

Anglican Church of Southern Africa



The Formation of Permanent Deacons in the Anglican Church of Southern Africa

Second Report of the
Archbishop's Commission on the Ministry of the
Distinctive and Permanent Diaconate

August 2026

Note on the Report

This report was prepared for the Archbishop's Commission on the Ministry of the Distinctive and Permanent Diaconate which was set up in late 2022.

Cover illustration: Michael the deacon, who travelled from Ethiopia to Europe and in 1534 met and influenced Luther

Introduction

This document is offered as a contribution to the ongoing conversation on the qualifications and formation of permanent deacons in ACSA.

The Commission on the Ministry of the Distinctive and Permanent Diaconate had previously discussed the matter of appropriate qualifications in its 2024 **Report** (in Chapter 7 and particularly on pages 69 to 71) and in its Appendix 2 (pages 99 to 101). Subsequent discussion within the Commission then noted three important points commonly made about formation and qualification requirements for permanent deacons:

1. A permanent deacon should, as with a transitional deacon and later priest, have an adequate level of theological academic achievement, for, in interacting with people in the world, the deacon has to be a knowledgeable and articulate defender of the faith.
2. Depending on context, variable forms and levels of gaining knowledge, skills and attitudes that are appropriate to the context are needed. Given that the deacon is a threshold figure facing both the world and the congregation, prescribed training should include that relating to particular contexts requiring specialized competencies for ministry.
3. The structure of formal state-accredited higher education qualifications and programmes registered on the National Qualifications Framework do not necessarily mesh with the learning and formational goals of the church for its ministers. This partly reflects the often large gap between theoretical study and practice in the field.

In summary, these points confirm the need for high-quality theological learning that can be contextualised and reinforced by post qualification practice within a more comprehensive programme of diaconal formation. Those ordained to any order of ministry in ACSA should be appropriately formed and equipped.

This document has the following parts:

Part One: A position statement: the diaconate for which we are forming people

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Part Three: What formation is for: the outcomes frame

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Part One: The diaconate for which we are forming people

The diaconate is one of the three orders of ordained ministry in the Anglican tradition, distinct from the presbyterate and the episcopate not only in function but in theological character. Its distinctiveness is not sufficiently captured by describing it as an assistant or preparatory ministry. The permanent diaconate names something that has always been part of the church's ordered ministry: a calling to a service ministry (*diakonia*) that is not preliminary to another calling, but is itself the calling.

Three claims underlie what follows:

The diaconate is turned outward and inward. The deacon is called to interpret between the world and the church: to bring the world's needs, concerns, and hopes into the assembly of the faithful, and to carry the church's ministry of service, mercy, and justice into the places where the world is engaged. This liminal character, of standing between and of moving between church and society, shapes what diaconal ministry is and what its formation must equip.

The diaconate is rooted in service, understood theologically. *Diakonia* in the New Testament sense is not primarily helpfulness or good works; it is the church's active participation in the servant ministry of Christ. Deacons hold this before the whole church, both in the liturgy (where the diaconal roles carry particular theological weight) and in their public ministry. They are formed for that role, not merely for the tasks that happen to be delegated to them.

The diaconate is exercised within the ministry of the baptised. All the baptised are called to servant ministry; deacons are ordained not to remove that responsibility from others but to hold it before the church and to model it in action. Formation for the diaconate is therefore also formation for something to which the church as a whole is called to.

These three claims together shape what permanent deacon formation is *for*. Language about academic work or qualifications alone cannot capture that completely. These claims also account for the distinctive concerns of the ACSA context: a church in which the diaconate has often been treated as transitional, in which the permanent diaconate is being restored against the grain of long habit, and in which the contexts of ministry (economic, cultural, missional) now press upon the church's servant calling with particular urgency.

Part Two: Principles for considering appropriate formation and academic qualifications for deacons

The principles are offered for engagement, not for adoption. They are not proposed as policy or regulation. They propose a shape for the conversation as it moves towards the future, in the belief that a shared broad frame, held loosely enough to accommodate diocesan variation and firmly enough to give helpful direction, will serve the work of formation best.

1. The diaconate is a distinct order

The diaconate is a distinct order with its own unique character, contexts, and calling and this distinctiveness should be fully reflected in whatever formation and qualification requirements are adopted. Permanent deacon formation is not an abbreviated version of formation for priesthood. Diaconal ministry has its own theological character, its own history, and its own contexts of exercise: turned outward to the world and inward to the congregation, rooted in service and in interpretation between the two. Formation must reflect that character in what is taught, in how it is taught, and in what is required.

2. All clergy need a knowledge of the diaconate

It is recognized that all ordained ministers should to a large extent share a common theological education grounding. This common grounding includes all clergy having knowledge of the theological, historical and practical basis of the ministry of the different orders of deacon, presbyter (priest) and bishop.

3. Formation is the programme; qualification is a component of that programme

For the church ordaining permanent deacons, the decision to ordain should not primarily be based upon their qualification credentials but their formation: what they have come to know, what they are able to do, and who they have become in the process. Academic qualifications serve towards this goal and are important instruments within formation to certify certain knowledge and skills. The requirements for ordination should prioritize evidence of sound theological formation, diaconal character and orientation, and fitness for ministry, alongside, and not subordinate to, formal academic achievement of National Qualification Framework recognized qualifications.

4. Requirements for learning and education

Any requirements adopted for permanent deacons should make provision for contextual theological education, genuinely deacon-related study content, and recognition of prior learning (including from community-based formation programmes).

5. Multiple pathways to ordination, appropriate to candidate and context, can serve common formational outcomes

Candidates come to formation from different starting points and serve in different ministry contexts. A single required qualification, applied too uniformly, will either narrow the pool of potential deacons sharply or create a 'lowest common denominator' of the substance required. The question is not "which qualification?" but "which pathway serves this candidate, in this context, toward the outcomes the church needs?" Common outcomes do not need to be achieved through identical training programmes and qualifications.

6. Focussing on desirable formation outcomes

Debates on qualifications are generally input-based (what content is covered at what academic level) and the question arises of a more outcomes-based approach that may have several paths leading to achievement of diaconal formation outcomes and allows for more variation in formal qualification options: older experienced candidates bringing a potentially broader range of formal qualifications; Recognition of Prior Learning possibilities; etc. In this connection the Theological Education Anglican Communion (TEAC) formation outcomes grids are worthy of consideration including the *ACSA Fellowship of Deacons* produced one for deacons (<https://acsafod.org.za/competency.html>).

7. Recognition of Prior Learning is substantive, not exceptional

Candidates arrive with knowledge, skill, and formation gained through ministry as a lay person, community-based programmes, work and professional life, and long service. These are not just possible permissible substitutes for parts of formal learning; they are, if properly assessed, part of what formation itself draws upon. Recognition of prior learning should be integral to how pathways are designed, not a work around at the edges.

8. Lifelong learning is a necessity

Permanent deacons continue to be formed after ordination, and the church continues to have responsibility for that formation. What is achieved at the point of ordination is not a completed education but a foundation for continuing ministerial education (which is necessary, not optional).

It must be recognized that there is much that deacons (and all clergy) should or could learn that is not necessarily covered in a prescribed formation and academic theological qualification curriculum. Some of this is practical in nature. Conversely, influencing potential practice, some diaconal candidates may have high-level secular academic qualifications that are highly appropriate for effective diaconal ministry. In rapidly changing contexts - local, regional, national and international.

Part Three: What formation is for: the outcomes frame

Formation should sit alongside, and not subordinate to, formal academic achievement. The principles in Part Two take this a step further: formation is the substance, and qualification is one instrument that serves it. If this is right, then the church's proper question about a candidate for ordination as a permanent deacon is not "what qualification does she or he hold?" but "what has this candidate become, in the process of formation, that fits her or him for this ministry?"

That question is best answered against a shared picture of what formation is aiming at (what a permanent deacon at ordination should know, be able to do, and be like) and against a shared picture of how that continues to develop after ordination. The Theological Education Anglican Communion (TEAC) formation outcome grid provide a starting template. Its structure is set out across four temporal moments (before ordination, at ordination, at three years, lifelong) and across twelve formational domains. It is neither a curriculum nor a checklist; it is a statement of outcomes against which formation can be designed, and against which particular candidates can be assessed.

ACSA is not starting from nothing here. The *Fellowship of Deacons* has produced *A formation framework for deacons* (2025), setting out eleven competency areas across three temporal columns and drawing on the TEAC grid, the Church of England's formation criteria, the Anglican Church of Canada's competencies, and the canons of the Episcopal Church. It is the fullest statement of diaconal formational expectation the province has, and it has been made by those who exercise the ministry. Anything further offered in this area should be offered in support of that work rather than in place of it.

What an outcomes frame additionally asks for is something small enough to be held in common. A companion grid is *Formational Outcomes for Permanent Deacons in ACSA: A working grid* (2026), that attempts a distillation of the Fellowship of Deacon's eleven areas into seven domains at a reduced level of detail that can be read across in a single sitting by a bishop, a Fellowship of Vocation and Discernment Committee, a Training for Ministry officer, a theological education provider, or a candidate. It is offered as work in progress, inviting refinement, contribution, and challenge from those doing this work across the province.

Links to these three grids mentioned above are provided in the Appendix.

Three implications of making use of an outcomes frame are worth identifying here.

The **first** is that ordination is understood as a waypoint (milestone) along the formation path (See Principle 8): formation continues, and the church's picture of what is required at ordination is a picture of a foundation, not a completed education. Continuing ministerial education is not optional in this view; it is the assumed second phase of what is begun before ordination.

The **second** is that recognition of prior learning (Principle 7) becomes structurally coherent rather than exceptional. If the church's concern is what a candidate has become, then the knowledge, skill, and formation acquired through lay ministry, professional life, community-based programmes, or long service are directly relevant to the question, not merely allowable substitutes for parts of a formal programme.

The **third** is that dioceses can then be accountable for what they form for (Principles 5 & 6), against a shared picture that is nonetheless flexibly implementable. Different diocesan pathways can lead to the same outcomes; different candidates within a diocese can reach those outcomes through different combinations of formal, non-formal, and informal learning. Common outcomes do not need identical programmes.

Part Four: Roles and responsibilities for deacon formation

Since the 2024 Provincial Synod resolution, dioceses have begun to respond in different ways to the call on all dioceses to nurture and promote the ministry of distinctive deacons; but what is being tried, what is working, and what is not, is largely invisible beyond each diocese. Currently it is not clear to what extent actual practice in dioceses has responded to developing a training process or a curriculum in response to points 4, 5 and 6 of the 2024 Provincial Synod resolution:

4. Information and study materials about the nature of diakonia and the distinctive diaconate should be produced.
5. Relevant vocational discernment and training information, processes and resources that take the distinctive diaconate into account should be created.
6. Representatives from theological training institutions and diocesan training programmes should be asked to take forward the report's suggestions on a curriculum and programme for the education and training of deacons.

This lack of information is far from ideal if there is to be coherence in clergy formation in the province as a whole. Where dioceses share their work openly, the whole church's capacity for this work grows, strengthening communion in this ministry order.

What is clear is that the formation of permanent deacons is not the responsibility of any single body. What follows sketches how the responsibilities distribute, without proposing to redraw them.

Diocesan bishops carry the primary responsibility, canonically and practically, for the selection, formation, ordination, and continuing ministry of permanent deacons in the diocese. The bishop and diocese that ordain a permanent deacon carry responsibility for that deacon's formation – not only for having applied the correct academic gate. Where formal academic provision is meagre, other formational provision (mentored ministry, structured learning, communities of practice, sustained oversight) must be correspondingly robust. Accountability lies in what the deacon becomes, not only in what formal qualification is held.

Fellowships of Vocation and Discernment Committees are the gatekeepers at selection and, in some dioceses, contribute to ongoing review. Their task is not merely to certify eligibility but to discern diaconal (as distinct from presbyteral) vocation. It is recognised that past practice has largely looked at presbyterial discernment.

Training for Ministry and Post-Ordination Training units, where they exist in dioceses, carry much of the operational work of formation and continuing formation. Their capacity, particularly for the specifically diaconal content of formation, is uneven across the province.

