism and discipleship, and to ways of service, mercy, justice and peace. Ordinands can explain with clarity the missional character of the diaconal role.	Deacons have demonstrably put into practice in their ministry the understanding of mission gained during their initial training. Deacons have continued to find ways to prioritise and nurture the 'prophetic' element of a deacon's ministry.	Deacons have demonstrated the ability to think strategically about developing social programmes and taking the church outside its walls, and have enabled these to be carried out. Deacons have reflected in more than one context on what it means to empower others.
J.1	J.2	J.3	J.4	J.5
The Anglican Way	Candidates show some awareness of the ethos of Anglicanism. Candidates are committed to the worship, mission and ministry of the local church (not uncritically). Candidates show awareness of how the diaconate is understood, practically and liturgically, within (their local expression of) Anglicanism.	Ordinands can demonstrate a genuine commitment to the Christian faith as lived through the Anglican Communion. Ordinands demonstrate a healthy, loyal and not-uncritical relationship to their diocese and national church / province. Ordinands have an understanding of the Anglican Communion worldwide, its history, diversity, successes, failings and contemporary challenges. Ordinands are willing to use their gifts in the service of the church beyond the local context.	Deacons continue to ask important questions about their role as a deacon in an Anglican church. Deacons have enriched and been enriched by working expressions of the diaconate in other Christian traditions. Deacons have been in contact with those exercising diaconal ministry in another part of the Anglican Communion.	Deacons have had the opportunity to interact with and/or gain knowledge about the practice of diaconal ministry in another Province. Deacons have interacted with diocesan / provincial structures. Deacons are clearly competent in Anglican liturgical tradition.

K.1	K.2	<p>Ordinands have a good grasp of Anglican theology of ministry, and a good basic grounding in Anglican doctrine, theology, liturgy, history, ethics, pastoral care and method.</p> <p>Ordinands have some understanding of Anglican spirituality, and the importance for Anglicans of the interface between liturgy and doctrinal and ethical issues.</p>	K.4	K.5
Spouse L.1	Candidates has fully discussed with spouse (and family as appropriate) the consequences and demands of possible selection, training, ordination and ministry. L.2	<p>Ordinands are supported by their spouse to move into the new stage of their ministry.</p> <p>Ordinands have a reasonable and worked out plan for a balanced and well-integrated family life and ordained ministry.</p>	Families are asked how the ministry has impacted on them and attention is given to any problems which are identified. L.4	Deacons have engaged in considered reflection on the role of a spouse in ministry. L.5

**THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
LAITY TARGET GROUP**

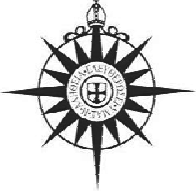
	<p>In baptismal catechesis for all candidates* and/or Godparents or sponsors <i>*The term 'candidates' is used to apply to all the above.</i></p>	<p>In post-baptismal nurture for all recently baptized</p>	<p>In growth in the faith for all adult Christians</p>	<p>In mature life and renewal for all Anglican Christians</p>
<p>Commitment</p> <p>A.1</p>	<p>Catechesis should always take place – See 'Discipleship' and 'Biblical knowledge' below.</p> <p>Candidates learn to appreciate the joys and obligations of Christian commitment.</p> <p>In the case of the baptism of infants and children, parents and godparents should be helped by the local church to discover the joys of worship.</p> <p>A.2</p>	<p>All continue to grow in understanding Christian commitment.</p> <p>All understand that belonging to Jesus means belonging to God's family and requires self-offering.</p> <p>All appreciate that belonging to a family means being able to listen even if you do not agree.</p> <p>A.3</p>	<p>All should understand that Christian commitment may be costly in terms of a person's integrity, relationships and witness.</p> <p>All should be aware that Christian commitment may involve going against what others perceive to be the truth.</p> <p>All should know that commitment to Christ is sacrificial, life-long and lived out in daily life.</p> <p>A.4</p>	<p>All should be prepared for commitment of life in obedience to God's will, and be open to accepting new revelation which may require changes in that commitment.</p> <p>A.5</p>
<p>Discipleship and mission</p> <p>B.1</p>	<p>Catechesis for adult candidates should involve lay members of the congregation.</p> <p>Candidates understand that baptism is the beginning of a journey; that confirmation involves a personal decision to continue that journey; that the journey changes with life and as one's faith matures.</p> <p>B.2</p>	<p>All are involved at an appropriate level in mission, service, giving, etc.</p> <p>All learn the value of being a member of the body of Christ, and an appreciation of their faith as they grow in the likeness of Christ.</p> <p>All should be provided with support by the local Christian community.</p> <p>B.3</p>	<p>All should develop good stewardship in the practice of their interests, time, talents and other resources.</p> <p>All should be encouraged to develop an ongoing commitment to the mission of God.</p> <p>All should be taught how to give generously of themselves as befits serving the Servant Lord.</p> <p>B.4</p>	<p>All are helped in their continued growth in faith, love and obedience to Christ.</p> <p>All are encouraged to relate their Christian faith to changing circumstances.</p> <p>All with gifts to engage in theological education should be identified, encouraged and supported.</p> <p>All should be prepared and willing to share their faith with others.</p> <p>All should understand that the local church community is called to serve those beyond its boundaries.</p> <p>B.5</p>

