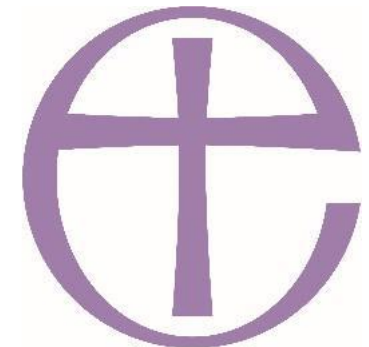


# Qualities for Formation IME1

## Ordained Pioneer



THE CHURCH  
OF ENGLAND

# Introduction

## Qualities rather than Criteria

In the grid which follows 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 pioneer 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 six Qualities: *Love for God, Call to Ministry, Love for People, Wisdom, Fruitfulness and Potential*. These qualities are explored in the context of an ordinand’s relationship to *Christ, the Church, the World and the Self*.

## Pioneer Ministry in the Church of England

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

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

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

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

(Table 1)

## The OPM Pioneer Grid (Ordained Pioneer Minister)

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

### Top level grid

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

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

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

### Evidence Grid

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

### Forming a new contextual Christian Community

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

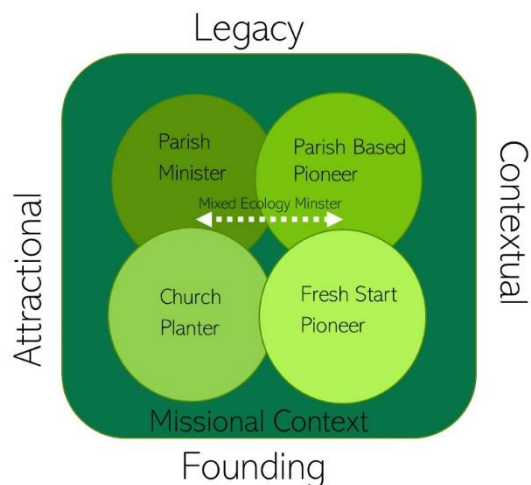
### Specialism: Who and How

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

### Mixed Ecology

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

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



## ‘Who’

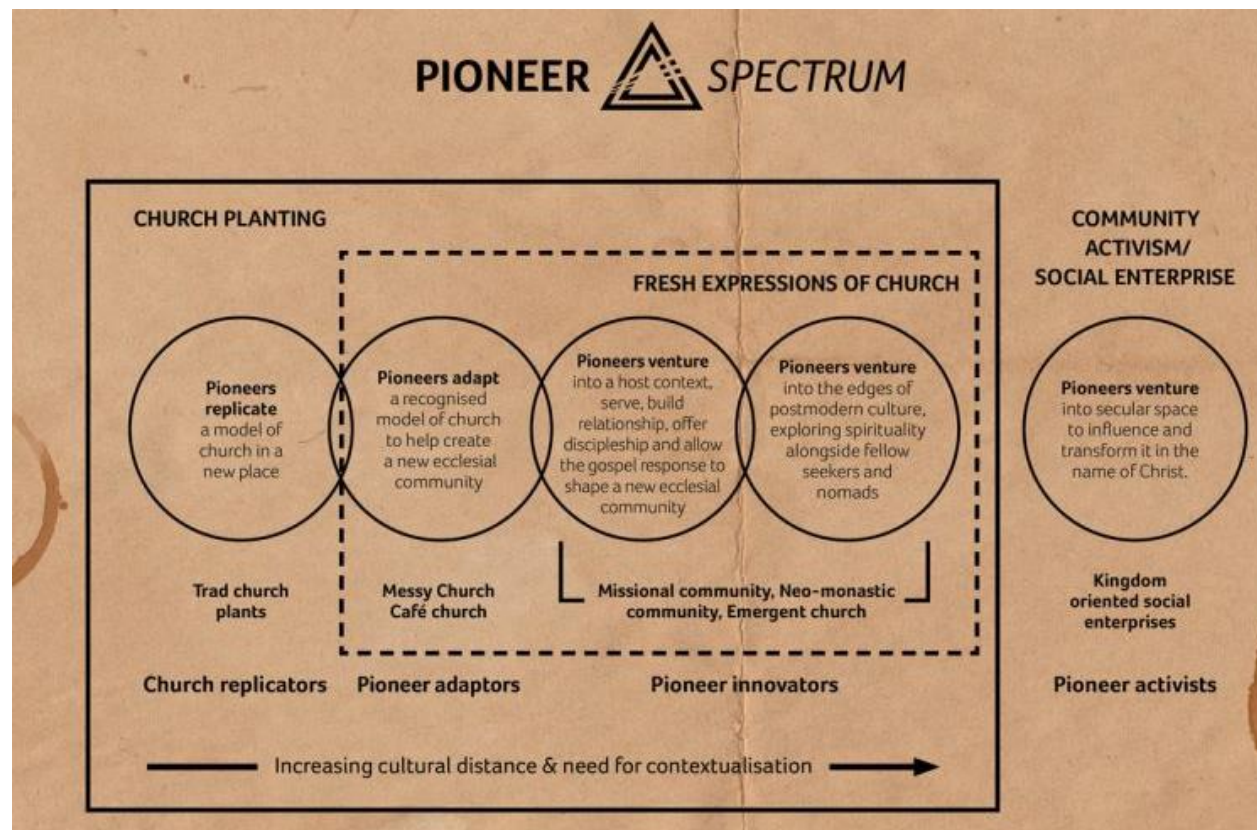
1. A **‘Fresh Start’ Pioneer** will start new distinct things in new places well away from the reach of the established church.
2. A **‘Parish Based’ Pioneer** will start new distinct things in parallel to existing church and within its setting, seeking to extend the missional reach of the parish. This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