Provincial theological education providers contribute the formal academic components of formation. Both Theological Education By Extension College (TEEC) and the College of the Transfiguration (COTT) have begun to develop short learning programmes in support of the Commission's goals for diaconal formation. Coordination between the Commission, the dioceses, and the theological education providers will shape how well provincial capacity comes together in the coming years.

The Commission on the Ministry of the Distinctive and Permanent Diaconate carries the province-wide task of holding the diaconate in view, offering resources for its formation, and supporting dioceses in this work. Its role is convening and enabling more than governing.

Practising deacons themselves. The Anglican Communion's Theological Education (TEAC) working brief for the vocational deacons target group asked whether training and education should include the involvement of those already exercising the ministry. ACSA has begun to answer that question in practice rather than in principle: the *Fellowship of Deacons* has produced a formation framework for deacons made by those who exercise the ministry, which is the most substantial piece of work on diaconal formation the province currently has. The Fellowship also has a substantial website of information and resources (www.acsafod.org.za). What has not yet been settled is how that contribution is drawn into diocesan and provincial formation as a matter of course, rather than by the initiative of those who happen to have offered it. As permanent deacons grow in number and experience, this becomes both a larger resource and a more pressing question.

Part Five: What type of academic qualification for deacons?

It is likely that in the future there will be three pathways to meet the qualification requirements for ordination as a permanent deacon:

- a Bachelor of Theology
- a Higher Certificate (or, presumably if a Diploma in Theology is still available, at least one year of a Diploma)
- an Exemption from a formal qualification as an exception approved by the Archbishop in consultation with his Executive.

These pathways are not mutually exclusive: candidates may progress between them, and a diocese may support different candidates through different routes.

Various caveats need to be made about each of these options.

Bachelor of Theology

Strengths:

- The BTh represents a substantial engagement with biblical, theological, historical, and practical study, at a level that equips the deacon for sustained theological interpretation across the range of the ministry.
- It carries recognition both within the church and in the wider higher education context. It signals, both to the deacon and to the church served, that diaconal ministry is not a lesser calling: the same theological education demand is placed on the deacon as on the priest.

Limitations:

- The BTh assumes university entrance at Senior Certificate level, which many older candidates for non-stipendiary diaconal ministry may not hold.
- It represents a substantial time commitment (six years or more for part-time study) that may not fit the life circumstances of many candidates the church wishes to ordain. It may be largely unrealistic for older candidates for the non-stipendiary ministry.
- Most currently offered BTh programmes are shaped for the formation of priests, and would require significant appropriately shaped diaconal supplementation to serve permanent deacon formation well. A BTh would need to include content that genuinely relates to the diaconate (something needed by both permanent diaconal candidates and presbyterial candidates who will be working with deacons in the future).
- Where the BTh is required uniformly, there is also a risk that candidates with a BTh will simply move forward to priestly ordination, undermining rather than serving the restoration of the diaconate.
- The cost of church supported College or University study will be large and that for self-supporting candidates may be impossible for some.
- Given the context of a drive to restore a vibrant diaconate (as articulated in the Provincial Synod resolution of 2024) this option may seriously reduce the number of possible candidates.

Contexts of good fit:

- Younger candidates called to be stipendiary deacons.
- Candidates with existing higher-education backgrounds.
- Where a diocese has capacity to walk with a candidate through an extended formation programme.

Higher Certificate of Theology or Ministry

Strengths:

- The Higher Certificate provides an introductory grounding in theological study without the entrance requirements or time commitment of the BTh.
- It is accessible to candidates without a university level matriculation exemption and to those in mid-life or later. It considerably widens the field of acceptable candidates and the cost is lower.
- It fits well with the diaconal profile that ACSA is largely (though not exclusively) seeking to form: non-stipendiary, mature, living and working in a specific context.
- Some dioceses already offer or draw on two-year formation programmes built around a Higher Certificate.

Limitations:

- The Higher Certificate on its own is a lesser qualification (NQF level 5, one year of full-time study equivalent) for the range of formation the diaconate requires. It is generally of a more 'introductory' nature with less depth and breadth of study. It is therefore rarely sufficient in isolation: it requires supplementation by other formal, non-formal, and informal learning designed to reach the outcomes the church needs.
- Where this supplementation, both theoretical or practical, is not deliberately designed and resourced, the Higher Certificate route risks becoming a thinner formation than the church intends.

Contexts of good fit:

- Older candidates, particularly for non-stipendiary ministry.
- Candidates without university entrance matriculation exemption.
- Dioceses with the capacity to design and resource a supplementary formation programme (mentored ministry, structured non-formal learning, community of practice) around the Higher Certificate.
- Candidates who did exceptionally well in a Higher Certificate should be encouraged to transfer to Bachelor of Theology.

Exemption from a formal qualification as an exception approved by the Archbishop in consultation with his Executive

Strengths:

- Some candidates arrive at diaconal formation with substantial prior learning: long lay ministry, professional theological or pastoral experience, community-based Bible and ministry study, or careers in fields directly relevant to diaconal work (education, social services, healthcare, community development, human rights, etc.). For these candidates, an exemption from doing a new formal qualification should be backed up by a portfolio of evidence of appropriate prior learning and a plan for further formation around what is still needed can produce a well-formed deacon.
- The possibility of such exceptions may assist in ensuring that the normal requirements do not inadvertently exclude well-formed and vocationally grounded candidates who for some reason lack the formal qualification.

Limitations:

- An exemption is currently a canonical exception, it is not yet a designed pathway.
- Without clear provincial guidelines governing acceptable grounds, evidence of prior learning of essentials, diocesan support arrangements, and expectations for continuing formation (with a realistic and enforceable plan for future formation and study (including the completion of partial qualifications)), the exemption route can vary widely between dioceses in ways that undermine both consistency and rigour.
- If the route is used well, it is a serious formation pathway; if used loosely, it becomes a way around qualifications and formation with variable results.

Contexts of good fit:

- There are clear guidelines that govern the application of such exceptions consistently across all dioceses of ACSA.
- Candidates with substantial and demonstrable prior formation.
- Dioceses with capacity to assess prior learning fairly and to design an individualised formation plan.
- Situations where a candidate's ministry context and life stage warrant an individualised pathway.

Part Six: The need for continuing formation whatever the pathway

Whichever pathway a candidate takes to ordination, the principle applies that ordination is a step, not the end, of a continuous process of formation.

In cases where bishops wish to ordain older self-supporting candidates before they have finished their studies, it can be recommended that there should be minimum of 120 credits of formal study done before ordination and that they should be encouraged to complete their qualifications where appropriate.

Continuing ministerial education, episcopal review of ministry after three years (as the Theological Education Anglican Communion grid envisages), and structured post-ordination formation are properly expected of every deacon, and not only of those who arrive at ordination with lighter formal qualifications.

Continuing ministerial education should not be seen as a matter for less-formed deacons, but rather as a necessity that runs throughout a deacon's life and ministry.

Part Seven: What is a desirable curriculum for the academic qualifications

It is a concern that most existing theological academic qualifications are aimed at the generic “minister” (that is, in the Anglican case, the priest). [Even though Anglican doctrine insists that the priest remains also a deacon, little if no attention is given to the theological, historical, liturgical, etc. underpinnings of the deacon’s ministry.]

In general, the permanent deacon should do what trainee priests do, namely, study of the Bible, theology and Church teaching, history, Anglican tradition, liturgy, various forms of pastoral theology and practice, canon law, church administration, and spiritual development.

If both the Bachelor of Theology and the Higher Certificate are to be used in permanent deacon formation existing curriculums may need a substantial reshaping, including both a core of compulsory courses (often called, inappropriately, ‘modules’ in current official higher education-speak) of a generic character and a range of options (elective courses) suitable for the diversity of diaconal roles.

Included in the core should be specific instruction on *diakonia* and the diaconate (all candidates, both future deacons and presbyters, need this). [With respect to specific instruction on the nature of the diaconate it can be argued that the study of *diakonia* and the diaconate should also be done by those who will be transitional deacons as, firstly, if they are to be made a deacon, they need to know what they are, and, secondly, priests need to be able to work with permanent deacons as their fellow ministers.]

There should be some specifically diaconally orientated study including both core and elective practical training as appropriate in:

- » communication (including understanding social media)
- » homiletics
- » education and training (adult, youth and child)
- » leadership and project and organizational management
- » guidance and counselling
- » conflict management
- » mission and evangelism
- » social analysis.

This (re-)curriculating work will largely be in the hands of the theological education institutions.

Part Eight: A proposal on shared learnings

As already indicated, since the 2024 Provincial Synod resolution, some dioceses have begun to respond, but what is being tried, what is working, and what is not, is largely invisible beyond each diocese. The consequence is that the wider church cannot learn from what is happening; the Commission cannot see the full picture of provincial practice; and dioceses working on similar questions cannot benefit from each other's work.

A modest proposal is that dioceses share, perhaps annually or biennially, a brief account of how they are approaching the formation of permanent deacons: the pathways they are supporting, the numbers involved, what is proving useful, and what challenges are emerging. This need not be onerous. A single-page diocesan note, submitted to the Commission and collated for provincial circulation, would substantially change what the church knows about its own practice. The Commission or another body could take responsibility for collation; the form and frequency can be worked out.

The point of such sharing is not accountability to the centre but the strengthening of the whole, and the deepening of communion in this ministry order.

Part Nine: Some open questions

This document does not resolve, and does not attempt to resolve, several questions on which the Commission's continuing conversation and the wider church's discernment will bear.

The relationship between permanent deacon formation and that of non-ordained public lay ministries

The Theological Education Anglican Communion (TEAC) has a single formation grid (from 2006) for deacons, catechists, evangelists, and licensed lay ministers (presumably on the assumption of a substantial overlap for this target group). ACSA has not yet engaged this question systematically, and the formation frameworks the church is developing for permanent deacons may have important application (or important divergence) here.

Language and translation

ACSA's dioceses work in many languages. Our higher education theological institutions (COTT and TEEC) work in English. Formation materials, particularly for lay-formation and non-formal components, are unevenly available across languages. Whether provincial resources should be developed with translation as a first consideration is a question with practical implications for every pathway described above.

A possible national gathering on the diaconate

A national gathering of bishops, of officers of Theological Education, Post Ordination Training, Training for Ministry, and Fellowships of Vocation, and of practising deacons, could substantially change what the province knows about its own practice and how it develops going forward.

The involvement of practising deacons in formation

As already noted, the Fellowship of Deacons has already made a substantial contribution here, but the province has no settled way of drawing the experience of practising deacons into diocesan and provincial formation. As the permanent diaconate grows, this becomes both a larger resource and a more conspicuous omission.

These questions are all parts of a larger and continuing conversation about the diaconate in ACSA.

Appendix: Three Competency grids

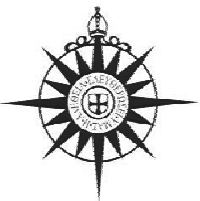
One of the resources for the formation of deacons and other ordained clergy is the competency grid, that is, a grid or table that provides a full list of the knowledge, abilities, qualifications, and behaviour required to perform a specific role as well as proficiency levels. Such competency grids have been compiled to assist in the selection, growth, lifelong learning and support of ordained clergy in their work. In the context of this formation process they describe a set of desirable competency outcomes of such formation. They usually take a staged approach, identifying particular expectations for selection time, ordination, and for lifelong learning after ordination.

This tool can therefore help identify the current competencies of the deacon, and the desired competency levels for the future. This can then be acted upon by deciding what further education and training may be needed. They are now used in many provinces and dioceses, particularly in the United States of America and the United Kingdom.