<p>Biblical knowledge and doctrinal understanding</p> <p>C.1</p>	<p>Candidates are introduced to the gospel story and the basics of the Christian faith (eg. the Apostles' Creed).</p> <p>C.2</p>	<p>All are taught key Bible stories: Creation, the Patriarchs, Moses and the Law, key players in Israel's story; the life and teachings of Jesus; key incidents from Acts, and other New Testament writings.</p> <p>All are encouraged and helped to explore further basic Christian doctrines at an appropriate level (eg. Apostles' Creed, Commandments and Lord's Prayer).</p> <p>C.3</p>	<p>All should be encouraged to deepen their knowledge and understanding of the Bible.</p> <p>All should be helped to understand the nature of the biblical writings, their history and context.</p> <p>All should be encouraged to reflect on them within the fellowship of the church.</p> <p>All should be able to apply biblical stories to their own lives, and to be able to help others in this process.</p> <p>All should be helped to begin to explore the consequences of personal faith (Apostles' Creed) and of the faith of the church (Nicene Creed), and to examine the connections between this faith and ethical questions.</p> <p>C.4</p>	<p>All are helped by consistent preaching, teaching and reflection to interpret the Scriptures with relevance, and to listen for the word with faithfulness and a thirst for learning.</p> <p>All are encouraged to face difficult issues in the world, the Church, the nation, the locality and of individuals in the context of Christian belief and practice.</p> <p>All are helped to appreciate that theological learning and competence are basic to living the Christian life and not necessarily linked to formal and/or ordained ministry.</p> <p>All are made aware of opportunities for further theological study in their area, particularly through Anglican institutions and courses.</p> <p>C.5</p>
<p>Spiritual growth</p> <p>D.1</p>	<p>Candidates are introduced to prayer and meditation.</p> <p>D.2</p>	<p>All are encouraged to be eager for prayer as conversation with the Father.</p> <p>All are helped to pray, particularly by experiencing prayer with Christians of all ages.</p> <p>D.3</p>	<p>All should be encouraged and helped to develop a rule of life which includes a sustainable pattern of praying and listening to God daily; and also to learn to pray through reading the Bible.</p> <p>All seek to grow into the likeness of Christ.</p> <p>D.4</p>	<p>All are encouraged and enabled to share with others their own growth in the life of the Spirit; and to recognise and use God's gifts for the good of all.</p> <p>All are encouraged to accept their God-given responsibilities in the life of the church.</p> <p>D.5</p>
<p>Worship</p> <p>E.1</p>	<p>Candidates understand the basics of the Sacraments of Baptism and Holy Communion.</p> <p>Candidates are helped to discover the joys of liturgical worship.</p> <p>E.2</p>	<p>All are helped to experience and appreciate the Christian year through being part of the worshipping community.</p> <p>Depending on local practice, all are welcomed into the eucharistic community.</p> <p>E.3</p>	<p>All should be formed in a pattern of regular worship, self-examination and participation in the sacraments of the church.</p> <p>E.4</p>	<p>All should participate actively in the worship of the church.</p> <p>All are encouraged to make connections between worship and their daily lives.</p> <p>All are helped to make worship part of who they are.</p> <p>E.5</p>

<p>Awareness of context</p> <p style="text-align: right;">F.1</p>	<p>Candidates are helped to begin to relate faith to daily life.</p> <p style="text-align: right;">F.2</p>	<p>All are helped to make connections between the normal experiences of life and the gospel story.</p> <p style="text-align: right;">F.3</p>	<p>All should be encouraged to use their own experience to help understand their particular time, place and story, in order to see more clearly in their own context the connections between and challenges to Christian faith and life.</p> <p style="text-align: right;">F.4</p>	<p>All form the habit of being aware of important current affairs locally, nationally and globally, and are encouraged to discuss important contemporary issues with others in order to face these issues directly.</p> <p>All are encouraged to pray for and play an active part in the local community.</p> <p style="text-align: right;">F.5</p>
<p>The Anglican Way</p> <p style="text-align: right;">G.1</p>	<p>Candidates are taught the basics of Anglicanism: (eg. infant and adult baptism and confirmation).</p> <p style="text-align: right;">G.2</p>	<p>All continue to be taught the basics of Anglicanism: (eg. liturgical worship, the sacraments and the three-fold ministry).</p> <p>All are given opportunities (eg. Bishop's visit, Anglican Communion intercessions) to learn about the Anglican family worldwide.</p> <p style="text-align: right;">G.3</p>	<p>All should be encouraged to discover more of their part in the wider Christian family.</p> <p>All should be encouraged to pray for one another, to take an interest in the parish, deanery, diocese and province, and to understand something of their respective Anglican jurisdictions.</p> <p>All are encouraged to deepen their awareness of the experience of the liturgical year and the material of worship (eg. prayer book).</p> <p style="text-align: right;">G.4</p>	<p>All are encouraged to be active Anglicans as well as being open to those of other traditions.</p> <p style="text-align: right;">G.5</p>

