



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

## References

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Draft One

2025 Fellowship of Deacons

# 1. Call to ordained ministry

#	Pre-ordination	At ordination	Throughout lifelong learning
1	<p>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.</p> <p>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.</p>	<p>Is firmly convinced of their calling in the diaconate and have a clear understanding of its nature, roles, tasks, potential, challenges and limitations.</p> <p>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.</p>	<p>Is firmly convinced of their calling in the diaconate and have a clear understanding of its nature, roles, tasks, potential, challenges and limitations.</p> <p>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.</p>
2	<p>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.</p> <p>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.</p>	<p>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.</p> <p>Demonstrates clear familiarity with the responsibilities appropriate to the newly ordained deacon working under supervision.</p>	

#	Pre-ordination	At ordination	Throughout lifelong learning
3	<p>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.</p> <p>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)?</p>	<p>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.</p>	<p>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.</p> <p>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.</p>
4	<p>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.</p>	<p>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.</p>	<p>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.</p>
5	<p>Is committed to becoming a public and representative person of the Church in the forgotten corners of the world.</p>	<p>Is committed to becoming a public and representative person of the Church in the forgotten corners of the world.</p>	<p>Remains committed to being a public and representative person of the Church in the forgotten corners of the world.</p>

#	Pre-ordination	At ordination	Throughout lifelong learning
6	<p>Shows signs of a diaconal orientation through such things as:</p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• Demonstration of a broad interest in social and economic justice, ecological and peace issues.</li> <li>• A desire to share Christ with the needy and with those who do not yet know Christ.</li> </ul>	<p>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.</p> <p>Has a realistic vocation to bridge- building both between the community of faith and the wider community, and within the wider community itself.</p>	<p>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.</p>
7	<p>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.</p>	<p>Provides evidence that the local Anglican community has been prepared and is willing to receive them as a deacon.</p>	<p>Describes the insights gained and the support given to their diaconal vocation from colleagues and Church community.</p>

#	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
<b>General</b>			
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: <ul style="list-style-type: none"> <li>• a general historical outline of the Old Testament</li> <li>• a familiarity with the basic narratives</li> <li>• a familiarity with the prophetic tradition and how it relates to the work and ministry of a deacon</li> <li>• an ability to put Old Testament history in a theological context</li> <li>• a clear understanding of such basic Old Testament theological terms as covenant, sacrifice, justice, and people of God and the poor.</li> </ul>	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: <ul style="list-style-type: none"> <li>• 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</li> <li>• An awareness of the unique perspective of each of the four Gospel writers</li> <li>• An understanding of the parable as a basic teaching tool</li> <li>• A knowledge of the basic outline of the book of Acts</li> <li>• The ability to discuss different New Testament perspectives on the relationship between Church and the world</li> </ul>	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
<b>Theology and doctrine</b>			
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.
<b>Church history and tradition</b>			
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
<b>Ethics</b>			
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		<p>Can explain the meaning of the Lambeth Quadrilateral:</p> <p>(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.</p> <p>(2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.</p> <p>(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.</p> <p>(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.</p>	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 unChurched 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
<b>General</b>			
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
<b>Communication</b>			
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
<b>Personal relationships</b>			
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
<b>Working and collaborating in groups</b>			
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
<b>Power dynamics and conflict</b>			
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
<b>Supporting others' ministry</b>			
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.
<b>Community relations</b>			
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.	<p>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.</p> <p>Has had experience of leadership and can reflect on what it tells them about their own leadership.</p> <p>Has the confidence to use their own and others' gifts in Christ's service.</p>	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 take 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	<p>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.</p> <p>Has a personal commitment to mission and evangelism.</p>	<p>Demonstrates an enthusiasm for God's mission in every aspect of contemporary life.</p>	<p>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.</p> <p>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.</p>

#	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.	<p>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.</p> <p>Has demonstrably put into practice in diaconal ministry the understanding of mission gained during pre-ordination training.</p> <p>Can lead, enable and release missional vision and faithful witness within the Church community.</p> <p>Is able to work collaboratively with others and empower them to maximise their gifts.</p>

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

#	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.