Three of these competency grids for deacons mentioned in this report are:

- The Theological Education Anglican Communion, Anglican Communion ***Vocational Deacons*** (2006). Sets out formational competencies across four temporal moments and twelve domains.
([http://www.acsafod.org.za/grids/2006%20Anglican%20Communion%20Vocational%20Deacons%2020060411%20\(Paterson\).pdf](http://www.acsafod.org.za/grids/2006%20Anglican%20Communion%20Vocational%20Deacons%2020060411%20(Paterson).pdf))
- The Fellowship of Deacons of the Anglican Church of Southern Africa, ***A formation framework for deacons*** (2025). Eleven competency areas across three temporal columns; the fullest statement of diaconal formational expectation the Anglican Church of Southern Africa has.
(<http://www.acsafod.org.za/grids/2025%20FOD%20Formation%20Grid%20Draft%201.pdf>)
- The Commission on the Ministry of the Distinctive and Permanent diaconate (Craig Dunsmuir), ***Formational Outcomes for Permanent Deacons in ACSA*** (2026). A statement of formational outcomes across seven domains and four temporal moments: at selection; at ordination; after three years in orders; and before involvement in the formation of others. This grid is a distillation based upon the Fellowship of Deacon's grid of 2025.
([http://www.acsafod.org.za/grids/202608%20Formational%20Outcomes%20for%20Permanent%20Deacons%20in%20ACSA%20\(draft\).pdf](http://www.acsafod.org.za/grids/202608%20Formational%20Outcomes%20for%20Permanent%20Deacons%20in%20ACSA%20(draft).pdf))

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	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. 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. 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. Candidates have an awareness of Anglican-Episcopal tradition and practice within the local church and are willing to work within this framework and process.	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. 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. The local Anglican community as been prepared and is willing to receive a new deacon.	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. 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. 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.	Deacons have seen others move into diaconal ministry.
A.1	A.2	A.3	A.4	A.5

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

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

E.1	human relationships.	Ordinands build good relationships outside the church. Ordinands have the ability to mobilise others to carry out diaconal ministry. Ordinands understand issues of sexuality, gender and power, particularly in relation to working with colleagues of the opposite sex.	boundaries in their professional and ministerial life.	E.5
Leadership and collaboration F.1	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. Candidates is aware of the importance of working collaboratively.	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. Ordinands are alert to the need for different methods and styles of leadership. Ordinands have learned from practical engagement in working collaboratively with others in the life of the church. Ordinands show willingness to receive the authority of others. Ordinands demonstrate ability to recognise and mobilise the gifts of others. Ordinands demonstrate openness toward and ability to gain from the experience of still being in training. Ordinands have some experience of the working of groups, and the use of use to enable or disable others. Ordinands understand responsibility and decision-making, its implementation and follow-up.	Deacons demonstrate the ability to supervise others in a varied range of roles and responsibilities. Deacons have developed their own leadership style, appropriate to the work of diaconal ministry. Deacons continue to demonstrate the ability to work collaboratively and in teams and groups. Deacons show clear ability to recognise and nurture the gifts of others.	Deacons have had experience of supervising others in ministry. F.5

Awareness of context G.1	Candidates show sensitivity to their cultural context, and have the ability to make wise observations about the world around them. Candidates have some experience of seeking to meet some of the immediate needs of their community. Candidates have some awareness of world issues and of the differing response of the church to diverse contexts. G.2	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. Ordinands display a good understanding of the local setting of their ministry. Ordinands show particular awareness of the pains and stresses in their own context, and of the spiritual and ethical issues raised there. Ordinands are able to communicate to others an understanding of context in order to enable the Christian community to respond to it. G.3	Deacons have demonstrated the ability to effectively mobilise others to meet need and engage in advocacy in the public arena. 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. Deacons have experience of dealing with various social and cultural situations, and can make interpretive connections and theological sense of these contexts. Deacons are able to articulate issues of contextualization / inculturation of the Christian faith. G.4	Deacons can express with clarity the interpretative connections suggested in the preceding column. G.5
Biblical and theological competence	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. Candidates show an understanding of the Christian faith and a desire to deepen their understanding. Candidates have a broad understanding of the scope of the Bible. Candidates understand the importance of biblical interpretation. Candidates have some appreciation of the value of church history, liturgy, ethics and social action.	Ordinands have successfully undertaken a course of <i>biblical and</i> theological study. 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. Ordinands have a good overall view of the Bible and its major themes and divisions. Ordinands understand the importance of the community's reading of the Bible in the light of Christian tradition and God-given reason. Ordinands have integrated their theological learning with their practice of prayer and worship.	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. 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. Deacons make time for on-going learning and reflection with ordained and lay colleagues, including, where possible, others engaged in diaconal ministry.	Deacons have a good grasp of biblical and theological knowledge.

		Ordinands are aware of the need for continuing theological study throughout their ministry. Ordinands demonstrate some understanding of the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts. 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. Ordinands have reflected on the history, theology and contemporary understandings of the diaconate, particularly as it is understood within Anglicanism.		
H.1	H.2	H.3	H.4	H.5
Practical competence	Candidates show some familiarity with parochial, diocesan and provincial / national church structures. Candidates have gifts for and a desire to proclaim the word, communicate the gospel and teach the faith. Candidates have a general appreciation of the liturgical tradition, and the roles that deacons may play in the liturgy. Candidates show the potential to exercise the practical aspects of specifically diaconal ministry. Candidates have some experience of basic administration or are willing to learn. Candidates show awareness of the need for training in the practical aspects of	Ordinands have had experience in and are competent to exercise the specific liturgical roles that are linked to diaconal ministry in their context. 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. 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. Ordinands can demonstrate communication skills appropriate to the	Deacons be competent and at ease about exercising the specific liturgical, teaching and pastoral roles that are linked to diaconal ministry. Deacons have undertaken training for any additional roles that may be delegated to them after a number of years in ministry.	Deacons have had basic training in counselling and adult education skills. Deacons have had considerable experience of a teaching role within the local church setting. Deacons are recognised in the community as being proficient practitioners of the diaconal ministry.

I.1	ministerial formation.	I.2	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.3	I.4	I.5
Mission and evangelism <						

K.1	K.2	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. Ordinands have some understanding of Anglican spirituality, and the importance for Anglicans of the interface between liturgy and doctrinal and ethical issues.	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.	Ordinands are supported by their spouse to move into the new stage of their ministry. Ordinands have a reasonable and worked out plan for a balanced and well-integrated family life and ordained ministry.	Families are asked how the ministry has impacted on them and attention is given to any problems which are identified.	Deacons have engaged in considered reflection on the role of a spouse in ministry.
	L.2	L.3	L.4	L.5



**Fellowship of Deacons of the Anglican Church
of Southern Africa**

A formation framework for deacons

2025

Introduction

In the last two decades the Anglican Communion has developed several sets of competencies or qualities that it considers would be desirable for ordained ministers of the Church to possess, inhabit, and aspire to. They can be used to guide the selection, pre-and post-ordination training and support of priests and deacons. Good examples of these related to the diaconate are the *Theological Education for the Anglican Communion Deacons, Catechists and Licensed Lay Ministers: Target group Vocational Deacons* of 2006 and the Church of England's 2021 *Formation Framework IME1 (and IME 2) for Ordained Distinctive Diaconal Ministry*.

The Anglican Church of Canada (2013, p. 6) in its *Competencies for ordination to the priesthood in the Anglican Church of Canada* provides a salutary set of cautions about the use of these competency grids, indicating that they are not to be taken as statements to be mechanically applied as assessment criteria of competence:

Any statement of Competencies will be limited. For example, it:

1. Does not constitute a set of standards. A standard is something by which a competency is measured. The understanding, interpretation, and application of the competencies will vary appropriately from context to context. ...
2. Is not a curriculum for theological education.
3. Does not advocate a single-path approach. There will be multiple paths by which candidates may come to maturity in these competencies.
4. Is not an ordered checklist but is rather a guide that will support judgments and allow them to be better articulated and explained.
5. Does not provide a list of all skills that might be needed in all circumstances. A competency is a foundational proficiency, the growing maturity in which allows for particular skills to develop. Most skills required, whether in pastoral care or stewardship or preaching, necessarily are dependent upon the coalescence of a

number of different competencies. How these skills are then developed is in turn much dependent upon contextual and personal particularities.

6. Competency alone is not enough. Passion in ministry is an essential ingredient. Charism, call and character, those gifts assessed through the [discernment] process, are the foundations, and need to be brought into dialogue with what is offered here in these competencies. While competency without passion, character and call is ineffective, passion without competence can be destructive. These two parts of ministerial formation are intended to be brought together in every step in the life of ministry.

Another caution would be burdening aspirant or already ordained deacons with what might seem a perfectionist demand of omni-competence in handling all situations and matters, which surely should be totally unrealistic to expect of any minister.

Content, sequence and structure of the competency grids

Various provinces of the Anglican Church have a set of basic competencies expected of ordained ministers.

The Church of England has one with these areas (2014):

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England.

The Anglican Church of Canada (2013, p. 2) has this sequence:

- Personal and spiritual foundation
- Christian heritage and Anglican identity
- Cultural and social context
- Capacity for leadership
- Skills for teaching and learning

The Episcopal Church in the United States of America has this one for deacons (Title III, Canon 6: Of the ordination of Deacons, Section 5 (f) (2022, p. 105):

Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:

1. Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
2. Diakonia and the diaconate.
3. Human awareness and understanding.
4. Spiritual development and discipline.
5. Practical training and experience.

Many of the grids provide competencies appropriate to particular stages of the minister's path – pre-ordination (usually at selection as a candidate), at ordination (usually after whatever formal theological training has been completed), and after some years of ordained ministry (which also enables evaluation of the minister's actualization of potential over time).

The Fellowship of Deacons of the Anglican Church of Southern Africa examined all of the existing grids that they could find, many of which of course apply only to priests, and compiled this version which applies to those called to the ministry of the deacon. The format adopted was that used in several of the grids consulted – namely three columns:

- Pre-ordination (as a candidate)
- At ordination (after whatever formal education and training has been completed)
- Throughout Lifelong Learning (as a practising deacon in a parish or other setting).

We took the decision to have a set of eleven competency areas:

1. Call to the ordained ministry	1
2. Character	5
3. Academic knowledge	9
4. Diaconal Studies	19
5. Anglicanism	23
6. Discipleship	25
7. Human awareness, communication and understanding	28
8. Leadership and collaboration	35
9. Social context and Social justice	39
10. Mission and Evangelism	43
11. Practical competencies	46

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Draft One

2025 Fellowship of Deacons

1. Call to ordained ministry

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Exhibits a personal commitment to the Christian faith with a deep love for Jesus Christ and the Church, an ability to speak about his or her faith and a spiritual life marked by habits of worship, prayer, the reading of Scripture, and giving. Is a confirmed adult member in good standing with an understanding of his or her ministry as a baptized person. Has had experience of lay ministry.	Is firmly convinced of their calling in the diaconate and have a clear understanding of its nature, roles, tasks, potential, challenges and limitations. Understands the role and opportunities for ordained ministry in the Anglican Church's ministry and mission in a range of public settings, institutions, agencies, and faith communities.	Is firmly convinced of their calling in the diaconate and have a clear understanding of its nature, roles, tasks, potential, challenges and limitations. Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their developing relationship with Christ, whilst being able to speak honestly about when this has been difficult.
2	Exhibits a mature view of the nature of ministry as would be expected of the average Church member and is aware of the potentialities and limitations of ordained ministry. Have explored what it means to be a deacon, have some grasp of the historical understanding of the diaconate and have studied the Ordinal of the ACSA. Can reflect on the range of opportunities for ministry in the Anglican Church of Southern Africa.	Is able to articulate coherently an Anglican understandings of the diaconate, drawing on biblical, patristic and modern texts. Appreciates the value of different roles within the whole Body of Christ. Demonstrates clear familiarity with the responsibilities appropriate to the newly ordained deacon working under supervision.	

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Can articulate an inner sense of a call to diaconal service, that has persisted over time, and can describe how that call has impacted on their life, changed it, and been responded to. Clear that there is a strong sense of vocation to the ministry of the distinctive deacon, not a failed or thwarted sense of vocation somewhere else (e.g., priest, doctor)?	Describes the continuation of the call of God on their life and in developing an informed and obedient understanding of what being a distinctive deacon will entail in the future and awareness of the way in which their diaconal vocation inspires and changes them.	Gives a clear account of their vocation to diaconal ministry and remains fully convinced of their calling to the ordained diaconate within the Anglican Church of Southern Africa. Can explain how that vocation has been exercised during the years since ordination and is realistic in evaluating its challenges the important questions raised about their role as a deacon in the Church of God.
4	Can speak about the effect of the call of Christ on their life (and that of their household) as it is emerging at this stage, and describe its impact on daily decision-making.	Can speak about the call of Christ on their life (and that of their household) as it is developing at this stage, and describe its impact on daily decision-making.	Can speak about the call of Christ on their life (and that of their household) as it is maturing, and describe its impact on daily decision-making.
5	Is committed to becoming a public and representative person of the Church in the forgotten corners of the world.	Is committed to becoming a public and representative person of the Church in the forgotten corners of the world.	Remains committed to being a public and representative person of the Church in the forgotten corners of the world.