<p>Notes</p> <p>Water-baptism in the Name of the Father, the Son and the Holy Spirit is full sacramental initiation. It is recognised that various patterns of liturgical initiation (eg. catechumenate, confirmation, re-affirmation, etc.) are practised in the Anglican Communion and that this material should be adapted to each context.</p> <p style="text-align: right;">H.1</p>	<p>Those who lead baptism / confirmation preparation should themselves be well prepared.</p> <p>There is one baptism and it is not a repeatable sacrament.</p> <p>All Christian ministry, lay and ordained, derives from the primary call of Christ expressed in baptism.</p> <p style="text-align: right;">H.2</p>	<p>Those with responsibility for the teaching and leading of children, young people and others newly-baptized should be well trained and supported.</p> <p>There is great need for discernment of and advice concerning appropriate curricula.</p> <p style="text-align: right;">H.3</p>	<p>Much will depend on context.</p> <p>There is a particular need for resources to help adult Christians make connections between faith and daily life.</p> <p style="text-align: right;">H.4</p>	<p>There is a need to understand the importance of teaching the faith within the family, including parents and older children, so that there is continuity in the growth in faith from childhood, through teens to adulthood.</p> <p style="text-align: right;">H.5</p>
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THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
DEACONS, CATECHISTS AND LICENSED LAY MINISTERS TARGET GROUP
CATECHISTS AND LICENSED LAY MINISTERS

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ...	Before involvement in training others for the ministry concerned evidence should be shown that ...
Vocation and Discernment <p style="text-align: right;">A.1</p>	<p>Candidates have an understanding of their gifts, abilities, strengths and weaknesses and have been encouraged by their minister and congregation to assist with lay ministers' tasks.</p> <p>Candidates have a longing for deeper involvement in the life and ministry of the Church.</p> <p>Candidates have a heart for those who are not Christians.</p> <p style="text-align: right;">A.2</p>	<p>Candidates have a deepened and enriched sense of their gifts and an awareness of possible tension between the personal and ecclesial aspects of ministry.</p> <p>Candidates should be able to articulate clearly their sense of vocation to the ministry to which they are being licensed.</p> <p style="text-align: right;">A.3</p>	<p>Ministers have had at least two reviews of their ministerial life</p> <p>Ministers can begin to see the possibilities of nurturing vocations to lay ministry in others.</p> <p style="text-align: right;">A.4</p>	<p>Ministers have seen others move into licensed lay ministries.</p> <p style="text-align: right;">A.5</p>
Clarity about the nature of ministry <p style="text-align: right;">B.1</p>	<p>Candidates are able to understand the nature of lay ministry in relationship to ordained ministry and lay discipleship.</p> <p>Candidates appreciate the value of different roles within the whole Body of Christ.</p> <p style="text-align: right;">B.2</p>	<p>Candidates have a working knowledge of the biblical, historical and theological basis for lay ministry in its various forms and, in particular, in relation to the ministry which they will be licensed to exercise.</p> <p>Candidates are able to articulate coherently the nature of the particular ministry they will exercise.</p> <p>Candidates are willing to work within the constraints of diocesan policies and canons, eg terms of service.</p> <p style="text-align: right;">B.3</p>	<p>Ministers are able to articulate the nature of the particular ministry they are exercising and demonstrate a coherence between word and praxis.</p> <p style="text-align: right;">B.4</p>	<p>Ministers have a clear understanding, of the roles, tasks, potential and limitations of licensed lay ministry.</p> <p>Ministers have themselves ministered in more than one context.</p> <p style="text-align: right;">B.5</p>

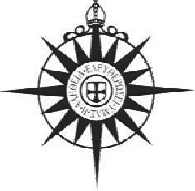
<p>Spirituality and faith</p> <p>C.1</p>	<p>Candidates are baptized, confirmed and regular Anglican communicants.</p> <p>Candidates have an understanding of the Christian faith and a desire to deepen that understanding.</p> <p>Candidates demonstrate personal commitment to Christ.</p> <p>Candidates show evidence of commitment to a regular discipline of corporate and individual prayer and worship.</p> <p>C.2</p>	<p>Candidates are able to demonstrate an understanding of the foundations of the Church's and their own beliefs, and to identify false and inadequate foundations for belief.</p> <p>Candidates have faced and been challenged by any questions about God and Christian belief raised by the process of training.</p> <p>Candidates have developed basic skills of interpretation to make connections between their own life experience and the Christian tradition of faith.</p> <p>Candidates are rooted in a life of prayer, shaped by the understanding and experience of the Anglican discipline of common prayer.</p> <p>C.3</p>	<p>Ministers have shown themselves faithful ministers in the period since their licensing, expressed in effective and collaborative leadership, discipleship of Christ, and continued growth in the Holy Spirit.</p> <p>Ministers are rooted and growing in a life of prayer, shaped within and drawing upon their daily life and their public ministry.</p> <p>C.4</p>	<p>Ministers are confident to talk about and assist others with their life of prayer.</p> <p>Ministers should have an appreciative awareness of the breadth of spirituality.</p> <p>C.5</p>
<p>Personality and character</p> <p>D.1</p>	<p>Candidates are mature and stable, able to face change and pressure in a flexible and balanced way.</p> <p>Candidates are able to interact with a variety of individuals.</p> <p>D.2</p>	<p>Candidates have grown in self-knowledge, and in awareness of their own strengths and limitations, and to be able (when appropriate) to admit to being in the wrong.</p> <p>Candidates show ability to deal with pressures, and the need to care for oneself.</p> <p>D.3</p>	<p>Ministers have reflected on their personal strengths and weaknesses in the context of their ministry.</p> <p>Ministers are acknowledged to have become more balanced characters.</p> <p>Ministers have exercised appropriate care for themselves and their families.</p> <p>Ministers have acquired the flexibility and skills to manage necessary change.</p> <p>D.4</p>	<p>Ministers have demonstrated their ability to work in a way that is collaborative and enables others.</p> <p>D.5</p>
<p>Relationships</p> <p>E.1</p>	<p>Candidates have the ability to empathise with others.</p> <p>Candidates are sufficiently self-aware that they can form open and healthy personal and pastoral relationships.</p> <p>E.2</p>	<p>Candidates have acquired the personal skills to relate effectively to people of different ages and personalities.</p> <p>Candidates understand issues of sexuality, gender and power, particularly in relation to working with colleagues of the opposite sex.</p> <p>E.3</p>	<p>Ministers have developed skills to deal with conflict and disagreement in a way that is marked by integrity, empathy, respect and insight.</p> <p>Ministers have demonstrated good practice in a range of pastoral and ministerial situations.</p> <p>E.4</p>	<p>Ministers have reflected on how groups work.</p> <p>E.5</p>

