

Qualities for Discernment Ordained Pioneer Priest



Introduction

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 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 a candidate's relationship to *Christ, the Church, the World and the Self*.

A clear, trusted, flexible and welcoming framework

We hope that these qualities will be clear and communicable. We hope the framework will be reliable, transparent, rigorous and consistent. Above all we hope that it will be widely inclusive of all potential candidates across the widest range of contexts and that it will enable all candidates to give of their best, opening space for them to explore God's call in their lives, whatever shape that takes. We hope that within these two fundamental orders of ministry a variety of different profiles of ministry might emerge, in response to the needs of the Church and to God's call on the lives of Christian disciples.

Safeguarding and Discernment

Candidates must be completely committed to excellent safeguarding practice, personally and across the Church, and this needs to be evident in practice, attitudes, and ongoing learning. Safeguarding underpins the whole discernment process and must be clearly visible as a vital building block of the excellent safeguarding culture we are striving to promote. Training for candidates, Bishops' advisers, and staff, as specified by the National Safeguarding Team is a prerequisite for discernment work. For candidates, potential safeguarding 'Roadblocks' (Enhanced DBS with barring information; overseas safeguarding checks where needed; engagement with *Promoting a Safer Church* and completion of Basic and Foundation safeguarding training) must be addressed and completed before attending a Stage 1 Panel (with DDOs confirmation from DDOs in the Stage 1 paperwork). During a Stage 2 Panel, a candidate's safeguarding understanding, attitudes, learning and practice are assessed in the **Love or People** and **Wisdom** Qualities as set out in the assessment grids. Evidence of these will be included in reports, augmenting the in-depth exploration of a person's 'being' and 'growing' and the use of psychological assessment as normative and consistent during preparation for Stage 2 assessments. The submitted paperwork and reports will, therefore, provide a clear and transparent audit trail regarding a candidate's safeguarding practice.

Words from the Ordinal - From the Common Worship Ordination Service

From the ordination of Deacons

Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.

Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.

Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.

From the ordination of Priests

Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ forever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

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 information which can be explored with potential pioneer candidates. A forthcoming Church House Publishing book edited by Ed Olsworth-Peter, due for publication Autumn 2021 goes into further detail and is a good accompaniment to this process for candidates and vocation advisers.

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

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**.

High level grid

The 15 principles have been labelled in bold in the high 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 high 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 sub-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 need to be able to work at the level of complexity needed for incumbent-level ministry rather than assistant-level ministry. **The changes in this grid relate to stage 2 and there are no changes to stage 1.**

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.