#	Pre-ordination	At ordination	Throughout lifelong learning
6	Shows signs of a diaconal orientation through such things as: • A desire to serve and enable others to serve the sick, lonely, strangers, imprisoned, the powerless and discriminated against, along with the importance of advocating for them. • A commitment to helping the Church look outwards to their neighbourhood and to the world, bridge-building both between the community of faith and the wider community, and within the wider community itself. • Demonstration of a broad interest in social and economic justice, ecological and peace issues. • A desire to share Christ with the needy and with those who do not yet know Christ.	Articulates 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 powerless they are serving Christ himself. Has a realistic vocation to bridge- building both between the community of faith and the wider community, and within the wider community itself.	Is able to reflect alone - and with others - on their experiences in diaconal ministerial formation, to articulate what they have learnt and to demonstrate its impact in changed behaviours.
7	Provides evidence that their call has been affirmed by others and can identify the people in their local Church, and perhaps the wider community, who have recognised in them a potential vocation to the diaconate.	Provides evidence that the local Anglican community has been prepared and is willing to receive them as a deacon.	Describes the insights gained and the support given to their diaconal vocation from colleagues and Church community.

#	Pre-ordination	At ordination	Throughout lifelong learning
8	Shows a commitment to the Anglican Church, an awareness of Anglican tradition and practice within the local Church, and is willing to work within this framework and process, including a willingness to accept the discipline that canonical obedience would bring. Is open to the possibilities of diaconal ministry as deployed by the bishop in the local Church and beyond.	Shows a commitment to the Anglican Church, shows an awareness of Anglican tradition and practice within the local Church and is willing to work within this framework and process, including a willingness to serve God through the leadership of the diocesan bishop. Fully understands the current authority structures of the Church, particularly the role of the bishop, and accepts the discipline that canonical obedience would bring.	Shows a continuing commitment to the Anglican Church, a respect for Anglican tradition and practice within the local Church and is willing to work within this framework and process, including a demonstrable willingness to serve God through the leadership of the diocesan bishop.
9	Shows a realistic willingness to accept the criteria for selection, to undertake extensive preparation, including theological education, spiritual formation, and practice of ministry, and to be open to ongoing lifelong learning.	Provides evidence that prescribed education and training has been satisfactorily engaged with, completed, and reflected upon.	Demonstrates a commitment to life-long learning, with evidence of continuing disciplined study and reflective practice, engagement with ongoing personal development, and including learning from the insights of others who are different from them and from marginalised voices
10	Shows an understanding of their gifts, abilities, traits, and practical experience that the call to ministry can make use of for diaconal service.	Shows a deepened and enriched sense of their gifts and an awareness of possible tension between the personal and ecclesial aspects of ministry to which called.	Can articulate how their gifts have been used, enhanced, and changed since accepting the call.

2. Character

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Demonstrates insight, openness, maturity, integrity, resilience and psychological stability in the face of pressure and changing circumstances .	Displays insight, openness, maturity, integrity, resilience and stability and has an appetite for ongoing learning and reflection.	Displays insight, openness, maturity, integrity and stability in public ministry and has an appetite for ongoing learning and reflection.
2	Has a growing degree of self awareness and an ability to reflect on their own strengths and vulnerabilities with honesty and openness and can manage strong emotional reactions and disappointments.	Is able to reflect with insight on personal strengths and weaknesses, gifts and their own vulnerability.	Continues to reflect with insight on personal strengths and weaknesses, gifts and their own vulnerability. Demonstrates a capacity to live with disappointments, unanswered questions and open-ended situations.
3	Can balance appropriate care for self and care for and accountability to others and is aware of how to access support and spiritual direction from others.	Is able to balance the demands of formation, family and friends, care for others and care for self and is open to spiritual direction and support from others.	Is able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and uses effective support networks in the context of public ministry.
4	Demonstrates personal and spiritual growth.	Demonstrates personal and spiritual growth in self-knowledge and commitment to Christ within the roles and expectations of their diaconate.	Has regular contact with a friend, mentor or spiritual director who can give honest feedback.

#	Pre-ordination	At ordination	Throughout lifelong learning
5	Understands the sacrificial impact of a vocation to the ordained ministry on the whole of life. Is aware of and articulate about the challenges of vocation, and is able to meet those challenges with confidence and joy.	Is able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment, within the context of public ministry.	Is comfortable occupying space on the boundaries, a liminal person who is at ease alongside people on the edges of the Church and of society yet who is also secure and resilient.
6	Can accept fair criticism with maturity and respond appropriately, with humility and good grace.	As before.	As before.
7	Is able to speak honestly when this is hard.	As before.	As before.
8	Has a history of sound interpersonal relationships.	Can build healthy pastoral and other relationships which go beyond the superficial whilst respecting boundaries.	Can build healthy pastoral and other trusting relationships which go beyond the superficial and enable mutual respect, flourishing and learning whilst respecting boundaries.
9	Demonstrates the ability to respect confidentiality.	As before.	As before.
10	Shows some evidence of significant interests and concerns outside the Church, and is learning to balance these with Church responsibilities.	Has important interests and concerns outside the Church, and is learning to balance these with Church responsibilities.	Has significant interests and concerns outside the Church, and can balance these with Church responsibilities.
11	Demonstrates ability to work with others in a way that is collaborative and enables others.	As before.	As before.

#	Pre-ordination	At ordination	Throughout lifelong learning
12	Can give an appraisal of their own capacity for leadership (even of a "behind the scenes" nature and unrecognized).	Can discuss the development of their own leadership abilities.	Can give evidence of their own servant leadership.
13	Has a basic understanding of and can articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like.	Has a clear understanding of safeguarding good practice and can implement it.	Can describe his or her role in the practice of safeguarding.
14	A history of satisfactory employment (if applicable).	Has developed skills in keeping records of work they have done that contributes to the life of the Church.	Has documented (keeps a portfolio) of work done (Church newsletter, sermons, teaching material, articles, plans, resource lists, book reviews, workshops run, etc.).
15	Provides evidence of good time management.	As before.	As before.

In relation to a spouse or family or dependents

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Has fully discussed with spouse (or family or significant others, as appropriate) the consequences and demands of possible selection, training, ordination and ministry.	Is supported by the spouse (or significant others) to move into the new stage of ministry.	Continues to reflect on the role of a spouse in ministry. Has evaluated the impact of the ministerial work on the family and given attention to any problems which were identified.
2	Is aware of the challenges to balancing family life with the ordained ministry.	Has a reasonable and worked out plan for a balanced and well-integrated family life and ordained ministry.	Can manage their own and family relationships in the context of the gifts and pressures of public ministry.
3	Has considered and planned for support of any dependents.		Has considered and planned for life post-retirement.

3. Academic Studies

Bible, Theology and Doctrine, Church history and Tradition, Liturgy, and Ethics

#	Pre-ordination	At ordination	Throughout lifelong learning
General			
1	Has 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.	Has successfully undertaken a prescribed programme of biblical and theological study and is aware of the need for continuing theological study throughout their ministry.	Has continued to study Scripture, using the Bible across a wide range of settings and has become proficient in appropriate contextualization and application of biblical teaching and the Church's tradition in their own life, in the local community, and in the wider world. Has demonstrated an on-going desire to grow in understanding by participation in Continuing Ministerial Education and other means of education.
2	Has a good basic knowledge and understanding of the key beliefs of the Christian faith as expressed in the Scriptures and Creeds and can reflect critically on their own faith and has both the desire and the ability to deepen that understanding and grow in faith. Has some appreciation of the value of Church history, liturgy, ethics and social action.	Has become proficient in interpreting Scripture in a wide range of settings, using sound exegetical and hermeneutical skills to communicate clearly and accurately with appropriate contextualisation and application of Biblical teaching.	Shows a love for the Bible and can make responsible use of it to explore issues of faith, especially in preaching and community work.

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Is aware that there are disciplines other than theology that can contribute to their ministry as deacons.	Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology.	Makes creative use of the resources of Scripture and theology and contemporary secular knowledge to inform discipleship, leadership and community formation of the Church as a bridge-builder in making connections across different contexts and cultures.
4	When faced and challenged by questions about God and the Christian faith voiced by those outside the Church is developing the capacity to respond with hospitality and humility.	Is demonstrating humility and openness to the views of others (both within the Anglican Church and ecumenically) who differ in theological position.	Demonstrates the ability to apply the critically and reflectively Bible and the tradition of faith to specific issues, including ethical and socio-political ones, in the contemporary Church and society.
5	Respects the lives and culture of people of different religions or no religion.	Gives evidence of deepening awareness of the lives and culture of people of different religions or no religion.	Shows evidence of being an articulate apologist for and interpreter of the faith in the public arena.

#	Pre-ordination	At ordination	Throughout lifelong learning
Bible			
6	Has a very basic general overview of the Bible - of its sweep and message.	Has a good overall view of the Bible and its major themes and divisions.	Shows evidence in preaching and teaching of not reverted to a naïve literalist approach to Bible use. Is able to show how the study of Scripture has deepened their own personal engagement with the Bible and and the growth of their faith.
7	Is eager to understand and appreciate the message of the Bible.	Demonstrates an understanding of the significance of the Bible for the Church and the world through critical engagement with Old and New Testament texts and issues relating to their interpretation. Can explain what the Anglican Church defines as the authority of Scripture and can articulate an understanding of the role and authority of Scripture in the Anglican Church.	Can nurture others in their understanding of the Bible and its message, including those with little previous knowledge of Scripture, through catechesis, teaching and preaching, including preparation for baptism and confirmation. Can help others prepare to lead Bible study by discussing the selected readings, using standard tools and resources, critiquing and coaching.
8	Recognizes the need to understand the Anglican Church's position of the authority of Scripture.	Can explain what the Anglican Church defines as the authority of Scripture. Articulates an understanding of the role and authority of Scripture in the Anglican Church	Can appropriately appeal to the authority of Scripture in mission and ministry.

#	Pre-ordination	At ordination	Throughout lifelong learning
7	Recognizes the need to develop an understanding of the Old Testament.	Demonstrates basic knowledge of the Old Testament including: • a general historical outline of the Old Testament • a familiarity with the basic narratives • a familiarity with the prophetic tradition and how it relates to the work and ministry of a deacon • an ability to put Old Testament history in a theological context • a clear understanding of such basic Old Testament theological terms as covenant, sacrifice, justice, and people of God and the poor.	Demonstrates a sound knowledge of the Old Testament.

#	Pre-ordination	At ordination	Throughout lifelong learning
8	Recognizes the need to develop an understanding of the New Testament.	Demonstrates basic knowledge of the New Testament including: • A knowledge of the basic outline of the life of Jesus as presented in the four Gospels, with special emphasis on the Passion and Resurrection narratives • An awareness of the unique perspective of each of the four Gospel writers • An understanding of the parable as a basic teaching tool • A knowledge of the basic outline of the book of Acts • The ability to discuss different New Testament perspectives on the relationship between Church and the world	Demonstrates a sound knowledge of the New Testament.
9	Can prepare and lead a Bible study	As before.	Can help others prepare to lead Bible study, by discussing the selected readings, using standard tools and resources, critiquing and coaching.

#	Pre-ordination	At ordination	Throughout lifelong learning
10	Is open to learning about the Biblical foundations of diaconal ministry.	Can highlight Biblical themes foundational to diaconal ministry such as <i>diakonia</i> , hospitality, the poor, equality, justice and mercy.	As before
Theology and doctrine			
11	Has a working knowledge of the Catechism, that is, knows its basic content/categories of content and can articulate that content in their own words.	Has a more advanced working knowledge of the Catechism, that is, knows its basic content and categories of content in some detail, and can articulate that content in their own words.	Has developed skill in baptism and confirmation preparation.
12	Shows an understanding of the Christian faith and a desire to deepen their understanding. Has a well-developed pattern of life shaped on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' Creed; the Beatitudes)	Understands Christian beliefs and practices and their development in historical and cultural contexts, ways in which they have changed over time and are developing in varying contexts and how they are interpreted now. Has a good grasp of the history and theology of the diaconate and its continuing development today, particularly in the Anglican Communion.	Shows evidence of engaging in independent study of Christian beliefs and practices and communicating their findings in diverse settings. Has read at least two books and two papers on the diaconate (at least one of which must deal with the deacon's role in worship and liturgy).