## The Pioneer Spectrum

### ‘How’

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

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



<sup>1</sup> The Mixed Ecologists: [Focussed Study 2 - The Mixed Ecologists.pdf \(churchofengland.org\)](https://www.churchofengland.org/focussed-study-2-the-mixed-ecologists.pdf)

<sup>2</sup> [Pioneer Spectrum - CMS Pioneer Mission Leadership Training \(churchmissionsociety.org\)](https://www.churchmissionsociety.org/pioneer-spectrum-cms-pioneer-mission-leadership-training)

## Top level grid for Ordained Pioneer Ministers

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

## Evidence, detailed level grid for Ordained Pioneer Ministers

<b><i>Pioneer Priest Diaconal ordination Incumbent</i></b>	<b><i>Christ</i></b>	<b><i>Church</i></b>	<b><i>World</i></b>	<b><i>Self</i></b>
<b>Love for God</b> The ordinand...	<b>Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith</b>  <b>Pioneer Foundation: Jesus Centred</b>	<b>Is rooted in scripture, the worship of the Church, and the living traditions of faith</b>	<b>Whole-heartedly, generously and attractively engages with God’s world giving it close attention.</b>  <b>Pioneer Practice: Noticing</b>	<b>Is prayerful and studies the Bible</b>  <b>Pioneer Foundation: Prayerful</b>
	1. Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life  2. Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience  3. Has a well-developed pattern of life shaped on four foundational texts (Jesus’ summary of the law; the Lord’s Prayer; the Apostles’ creed; the Beatitudes)  4. Can describe how their faith is maturing through IME 1  5. <b>Pioneer:</b> has a growing ability to adapt their spiritual practises	1. Shows a love for scripture and is learning to inhabit the diverse living tradition of its interpretation more deeply, drawing on that inheritance in different contexts and especially in their preaching  2. Can understand and engage with Christian beliefs and practices as they have developed across a range of contexts, including engaging with marginalised voices, to enable them to interpret that tradition today  3. Participates in a worshipping community and can make connections between this community and the history of liturgical belief and practice  4. Demonstrates the ability to apply the Bible and the tradition of faith in its catholicity to specific issues in the contemporary church and society  5. Demonstrates willingness to shape their life in response to the	1. Is developing skills in drawing on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world  2. Is developing skills in articulating responsibly God’s saving purpose for creation and humanity in the context of major issues facing the world and the local community  3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology  4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of watching for the signs of God’s kingdom  5. Is actively engaged with and has a capacity to inspire others to be	1. Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships  2. Is committed to the Daily Office or other forms of public daily prayer  3. <b>Pioneer:</b> Can engage with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts, which can sustain them in pioneering situations.  4. Is committed to the study of scripture and theology as a resource for their ministry  5. Is able to show how the study of scripture has deepened their