<p>Leadership and collaboration</p> <p>F.1</p>	<p>Candidates show ability to offer leadership in the local church and community.</p> <p>Candidates are aware of possible tensions between leadership and collaboration, and between the local situation and the wider church.</p> <p>Candidates show willingness to accept the leadership of others.</p> <p>F.2</p>	<p>Candidates value the importance of effective ministerial leadership, and of the role of the minister in providing an example of love and faith as a witness to the mind of Christ.</p> <p>Candidates are alert to the need for different methods and styles of leadership.</p> <p>Candidates have learned from practical engagement in working collaboratively with others in the life of the church.</p> <p>Candidates show willingness to accept the authority of others.</p> <p>F.3</p>	<p>Ministers are able to work unsupervised.</p> <p>Ministers are able to supervise others.</p> <p>Ministers have reflected with insight on the use and abuse of power.</p> <p>Ministers have the confidence and ability to empower others, including colleagues.</p> <p>F.4</p>	<p>Ministers have had experience of supervising others in ministry.</p> <p>F.5</p>
<p>Awareness of context</p> <p>G.1</p>	<p>Candidates are aware of the customs and beliefs of the society in which they will minister.</p> <p>G.2</p>	<p>Candidates are developing the tools to make interpretive connections and theological sense of the social, political and church contexts in which they are located.</p> <p>G.3</p>	<p>Ministers can make interpretive connections and theological sense of the social, political and church contexts in which they are located.</p> <p>Ministers are able to articulate issues of contextualisation and inculturation of the Christian faith.</p> <p>G.4</p>	<p>Ministers can express with clarity the interpretive connections suggested in the adjacent column.</p> <p>G.5</p>
<p>Biblical and theological competence</p>	<p>Candidates show the level of biblical and doctrinal understanding expected of a mature lay adult (see Laity grid).</p> <p>Candidates demonstrate the potential to undertake a course of study and ministerial preparation with an open and enquiring mind and with the willingness to cope with the challenges to faith which it may pose.</p>	<p>Candidates have successfully undertaken a course of biblical and theological study.</p> <p>Candidates have a clear grasp of the major statements of faith held by Christians eg creeds and historical formularies, particularly those held by Anglicans, and an understanding of how they may have application to contemporary issues.</p> <p>Candidates have integrated their theological learning with their practice of prayer and worship.</p> <p>Candidates are aware of the need for continuing theological study throughout</p>	<p>Ministers have demonstrated that they believe that Christian learning is 'life-long' by continuing to engage with some form of theological study since their licensing.</p> <p>Ministers interpret and use the scriptures across a range of contexts relevant for their ministry, showing understanding of exegetical and hermeneutical principles.</p>	<p>Ministers have a good grasp of biblical and theological knowledge.</p> <p>Ministers are recognised in the community as being proficient practitioners of the ministry concerned.</p>

H.1	H.2	<p>their ministry.</p> <p>Candidates have a good overall view of the Bible and its major themes and divisions.</p> <p>Candidates demonstrate the ability and willingness to engage positively but critically with the Bible and the traditions of Christian thought, in a spirit that is both faithful and also open to new insights.</p>	H.3	H.4	H.5
Practical competence	<p>Candidates show ability to communicate.</p> <p>Candidates show potential to develop the skills needed for the specific lay ministry (eg if this is likely to involve preaching, demonstrating the potential to be an effective minister of the Word).</p> <p>Candidates show awareness of the need for training in practical aspects of ministerial formation.</p>	<p>Candidates have had experience in and are competent to exercise the specific liturgical roles that are linked with their ministry in their context (eg in the case of public ministers, reading lessons, preaching, administering the chalice, leading worship, leading intercessions, etc.).</p> <p>Candidates have had experience of a range of pastoral situations and show that they have learned by dealing with these.</p> <p>In ministries which include a teaching role candidates show ability as teachers.</p>	<p>Ministers are competent and at ease about exercising the specific liturgical, teaching and pastoral roles that are linked to their ministry.</p> <p>Ministers have undertaken training for any additional roles that may be delegated to them after a number of years in licensed ministry (eg funerals, or baptisms).</p>	<p>Ministers have had basic training in counselling and adult education skills.</p>	I.1
Mission and evangelism	<p>Candidates show a lively interest in contemporary issues in church and society and be interested in how the Christian faith can impact upon them.</p> <p>Candidates are excited about the loving and saving purpose of God for the world and have a firm desire to share this by word and deed.</p>	<p>Candidates have an understanding of the role of the local church in mission.</p> <p>Candidates appreciate how prayer and worship relates to the world of work, the family and wider society.</p> <p>Candidates demonstrate some awareness and ability of the need for Christians to engage with the beliefs and practices of other faith traditions.**</p> <p>Candidates have begun to develop the educational tools to nurture faith in others.</p>	<p>Ministers have demonstrably put into practice in their ministry the understanding of mission gained during initial training.</p>	<p>Ministers continue to review their ministry in the light of Christ's apostolic commission.</p>	I.1