#	Pre-ordination	At ordination	Throughout lifelong learning
13	Exhibits an understanding of the Apostles' and Nicene Creeds.	Has 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. Is generous in respect for the breadth and diversity of belief and practice within the Anglican Church.	Demonstrates the ability to apply the teaching of the Church to specific issues in the contemporary Church and society. Continues to develop skills in articulating God's saving purpose for creation and humanity in the context of major issues facing the world and the local community.
14	Has a basic understanding of the sacraments.	Can explain the sacramental nature of the Anglican Church and describe the importance of the Sacraments in personal terms.	As before.
15			Makes creative use of the resources of Scripture and theology and contemporary perspectives on community, leadership and organisations to inform discipleship, leadership and community formation of the Church as a bridge-builder in making connections across different contexts and cultures.

#	Pre-ordination	At ordination	Throughout lifelong learning
16	Can describe challenges by a theology different from their own (e.g., what was it, how those involved were affected, what was the result or outcome of the situation).	Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology.	Can describe how their own understanding of God has changed during and because of experiences in ministry.
Church history and tradition			
17	Is aware that a knowledge of the history and development of the Church can inform their ministry.	Can trace the history of the Church from apostolic times to the present, including the Judaic roots of the Church. Can explain the institutional development and significant moments of change in the history of the Christian Church.	As before.
18	Has a basic understanding of the history of the Anglican Church.	Can understand the practices of their own tradition within the Anglican Church and is able to engage generously and respectfully with those whose tradition and practice are different. Can explain, as though to a non-Anglican, the distinctive nature and history of the Anglican Church and the Anglican Communion.	As before.

#	Pre-ordination	At ordination	Throughout lifelong learning
19	Is aware that the Church has changed over the centuries.	Can outline major formative times and events that have affected the current state of the Church and show how these formative trends influence how the Anglican Church is still developing today.	Articulates and explains to others, and is able to engage the Church in the continuous assessment of its position in society as it enters new formative ages.
Liturgy			
20	Some familiarity with the Book of Common Prayer in the version used in their parish.	Displays a general familiarity with the contents of the <i>Book of Common Prayer</i> , the role of the <i>Book of Common Prayer</i> and its revisions in the Anglican Church in Southern Africa and in the Anglican Communion.	Is able to use all of the resources of <i>An Anglican Prayer Book 1989</i> effectively.
21		Has a good understanding of "the shape of the liturgy".	Capable of instructing servers and others on appropriate liturgical practice.
22		Is familiar with the role of the deacon in liturgy and how it relates to the wider ministry of the diaconate.	Knows and practises the appropriate liturgical role of the deacon in the services of the Church.

#	Pre-ordination	At ordination	Throughout lifelong learning
Ethics			
23	Can describe typical moral dilemmas they know about in their community.	Shows understanding of how Christian beliefs and practices shape the moral life of individuals and communities. Is able to reflect critically on how Christian doctrine and ethics relate to discipleship, Church and society.	Possesses skills in drawing on the resources of Scripture and theology to explore and communicate to others in and outside the Church on ethical issues, in their own lives, in the local community, and in the wider world. Has the ability, when presented with a particular ethical dilemma, to bring to bear the resources of Scripture, tradition, ethics and reason in fashioning a Christian response.
24	Knows that the Church can throw light on ethical and moral dilemmas.	Is able to reflect critically on how Christian doctrine and ethics relate to discipleship, Church and society, communicating this appropriately inside and outside the Church.	Reflects critically on how Christian doctrine and ethics relate to discipleship, Church and society, communicating this appropriately inside and outside the Church.

4. Diaconal Studies

The Diaconate and *diakonia*

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Demonstrate basic knowledge of the nature, role and office of the deacon (that is, show basic awareness of how the diaconate is understood, practically and liturgically, within (their local expression of) Anglicanism.	Provide evidence of knowledge of the meaning of <i>diakonia</i> , diaconate, and the distinctive nature, role and office of the deacon and its history and theology as the diaconate has developed across a range of contexts from the early Church up to modern times, to enable interpretation of that tradition today in the Anglican Church and show how the diaconal ministry reflects the diaconal character of the whole Church.	Explain their own understanding of the emerging and distinctive shape of their diaconal ministry, the way they are being formed in their diaconal ministry, and, how this influences the way they nurture others in the faith.
2	Distinguish the role of the deacon from that of the presbyter.	Demonstrate basic familiarity with the different roles of, and the current relationship between, bishop, priests, deacons and lay ministers in the Anglican communion.	Exhibit a clear and committed grasp of diaconal ministry, the differences in roles between priest, deacon, and laity.

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Shows enthusiasm and commitment to the vocation and ministry of the deacon.	Shows enthusiasm and commitment to the vocation and ministry of the deacon.	Shows continuing enthusiasm for and commitment to the vocation and ministry of the deacon. Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their own spiritual growth and developing relationship with Christ, whilst being able to speak honestly when this has been difficult.
4		Articulate the newer understanding of the meaning of <i>diakonia</i> .	Show evidence of encouraging the <i>diakonia</i> of the Church to serve the people of the community or workplace with joy. Provides evidence of being involved in discerning and fostering the gifts of God's people as part of a diaconal commitment to the whole people of God.
5		Demonstrate basic understanding of the diaconal role in the liturgy, and how it relates to missional engagement in the community.	Shows the capacity to exercise diaconal liturgical and sacramental ministry in the context of the variations of liturgical beliefs and practice in the Anglican Church.

#	Pre-ordination	At ordination	Throughout lifelong learning
6	Articulates their own diaconal stance on issues facing society, and explains how this is formed by their understanding of Christian faith.	Exhibits a clear sense of diaconal focus in interpreting current events and an understanding of the unique prophetic voice of the deacon.	Provides evidence of skills as a reflective team-working diaconal agent, able to interpret their context and creatively aid the community meet its needs and aspirations.
7		Indicates commitment to handling the legal, canonical and administrative responsibilities of diaconal ministry and to exercise appropriate accountability, responsibility and acceptance of rightful authority.	Understands the legal, canonical and administrative responsibilities of those in the diaconal ministry and exercises appropriate accountability, responsibility and acceptance of rightful authority.
8			Looks forward to continuing to work with others in building relationships with the community and meeting both practical and spiritual needs.
7			Provides evidence of an effective and enabling teaching ministry.
8		Commits to learning from and collaborating with local, international and ecumenical diaconal networks (such as ACSA FoD and Diakonia DRAE).	Engages with and learns from with denominational, regional and international diaconal networks (such as ACSA FoD and Diakonia DRAE).

#	Pre-ordination	At ordination	Throughout lifelong learning
9			Is able to reflect alone and with others on their own experiences in diaconal ministerial formation and to assess its impact in changed understanding and action.

5. Anglicanism

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Shows some awareness of the ethos of Anglicanism.	Demonstrates a genuine commitment to the Christian faith as lived through the Anglican Communion.	Continues to ask important questions about their role as a deacon in the Anglican Church.
2	Is committed to the worship, mission and ministry of the local Church (though not uncritically).	Demonstrates a healthy, loyal and not-uncritical relationship to the diocese and the Anglican Church (of Southern Africa).	Has interacted with diocesan and provincial structures of the Anglican Church and gained knowledge about the practice of those exercising diaconal ministry in other parts of the diocese, province and Communion.
3		Demonstrates understanding of the Anglican Communion locally and worldwide, its history, diversity, successes, failings and contemporary challenges and sees the contribution the diaconate can make.	Shows clear competence in the local Anglican liturgical tradition.

#	Pre-ordination	At ordination	Throughout lifelong learning
4		Can explain the meaning of the Lambeth Quadrilateral: (1) The Holy Scriptures of the Old and New Testaments contain all things necessary to salvation, and are the rule and ultimate standard of faith. (2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. (3) The two Sacraments ordained by Christ Himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him. (4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.	As before.
5		Can explain the importance of the Book of Common Prayer and the historical place of the 39 Articles.	As before.

6. Discipleship

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Gives evidence of a commitment to a spiritual discipline which involves a developing pattern of individual and corporate prayer and worship, Bible study and the regular receiving of Holy Communion.	Is rooted in and growing in disciplined personal and corporate prayer, shaped by the expectations of public ministry in the Anglican Church. Has an understanding of historical and contemporary Christian spirituality grounded in Scripture and Tradition.	Is sustained by disciplined personal and corporate prayer, shaped by the responsibilities of public ministry and corporate worship in the tradition of the Anglican Church. Has a clear commitment to a ministry of intercession for the Church and community.
2	Is open to receiving regular spiritual direction or accompaniment.	Nurtures their private prayer life with regular spiritual practice with others (e.g., spiritual accompaniment, mentors, quiet days, retreats, prayer groups, social media prayer groups) and can speak about the accountability and challenge experienced in such relationships.	As before.
3	Is familiar with the Daily Office.	Is practised in the Daily Office.	Is committed to the Daily Office or other forms of public daily prayer and prays with a particular passion for the world.

#	Pre-ordination	At ordination	Throughout lifelong learning
4	Intercedes for others.	Takes intercession seriously and understands different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults. Can show how they teach others how to pray, or to deepen their prayer lives using a range of approaches.	Takes intercession seriously and encourages intercession in Church and community. Is able to integrate their learning with their practice of prayer and worship, understanding the centrality of intercessory prayer to their diaconal ministry. Is able to make connections between the Christian faith and the unChurches community.
5	Is committed to their own growth as a disciple and to forming new disciples. There should be a strong missional and outward-looking element in a candidate's spirituality.	Is committed to developing their own discipleship and that of others. Desire to see others grow in their understanding and commitment to Christian discipleship.	Is able to nurture the discipleship of others and to equip them to witness to their faith in Christ through their lives.

#	Pre-ordination	At ordination	Throughout lifelong learning
6	Fully participates in corporate worship and the liturgical and sacramental activities of the Church while being open to new forms of worship.	Has an understanding of Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services.	Has a liturgical sensitivity and presence that enables others to worship, brings the needs of the world into worship and interprets them for the Christian community. Engages with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider Church in a range of cultural contexts. Is adventurous in developing culturally-appropriate forms of worship, prayer and spirituality for their community context.
7	Has a basic awareness of the liturgical role of the deacon and how it relates to missional engagement in the community.	Is familiar with the diaconal role in liturgy, how it relates to missional engagement in the community, and can communicate its meaning and significance.	Shows an understanding of the way liturgy is interpreted by Churched and unChurched people, and is prepared to be creative in their response in a range of services and contexts.
8	Has a basic understanding of a diaconal calling to reach out to others.	Has a basic understanding of a diaconal calling to reach out to others and create ways for the unChurched to connect with God. Has a basic understanding of the spirituality of unChurched people.	Works with understanding with the spirituality of unChurched people. Is confident of their own role and sustained by a strong understanding of their diaconal calling to reach out to others and create ways for the unChurched to connect with God.

7. Human awareness, communication, and understanding

Awareness, knowledge, constructive engagement, and collaboration in human relationships at personal, group and community level. Includes basic human psychology and sociology to understand how people live and work individually and in groups and in communities. Also deals with sex, gender, class, ethnic and identity differences and "Safe Church" practices.

#	Pre-ordination	At ordination	Throughout lifelong learning
General			
1	Is aware of the demands of human relationships.	Values and exhibits integrity, respect for others, empathy and honesty in their relationships, and learns from them.	Has become a role model of good practice in a wide range of pastoral and professional relationships.
2	Has a basic understanding of the Biblical patterns of and demands on human relationships.	Understands issues regarding human growth in the Christian faith, and is able to respond appropriately and with critical self-awareness.	As before.