	creatively to reflect and engage with their pioneering context.	church's tradition of faith in specific ways	<p>engaged with issues of justice, peace and the integrity of creation</p> <p>6. <b>Pioneer:</b> Can instinctively notice and respond to the world around them without immediately moving to diagnosis.</p>	<p>personal engagement with the Bible and the growth of their faith</p> <p>6. Can show how they teach others how to pray, or to deepen their prayer lives using a range of approaches</p>
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<b>Pioneer Priest Diaconal Ordination Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Call to Ministry</b> The ordinand...	<b>Responds to the call of Christ to be a disciple</b>  <b>Pioneer Foundation: Responsive Obedience</b>	<b>Understands the distinctive nature of ordained pioneer priestly ministry</b>	<b>Is committed to being a public and representative person</b>	<b>Articulates an inner sense of call grounded in priestly service and is distinctly pioneer shaped.</b>  <b>Pioneer Foundation: Calling</b>
	<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 IME 1, and describe its impact in daily decision-making</p> <p>3. Can tell a story of personal growth in discipleship during training</p> <p>4. <b>Pioneer:</b> Has the capacity to wait for and identify God’s timing in ministry within the missional context.</p>	<p><b>1.Pioneer:</b> Understands the practices of their own tradition and pioneering within the Church of England and is able to engage generously and respectfully with those whose tradition and practice are different</p> <p>2. Can engage with the living tradition and breadth of ministries in the church and articulate the theological underpinnings of these ministries</p> <p><b>3.Pioneer:</b> Can articulate the emerging shape of their pioneer ministry and the way they are being formed as a priest during IME 1</p> <p><b>4.Pioneer:</b> Is developing the understanding, experience and readiness in forming New Contextual Christian Communities.</p>	<p>1. Is developing an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a limited range of public settings</p> <p><b>2.Pioneer:</b> Is developing the skills to communicate the hope of the gospel afresh within the missional context.</p> <p>3. Is developing the understanding and skills needed to manage themselves and their family relationships in the context of the gifts and pressures of public ministry</p>	<p><b>1.Pioneer:</b> Can speak of the joys and challenges of ministry, and the way in which ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard showing evidence that their pioneer call is rooted in practical experiences.</p> <p><b>2.Pioneer:</b> Continues to discern the call of God on their life and to develop an understanding of what being a pioneer priest will entail in the future with some awareness of how they might be deployed as a pioneer in the Church of England.</p> <p><b>3.Pioneer:</b> Can demonstrate a willingness to whole heartedly offer themselves within the community in which they seek to pioneer.</p> <p><b>4.Pioneer:</b> Displays a willingness to accept the costliness of ordained pioneer ministry, while growing in awareness of the proper limits to that costliness and of the support they can expect as they face it</p>



**5.Pioneer:** Is committed to the Church of England as a Mixed Ecology of Church.

6.Is developing in capacity to discern and foster the gifts of God's people as part of a commitment to the whole people of God

7.Understands the ongoing conversation around the history, diversity and contemporary challenges of the Church of England and the Anglican Communion and is willing to engage in it

**5.Pioneer:** Has a developing vision of the place of their envisaged pioneer ministry within the Church of England's response to God's mission in the world.

<b>Pioneer Priest Diaconal ordination Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for People</b> The ordinand...	<b>Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised</b>	<b>Builds relationships which are collaborative and enabling</b>  <b>Pioneer Quality: Hospitable</b>	<b>Shows God's compassion for the world through a ministerial identify deeply rooted in the world</b>  <b>Pioneer Foundation: Bi-Cultural Identity</b>	<b>Has empathy and is aware of how others receive them</b>
	<p>1. Is developing empathy and wisdom in pastoral relationships so that they may learn from the diversity of God's people</p> <p>2. Can build healthy pastoral relationships which go beyond the superficial whilst respecting boundaries</p> <p>3. 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>4. Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world</p>	<p>1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers.</p> <p>2 <b>Pioneer:</b> can demonstrate purposeful leadership that is permission giving and generous in hospitality, as appropriate to the context.</p> <p>3. Can build professional and trusting relationships with colleagues within IME contexts that enable mutual respect, flourishing and learning</p> <p>4. Can engage in reflective practice and show they have learnt from a range of pastoral and professional relationships</p>	<p>1. <b>Pioneer:</b> Is evidencing a capacity to engage compassionately with people in the wider world that shows an ability to love and serve them, putting people at their ease with a growing practice of mission and ministry shaped by culture and context.</p> <p>2. <b>Pioneer:</b> Can share their faith in a specific act of missional engagement and motivated by mission, can articulate how they might enable others to engage in mission in thought, prayer and action</p> <p>3. Evidences the desire and ability to work for peace and reconciliation in the world</p> <p>4. Is aware that they are part of the worldwide Anglican Communion and is learning from their sisters and brothers around the world in order to develop and strengthen their own faith understanding</p>	<p>1. Is aware of how others see them and of the need to manage expectations appropriately in ministry</p> <p>2. Is growing in self-awareness and an ability to reflect on their strengths and vulnerabilities with honesty and openness</p> <p>3. Shows maturity and resilience in balancing the demands of formation, family and friends, and draws on healthy relationships to support them in the joys and challenges of life</p> <p>4. Is developing the capacity to 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>