J.1	J.2	Candidates participate in the mission of God, with some understanding of its breadth (eg the Marks of Mission). J.3	J.4	J.5
The Anglican Way K.1	Candidates are familiar with the traditions, practice and structures of the Anglican Church in their locality, and be ready to work within them. Candidates be aware of the liturgical opportunities for the ministry for which they are offering themselves. K.2	Candidates have a good grasp of the Anglican theology of ministry. Candidates are aware of diocesan structures. Candidates have a grasp of Anglican history, particularly as it relates to their context. Candidates show an awareness of what is meant by the Anglican Communion. Candidates demonstrate an understanding of the principle of 'diversity in unity'. K.3	Ministers have had the opportunity to reflect on the strengths and weaknesses of the Anglican Way during the practice of their ministry. Ministers have some idea of the particular contribution that Anglicans can make within the Christian community, eg in ecumenical contexts. K.4	Ministers have had the opportunity to interact with/gain knowledge about the practice of lay ministry in another province. Ministers have interacted with diocesan and provincial activities or structures. K.5
Spouse (if applicable) L.1	Candidates have considered the needs and interests of their spouse (and other members of their household). If married, that their spouse is broadly supportive of the demands that the training and ministry will place upon them. L.2	Candidates are supported by their spouse to move into the new stage of their ministry. L.3	Their spouse has had the opportunity for an interview with the relevant church authority to express their feelings about how they and the family are affected by the exercise of the ministry during the preceding three years. L.4	Ministers have engaged in considered reflection on the role of a spouse in ministry. L.5

**THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
PRIESTS AND TRANSITIONAL DEACONS TARGET GROUP**

	At selection evidence should be shown that ...	At ordination evidence should be shown that ...	After ordination and in the course of three years in orders evidence should be shown that ...	In on-going ministry evidence should be shown that ...
<p>Vocation and Discernment</p>	<p>Candidates are able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others – particularly the local church community - have confirmed it; this sense of vocation should be obedient, realistic and informed.</p> <p>Candidates have an awareness of Anglican-Episcopal tradition and practice of the local church and are willing to work within them.</p> <p>Candidates have an understanding of their gifts.</p> <p>Candidates have practical experience of lay ministry.</p> <p>A process of vocational discernment involving individual, parish, diocese and bishop is in place.</p>	<p>Ordinands believe themselves to be called by God to ordination.</p> <p>Ordinands have successfully engaged in/completed, prior to ordination, some form of formal theological education, provincial or diocesan, monitored by the diocesan bishop or his/her representative.</p> <p>Ordinands are able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a deacon/ priest within the Church of God.</p> <p>Ordinands demonstrate familiarity with responsibilities appropriate to the newly ordained working under supervision</p> <p>Ordinands' affirm that their vocation has developed to that of accepting 'orders' and this has been confirmed by the bishop and church.</p> <p>The community is ready and willing to receive the new ministry.</p> <p>Ordinands are aware of the various tensions of ordained ministry.</p>	<p>If possible, transitional deacons to be placed with an experienced priest for guidance and mentoring – extended to first year of ordination as priest if practicable.</p> <p>Priests are able to give an account of their vocation to ministry and mission and their readiness to continue to exercise ordained ministry as a priest/presbyter within the Church of God.</p> <p>Diocese has provided at least one in-service seminar for newly ordained priests within first two years of ordination for identification of critical areas of ministry and potential difficulties.</p> <p>Transitional deacons/priests have done directed reading relevant to situation of ministry</p> <p>Transitional deacons/priests have participated in regular in-service training programmes of the Diocese, so that:</p> <p>Priests demonstrate proficiency in a broad range of skills needed to exercise public ministry and leadership in a local</p>	<p>Priests are involved in a process of ongoing clergy in-service courses run or organized by the diocese.</p> <p>Priests have the opportunity for sabbaticals and further study, theological or otherwise, and space to read and write.</p> <p>Priests have the opportunity for job evaluation, and reflection on the developing nature of the priest's vocation and identity.</p> <p>Priests demonstrate the capacity to bear a public and representative role in ministry and mission, and a readiness and proficiency in the exercise of oversight and leadership.</p> <p>Priests show sophisticated skills as effective and reflective practitioners.</p> <p>Priests demonstrate working understanding of and good practice in legal, canonical and administrative responsibilities.</p> <p>Priests demonstrate skill in presiding in public worship in ways that empower the people.</p>