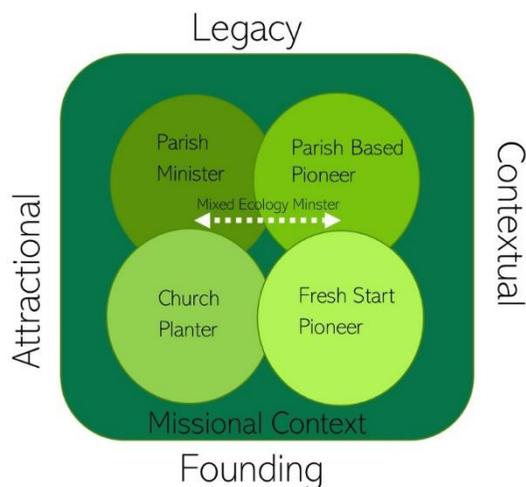
Specialism: Who and How

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 expressed¹

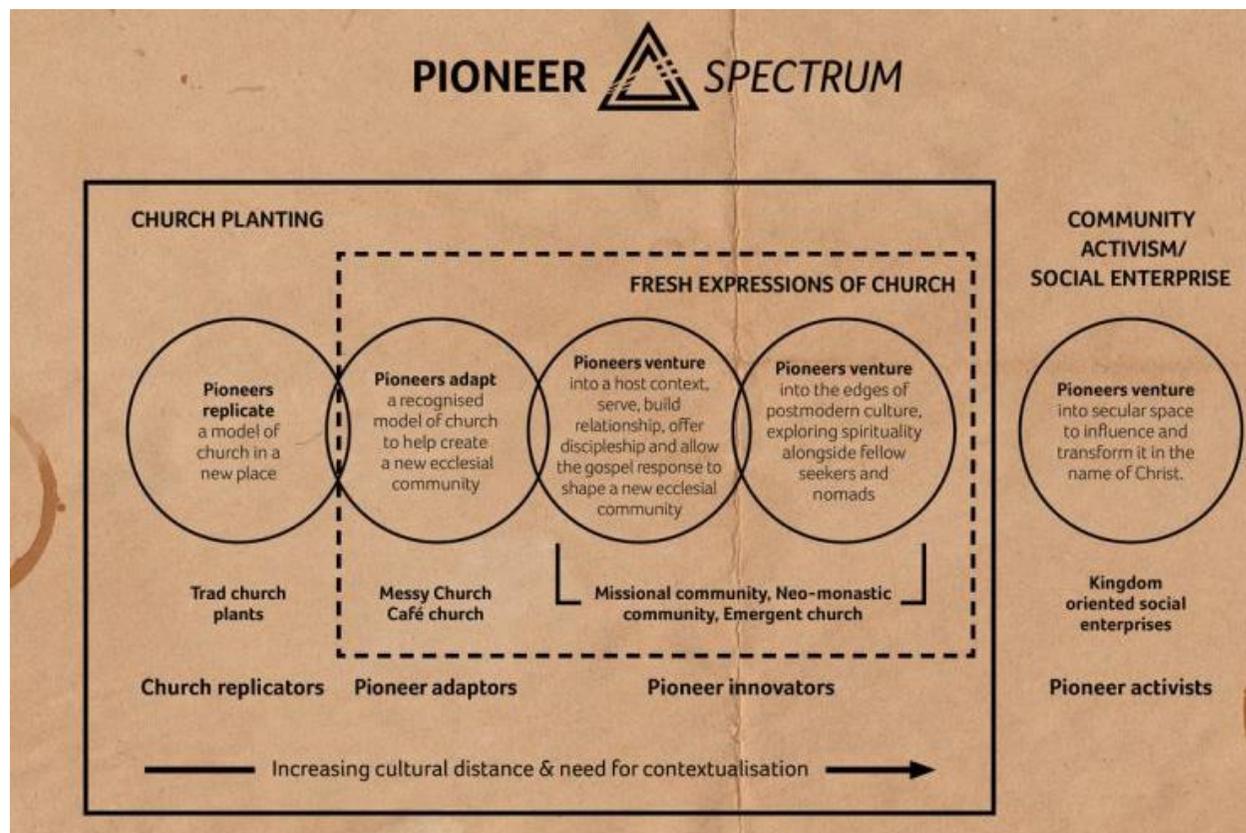
The Pioneer Spectrum

¹ The Mixed Ecologists: [Focussed Study 2 - The Mixed Ecologists.pdf \(churchofengland.org\)](#)

‘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 ².

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.



More detail about the 15 pioneering principles that are within the OPM grid can be found in the appendix.

² [Pioneer Spectrum - CMS Pioneer Mission Leadership Training \(churchmissionsociety.org\)](https://www.churchmissionsociety.org/pioneer-spectrum)

OPM	New Contextual Christian Community <i>Church & World are inextricably linked therefore these domains should be held together across a permeable line</i>			
	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 Pioneer Foundation: Jesus Centred	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. Pioneer Practice: Noticing	Is prayerful and studies the Bible Pioneer Foundation: Prayerful
Call to Ministry <i>The candidate...</i>	Responds to the call of Christ to be a disciple Pioneer Foundation: Responsive Obedience	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. Pioneer Foundation: Calling
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 Keeps pastoral and professional boundaries Pioneer Quality: Hospitable	Shows God's compassion for the world through a ministerial identity deeply rooted in the world. Pioneer Foundation: Bi-Cultural Identify	Has empathy and is aware of how others receive them Keeps personal boundaries
Wisdom <i>The candidate...</i>	Is inquisitive, curious and open to new learning Can learn and reflect Pioneer Quality: Discerning	Shows leadership that can grow thriving and healthy new Contextual Christian Communities, handles conflict and can lead in mission. Understands safeguarding / safety in church communities Pioneer Practice: Co-Creating	Is robust and courageous and prepared to take risks Recognises the need to assess risk Pioneer Practice: Persisting	Is a mature and integrated person of stability and integrity Is personally self-aware
Fruitfulness <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants Pioneer Quality: Self-Giving	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 Pioneer Quality: Resilient
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 by engaging in playful imagination, open to the unknown. Pioneer Quality: Playful	See where God is working in the world and respond with missionary imagination Pioneer Practice: Experimenting	Be adaptable and agile Pioneer Practice: Adapting