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Has empathy – the ability to identify with or understand another's situation and to have feelings for others – and an awareness of how others perceive them.	Shows respect for others, demonstrating empathy and honesty in relationships, and learning from them.	Is developing empathy and wisdom in pastoral relationships especially those outside the Church and is learning what it means to be a bridge for Christ's love to others.
4	Can describe their own gifts and their own journey of faith.	Has an understanding of their own personality in relation to human well-being and team relationships, and the part their own personality and character plays in interactions with individuals and groups.	Is aware of how others see them and of the need to manage expectations appropriately in ministry. Shows evidence of being able to reflect, share and learn from interpersonal life crises and challenging issues that arise in the course of their own ministry.
5	Exhibits an interest in learning from those who are culturally, socially, or in other ways 'other' from their own standpoint.	Gives evidence of learning from and about those who differ from oneself (i.e., those of different cultures, economic and social situations, and who challenge their own standpoint and experience).	As before.

#	Pre-ordination	At ordination	Throughout lifelong learning
Communication			
6	Has potentially good communication skills appropriate to different situations, can speak and write clearly, engagingly and effectively.	Understands the impact of personal biases and mind-sets and the challenging thereof.	Has used moments of being questioned, challenged, misunderstood, or taken for granted as self-teaching moments.
7	Demonstrates good active listening skills in relationships with those inside and outside the Church, including their own peers.	As before.	Has demonstrated good active listening skills in parish and diocesan engagements.
8	Can receive and give feedback.	Uses listening skills appropriately. Receives and gives feedback.	Facilitates respectful listening in community gatherings.
9	Able to communicate their own faith effectively.	Can communicate their own faith engagingly, sensitively and effectively using a variety of forms of communication, both inside and outside the Church. Can articulate what excites them about their faith and know how to do so in ways that are appropriate to the situation.	Has developed aptitude in communicating the faith in a credible way to children and adults and enabling children and adults to grow in faith. Shows respect for the context in which that witness takes place and the background of the participants.

#	Pre-ordination	At ordination	Throughout lifelong learning
Personal relationships			
10	Is able to establish healthy personal relationships with people who are similar or different from themselves in age, sex and social contexts.	Can form and sustain good healthy relationships with people inside and outside the Church, not only with those who are like-minded but also with those from whom they differ.	Forms and sustains relationships across a wide range of people, particularly in situations of conflict and stress and with a wide range of people, including those of differing spiritualities. Builds relationships which are collaborative and enabling.
11	Has the potential to handle relationship challenges wisely.	Understands issues of, sex, sexuality, gender and power, particularly in relation to working with colleagues of the other sex.	Builds relationships which go beyond the superficial whilst establishing and maintaining appropriate boundaries in their diaconal and personal lives. Understands policies and models of best practice in safeguarding.
12			Is able to help others discern God's presence and activity in their relationships.

#	Pre-ordination	At ordination	Throughout lifelong learning
Working and collaborating in groups			
13	Has some experience of the working of groups and recognizes the need to be able to work and collaborate productively in a group.	Understands how groups work and is becoming relationally skilful. Practices and uses processes that welcome people into group and community relationships (e.g., check-ins, ice breakers, etc.)	Is an able group work facilitator and can function as part of a team to engage communities in group learning and teamwork.
14	Is attentive to others in group situations.	Function in groups in ways that encourages the participation, contribution, and initiative of others. Show sensitivity, expressed in an ability to listen and appropriate body language that welcomes others whilst respecting their space.	Has got to know the dynamics of the congregation and community to which assigned. Is able to integrate leadership and service in self and others.

#	Pre-ordination	At ordination	Throughout lifelong learning
Power dynamics and conflict			
15	Shows some awareness of their own social status and the power dynamic inherent in that.	Possesses an awareness of how one can be power-privileged in relationship with others (e.g., 'race', sex, gender, education, wealth, professional status, ordained status).	Is highly conscious of their own status and power privilege in relationship with others (e.g., 'race', sex, gender, education, wealth, professional status, ordained status) and makes suitable corrections.
16	Recognizes situations of conflict and identifies potential for positive or negative outcomes.	Is developing the ability to read and respond to power relationships in a group and to be developing understanding and strategies for conflict transformation. Can describe ways of responding to conflict, including their preferred approach, and give examples of how they can contribute to positive outcomes.	Has received training and is developing skills in handling conflict and enabling growth. Demonstrates a concern for, and the ability to create, safe environments in which sensitive issues and concerns can be raised honestly and openly. Able to bring conflict and dissent into the open to find solutions while maintaining positive relationships.
17	Acknowledges that accepting the authority of others may be challenging.	Understands the nature of canonical authority in the Anglican Church and accepts the guidance, supervision and appropriate authority of others with experience in ministry.	Exercises authority appropriate to their own capacity and office. Can reflect with insight on the use and abuse of power in a Church and institutional settings.

#	Pre-ordination	At ordination	Throughout lifelong learning
Supporting others' ministry			
18	Looks forward to working with others of different gifts.	Can discern, nurture and support the gifts of others in order to fulfil the Church's calling to mission and ministry.	Encourages the talents of others and invites and prepares volunteers for participation in diaconal ministries.
19	Is keen to mobilise others to carry out diaconal ministry.	Is able to mobilise others to carry out diaconal ministry.	Has the ability and experience to mobilise others to carry out diaconal ministry.
Community relations			
20	Understands the importance of engagement with their local community and can show how they are developing such engagement.	Provides evidence of some engagement with their local community and its needs.	Has discovered the concerns of the community and built bridges between the Church and the community, and between the Christian faith and the unChurched and the marginalized.

8. Leadership and Collaboration

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Has shown some potential towards diaconal leadership and is able and willing to work collaboratively and in a team.	Values the importance of effective ministerial leadership in a variety of ways, and of the role of the minister in providing a loving and faithful witness to the servanthood of Christ.	Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams and groups and with community groups and agencies in bridge-building relationships for the Gospel.
2	Has some sense of their own capacity for leadership.	Has shown potential for exercising appropriate, biblically and theologically-informed leadership in the Church and the wider community, and shows awareness of diaconal models of leadership. Has had experience of leadership and can reflect on what it tells them about their own leadership. Has the confidence to use their own and others' gifts in Christ's service.	Consciously reflects on their own way of leading and its effectiveness in the work of diaconal ministry.

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Is able to work collaboratively with others and has a basic understanding of collaboration, responsibility and authority.	Working collaboratively with others, can discern, nurture and support the gifts of others in order to fulfil the Church's mission, taking into account issues of authority, responsibility, power and group dynamics.	Has developed the capacity to work with others in various, Church, voluntary and professional settings, showing that they understand their own diaconal way of working and engaging with others who work differently.
4	Willing to recognize and receive the authority of others and to exercise their own authority appropriately.	Understands responsibility and decision-making, its implementation and follow-up. Understands the meaning of and distinctions between consultation, collaboration, delegation, and representation. Is able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.	Is able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community and the broader community.
5	Is aware of how leadership power may be used and abused.	Is aware of how abuses of power and authority can be addressed.	Continues to work collaboratively within the Church, and in developing community relationships and projects, reflecting on, and being alert to the use and abuse of power dealing effectively with abuses of power and authority.

#	Pre-ordination	At ordination	Throughout lifelong learning
6	Has shown clear ability or potential ability to discern, encourage, nurture and mobilize the gifts and leadership strengths of others in mission and service.	Able to be a leader enabling and equipping of others, who assists rather than always taking the lead, and does not unsettle or unseat others who have either long term or short term responsibilities.	Is able to supervise and mentor others in a range of roles and responsibilities in mission and ministry. Has developed skills in enabling others to assume roles of responsibility, in drawing together teams of volunteers, which may include limited mentoring.
7	Recognises the need for change in self and institutions and community.	Is more aware of the need for change in self, Church and society.	Can share in leading a Church in growth in community impact by identifying where there needs to be change in the life of a Church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively.
8	Is robust, courageous and prepared to be outward-looking and take risks in reflecting the world to the Church and the Church to the world.	Can describe where others have taken well-judged initiatives in their leadership and respond appropriately.	Is robust, courageous and prepared to be outward-looking and take risks in reflecting the world to the Church and the Church to the world.

#	Pre-ordination	At ordination	Throughout lifelong learning
9		Can see the bigger picture and has the capacity to develop a strategy which takes people with them in enabling the Church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given <i>diakonia</i> .	Can build partnership relationships based on mutual trust with social agencies which are based on common commitments to justice and human dignity.
10	Understands the challenge of being a public representative of the Church.	Capable of being a public representative of the Church, who is competent and comfortable in the public eye, whether in liturgy or the life of the world.	Is developing qualities of leadership such as to be able to publicly defend unpopular but right decisions, if necessary.

9. Social context and Social justice

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Shows a very basic appropriate awareness of, and sensitivity to, their local and broader context: historical, political, social, economic, cultural, linguistic, environmental; and has the ability to make informed and accurate observations about the world around them.	Has begun using the tools to make interpretive connections and theological sense of these contexts. Can make connections between Christian faith and contemporary life and the needs of the world.	Is able to 'read' the cultural, historical, economic, social, political and religious context of a community, and to develop discernment of God's mission in and beyond the Church. Has had experience of dealing with various social and cultural situations, engaging with people in them, and can express with clarity the interpretive connections and theological sense of these contexts.
2	Has some experience of seeking to meet some of the immediate needs of their community.	Is able to communicate to others an understanding of context in order to enable the Christian community to respond to it.	Demonstrates the ability to effectively mobilise others to meet need and engage in advocacy in the public arena. Can connect with community agencies.
3	Shows evidence of engagement with and in the local community, and awareness of what is happening in the wider world.	Shows particular awareness of the pains and stresses in their own context and community, and of the spiritual and ethical issues raised there.	Displays a good understanding of the local setting of their ministry. Is able to be both committed to, and objective about, their own context, and recognise the dangers of being driven by its pressures and duties.

#	Pre-ordination	At ordination	Throughout lifelong learning
4	Has some awareness of national and world issues and contemporary culture and of the differing responses of the Church to diverse contexts.	Has a good awareness of national world issues and contemporary culture and of the differing responses of the Church to diverse contexts.	Can respond with accurate information when the broader Church takes a stand on particular contextual issues, e.g., sexual ethics, political and national conflicts, exploitation, etc.
5	Can discern where God is working in the world and can read the signs of the times.	Can see the bigger picture and understand the character (economic, social, cultural) of a context in which they have been placed and can draw attention to their impact on the mission of the Church.	Can see the bigger picture and has the capacity to develop a strategy which takes people with them in enabling the Church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given <i>diakonia</i> .
6	Indicates willingness to learn in new and different contexts.	Has demonstrated learning in a new and different context which has been outside their comfort zone, such as a placement particularly, relating learning to the needs of the world.	As before.

#	Pre-ordination	At ordination	Throughout lifelong learning
7	Takes appropriate care when using social media, displaying an awareness of the risks involved, and can conduct simple fact-checking.	Has some understanding of how information and misinformation is communicated in modern society, is aware of the power and danger of the current social media environment, and is knowledgeable about fact-checking.	Shows ability to educate people on the need to take appropriate care when using social media, including basic fact-checking. Can correct misunderstandings and falsities gained via the social media in an appropriate and non-judgmental way and warn of the psychological dangers of the social media, particularly for young people.
8	Shows the disposition to resist evil, support the weak, defend the poor and intercede for the world. Shows evidence of the desire and ability to work for social justice, the ending of oppression and exploitation, peace and reconciliation in the world especially in the local context. Is willing to nurture the prophetic element of a deacon's ministry and the call to empower others.	Displays an understanding of and commitment to the prophetic element to Christian discipleship and ministry, particularly by drawing upon biblical models. Demonstrates a capacity to engage with the disadvantaged, excluded and marginalised and shows the disposition to resist evil, support the weak, defend the poor and intercede for the world.	Has found ways of developing the prophetic role of the diaconate and addressing justice issues. Can discover the issues, needs and responses of the marginalized and oppressed in the community. Has evidence of working collaboratively with other ministers, congregations, faith communities, charities, and community organisations to develop and implement the Church's outreach, mission, evangelism and acts of social justice, mercy, service and reconciliation.

#	Pre-ordination	At ordination	Throughout lifelong learning
9	Is alert to issues of prejudice and unfair discrimination in Church and society, including racism and sexism.	Is learning how to challenge prejudice and unfair discrimination, to support those who suffer from them and to create welcoming environments for all.	Is actively engaged with and has a capacity to inspire others to be engaged with issues of justice, peace, and the integrity of creation that is lived out in acts of mercy and justice and adopts a personal discipline that uses resources wisely.
10	Is willing to continue to learn about social justice issues in the current environment.	Is reasonably knowledgeable about social justice issues in the word today, including ecological ones. Is increasingly able to discern what is true and false in discourses related to social justice.	Demonstrates skills in engaging with those in poverty and who are marginalised and shows the disposition to resist evil, support the weak, defend the poor and intercede for the world.

