

Formation Framework IME 2 for Ordained Priestly Ministry

Document 1: Qualities and Evidence



THE CHURCH
OF ENGLAND

Introduction

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

- This document on qualities and evidence of how they are being inhabited
- A second document on developing an IME 2 formational curriculum
- A third document giving advice on reporting and assessment

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

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

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

A word about trust within the whole process: We hope that this formation framework will be reliable, transparent, rigorous and consistent. At the heart of the formation process is the trust invested by the Church in those of who you work in IME 1. You are trusted to know what you are doing and that you will use and interpret these grids to the best effect. This new framework will need time to be embedded and we will need to test out the workability of this material together as we use it. And just like with the discernment process, we shall want to review this after a couple of years to ensure that it remains fit for purpose.

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

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

In a separate document, there is a third grid – a Formation curriculum grid. This is essentially a document aimed at **those in IME 2 who design formational programmes**. It is a rich picture document which is meant to be permissive and not determinative. It draws together and draws out the rich wisdom implicit in the two layers above especially with regard to dispositions and to phrases from the ordinal. There is every possibility that each IME 1 provider might develop their own versions of this Formation curriculum grid.

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

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

Lifelong formation and progression: As with the 2014 Formation Criteria, these grids have been constructed to show the formational and discernment journey and growth during IME 1 and into IME 2. The Shared Discernment Process will result in an ordinand's report coming to IME 1 providers which will be based around the qualities. This will enable those providers to build upon that formational growth during IME 1. And the same will be true for the process between IME 1 and 2 and

within IME 2. It has always been the case that certain qualities which candidates inhabit do not fundamentally change as they journey through the process – they may deepen or find expression in a new context. But it will still be important to look for evidence that the quality remains. As it will also be important to see new skills displayed. So the reports which accompany a candidate into IME 1 and then into IME 2 will offer a way of helping those providers see where the formational focus for a candidate needs to lie. The key to unlocking this whole process is that it is just that – a process of growth where we are looking together for signs of that growth or inhabiting.

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

- 1) The **Qualities** grid with the 7 qualities in 4 domains is the determinative document and phrases within these cells form the basis of the reporting process at each stage of the formational journey. Since this grid has been agreed across the whole formational journey, it is now fixed for entry into IME 1 in 2022 and 2023 after which it will be reviewed.
- 2) The **Evidence** grid is aimed at both **candidates and to those who write reports on them**. It contains **examples** of the kinds of evidence needed to be gathered so that a report can be written at the end of IME 1 and 2 that the candidate has sufficiently inhabited the qualities to progress to the next stage of formation. Some points to note:
 - The grey cells at the top with the bold words are **determinative, nothing else is**. It is they which guide the reporting process
 - The cells which sit beneath these are **sources of evidence to help fill out the grey cells**. They are **not learning outcomes** and therefore they do not all need to be met. They are examples of evidence even if some might be almost always seen and others might often be seen. The grid is intended to cover the whole formational period of IME 1 and it will be up to providers to design from which parts of the formational programme these evidences are drawn
 - Evidence for those being formed for **Assistant level responsibility** is denoted in *italics* in the places where it differs from **Incumbent level responsibility**
 - This grid is intended to strike a balance of elements of a candidates' ability to know, to be, to do and to grow – the same categories of evidence which have been used in the discernment process
 - An attempt has been made to describe “understanding” in ways that are broader than the acquisition of knowledge by an individual. So there is prominence given to “the ongoing inhabiting of a living tradition together” in the grids in a way that we hope overcomes a tendency to see understanding as individual, static and abstract
 - In some cells, a particular focus will be seen. Examples include: biblical and theological understanding in Love for God/Church; prayer and the inward journey in Love for God/Self; pastoral care in Love for People/Christ; and collaborative leadership skills in Wisdom/Church.
 - Several of the boxes build on each other, for example collaborative leadership in Wisdom/Church and in Love for People/Church
 - We have deliberately kept some of the phrases generic (eg: range of contexts) so that IME 1 providers can have the flexibility to choose what contexts might be appropriate rather than to have them prescribed.
 - We have deliberately not woven into this grid any specific reference to current church commitments. This is not because they are unimportant but because we don't want this layer to become dated or weighed down. Such commitments we hope are implicit in this evidence grid and IME 1 providers can make them explicit in their use of the Formation Curriculum grid

Priest	Christ	Church	World	Self
Love for God <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
Call to Ministry <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
Love for People <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
Wisdom <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
Fruitfulness <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
Potential <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
Trustworthiness <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self awareness