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

6. **Pioneer:** Is developing skills in enabling others to assume roles of responsibility in both the new contextual Christian community and in the local missional context by building community through drawing together teams of volunteers, and in mentoring and supervising others

5. **Pioneer:** Is evidencing how their identity as a pioneer is rooted within and across cultural contexts, with an ability to deeply inhabit these places.

6. **Pioneer:** Has deepening ability to hold the church and world together in one place.

<b>Pioneer Priest Diaconal ordination Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Wisdom</b> The ordinand...	<b>Is inquisitive, curious and open to new learning</b>  <b>Pioneer Quality: Discerning</b>	<b>Shows leadership that can grow thriving and healthy new contextual Christian Communities, handles conflict, and can lead in mission</b>  <b>Pioneer Practice: Co-Create</b>	<b>Is robust and courageous and prepared to take risks</b>  <b>Pioneer Practice: Persist</b>	<b>Is a mature and integrated person of stability and integrity</b>
	<p>1. Is able to reflect alone - and with others - on their experiences in ministerial formation, to articulate what they have learnt and to demonstrate its impact in changed behaviours</p> <p>2. <b>Pioneer:</b> Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development able to apply this within their missional practice.</p> <p>3. Demonstrates a capacity to live with unanswered questions and open-ended situations</p> <p>4. <b>Pioneer:</b> Shows an ability to reflect theologically in the local context of mission and ministry.</p>	<p>1. Can make creative 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>2. <b>Pioneer:</b> Is developing visionary leadership gifts within the New contextual Christian community, able to exercise them with integrity, and can reflect critically on their own leadership preferences, and demonstrating flexibility in adapting a leadership style to the context.</p> <p>3. <b>Pioneer:</b> Can initiate change, see the bigger picture and has the capacity develop a strategy for growth which takes people with them, identify and investing in future pioneering leaders.</p> <p>4. <b>Pioneer:</b> Shows initiative, drive and creativity in co-creating growth so as to encourage, enable</p>	<p>1. Can understand the character (economic, social, cultural) of a context in which they have been placed and can respond in ways that correspond to the <i>missio Dei</i> and the five marks of mission</p> <p>2. Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions</p> <p>3. Is able to articulate their own stance on issues facing society, and to articulate that this is formed by their understanding of Christian faith</p> <p>4. <b>Pioneer:</b> Is developing qualities of leadership such that they can defend unpopular decisions if</p>	<p>1. Demonstrates maturity in the relationship with their TEI staff, supervisors and tutors, 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. <b>Pioneer:</b> Can demonstrate the ability to acknowledge and live with their vulnerabilities, can manage strong emotional reactions and are growing in consistency of character in varied circumstances of pioneering.</p> <p>4. Demonstrates integrity in their dealings with others, including those in authority over them</p>