10. Mission and Evangelism

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Is excited about the loving and saving purpose of God for the world and has a firm desire to share this by word and deed. Has a personal commitment to mission and evangelism.	Demonstrates an enthusiasm for God's mission in every aspect of contemporary life.	Has in their own ministry encouraged the parish or site to become more missional. Is able to inspire Church members to take the Christian faith outside its walls, and are developing this process. Has shared their faith in a specific act of missional engagement, and can articulate how they might enable others to engage in mission in thought, prayer and action.

#	Pre-ordination	At ordination	Throughout lifelong learning
2	Has a basic knowledge and understanding of mission and evangelism.	Has had practical experience of participating in mission in a placement with a missional dimension 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.	Has had experience of enabling others in evangelism and mission and can reflect on lessons learned, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God. Has demonstrably put into practice in diaconal ministry the understanding of mission gained during pre-ordination training. Can lead, enable and release missional vision and faithful witness within the Church community. Is able to work collaboratively with others and empower them to maximise their gifts.

#	Pre-ordination	At ordination	Throughout lifelong learning
3	Recognises the missional aspect of diaconal ministry. Has a passion for sharing Christ with the needy and with those who do not yet know Him. Is committed to the importance of enabling the Church community to meet these needs.	Should be able to explain clearly the missional aspect of <i>diakonia</i>.	Engages with the world in Christian mission and evangelism influenced by biblical, theological, historical and ecclesial perspectives. Is able more fully to recognise and articulate the missional aspect of <i>diakonia</i>. Demonstrates a love and desire for the community outside the Church and an ability and courage to act as an ambassador between the Church and the community.
4		Understands key issues and opportunities for Christian mission within the contemporary culture.	Sees where God is at work in community and workplace and can see where the needs of the community need attention. Leads and inspires others in sharing the gospel in appropriate ways with their neighbouring community. Uses opportunities that arise from contacts with people whose children are being baptised or confirmed and builds on them.

#	Pre-ordination	At ordination	Throughout lifelong learning
5		Is willing to take risks for the gospel and to engage courageously in mission, evangelism and apologetics, adapt to different contexts and learn from the outcomes.	Demonstrates a love and desire for the community outside the Church and an ability and courage to act as an ambassador between the Church and the community, building community cohesion.

11. Practical competencies

#	Pre-ordination	At ordination	Throughout lifelong learning
1	Shows awareness of the need for training in the practical aspects of ministerial formation.	Has engaged in practical training in Christian ministry,.	Has undertaken training for any additional roles that may be delegated to them after a number of years in ministry.
2	Has gifts fo,r and a desire to proclaim the word, communicate the gospel and teach the faith. Can give a reasoned account of what they think makes for a good sermon.	Has had some training and practice in preaching and reflective self-evaluation of its effectiveness	Has been able to demonstrate communication skills appropriate to the context, including preaching and teaching the faith, drawing people to the Christian faith, and preparing candidates for baptism and confirmation.
3	Has some teaching potential.	Shows understanding of how adults and children learn in order to nurture others in faith development and has had some basic training and experience in child, youth and adult education to do so.	Has had considerable experience of a teaching role within the local Church setting. Has developed skills in enabling others to learn and gain in confidence in informal, non-formal and formal settings and enabling them to connect the Church to the world.
4	Has a general appreciation of the liturgical tradition, and the roles that deacons may play in the liturgy.	Has had experience in and are competent to exercise the specific liturgical roles that are linked to diaconal ministry in their context.	Is competent and at ease in exercising the specific liturgical roles that are linked to diaconal ministry. Uses appropriate forms of liturgy in a variety of settings.

#	Pre-ordination	At ordination	Throughout lifelong learning
5	Has shown the potential to exercise the pastoral aspects of specifically diaconal ministry.	Has received training and practice in the pastoral aspects of the diaconal ministry. Has had experience of and learned from a range of pastoral situations, and can demonstrate the capacity to be a provider of pastoral care.	Is competent and at ease about exercising the specific pastoral roles that are linked to diaconal ministry
6		Is developing in capacity to discern and foster the gifts of God's people as part of a diaconal commitment to the whole people of God.	Has developed gifts in preaching drawing on the resources of Scripture and theology, and growing in effectiveness in teaching the faith and discipleship.
7	Has some experience of basic administration or is willing to learn.	Understands basic administration including stewardship of resources, vision, prioritisation, collaborative working, finance and accountability.	Has demonstrated adequate administrative ability in their situation.
8	Shows some familiarity with parochial, diocesan and provincial Church structures.	Shows adequate knowledge of parochial, diocesan and provincial Church structures.	Shows good knowledge of parochial, diocesan and provincial Church structures and how to access and interact with them.
9	Has some awareness of the need for safeguarding of the vulnerable from sexual and other abuse. Understands the concept 'Safe Church'.	Knows of the current policy and procedures for dealing with accusations of sexual misbehavior and abuse and of other forms of abuse..	Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like, especially in responding well to survivors of abuse.

#	Pre-ordination	At ordination	Throughout lifelong learning
10	Is willing to collaborate with faith and other partners.	Demonstrates 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.	As before.

Formational Outcomes for Permanent Deacons in ACSA

A working grid, offered for engagement

About this grid in relation to the ACSA Fellowship of Deacon's grid

The Fellowship of Deacons of the Anglican Church of Southern Africa has produced *A formation framework for deacons* (2025), setting out eleven competency areas across three columns and drawing on the Theological Education Anglican Communion (TEAC) grid for vocational deacons, the Church of England's formation criteria, the Anglican Church of Canada's competencies, and the canons of the Episcopal Church. It is the fullest statement of diaconal formational expectation that ACSA has, and it has been made by those who exercise the ministry. Nothing here is offered in its place.

What is offered here is a distillation: seven domains at a grain that can be held in view in a single sitting and read across by a bishop, a Fellowship of Vocation and Discernment Committee, a Training for Ministry officer, a theological education provider, or a candidate. The Fellowship's framework does work that this grid cannot do; it gives the detail against which particular formation can be designed and particular evidence weighed. This grid attempts something a longer instrument cannot easily do; it makes the shared reference small enough to be genuinely shared. The two are intended to be used together, and the crosslink table below shows how each domain here draws on the Fellowship's areas.

Where the two differ, the Fellowship's framework should be taken as the fuller statement.

Four moments rather than three

The Fellowship's framework, following most of the grids it consulted, uses three columns: pre-ordination, at ordination, and throughout lifelong learning. This grid follows the TEAC grid for vocational deacons in using four, unbundling the third of those into two.

The reason is not a quarrel with the Fellowship's structure but an attempt to give continuing formation some internal shape. If ordination is a waypoint rather than a destination, what follows it needs more than duration. The third column here names a moment, after three years in orders and at the point of episcopal review, at which the church can reasonably ask what has been learned, what is working, and what needs strengthening. The fourth names a threshold ACSA has not yet had occasion to consider: the point at which a deacon becomes a formator of other deacons. The framework document observes that the contribution of practising deacons to the formation of new deacons is a resource the church has not yet drawn on; setting out what makes a deacon ready for that work is one way of preparing for it.

The fourth column is accordingly the least tested part of this grid, and the part most in need of correction from those who have done the work. Dioceses using the Fellowship's framework can read the third and fourth columns here as two readings of its third.

How the grid is meant to be used, and how it is not

The Fellowship's framework quotes at length the cautions offered by the Anglican Church of Canada about statements of competency: that they do not constitute standards; that they are not a curriculum; that they do not advocate a single path; that they are not an ordered checklist but a guide supporting judgements that can then be better articulated; that they cannot list every skill a ministry requires; and that competence without call, character and passion is ineffective. Those cautions apply here with more force rather than less, since what follows is more compressed.

Three things are worth adding.

The grid describes outcomes, not routes. Nothing in it prescribes how a candidate arrives at what it describes. A Bachelor of Theology, a Higher Certificate supplemented by designed and resourced formation, and a portfolio built on properly assessed prior learning can each bring a candidate here; the framework document treats all three as legitimate pathways for contextual application.

The grid describes a direction of growth, not a high-jump bar to be cleared. The columns are cumulative, and the later ones assume the earlier. What appears at selection is potential and disposition; what appears later is practice, and then the capacity to hand practice on.

The grid is not a demand for omnicompetence. The Fellowship's own caution is well made here: no minister handles all situations and matters well, and an instrument that appeared to require it would do harm to the people it was meant to serve.

Crosswalk: seven domains and the Fellowship's eleven areas

Domain in this grid	Fellowship of Deacons areas drawn on
1. Vocation and diaconal identity	1. Call to ordained ministry; 4. Diaconal studies (in part)
2. Anglican and diaconal understanding	4. Diaconal studies; 5. Anglicanism; 3. Academic studies (church history, tradition and liturgy)
3. Spiritual life and character	2. Character, including in relation to spouse, family and dependants; 6. Discipleship
4. Contextual awareness and engagement	9. Social context and social justice; 10. Mission and evangelism
5. Biblical and theological literacy	3. Academic studies
6. Pastoral and practical competence	11. Practical competencies; 6. Discipleship (liturgical practice); 7. Human awareness (communication)
7. Relationships, leadership, and collaboration	7. Human awareness, communication and understanding; 8. Leadership and collaboration

Two judgements in this crosswalk are open to challenge. The first is the treatment of mission and evangelism within a domain of contextual awareness and engagement rather than as a domain of its own; the argument for the arrangement is that diaconal mission is characteristically contextual, and the argument against it is that mission thereby loses its own name. The second is the separation of biblical and theological literacy from Anglican and diaconal understanding, where the Fellowship holds church history, tradition and liturgy together with Bible, doctrine and ethics under academic studies. The separation here is made because the qualifications discussion bears most directly on one of these and hardly at all on the other, and it seemed useful to be able to see that.

Using the grid

The grid is offered to several categories of readers and is likely to be used differently by each.

Bishops and dioceses may find its principal use in the design of formation rather than in the assessment of candidates: reading down a column, a diocese can ask what its present provision actually forms for, and where the provision it has assumed would carry a domain is in fact carrying very little of it.

Fellowships of Vocation and Discernment Committees may find the *At selection* column useful in distinguishing diaconal from presbyteral vocation, which is the discernment that most often goes wrong.

Theological education providers may find the *At ordination* column useful in mapping what a programme delivers against what the church is looking for, and in identifying what a qualification does not, on its own, produce. This is the point at which the pathways question and the outcomes question meet: the gap between what a given qualification delivers and what this column describes is the measure of the supplementary formation a diocese must design and resource.

Bishops at episcopal review may find the third column, *After three years in orders*, a workable agenda for the conversation after three years.

Deacons themselves may find the grid useful for reading their own formation, naming what they want next, and locating where they are being stretched.

What the grid does not settle

Several things are deliberately left open.

The weight of the domains. They are set out in an order, not in a hierarchy. Whether some carry more weight than others, and whether that varies by context, is not addressed here.

What counts as evidence. The Fellowship of Deacons's framework and the grids behind it use the language of evidence being shown. What kind of evidence, gathered by whom, and weighed against what, is a question for those designing formation in particular contexts.

Who assesses. The grid describes outcomes without saying who determines that they have been reached, and the answer is likely to differ across the domains.

Whether mission and evangelism should stand alone. As noted in the crosswalk, the arrangement adopted here is a judgement and not a settled matter.

The fourth column, *Before involvement in the formation of others*. It describes a threshold ACSA has not yet had much occasion to cross. It is offered as a first attempt, and those who have accompanied others into diaconal ministry will improve it.

This grid, like the Fellowship of Deacons framework document it accompanies, is offered as work in progress. Comment, correction and contribution are welcome, and are the point.