Priest IME 2 Incumbent	Christ	Church	World	Self
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God’s world	Is prayerful and studies the Bible
	<p>1. Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life</p> <p>2. Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience</p> <p>3. Has a well-developed pattern of life based on four foundational texts (Jesus’ summary of the law; the Lord’s Prayer; the Apostles’ creed; the Beatitudes)</p> <p>4. Can describe how their faith is maturing through their curacy</p>	<p>1. Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care</p> <p>2. Has led a variety of services of worship with authority, confidence and imagination</p> <p>3. Can apply the Bible and tradition of faith to specific issues in the contemporary church and society critically and reflectively</p>	<p>1. Can articulate God’s saving purpose for creation and humanity in the context of major issues facing the world and local community</p> <p>2. Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world</p> <p>3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology</p> <p>4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of watching for the signs of God’s kingdom</p> <p>5. Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation</p>	<p>1. Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships</p> <p>2. 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.</p> <p>3. Is committed to the Daily Office or other forms of public daily prayer</p> <p>4. Is committed to independent study of scripture and theology as a resource for their ministry and personal growth</p> <p>5. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition</p>

			5. <i>Has inspired others to be actively engaged with issues of justice, peace and the integrity of creation</i>	5. <i>Has taught others how to pray, or to deepen their prayer lives</i>
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Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	<p>1. Is committed to their own growth as a disciple and to forming new disciples</p> <p>2. Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy and describe its impact in daily decision-making</p>	<p>1. Can articulate the shape of their ministry and the way they have been formed as a priest during their curacy</p> <p>2. Deeply inhabits the practices of their own tradition within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different</p> <p>3. Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God</p> <p><i>3. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of a commitment to the whole people of God</i></p>	<p>1. Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range of public settings</p> <p>2. Evidences skills to communicate the hope of the gospel afresh to a wide audience</p> <p>3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries</p>	<p>1. Continues to discern the call on their life and on what being open to God will entail in the future</p> <p>2. Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard</p> <p>3. Has explored different forms and contexts of ministry and is open to discerning their future in the light of the needs of the church</p> <p><i>3. Has explored forms and contexts of ministry appropriate to their level of responsibility and is open to discerning their future in the light of the needs of the church</i></p>

				<p>4. Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it</p> <p>5. Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry</p>
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Priest IME 2 Incumbent	Christ	Church	World	Self
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	<p>1. Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people</p> <p>2. Builds healthy pastoral relationships in their curacy context which respect boundaries and go beyond the superficial</p>	<p>1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers</p> <p>2. Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning</p>	<p>1. Evidences an ability to put others at their ease in a range of settings demonstrating compassion and curiosity about the life experiences of others</p> <p>2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have led others to engage in thought, prayer and action</p> <p><i>2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have enabled others to</i></p>	<p>1. Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness</p> <p>2. Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life</p>

	<p>3. Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults in their curacy context</p> <p>4. Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world</p>	<p>3. Evidences good reflective practice and learning from a wide range of pastoral and professional relationships from their IME 2 contexts</p> <p>4. Has enabled others to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others</p> <p><i>4. Has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring</i></p> <p>5. Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all</p>	<p><i>engage in thought, prayer and action</i></p> <p>3. Is committed to and inspires others to work for peace and reconciliation in the world</p>	<p>3. Is aware of how others see them and has been able to manage expectations appropriately</p> <p>4. Evidences work with others in voluntary and professional settings, showing that they understand their own working style and can engage with others who work differently</p>
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Priest IME 2 Incumbent	Christ	Church	World	Self
Wisdom The curate...	Is inquisitive, curious and open to new and lifelong learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	<p>1. Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours</p> <p>2. Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, and including engagement with the insights of others who are different from them and marginalised voices</p> <p>3. Demonstrates a capacity to live with unanswered questions and open-ended situations</p>	<p>1. Demonstrates appropriate and authentic leadership within the church setting with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context</p> <p>2. Can make creative and critical use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England</p> <p>3. Demonstrates how they have enabled and developed the leadership of others within a Christian community</p> <p><i>3. Demonstrates how they have enabled the leadership of others within a Christian community</i></p>	<p>1.. Can discern God’s mission in the setting in which they serve by reflective discernment through God’s Spirit and by responding in ways reflecting the 5 marks of mission</p> <p>2. Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions</p> <p>3. Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to</p>	<p>1. Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity</p> <p>2. Can accept fair criticism with maturity and respond appropriately, with humility and good grace</p> <p>3. Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions within a new context</p>