	<p>5. Has demonstrated learning in a new and different context which has been outside their comfort zone such as a placement</p> <p>6. Is developing skills in enabling others to learn, in both informal and formal settings</p>	<p>and develop the leadership of others</p> <p>5. <b>Pioneer:</b> Can demonstrate the part they have played in facilitative and collaborative leadership, showing awareness of the challenges and tensions of working in teams</p> <p>6. Is developing the capacity to learn from difficult conversations and to make any necessary changes to their behaviour as leader or member of a group</p> <p>7. <b>Pioneer:</b> Is developing the ability to read and respond to power relationships in a group, able to handle complexity</p>	<p>needed to and can persevere for the long term.</p> <p>5. Can gather evidence of where they have seen others take well-judged initiatives in their leadership and respond appropriately</p> <p>6. <b>Pioneer:</b> can demonstrate an ability to persist in step by step experimentation in a particular context.</p> <p>7. <b>Pioneer:</b> Can appropriately challenge the status quo in church or world for the growth of the Kingdom.</p>	<p>5. Demonstrates the capacity to hold the ring in terms of decision making when the buck stops with them</p>
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<b><i>Pioneer Priest Diaconal ordination Incumbent</i></b>	<b><i>Christ</i></b>	<b><i>Church</i></b>	<b><i>World</i></b>	<b><i>Self</i></b>
<b>Fruitfulness</b> The ordinand...	<b>Embraces the different and enables others to be witnesses and servants</b>  <b>Pioneer Quality: Self-Giving</b>	<b>Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry</b>	<b>Shares faith in Christ and can accompany others in their faith</b>	<b>Has resilience and stamina</b>  <b>Pioneer Quality: Resilient</b>
	<p>1. Demonstrates appreciation of and willingness to engage with the views of others (both within the Church of England and ecumenically) who differ in theological position</p> <p>2. Shows evidence of respectful engagement with the beliefs, practices and spirituality of a world faith community other than Christianity</p> <p>3. Gives evidence of developing skills in enabling growth in others' faith</p> <p>4. <b>Pioneer:</b> Can lay aside personal preferences for the sake of the gospel and the community.</p>	<p>1. Can make creative use of scripture and theology to resource their understanding of worship, especially sacramental worship, in its various forms across the breadth of the Church</p> <p>2. <b>Pioneer:</b> Is developing aptitude in cultivating appropriate liturgy which is nurturing, and can lead worship with confidence as suited to the missional context</p> <p>3. <b>Pioneer:</b> Is developing gifts in preaching drawing on the resources of scripture and theology, and growing in effectiveness in teaching the faith and discipleship, as most appropriate for the missional context.</p> <p>4. <b>Pioneer:</b> Shows the capacity to be able to initiate a new contextual Christian community with the potential to become church.</p> <p>5. Is developing aptitude in communicating the faith to children and adults and enabling children and adults to grow in faith</p>	<p>1. Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship</p> <p>2. <b>Pioneer:</b> Is able to listen deeply and attentively to individuals and the community so that they can discern the presence and activity of the Holy Spirit.</p> <p>3. <b>Pioneer:</b> Shows how their IME 1 training is preparing them to encourage others in their everyday faith, in the missional context, the school, workplace or family</p> <p>4. <b>Pioneer:</b> Has had experience of contextual evangelism and mission and can reflect on lessons learned for future leadership, 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>5. Understands how children and adults learn and the implications for preparing both for rites of initiation</p>	<p>1. Is working on a rhythm of life that has space for rest and recreation</p> <p>2. Understands their own conscious and unconscious bias and has strategies to mitigate them</p> <p>3. Can tell a story of their capacity to bounce back after disappointment</p> <p>4. <b>Pioneer:</b> Can manage their time, showing the ability to prioritise and cope with pressure, ambiguity, and change which can disorientate.</p>

6. **Pioneer:** Evidences the capacity to communicate faith and practice in the missional context with sensitivity with those they are engaging with

7. **Pioneer:** Can begin to articulate in what ways they are a 'Founding Starter' or 'Legacy Starter' pioneer. (as defined in the introduction)

6. **Pioneer:** Can begin to articulate how they are practicing as an 'innovator' or as an 'adapter' pioneer (as defined in the introduction)