<p style="text-align: right;">A.1</p>	<p style="text-align: right;">A.2</p>	<p style="text-align: right;">A.3</p>	<p style="text-align: right;">A.4</p>	<p style="text-align: right;">A.5</p>
<p>Clarity about the nature of ministry</p>	<p>Candidates have a mature view of ministry as would be expected of the average church member.</p> <p>The local church community has openly recognised in each candidate gifts of leadership, respect for all, integrity, loving care and willingness to serve.</p> <p>Candidates are aware of the difference between lay discipleship, commissioned ministry and ordination, and believe themselves to be called to ordination.</p>	<p>Ordinands have reflected on different types of ministry and understand the particular ministries to which they are called.</p> <p>Ordinands demonstrate familiarity with responsibilities appropriate to the newly ordained and those working under supervision.</p> <p>The bishop, training supervisor, ministerial colleagues and representatives of the congregation(s)</p>	<p>church.</p> <p>Priests demonstrate the ability to exercise their ministry with discipline in less supervised settings.</p> <p>Priests show developed skills as effective and reflective practitioners, and demonstrate a good working understanding in the necessary administrative responsibilities of public ministry.</p> <p>Priests demonstrate a clear development in the gifts and expectations of ordained ministry.</p> <p>Priests show that they are continuing to ask important questions and to be self-critical.</p> <p>The particular community to which the priest is assigned accepts and welcomes his/her ministry, is willing to work with him/her in the gospel and to allow him/her the space for spiritual, mental and emotional growth.</p> <p>Priests have had at least two reviews of their ministerial life.</p> <p>Priests are firmly convinced of their calling in the presbyterate and are also realistic about its challenges.</p> <p>Priests have a tested working knowledge of ordained ministry.</p> <p>Priests are able to articulate their own strengths and weaknesses in ministry.</p> <p>Priests have established some form of Christian support and partnership.</p>	<p>Priests demonstrate ability to take an active role ecumenically, in public life, in secular institutions and among other faiths.</p> <p>Priests acquire literacy in interpreting local culture along with their theological education, and demonstrate a willingness to ask, 'How is the Kingdom of God found in this community?'</p> <p>Priests have a mature grasp of the nature of the ministry, backed up by effective experience.</p>

B.1	B.2	B.3	B.4	B.5
<p>Spirituality and faith</p>	<p>Candidates should demonstrate personal commitment to Christ and a capacity to communicate the gospel.</p> <p>Candidates should show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship, such as to sustain and energise them in every aspect of their lives.</p> <p>Candidates are reading the Bible and praying systematically.</p> <p>Candidates can talk comfortably of their faith with a wide range of people and demonstrate the love of God in their lives.</p> <p>Candidates have an enquiring faith through the discipline of Anglican common prayer.</p>	<p>have clarified details of the exercise of their new ministry, and all are committed to mutual support.</p> <p>Ordinands show evidence of lives increasingly formed and sustained by trust in and dependence on the gifts and grace of God.</p> <p>Ordinands demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God in Christ.</p> <p>Ordinands reveal a growing Christ-likeness and the grace of the Holy Spirit in their lives and ministries.</p> <p>Ordinands understand the importance of offering their lives in service to the Friend of sinners.</p> <p>Ordinands are rooted and growing in a disciplined life of prayer shaped in Anglican common prayer and life within the demands of initial training and the expectations of public ministry.</p>	<p>Priests can identify instances of a tested and tried faith and relationship with God.</p> <p>Priests are known to share the spiritual life of the community they have been serving.</p>	<p>Priests demonstrate loving service in personal discipleship, in priestly ministry, in collaborative leadership and in faithful response to the leading of the Holy Spirit.</p> <p>Priests sustain a life of prayer that provides good sustenance for leadership.</p> <p>Priests are able to call the local church to commitment to Christ and sacrificial service.</p>
<p>Personality, character and integrity</p>	<p>Candidates are mature, stable and show that they are able to sustain the demanding role of a minister, and are able to face change and pressure in a flexible and balanced way.</p> <p>Candidates are people of proven integrity.</p> <p>Candidates have no unresolved personal, spiritual or psychological problems.</p> <p>Candidates are keenly aware of ethical issues, particularly those which are faced</p>	<p>Ordinands demonstrate insight, openness, maturity and stability in the face of pressure and changing circumstances.</p> <p>Ordinands are able to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability.</p> <p>Ordinands demonstrate evidence of personal and spiritual growth and self-awareness.</p> <p>Ordinands exercise appropriate care of self, accountability to others and are</p>	<p>Priests display insight, openness, maturity, integrity and stability in public ministry.</p> <p>Priests continue to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability.</p> <p>Priests exercise appropriate care of self, work-life balance and accountability to others, and can access support when needed.</p> <p>Priests demonstrate evidence of a growing capacity to lead, to proclaim the</p>	<p>Priests are able to facilitate and enable change.</p> <p>Priests show insight, openness, maturity, integrity and stability</p> <p>Priests with others reflect deeply on styles of leadership, and demonstrate appropriate development in their own leadership.</p> <p>Priests continue to exercise appropriate care of self, and facilitate the appropriate care of colleagues. They are also to train in supervising newer clergy.</p>

D.1	<p>in their own society.</p> <p>Candidates are comfortable with people, individually and in groups.</p> <p>Candidates are willing to learn and modify their opinions.</p>	D.2	D.3	D.4	D.5
<p>Relationships</p> <p>E.1</p>	E.2	E.3	E.4	E.5	
<p>Leadership and collaboration</p>	<p>Candidates show potential for leadership in the Church and possibly in the wider community.</p> <p>Candidates demonstrate an example of faith and discipleship.</p> <p>Candidates collaborate effectively with others.</p>	<p>Ordinands demonstrate openness toward and ability to gain from the experience of still being in training.</p> <p>Ordinands demonstrate effective collaborative leadership and an ability to work in teams in a range of settings.</p> <p>Ordinands demonstrate an ability to improve team-working and leadership</p>	<p>Priests understand the distinction between leadership and management.</p> <p>Priests demonstrate the ability to supervise others in a varied range of roles and responsibilities.</p> <p>Priests continue to demonstrate effective collaborative leadership and an ability to</p>	<p>Priests demonstrate effective collaborative leadership and the ability to exercise this in positions of responsibility;</p> <p>Priests show an integration of authority and obedience, leadership and service, management and accountability that enables the exercise of collaborative leadership.</p>	