	<p>4. Has demonstrated learning in a new and different context which has been outside their comfort zone</p> <p>5. Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings</p> <p><i>5. Demonstrates skills in enabling both children and adults to learn, in either informal or formal settings</i></p>	<p>4. Has demonstrated ability to see the bigger picture and develop a strategy for growth which takes people with them</p> <p><i>4. Has worked with others to develop a strategy for growth</i></p> <p>5. Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams</p> <p>6. Can describe situations in which they have been involved in transforming conflict and can reflect on their learning</p> <p>7. Can demonstrate an area where they have led the church or part of the church community through change, articulate vision, ensuring execution and taking people with them</p> <p><i>7. Can demonstrate an area where they have worked with others in the church community to manage and implement change</i></p> <p>8. Can reflect critically on their own and others use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility</p>	<p>4. Can evidence where they have taken well-judged initiatives in their leadership</p> <p><i>4. Can evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous</i></p>	<p>4. Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom they have pastoral responsibility</p>
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Priest IME 2 Incumbent	Christ	Church	World	Self
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	<p>1. Demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position</p> <p>2. Gives evidence of practical engagement with those of a world faith community other than Christianity</p> <p><i>2. Gives evidence of a deepening awareness of the lives and culture of a world faith community other than Christianity</i></p> <p>3. Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture</p>	<p>1. Regularly plans and presides over liturgies which are inspiring, ordered and which lead others into worship</p> <p>2. Preaches in ways which are effective in teaching the faith and encouraging growth in discipleship</p> <p>3. Communicates faith and practice in a variety of ways, with sensitivity to their audience</p> <p>4. Can evidence an engagement with both traditional and new Christian communities showing an appreciation of how both can play a role in the mission of God</p>	<p>1. Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship.</p> <p>2. Shows how they have nurtured others in their everyday faith, in the school, workplace or family</p> <p>3. Is able to listen attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit</p> <p>4. Has led others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</p>	<p>1. Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context</p> <p>2. Understands their own conscious and unconscious bias and has strategies to mitigate them</p> <p>3. Has shown a capacity to bounce back after disappointment</p> <p>4. Evidences the ability to prioritise under pressure and, where appropriate, to delegate tasks to others</p>

			<p>4. <i>Has enabled others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</i></p> <p>5. <i>is an articulate apologist and interpreter of the faith in the public arena (for example in preaching at civic events, blogging, or speaking at enquirers or other open events such as pub theology)</i></p> <p>5. <i>is an effective communicator of faith in the public arena</i></p> <p>6. <i>Has prepared children and adults for rites of initiation</i></p>	
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Priest IME 2 Incumbent	Christ	Church	World	Self
Potential The curate has potential to...	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	1. Serve the church in an uncertain and unknown future	1. Live with contingency, adapting to change in the church and leading others as a non-anxious presence	1. Lead a church in mission	1. Grow in self-awareness as a reflective practitioner with a capacity to change their mind in the light of experience and practice

	2. Inspire others to grow in faith and discipleship	2. Lead a church in growth with a capacity to evaluate risk and to act with courage <i>2. Work with others to lead a church in growth with a capacity to evaluate risk and to act with courage</i> 3. Chair a PCC meeting <i>3. Not needed at assistant level</i>	2. Plant a church or Fresh Expression, enabling others to lead and sustain its ministry <i>2. Recognise the opportunities to be involved in planting a church or Fresh Expression</i>	2. Face the challenges of ministry including its disappointments, with equanimity
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Priest IME 2 Incumbent	Christ	Church	World	Self
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
	1.Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these, 2.Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training.	1.Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it 2.Can show capacity to manage relationships 3.Demonstrates a concern and the ability to create safe environments in which sensitive issues and	1.Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place 2.Has ability to evaluate risk and know when a risky venture is justified and appropriate 3.Has sufficient knowledge of taking care when using social media	1.Can speak of the joys and challenges off ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ 2.Has accountability mechanisms in place 3.Demonstrates the ability to manage confidentiality

		<p>concerns can be raised honestly and openly</p> <p>4. Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy</p> <p>5. Can understand and articulate the importance of Safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like</p> <p>6. Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility</p> <p>7. Engages with the vision and values of the Diocese</p>	<p>4. Has skills to chair a charity</p> <p>4. <i>Not needed at assistant level</i></p>	<p>4. Able to live within the House of Bishops guidelines on Human sexuality</p> <p>5. Able to live within the 5 Guiding Principles</p> <p>6. Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry</p>
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