<b>Pioneer Priest Diaconal Ordination Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Potential</b> The ordinand has potential to...	<b>Grow in faith and be open to navigating the future in the company of Christ</b>	<b>Manage change and see the big picture by engaging in playful imagination, open to the unknown</b>  <b>Pioneer Quality: Playful</b>	<b>See where God is working in the world and respond with missionary imagination</b>  <b>Pioneer Practice: Experiment</b>	<b>Be adaptable and agile</b>  <b>Pioneer Practice: Adapt</b>
	1. Reflect on their experience in a variety of fields of ministry  2. Enter IME 2 with trust and realism and grow into the new opportunities to which ministry will call them to, particularly regarding future pioneer deployment pathways.  3. Enable and inspire others to grow in faith and discipleship  4. <b>Pioneer:</b> Exercise local oversight of other pioneers and New Contextual Christian Communities.	1. <b>Pioneer:</b> Live with uncertainty and can be 'playful' (see appendix for definition) and spontaneous.  2. <b>Pioneer:</b> make sense of what is at hand, fostering possibility in an unforced way.  3. <b>Pioneer:</b> Manage their own and others' use of authority, responding appropriately to the dynamics operating within the missional context and new contextual Christian Community  4. <b>Pioneer:</b> Whether actively involved or not, can support both traditional and new Christian communities, showing an appreciation of the role that each can play in the mission of God  5. <b>Pioneer:</b> Identify where there needs to be change in the life of a pioneering community, reflect on the implications for themselves and to have the negotiation skills to manage change effectively	1. Discern the presence and activity of God in situations  2. <b>Pioneer:</b> Be an articulate story teller, apologist for and interpreter of the faith in the public arena  3. <b>Pioneer:</b> Enable and lead the church's mission and evangelism in contexts where it has little presence, demonstrating missional imagination  4. Make good use of social media in mission  5. <b>Pioneer:</b> keep innovating within what has already been started as well as continuing to see the potential for new things to grow.	1. Assess their own personality, strengths and weaknesses  2. Integrate discipleship and ministry, work and personal life  3. <b>Pioneer:</b> Grow in self-awareness as a reflective practitioner, able to change their mind in the light of experience and practice, showing an ability to adapt priorities during the stages of developing a project or community.  4. <b>Pioneer:</b> Face the challenges of pioneer ministry, including its disappointments, with equanimity



6. **Pioneer:** Pursue, in partnership and collaboration with others, new opportunities for being the church, evaluating wisely the risks involved while being appropriately courageous

7. **Pioneer:** Be committed to the reshaping of the church for mission.

8. **Pioneer:** Deepen discipleship and missional practice within a new Christian community through co-creation and collaborative leadership.

<b>Pioneer Priest Diaconal Ordination Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Trustworthiness</b> The ordinand...	<b>Follows Christ in every part of their life</b>	<b>Leads maturely which promotes safe and harmonious Christian communities</b>	<b>Lives out their life as a representative of God's people</b>	<b>Has a high-degree of self-awareness</b>
	<p>1. 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>2. Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ</p> <p>3. Has demonstrated personal, ministerial and scholarly integrity in fulfilling the requirements of their training</p>	<p>1. Can show that they are ready to accept and administer the discipline of the Church, and respect authority duly exercised within it</p> <p>2. Is developing the skills to manage relationships appropriately and sensitively</p> <p>3. Demonstrates a concern for, and the ability to create, safe environments in which sensitive issues and 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. Has an awareness of the knowledge and skills that are required to fulfil the legal and administrative</p>	<p>1. Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place</p> <p>2. Has the ability to evaluate risk and judge when a risky venture is justified and appropriate</p> <p>3. Takes appropriate care when using social media, displaying an awareness of the risks involved</p>	<p>1. Can speak of the joys and challenges of ministry, and the way in which ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard</p> <p>2. Has accountability mechanisms in place</p> <p>3. Demonstrates the ability to respect confidentiality</p> <p>4. Demonstrates the ability to live within the House of Bishops guidelines on Human sexuality</p> <p>5. Demonstrates the willingness to honour the five Guiding Principles</p> <p>6. Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry</p>

responsibilities of an  
ordained minister

7. Has a willingness to engage with  
the vision and values of the  
diocese in which they will be  
placed

8. Demonstrates the capacity to be  
a charity trustee

# Appendix

In this section is more detailed information relating to the 15 pioneer foundations, qualities and practices. They are taken from the multi author book 'Inhabiting an Innovating Church' (CHP, Autumn 2021). They have been developed by the National Adviser for Pioneer Development in consultation with pioneers and national pioneer panel selectors. Together with the Church of England's definition of a pioneer (as outlined in the introduction) they provide a framework to describe the distinctive nature of pioneer ministry.

## Spiritual Foundations

### Calling:

Jesus' story and his own foundations begin in his *calling* or vocation. In the gospels there are intimations of this when he is 12 and found in the Temple, but it is explicit at his Baptism (Luke 3.21-22) and also in the theme of his being 'sent' in John's Gospel. In tough times and places it is vital to know our call. Jonathan Sachs reflects on what enabled Victor Frankl to survive in Auschwitz. He writes, 'There is a difference between the call from within and the call from outside: it is the difference between *ambition* and *vocation*.<sup>3</sup> For pioneers, missional ambition, passion or competence will never be enough. The point is not what we are capable of doing, but who we are *called* to be. Discerning that and noticing it, not just to the context, is the first thing needed.