OPM	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 Pioneer Foundation: Jesus Centred	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. Pioneer Practice: Noticing	Is prayerful and studies the Bible Pioneer Foundation: Prayerful
The candidate...	1. Communicates their own faith clearly and attractively 2. Can describe how their relationship with Christ has changed and deepened in recent years 3. Shows how they live out the Gospel in their daily living 4. Shows a vibrant, deep and robust faith which has been able to wrestle with doubt, disappointment, change, pain and failure 5. Pioneer: Can adapt their spiritual practises creatively to reflect and engage with their pioneering context.	1. Can speak of, and show commitment to, the key beliefs of the Church as expressed in the Scriptures and the creeds 2. Can evidence effective and appropriate involvement in the leading (of aspects) of worship 3. Can reflect on the meaning of Holy Communion for them personally 4. Can reflect on the meaning of Holy Communion in the life of the Church 5. Recognises the tradition of the Daily Office as an anchor for prayer and shows commitment to a Daily Office (or other Anglican resource)	1. Can talk about the loving and saving purposes of God in Christ for the whole of creation 2. Can draw on Biblical and theological ideas to discuss people’s questions about life and faith and to reflect critically on their own faith 3. Can show a spirituality that is life – and world –affirming 4. Can show engagement with issues in the world especially justice, peace and the integrity of creation 5. Pioneer: Can give attention to the movement of the Holy Spirit through deep, engaged and ongoing listening. 6. Pioneer: Can instinctively notice and respond to the world around them without immediately moving to diagnosis	1. Shows how Bible study forms their personal discipleship 2. Can reflect on how their disciplined, structured pattern of personal prayer and encounter with Scripture sustains their daily living 3. Pioneer: Can reflect on how praying has impacted on and enabled growth in them, especially when prayer has been arid or hard which can sustain them in pioneering situations. 4. Can show they have a supportive and accountable relationship in which their spirituality can be challenged and enabled to grow and can speak of the benefits of this relationship

OPM	Christ	Church	World	Self
<p>Call to Ministry <i>The candidate...</i></p>	<p>Responds to the call of Christ to be a disciple</p> <p>Pioneer Foundation: Responsive Obedience</p>	<p>Understands the distinctive nature of ordained priestly Pioneer ministry</p>	<p>Is committed to being a public and representative person</p>	<p>Articulates an inner sense of call grounded in priestly service that is distinctly pioneer shaped. Pioneer Foundation: Calling</p>
<p>The candidate...</p>	<ol style="list-style-type: none"> 1. Can speak of the connections between their life as a disciple and their vocational journey 2. Shows openness to whatever God, through the Holy Spirit, may unfold in the future 3. Can demonstrate willingness, time and energy to undertake training and formation wholeheartedly 4. Pioneer: Has the capacity to wait for and identify God's timing in their mission and ministry context. 	<ol style="list-style-type: none"> 1. Pioneer Can use the description of a Deacon and Priest in the ordinal to explore images that resonate for them as a pioneer. 2. Can recognise and explain a range of different traditions in the Church of England and reflect on how their tradition sits within the breadth of traditions 3. Pioneer Can articulate the distinctive nature of ministry as an ordained pioneer priest 4. Understands how discipline and accountability are exercised within the Church and what these may require of them now and in the future 5. Shows generosity and respect to, and work flexibility with, those whose tradition and practice are different 6. Pioneer: Has the understanding, experience and readiness to form New Contextual Christian Communities 7. Pioneer: Is committed to the Church of England as a Mixed Ecology of Church. 	<ol style="list-style-type: none"> 1. Can show knowledge and understanding of the place of the Church of England in the life of the nation 2. Can explore how the Church proclaims afresh in each generation the Good News of Jesus Christ as society and culture change 3. Pioneer: Can show knowledge and understanding of the public and representative nature of ordained pioneer ministry, drawing on their own experience. 4. Pioneer: Can show understanding that God's call comes through the Church and a willingness to respond to the Church's needs regarding ministerial deployment as a pioneer. 	<ol style="list-style-type: none"> 1. Can describe how they have practically tested their inner sense of call; for example, through undertaking new experiences or opportunities 2. Can explore key turning points, significant people, and experiences in the development of their call 3. Can show that they are so captivated by their sense of God's call that grappling with it and responding seems an imperative 4. Can recognise the cost of this call and can show that they are willing to accept this costliness and what needs to be embraced in the pursuit of their call 5. Pioneer: Can reflect on the response of others to their potential call to ordained pioneer ministry. 6. Pioneer: Can show evidence that their pioneer call is already rooted in practical experiences. 7. Pioneer: Has a clear vision of the place of their envisaged pioneer ministry within the Church of England's response to God's mission to the world. 8. Pioneer: Can demonstrate a willingness to whole heartedly offer themselves within the community in which they seek to pioneer.