F.1	Candidates have potential to guide and shape the life of the church community and God's mission in the world.	<p>skills.</p> <p>Ordinands understand the working of groups, the use of power to enable others and its abuse in disabling others.</p> <p>Ordinands demonstrate appropriate accountability and responsibility.</p> <p>Ordinands accept the authority of others, particularly in the context of ongoing training.</p> <p>Ordinands understand responsibility and decision-making, its implementation and follow-up.</p> <p>Ordinands are developing skills to recognise gifts in others and to equip them to serve.</p>	<p>work in teams and groups.</p> <p>Priests understand and practise the proper use of authority and avoid its abuse.</p> <p>Priests are willing to accept leadership, practice collaboration and develop effective styles of service.</p> <p>Priests show clear signs of recognising and nurturing the gifts of others.</p>	F.5 Priests recognise and nurture leadership potential in others.
G.1 Awareness of context	<p>Candidates show an awareness of and sensitivity to their own social, and cultural contexts and have the ability to make wise observations about the world around them.</p> <p>Candidates have some experience of seeking to meet some of the immediate needs of their community.</p> <p>Candidates have some awareness of world issues and of the differing response of the church to diverse contexts.</p> <p>Candidates are given the opportunity, if possible, to experience another part of the Anglican Communion during theological studies, through internships.</p>	<p>Ordinands understand something of the geographical, historical, political, religious, cultural, social (and possibly linguistic) context in which they live.</p> <p>Ordinands display a good understanding of the local setting of their ministry.</p> <p>Ordinands are particularly aware of the pains and stresses in their own context, and of the spiritual and ethical issues raised there.</p> <p>Ordinands are able to communicate to others an understanding of context in order to enable the Christian community to respond to it.</p>	<p>Priests have an accurate and unbiased awareness of the context in which they and others exercise their discipleship.</p> <p>Priests are able to be both committed to and objective about their own context, and recognise the dangers of being driven by its pressures and duties.</p> <p>Priests have experience of dealing with various social and cultural situations.</p>	G.5 Priests give patient and honest attention to the past, the present and the future.

<p>Biblical and theological competence</p>	<p>Candidates have the necessary intellectual capacity and quality of mind to undertake a course of theological study and preparation and to cope with the intellectual demands of ministry.</p> <p>Candidates show an understanding of the Christian faith and a desire to deepen their understanding.</p> <p>Candidates have a broad understanding of the scope of the Bible and understand the importance of biblical interpretation.</p> <p>Candidates have some appreciation of the value of church history, liturgy, ethics and social action.</p>	<p>Ordinands have satisfactorily completed basic studies at the best available level adequate for the context of Christian ministry exercised in an Anglican context.</p> <p>Ordinands have experienced ecumenical theological education and provision for Anglican teaching and discipline, vis-à-vis theology, worship, relation of church and society, and interfaith studies/relations.</p> <p>Ordinands understand the importance of the community's reading of the Bible in the light of Christian tradition and God-given reason.</p> <p>Ordinands will have engaged with a reasonably comprehensive range of biblical traditions within the canon of Scripture, and are familiar with basic credal doctrine and the teaching of major figures in church history.</p> <p>Ordinands demonstrate some understanding of the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts.</p> <p>Ordinands demonstrate a growing critical engagement with the Scriptures and the traditions of Christian thought, characterised both by faithful obedience and openness to new insights.</p> <p>Ordinands develop a practice of study and reflection, and a working knowledge of how to interpret and use Scripture in a range of different contexts.</p> <p>Ordinands are excited by their reading of</p>	<p>Priests are able to engage confidently with the Bible and the fundamental traditions of Christian belief and practice.</p> <p>Priests interpret and use the Scriptures across a wide range of settings, showing developed exegetical and hermeneutical skills that also encourage others to learn and explore.</p> <p>Priests are recognised as reflective practitioners, able to exercise wise and discerning judgment.</p> <p>Priests have demonstrated an on-going desire to grow in understanding by participation in Continuing Ministerial Education / Post-Ordination Training and other means of education.</p> <p>In their communication of the gospel, priests reflect the needs of the local church context, the wider community, the nation and the world.</p> <p>Priests are familiar with new resources available for Christian education, and continue to promote this study in themselves and others.</p> <p>Priests make time for on-going learning and reflection with ordained colleagues.</p>	<p>Priests continue to study biblical interpretation and application, doctrinal and moral issues, and to inspire others to continue in study.</p>
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H.1	H.2	<p>the Bible and their growing understanding of Christian doctrine, and are developing in themselves and others an open intellectual curiosity.</p> <p>As reflective practitioners, ordinands are able to engage thoughtfully and critically with a wide range of people in order to communicate the gospel and encourage others to learn and explore.</p> <p>Ordinands practise what they preach, demonstrating that their thinking affects their life, character and ministry.</p>	H.3	H.4	H.5
<p>Practical competence</p> <ul style="list-style-type: none"> ▪ <i>Preaching</i> ▪ <i>Pastoral care</i> ▪ <i>Liturgy</i> ▪ <i>Training & Education</i> ▪ <i>Ecumenical</i> ▪ <i>Administration</i> 	<p>Candidates show some familiarity with parochial, diocesan and provincial / national church structures.</p> <p>Candidates have gifts for and a desire to proclaim the word, communicate the gospel and teach the faith.</p> <p>Candidates have a general appreciation of the liturgical tradition.</p> <p>Candidates have an approachable and caring attitude.</p> <p>Candidates have some experience of basic administration or are willing to learn.</p>	<p>Ordinands show a secure grasp of exegetical and communication skills, in theory and in practice, in the contexts of worship, group-study and the media.</p> <p>Ordinands demonstrate gifts and capacity to offer pastoral care.</p> <p>Ordinands are rooted in corporate worship and show sensitivity, understanding and competence in leading public worship.</p> <p>Ordinands show understanding of how children and adults learn in order to nurture others in faith development</p> <p>Ordinands show an enthusiasm for learning and teaching the faith; and continue to develop their gifts and interests in other ways.</p> <p>Ordinands demonstrate an awareness of the church's role and opportunities in public life, and in collaborative and well-informed working with ecumenical partners, other faith communities and secular agencies.</p>	<p>Priests are ready to take charge of a church or churches and/or work in a self-directed capacity.</p> <p>Priests are familiar with the basic legal aspects of parish, deanery and diocesan and national church / provincial administration.</p> <p>Priests have received training in any aspects of ministry (eg hearing confessions) which are normally restricted to priests who have spent several years in ministry.</p>	<p>Priests have the insight to discern the nature of and principles behind issues faced in their ministry, and thus to provide informed leadership</p> <p>Priests continuously connect the local and church communities, their gifts and challenges with the Kingdom of God.</p>	