### Responsive obedience:

That calling takes us to the second foundation in Jesus, *responsive obedience*.<sup>4</sup> This willing attitude is most clearly demonstrated in John 5. 17-26 and summarised in Jesus words there, 'I do what I see the Father doing'. This becomes applied to us in the very nature of discipleship – following Jesus or being his apprentices. In both his example and our following him the practice of co-creating occurs. 'Responsive' speaks of the 'relational'; it hints that it comes from love that is covenantal. It is the obedience that is perfect freedom. How wonderful only to have to do what God is telling you! Thus, it follows that pioneers will adapt and be self-giving. Did not Jesus adapt Mosaic law, the understanding of Messiahship, and the boundaries of who are God's people? And did it not take him willingly to self-sacrificial death – and so to Resurrection life?

### Bi-cultural identity:

The third foundation has been identified through the observation of a number of pioneering stories. Fruitful pioneers had a *bi-cultural identity* or experience. They had lived in more than one culture. They knew there was more than one way of doing things and not just what they happened to have grown up with. There is a parallel to the bicultural identity of Jesus of Nazareth - Son of God and son of Mary, divine and human. The parallel is by no means exact. Living a life made up of two intersecting realities makes it natural for pioneers to naturally inhabit both the world and the church. Having that bi-cultural identity and instinct helps pioneers cross- cultural barriers and to imagine fresh possibilities as they experiment, in even a playful manner. It will also affect how they view hospitality, enabling them to be good guests as well as generous hosts.

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<sup>3</sup> J. Sachs *Morality*., Hodder and Stoughton, p. 44.

<sup>4</sup> George Links is in debt for these terms to Tom Smail, *Like Father , like Son*, Paternoster, 2005, p 104 and 157

**Prayerful:**

The fourth foundation follows from the first two and it is a *life of prayer*. The gospels highlight the prayerfulness of Jesus and every time a crucial moment approaches that is where we find him, from choosing apostles to facing his forthcoming death. Prayer expresses his own humility and his trusting dependence on Abba Father. He in turn teaches us to pray, reminds that without him we can do nothing (John 15.5) and commends us becoming as dependent as the little child. Pioneers need to persist in the practice of prayer, fostering the quality of resilience, and not just apply those virtues to their missional endeavours. By this their noticing, responsive obedience is sharpened and their sense of calling sustained.

**Jesus Centred:**

The fifth foundation is to be *Jesus-centred*; a value which has leaked into the previous four. It springs from Hebrews 12.2, 'let us fix our eyes on Jesus' who is *the* pioneer. The centre of Christianity is Christ. He embodies it and was not afraid to say so. Unlike prophets and sages who point away from themselves, Jesus in John's gospel is full of claims about himself, not least John 14.6, 'I am the way the truth and the life' followed by John 14.9 'Anyone who has seen me has seen the Father'. This is the nature of the Jesus in whom we are to abide [John 15.1-7]

## Inward Qualities

**Discerning:**

Tuning our minds to God together as community. Invoking the spirit and presence of God. Recognising the voice of God. Exploring how God speaks. A way of living that invites the spirit to inform, direct and empower. Utilising our imagination. Being aware of the difference between a God idea and a good idea. Taking the word of God seriously. The role of the prophetic in discernment What it means to be able to know what the right thing is, at the right time, in the right place, in the right way. Recognition that God is alive and active.

**Self-giving:**

Laying down your own agenda and power for the benefit of the kingdom. Self-giving is not a total emptying of self. Being of the same mind and passion as God. Not giving away/losing our 'God given' ambitions and passions. Stooping to wash the feet of others secure in knowing who we are and whose we are. A right understanding of ourselves in relationship to God. A right understanding of ourselves in relation to others, working in community. A right understanding of our place in God's mission-giving away in order to gain.

**Playful:**

There is no place for ego or judgment. You can't dominate with your own agenda. The outcome is often unknown and may be different to the one you perceived at the outset. Sometimes there is no outcome, the playfulness in itself is enough, what is needed or is indeed 'the thing'. It is a state of being / a becoming. The opposite of inviting people to 'have a time of play' Open to the possible, impossible...asking 'what if...' questions. Awareness of others and where to co-create. It takes courage, genuine listening, a reduced self-consciousness. It demands we hold to different values. Be a custodian not a possessor of the 'toys'.