OPM	Christ	Church	World	Self
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 Keeps pastoral and professional boundaries Pioneer Quality: Hospitable	Shows God’s compassion for the world through a ministerial identity deeply rooted in the world. Pioneer Foundation: Bi-Cultural Identify	Has empathy and awareness of how others receive them Keeps personal boundaries
<i>The candidate...</i>	<p>1. Shows capacity to reflect on why, as a Christian imperative, we engage generously with those who are different</p> <p>1. Shows an openness to valuing and engaging with people who are different from themselves such as social, cultural, gender, ethnicity, disability, age and sexuality differences</p> <p>2. Pioneer: Is passionate about loving and serving those around them, particularly within the local missional context.</p>	<p>1. Can evidence good listening skills and empathy</p> <p>1. Can evidence having shown compassion and/or exercised pastoral care in appropriate and sensitive ways</p> <p>2. Shows the capacity to be a valued team member, including working in an effective way alongside those who are different from them</p> <p>3. Pioneer: Shows purposeful leadership that is permission giving and generous in hospitality, as appropriate to the context.</p> <p>4. Pioneer: Can evidence the interpersonal skills to draw alongside others in the local context and build a community with healthy and boundaried professional and pastoral relationships</p> <p>5. Can show acceptance of working with other people’s limitations and vulnerabilities</p> <p>6. Can nurture and mentor others and build the unity of the Church</p>	<p>1. Pioneer: Shows enjoyment and deep interest in engaging with people in the wider world, demonstrating an understanding of how mission and ministry is shaped by culture and context.</p> <p>2. Pioneer: Can build relationships readily in the wider world, and motivated by mission, can find ways to speak the ‘language’ of others appropriately.</p> <p>3. Can show how their prayer and worship overflow into missional engagement in the world in thought, prayer and action</p> <p>4. Pioneer: Can show how their identity as a pioneer is rooted within and across cultural contexts, deeply inhabiting these places.</p> <p>5. Pioneer: Has an ability to hold the church and world together in the pioneering context.</p>	<p>1. Can balance the demands of personal relationships and those of work, ministry or other commitments, whilst maintaining appropriate boundaries</p> <p>2. Is able to manage appropriate personal boundaries</p> <p>3. Can evidence healthy, stable and supportive personal relationships that will sustain and support them in their training and ministry</p> <p>4. Comes across with gravitas and a rooted sense of self that generates trust from others</p> <p>5. Can evidence sensitive and appropriate ways of managing situations requiring confidentiality</p>