The Formation of Permanent Deacons in ACSA: A framework offered for engagement

Domain 1: Vocation and diaconal identity

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates can speak of an inner call to diaconal service that has persisted over time and can say how it has changed their life and been responded to. That call is to the diaconate itself and is not a thwarted vocation to something else; candidates can distinguish diaconal from presbyteral ministry and have some grasp of the historic understanding of the order. Others have recognised the call: candidates can name those in the local church, and perhaps in the wider community, in whom that recognition has been found. There is evident desire to serve the sick, the lonely, the stranger, the imprisoned, the powerless and those discriminated against, and to advocate alongside them.	Ordinands are convinced of their calling within the diaconate and can articulate its nature, roles, tasks, possibilities and limits. They can name the charge to interpret the needs, concerns and hopes of the world to the church, and to show that in serving the powerless they serve Christ himself. They understand the tension between the personal and the ecclesial dimensions of the call and can hold both. The local Anglican community has been prepared for their ministry and is willing to receive them.	Deacons can give an account of a vocation exercised rather than a vocation held: what the years have asked of them, what is proving generative, and where they are being stretched. They can speak of the joys and the difficulties honestly, and of the questions the work has raised about the deacon's place in the church. They can describe the insight and support they have received from colleagues and community. The community to which they are assigned continues to receive and value their ministry.	Deacons can give an account of their own formation that is of use in someone else's: they can describe how a diaconal vocation is tested, what confirmed theirs, and where it was mistaken about itself. They have accompanied others through discernment and can distinguish the encouragement of a vocation from its manufacture. They have ministered in more than one context and can speak of the diaconate as it is lived by deacons unlike themselves.

Domain 2: Anglican and diaconal understanding

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates are committed, though not uncritically, to the worship, mission and ministry of the local church, and show some awareness of the ethos of Anglicanism and of its tradition and practice as these are met locally. They know at a basic level how the diaconate is understood, practically and liturgically, within their own expression of Anglicanism, and have studied the Ordinal of ACSA. They are willing to work within Anglican structures, including the discipline that canonical obedience brings, and are open to diaconal ministry as the bishop may deploy it.	Ordinands can articulate coherent Anglican understandings of the diaconate, drawing on biblical, patristic and modern sources, and can trace the development of the order from the early church to the present sufficiently to interpret that tradition in ACSA today. They understand the historic relationship between bishop and deacon, and the present relationships among bishops, priests, deacons and lay ministers. They can explain the sacramental character of the Anglican church and the diaconal role in the liturgy, and how that role relates to missional engagement in the community. They can articulate the newer understandings of diakonia and why they matter for the order.	Deacons can give their own account of the emerging shape of their diaconal ministry, and of how the diaconate is being lived in ACSA. They have interacted with diocesan and provincial structures and have learned something of diaconal practice elsewhere in the province, in the Communion, and in other Christian traditions, including through diaconal networks such as the Fellowship of Deacons and Diakonia DRAE. They understand the legal, canonical and administrative responsibilities of the office and exercise appropriate accountability. They continue to ask substantive questions about the deacon's place in the church.	Deacons can teach the theology and history of the order and can hold its contested and developing questions open rather than resolving them prematurely for those they form. They can locate ACSA's practice within the wider Communion, and can help a candidate distinguish what is Anglican, what is provincial, what is diocesan, and what is local custom.

Domain 3: Spiritual life and character

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates are confirmed communicants with a developing pattern of individual and corporate prayer, worship and the reading of Scripture, familiar with the Daily Office and open to spiritual direction or accompaniment. They show insight, openness, maturity, integrity and resilience under pressure; a growing self-awareness; and the capacity to manage strong reactions and disappointment. They can accept fair criticism with good grace, speak honestly when that is hard, and respect confidentiality. There is a history of sound relationships, interests and concerns outside the church, and evidence of care both for others and for themselves. Where there is a spouse, family or dependants, the demands of selection, formation, ordination and ministry have been fully discussed with them.	Ordinands are rooted in disciplined personal and corporate prayer shaped by the expectations of public ministry, are practised in the Daily Office, and can speak of the accountability and challenge they have found in spiritual accompaniment. They take intercession seriously and can help others to pray. They can reflect with insight on their own strengths, gifts and vulnerability; they can balance formation, work, household, the care of others and the care of self; and they can approach the sacrificial impact of ordained ministry on the whole of life with wisdom rather than with either romance or dread. They understand safeguarding good practice and can implement it.	Deacons are sustained by patterns of prayer and life that have proved durable under the pressures of public ministry, and by support networks and honest friendship, mentoring or spiritual direction. They can live with disappointment, unanswered questions, and situations that do not resolve. They are at ease occupying the boundaries: liminal people, secure alongside those at the edges of the church and of society. They have evaluated the effect of their ministry on their household and have attended to what that evaluation showed.	Deacons can accompany another person's spiritual life without conscripting it into their own; they can recognise a rule of life unlike theirs as sound. They are able to name in a candidate what they would rather not name, and to do it with care. Their own practice bears examination, and they are willing to have it examined.

Domain 4: Contextual awareness and engagement

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates show appropriate awareness of and sensitivity to their context: historical, political, social, economic, cultural, linguistic and environmental. They can make accurate observations about the world around them, have some experience of meeting immediate need in their community, and have some awareness of the differing responses the church has made in diverse contexts. They show the disposition to resist evil, support the weak, defend the poor and intercede for the world, and are alert to prejudice and unfair discrimination, including racism and sexism. They have a personal commitment to mission and a desire to share Christ in word and deed, and exercise appropriate care in the use of social media.	Ordinands can make interpretive and theological sense of their context and communicate that understanding in a way that helps the local Christian community respond. They can name the particular pains and stresses of their own setting and the spiritual and ethical questions raised there. They can articulate the prophetic element of diaconal ministry from biblical sources and can explain the missional aspect of diakonia. They have had practical experience of mission in a setting with a missional dimension and have learned in a context outside their own comfort. They understand something of how information and misinformation move in contemporary society, and of the church's opportunities for collaborative work with ecumenical partners, other faith communities and secular agencies.	Deacons can read the cultural, historical, economic, social, political and religious character of a community, and discern God's mission in and beyond the church. They mobilise others to meet need and engage in advocacy in the public arena and build partnerships with community agencies on shared commitments to justice and human dignity. They are committed to their context and thoughtfully critical of it, alert to the danger of being driven by its pressures. They have found ways of developing the prophetic role of the diaconate, and can inspire others toward the concerns of justice, peace and the integrity of creation. They can articulate questions of inculturation and contextualisation with reference to their own ministry.	Deacons can help a candidate read a context that is not their own and can resist transferring the pattern of their own engagement onto a setting that requires something else. They can teach contextual and theological reflection as a discipline rather than convey its conclusions and can speak candidly about engagement that failed and about what it cost.

Domain 5: Biblical and theological literacy

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates have the intellectual capacity and quality of mind for a course of theological study and for the intellectual demands of ministry. They have a good basic knowledge of the key beliefs of the Christian faith as expressed in Scripture and the Creeds, a general overview of the Bible's sweep and message, an eagerness to understand it better, and the ability to reflect critically on their own faith. They can prepare and lead a Bible study. They appreciate the value of church history, liturgy, ethics and social action; they are aware that disciplines other than theology bear on diaconal ministry; and they respect the lives and cultures of people of other faiths and of none.	Ordinands have engaged with and completed a prescribed programme of biblical and theological study and are aware of the need for study to continue. They can interpret Scripture in a range of settings with sound exegetical and hermeneutical skill and can contextualise and apply it accurately. They have a working knowledge of the Old and New Testaments; of Christian belief and its development in historical and cultural contexts; of the history of the church and of Anglicanism; of the Anglican understanding of the authority of Scripture; of the sacraments; of liturgy and its theological foundations; and of Christian ethical reasoning. They can identify the biblical themes foundational to diaconal ministry: diakonia, hospitality, the poor, equality, justice and mercy. They can draw on disciplines beyond theology and integrate them with theological insight, and they meet those who differ from them theologically with humility.	Deacons have continued to study, through continuing ministerial education and by other means, and can show it. They use Scripture across a wide range of settings with appropriate contextualisation, and can nurture others in understanding it, including those with little previous knowledge. They apply Scripture and the tradition critically and reflectively to specific issues, including ethical and socio-political ones. They can give an account of how their own understanding of God has changed through the experience of ministry, and they make creative use of theological and contemporary resources in the church's bridge-building across contexts and cultures.	Deacons can teach: they can judge what a learner needs next, can hold questions open, and can distinguish their own theological position from the range within which a candidate should be able to work. They read beyond their immediate requirements and can point others toward what is worth reading. They can supervise theological reflection on ministry and assess it fairly.

Domain 6: Pastoral and practical competence

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates show potential for the practical dimensions of diaconal ministry: care of the vulnerable, communication of the gospel, teaching in appropriate settings, and the specifically diaconal liturgical roles. They can speak and write clearly and engagingly, listen well, and give and receive feedback. They can give a reasoned account of what makes a good sermon. They have some familiarity with parochial, diocesan and provincial structures, and some experience of basic administration or the willingness to learn it. They are aware of the need for safeguarding and understand what a safe church means. They give evidence of good time management.	Ordinands are competent to exercise the specific liturgical roles linked to diaconal ministry in their context and can communicate their meaning and significance. They have had training and practice in preaching and can evaluate their own preaching honestly. They understand something of how children, young people and adults learn, sufficient to serve a teaching ministry, and have had basic training and experience in it. They have learned from a range of pastoral situations and can be a provider of pastoral care. They communicate the faith engagingly and appropriately in varied settings, including through digital and social media. They understand basic administration: stewardship of resources, vision, prioritisation, collaborative working, finance and accountability. They know current policy and procedure for handling allegations of abuse.	Deacons are competent and at ease in the liturgical, teaching and pastoral roles proper to the diaconate, and use appropriate forms of liturgy in a variety of settings. Their preaching draws on the resources of Scripture and theology; their teaching enables others to learn and to gain confidence in informal, non-formal and formal settings. They have undertaken whatever further training additional delegated roles have required. They have demonstrated adequate administrative capacity, know how to access and interact with parochial, diocesan and provincial structures, and can articulate the importance of safeguarding and respond well to survivors of abuse. They keep a record of the work they have done.	Deacons can teach a practice and not only perform it: they can break a liturgical role, a pastoral encounter or a sermon into what a learner can take hold of. They can observe another's ministry and give feedback that is both honest and usable and can judge that a candidate is not yet ready without discouraging the vocation.

Domain 7: Relationships, leadership, and collaboration

At selection	At ordination	After three years in orders	Before involvement in the formation of others
Candidates can establish healthy relationships with people similar to and different from themselves and have the potential to handle relational difficulty wisely. They show empathy and an awareness of how others perceive them, and an interest in learning from those culturally, socially or otherwise other than themselves. They have some experience of how groups work, are attentive to others within them, and can collaborate productively. They show some awareness of their own social status and of the power that attaches to it, recognise situations of conflict, and acknowledge that accepting the authority of others may be demanding. They are keen to mobilise others for diaconal ministry and understand the importance of engagement with the local community.	Ordinands value integrity, respect, empathy and honesty in relationship and learn from those relationships. They can form and sustain good relationships with people inside and outside the church, including those from whom they differ, and understand issues of sex, sexuality, gender and power in working life. They understand how groups work and can function in ways that draw out the participation and initiative of others. They can read power relationships in a group, describe ways of responding to conflict including their own preferred approach, and are developing strategies for its transformation. They understand canonical authority and accept supervision and the guidance of those with experience in ministry. They can discern, nurture and support the gifts of others and can mobilise others for diaconal ministry. They show awareness of diaconal models of leadership and are capable of being a public representative of the church.	Deacons form and sustain relationships across a wide range of people, including in conflict and under stress, and build relationships that go beyond the superficial while maintaining clear boundaries. They facilitate group work and function within teams that engage communities. They are conscious of their own status and privilege and make suitable corrections; they can create environments in which sensitive matters can be raised honestly and bring dissent into the open without damaging relationship. They exercise authority in ways that release and equip others, can supervise and mentor in a range of roles, and can build partnerships of trust with agencies outside the church. They can reflect with insight on the use and abuse of power in church and institutional settings.	Deacons can hold the asymmetry of a formational relationship well: they can be trusted with what a candidate discloses, can decline the role of friend where the role of formator is what is required, and can recognise where their own influence has grown too large. They can work within a formation team and can raise a concern about a candidate through proper channels rather than privately.