		Ordinands understand basic administration including stewardship of resources, vision, prioritisation, collaborative working, finance and accountability.		
I.1	I.2	I.3	I.4	I.5
Mission and evangelism	<p>Candidates demonstrate a passion for mission and evangelism that is reflected in thought, prayer and action.</p> <p>Candidates understand the key issues and opportunities for Christian mission within the contemporary culture.</p> <p>Candidates enable others to develop their callings as witnesses and advocates of the gospel by word and action.</p>	<p>Ordinands recognise that the Church is called to love the world in Christ's name and in the power of the Holy Spirit.</p> <p>Ordinands demonstrate an infectious enthusiasm for God's mission in every aspect of contemporary life.</p> <p>Ordinands have practical experience of participating in holistic mission in ways appropriate to the local situation, including the call to Christian commitment, baptism and discipleship, and to ways of service, mercy, justice and peace.</p> <p>Ordinands demonstrate that they are reflecting on the theory and practice of mission and evangelism, changing expressions of church life, and their relation to the local context.</p>	<p>Priests prioritise the Kingdom of God in the life of the Church.</p> <p>Priests demonstrate an ability to nurture others in Christian discipleship.</p> <p>Priests demonstrate the ability to communicate the gospel effectively among different groups in the church and the community.</p>	Priests regularly review their ministry in the light of Christ's apostolic commission.
J.1	J.2	J.3	J.4	J.5
The Anglican Way	<p>Candidates and bishops, through diocesan processes engage in an interactive discernment to ensure the corporate nature of selection of candidates.</p> <p>Candidates are committed to the worship, mission and ministry of the local church (not uncritically).</p>	<p>Ordinands show a genuine commitment to the Christian faith as lived through the Anglican Communion.</p> <p>Ordinands demonstrate a healthy, loyal and not-uncritical relationship to their diocese and national church / province.</p> <p>Ordinands have an understanding of the Anglican Communion worldwide, its history, diversity, successes, failings and contemporary challenges.</p> <p>Ordinands have a willingness to use their</p>	<p>Priests have considered how the Church been and is being shaped by Christ's words, acts and sacraments.</p> <p>Priests continue to ask important questions about their role as a presbyter in an Anglican church.</p> <p>Priests have enriched and been enriched by working with other Christian traditions.</p>	<p>Priests show a working knowledge of the ethos and life of Anglicanism and the Anglican Communion, and its contribution to the ecumenical scene.</p> <p>Priests are to seek exposure to different varieties of Anglican expressions across different provinces.</p>

K.1	K.2	<p>gifts in the service of the church beyond the local context.</p> <p>Ordinands have a good basic grounding in Anglican doctrine, theology, liturgy, history, ethics, pastoral care and method.</p> <p>Ordinands have some understanding of Anglican spirituality and the importance of liturgy in doctrinal and ethical awareness.</p>	K.3	K.4	K.5
<p>Spouse (where applicable)</p> <p>L.1</p>	<p>Candidates have fully discussed with spouse (and family, as appropriate) the consequences of possible selection, training, ordination and ministry.</p> <p>L.2</p>	<p>Ordinands show an awareness of the potential tensions in personal relationships, marriage and family life as a result of the change of role and of external pressures and expectations.</p> <p>Each married ordinand and his/her spouse, as appropriate, have reflected on the effect on their relationship of the continuing formation process: what needs to be changed, strengthened or otherwise addressed.</p> <p>Ordinands should have adopted a reasonable plan for a balanced and well-integrated family life and ordained ministry.</p> <p>L.3</p>	<p>Families are asked how the ministry has impacted on them and attention is given to any problems, which are identified.</p> <p>L.4</p>	<p>Priests are able to articulate the need to hold together married life, family, work, prayer, ministry, study and leisure.</p> <p>L.5</p>	