OPM	Christ	Church	World	Self
Wisdom <i>The candidate...</i>	Is inquisitive, curious and open to new learning Can learn and reflect Pioneer Quality: Discerning	Shows leadership that can grow thriving and healthy new Contextual Christian Communities, handles conflict and can lead in mission. Understands safeguarding / safety in church communities Pioneer Practice: Co-Creating	Is robust, courageous and prepared to take risks Recognises the need to assess risk Pioneer Practice: Persisting	Is a mature and integrated person of stability and integrity Is personally self-aware
<i>The candidate...</i>	<ol style="list-style-type: none"> Shows they can learn and be a life-long learner Shows they are open to others' perspectives and opinions Can live with unanswered questions Pioneer Shows openness to allowing new learning to shape their discipleship, vocation and missional practice. Pioneer: Can reflect theologically in the local context of mission and ministry. Can reflect on all aspects of safeguarding as fundamental to their life-long learning as a disciple and minister Can reflect on how learning about safeguarding has impacted upon their understanding and attitudes 	<ol style="list-style-type: none"> Can reflect on situations of conflict and on resolving them including reflecting on what has been learnt from such situations Shows understanding of the challenges, tensions and costs inherent in real collaborative leadership Pioneer: Can work collaboratively as an enabler and a facilitator in co-creating and working with a team. Pioneer: Can show knowledge and understanding of the motifs of distinctively Christian leadership needed for thriving and healthy New Christian Communities Pioneer Has capacity to adapt a leadership style to the context, Pioneer: Can initiate change and handle complexity. Pioneer: Shows how they have led in such a way as to enable, encourage and empower others, identifying and investing in future pioneering leaders. Can articulate what makes a church or worshipping community safe Can model good safeguarding in their leadership 	<ol style="list-style-type: none"> Can evidence being able to 'steer through choppy waters' and show robustness reflecting on what they learnt from such an experience Shows how they can stand up for what they believe to be right, even though it might not be popular Can show how they have been prepared to take risks, and what they have learnt from any lack of success Pioneer: Can persist in step by step experimentation as needed. Pioneer: Can persist and persevere for the long term Can articulate the importance of assessing safeguarding risks Recognises the safeguarding risks of social media 	<ol style="list-style-type: none"> Can reflect on how they have integrated difficult personal experiences and hard times in life Can show how they have developed understanding of, and ways of mitigating, their personal vulnerabilities Pioneer: Shows they can integrate experiences of anger and turmoil and maintain a consistency of character in varied circumstances of pioneering Can show maturity in encounters with others, and the ability to handle complex relationships with wisdom Can maintain self-confidence in the face of criticism or situations of conflict Demonstrates how they are a person of honesty and integrity Has good self-awareness Is open to personal accountability

OPM	Christ	Church	World	Self
Fruitfulness <i>The Candidate...</i>	Embraces the different and enables others to be witnesses and servants Pioneer Quality: Self-Giving	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
The Candidate...	<p>1. Can reflect on the impact of enabling others to live out their faith and grow their discipleship</p> <p>2. Can reflect on concrete examples of embracing those different from them e.g. working ecumenically; working with those of other faiths; working with Christians who express faith very differently from the way they do</p> <p>3. Pioneer: Can lay aside personal preferences for the sake of the gospel and the community.</p>	<p>1. Can reflect on how worship, especially sacramental worship, helps them and others to be more effective and faithful disciples</p> <p>2. Can reflect on how Scripture helps them and others to be more effective and faithful disciples</p> <p>3. Pioneer: Shows the capacity to initiate a new contextual Christian community with the potential to become church.</p> <p>4. Recognises the importance of work with children and young people and shows they can enable such work to flourish</p> <p>5. Pioneer: Can communicate well so as to preach the Word of God and teach effectively and creatively, as most appropriate for the missional context.</p> <p>6. Pioneer: Can begin to show whether they are called to be a 'Fresh Start' or 'Parish Based' pioneer. (see introduction)</p>	<p>1. Can communicate faith to people, including children and young people, in different contexts and situations</p> <p>2. Can story-tell in a creative way</p> <p>3. Can use current affairs and contemporary culture to draw out Gospel themes</p> <p>4. Shows a wide and inclusive understanding of mission based on the <i>Five Marks of Mission</i> and how they might be lived out in a given context.</p> <p>5. Shows commitment to enabling the whole people of God to live out their calling in the world as well as the Church</p> <p>6. Pioneer: Can begin to show how they are practicing as an 'innovator' or as an 'adapter' pioneer (see introduction)</p>	<p>1. Shows perseverance and stamina over the long haul and the capacity to reflect on what they have experienced.</p> <p>2. Can bear the attritional nature of ministry and resist being ground down</p> <p>3. Can learn from, and reflect upon, mistakes and errors of judgement.</p> <p>4. Can show resilience, elasticity and a capacity to 'bounce back' in the face of difficulties.</p> <p>5. Shows a good sense of humour and the capacity to maintain perspective.</p> <p>6. Pioneer: Can evidence their ability to cope effectively with pressure, ambiguity, and change which can disorientate.</p> <p>7. Pioneer: Can appropriately challenge the status quo in church or world for the growth of the Kingdom.</p>