### **Hospitable:**

The importance of 'spiritual welcome'. What is it to live out the principle of 'service' in our lives? The value of being a good host. How does God's hospitality and our experience of this inform our own? What does it mean to be a guest instead of a host? Where should we see others as guest or hosts? How can we empower others to be hosts? How are we hospitable in private and in public, and with those close to us and with ourselves? A recognition that 'mission' is God's work and that he calls us to join in with him. This requires a spirituality of surrender and letting go of being in control. What does it mean to be spiritual not religious?

### **Resilient:**

An awareness of what's in our spiritual tank and how full it is. What do we draw on to recover from setbacks? How do we grow in spiritual strength? Knowing when things have 'died' and it's time to move on. The place of doing things in God's strength. Acting justly, loving mercy and walking humbly with God. How do we discover our irrepressible purpose? How do we learn from difficult experiences?

## **Outward Practices**

### **Noticing:**

Noticing invites a conversation without making assumptions. We use all of the senses available to us to notice well. Noticing is different to listening with a hypothesis. Harness the power of 'noticing without diagnosing', being tuned into the Holy Spirit. Don't stop looking. Notice together with others. Noticing takes time. Be aware of where you are 'standing'. What can only *you* notice? What lenses do we or others see the world through? What does it mean to be the first to see? How do we embody as slower rhythm, embracing the value of 'being' more than 'doing'.

### **Adapting:**

Inhabit an ability to change, be flexible, to 'pivot' and 'swerve'. The gospel can adapt to every culture and context creating a place for people to feel 'at home'. Avoid imposing 'our way of doing things' onto the context. Letting go is a key – of our way of doing things, of control, of always being a host, of knowing how things work, of feeling at home, of having the answers, of judgment. Be aware of our 'sweet tooth' – instead choose what is most appropriate for the context over our self-preferences. Facilitate and encourage outsiders to speak out and be heard. Be a guest. Discern the patterns of life in your community and chose to make them your own. Build solidarity with those around you. Adapting often means doing things that are within easy reach. Encouragement helps adaptive ideas to take flight. Be prepared to take a risk. Find an advocate who can amplify your adaptive practices with others.

### **Experimenting:**

Learn by doing – behaving our way into solutions by trial and error. It about bias towards action, testing assumptions and gaining feedback. The best experiments emerge out of noticing. Learning needs to come from people not just leaders. Don't ask 'we don't know...' instead ask 'how might we...' which is an invitation to experiment. The primary aim of an experiment is to learn. If we learn from it, *whatever* the outcome then it has been successful. Be prepared to fail which is the best learning. Keep failure tolerable by: making experiments small and inexpensive, on the edge (not in full view), being prepared to iterate, be disciplined about reflecting as you go. Three steps as an action learning cycle: **Listen** (engage in context, prayer, scripture) **Act** (small experiments, investing presence and relationship), **share** (intentional reflection on the

experiment, group discernment, identify learning and next steps) REPEAT! Experimenting is a way of life. Seeking permission to risk and to fail are needed. Explore the 'how' and the 'why' of experimentation.

**Co-creating:**

Reverse traditional guest and host roles for something different to grow. Be a guest in your local context. How do we 'curate' (connect existing projects) as well as 'initiate' (starting new projects) within the local context? Find moments of shared connection with those beyond the walls of the church. Work alongside others to find a new way of seeing and the possibility of long-lasting change. Choose the likely and unlikely people to co-create with. Collaboration involves an interplay between innovators, those around them and the work of the Holy Spirit. Co-creating needs all the parts of the body of Christ to engage and play their part. It can be messy and disorganised, and adaptation is needed. Community often grows in the cracks, in between the main events – a fruitful place for co-creating and depth of ministry. Be a leader who enables others. This is more than letting people 'join in'

**Persisting:**

Have courage in ambiguity and challenges. Persistence comes from wrestling with our own struggles, it brings steadfastness to accomplish. Engage 'grit': passion and perseverance. Focus gives a firm sense of direction. Don't give up, and find an ability to live with uncertainty. Encountering suffering will be a catalyst for persisting - not despite it, but because of it. Explore the relationship between spiritual obedience and persistence. There is a cost to persisting. Persistence can be an individual and a corporate journey. Live out self-surrender, sacrifice and the love of your neighbour, which is the way of the cross. Persist in prayer and worship. Have a consistency of character.