OPM	Christ	Church	World	Self
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 by engaging in playful imagination, open to the unknown. Pioneer Quality: Playful	See where God is working in the world and respond with missionary imagination Pioneer Practice: Experimenting	Be adaptable and agile Pioneer Practice: Adapting
The candidate has potential to...	<ol style="list-style-type: none"> Show growth in faith in recent years that has been personal and transformative Show they are open to new insights about God and God's call on their life Show how they will sustain and develop their relationship with God, and their relationship with others Pioneer: Show they are open and willing to be obedient to the needs of the church in terms of future deployment, particularly regarding future pioneer deployment pathways. Show their faith opens them to 'love mercy, do justly and walk humbly with God' in facing challenges in society and responding to others with humility Pioneer: Exercise local oversight of other pioneers and New Contextual Christian Communities. 	<ol style="list-style-type: none"> Pioneer: Live with uncertainty and can be 'playful' (see appendix for definition) and spontaneous. Pioneer: make sense of what is at hand, fostering possibility in an unforced way. Pioneer: commit to the reshaping of the church for mission. All: Understand and respond well to the distinctive challenges and opportunities that come with working with volunteers. Incumbent: See the big picture, develop a collaborative strategy for growth which takes people with them Incumbent: Show initiative, drive and creativity in implementing growth so as to promote and release others. Incumbent: Reflect critically on exercising or experiencing visionary team leadership and to show personal growth in response Incumbent: Hold the ring in terms of decision making when the buck stops with them Incumbent: Show nuanced skills in negotiation and problem solving so as to manage change effectively. 	<ol style="list-style-type: none"> All: See where God is at work in the world and to work out, with others, how to join in Pioneer: Demonstrate a track record of innovation and 'firsts' with a willingness to build from nothing. Pioneer: Show evidence of starting something new that seeks to build Christian community by gathering others around them. Incumbent: Show capacity to become an inspiring and articulate apologist, storyteller and interpreter for Christian faith in the public arena. Pioneer Incumbent: Show how they might lead or initiate evangelistic and missional pioneering projects Pioneer: Reflect insightfully on the lessons learnt from contextual pioneering initiatives – both those that worked, and those that didn't. Pioneer Incumbent: Show their capacity to enable others demonstrating missional imagination. 	<ol style="list-style-type: none"> Show that they accept themselves, understand their own strengths, are reconciled to their vulnerabilities and have developed strategies for mitigating them. Change their mind or their perspective in the light of new learning. Pioneer: Adapt priorities during the development of a pioneering community or project. Recognise, understand and address their own biases Demonstrate flexibility of mind and capacity to think on their feet Articulate how they have changed because of their vocational journey Pioneer: Show that they have examined honestly and in depth the changes that ordained pioneer ministry will bring within their household. Maintain a wide breadth of interests to enable flourishing and growth as a human being.

Appendix

In this section is more detailed information relating to the 15 pioneer foundations, qualities and practices. They are taken from a forthcoming Church House Publishing multi author book edited by Ed Olsworth-Peter, due for publication autumn 2021 which goes into further detail and is a good accompaniment to this process for candidates and vocation advisers. 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*.³ 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*.⁴ 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

³ J. Sachs *Morality*, Hodder and Stoughton, p. 44.

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

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.

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.

July 2021