



**The Internship Programme Handbook
[2011]**

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Principal's Welcome

Welcome to the Knox Centre for Ministry and Leadership community, which is based at Knox College, Dunedin, and extends throughout the country.

The Knox Centre for Ministry and Leadership exists to serve the Presbyterian Church of Aotearoa New Zealand (PCANZ) in the vital task of ministry formation and leadership development. We are committed to providing formational processes and training opportunities that equip people for the many different forms of ministry and leadership that exist in today's Church.

Our main activity and focus is the training and formation of people for Nationally Ordained Ministry within the PCANZ. This is done through two-year ministry internships.

The internship model of training consists of several dimensions, all of which are described in this Handbook.

Additional information may be accessed through our web site – www.knoxcentre.ac.nz – or by phoning the Registrar at 03 4730783.

Ma Ihowa koe e manaaki.

Graham Redding
Principal

§1. Dimensions of Internship

All aspects of theological education are intended to help form men and women to exercise ministry and leadership of some kind within a particular community. Internships in congregations are designed to help the Intern develop the gifts and acquire the skills necessary to exercise ministry and leadership within such communities.

Alongside skills for ministry, the development of a sound theological instinct informed by scripture, the traditions of the church and an awareness of our contemporary context also needs to receive focussed attention. This will be done through attendance at block courses organised by the Knox Centre for Ministry and Leadership and time spent in the internship context in study requirements.

70% of the Intern's time will be spent in supervised ministry and 30% in structured learning.

As important as skills and theological instincts are, however, forming and claiming a character and identity are equally so. Thus the internship can be understood as a time of theological learning, skill development and personal/professional formation. Important in this process is the Intern's ability to integrate their theological learning with their ministry and life and to continue to nurture their own faith journey.

Interns need the opportunity to assume the roles of pastoral ministry, to demonstrate their faith, to grow in self-identity and responsible leadership and to develop personally, spiritually and theologically.

Regular reflection sessions with their Supervisor, Mentoring Minister, feedback and evaluation from the Ministry Reflection Group, and participation in the life of church stimulate such formation. These are as important in the formation as the learning gained through the classroom, tutoring and assignments with the Knox Centre for Ministry and Leadership.

Over the course of the internship two weeks will be spent by the Intern attending block courses, and an average of 1.25 days a week doing assigned reading, working on assignments and completing other learning requirements. The rest of the time they will be engaged in ministry under the direction of the Mentoring Minister and in supervision or reflection on that.

1.1 A Programme of Study

The Intern will attend one pre-internship block course of eleven days duration in November prior to commencing the internship. During the time of the internship they will attend 6 block courses, again of eleven days duration each, in February, July and November of each year.

In addition to these, they will meet in regional peer clusters with their Tutors at least two times a year (for one or two days) and should plan to spend the equivalent of at least one day a week in reading, assignments and other learning requirements coming out of the block courses.

1.2 A Web of Relationships

The various relationships the Intern has form the context in which formation takes place.

1. The relationship with the **Mentoring Minister** is perhaps the most important relationship to be developed for giving shape to the internship and learning some of the skills of ministry.

2. The relationship with the **Supervisor** is equally important and is critical for the Intern's ability to be able to reflect on and learn from ministry experiences and to grow in self-awareness.
3. Serving a supervisory capacity in a complementary sense is the **Ministry Reflection Group**.
4. At the Knox Centre for Ministry and Leadership, the Intern's primary relationship is with their assigned **Tutor** but they are ultimately accountable to the **Principal**.
5. The relationships Interns have with their peers in the programme are important. These relationships will be developed through interaction at the Ministry Schools and in regional peer clusters.
6. The Interns have a relationship with the **Presbytery** from which they have been sent for ministerial formation and will develop a relationship with the Presbytery in which they are exercising their ministry.
7. Many other relationships which lie outside of any reporting or evaluative framework are also important in an Intern's development. For some Interns, these may include relationships with Te Aka Puaho or the Pacific Island Synod.

1.3 A Variety of Ministry Experiences

Ordained ministry is a vocation that requires a wide range of skills. Exposure to a variety of ministry experiences is important for these to develop. Among the skills that will contribute to effective ministry, which therefore need to be a core part of the Internship, are the following:

Preaching

The Intern normally should be given the opportunity to preach at least six times a year, enabling growth in effective preaching. The Supervisor should be present to hear the Intern's sermons on some of those occasions and review their content and delivery with them. Reaction and suggestions from members of the congregation and Ministry Reflection Group can also be extremely helpful.

In preaching the Interns should work toward:

- Opening up the meaning of the text
- Moving from abstract generalities to concrete insights meaningful to particular audiences
- Awareness of theological issues
- Speaking directly to people rather than reading from a page
- Integrating the sermon with the rest of the service

Worship

The conduct of worship is an important part of the Intern's development. This is done under the direction of the Mentoring Minister and in a way that respects the liturgical practices of the congregation.

In addition to participating in the planning of regular Sunday worship, Interns should also be part of planning other services, even those they may not be participating in or leading, such as:

- Non-Sunday and festival worship
- Funerals and weddings
- Alternative and non-traditional forms of worship

Pastoral Care

Visits should be done under the guidance of the Mentoring Minister and should include a maximum variety of experiences: congregational, hospital, crisis, follow up. The Intern should establish pastoral counselling relationships of which s/he is capable. Careful records, including occasional verbatims, can be used

helpfully by the Supervisor in discussing and evaluating the Intern's counselling skills. Counselling depends on the establishment of trust and rapport and so opportunities should develop over time. Much will be informal rather than formal and will often be a form of 'preventive maintenance'. Opportunities for more formal counselling will increase as the Intern seeks out persons in need, and follows up on hospitalisation and funerals.

In pastoral care, the Intern should be seeking to:

- Develop trusting relationships
- Listen empathetically and discern the needs of people
- Respond to crisis situations
- Respect confidentiality

Christian Education

While the term Christian education may have fallen out of favour, or be restricted to children and youth, teaching that aims to develop faith and train people for service is an important part of a minister's role. Interns need opportunities to develop their abilities here. Involvement in a training programme, in small group leadership or working with a ministry team will all be ways of doing this.

Mission Engagements

The Intern should seek to study and learn about the community in which the church is situated and to be involved in some aspect of community-facing ministry. A demographic study of the area and research into the key social institutions within it will be a helpful exercise. How does the congregation seek to serve this community and how connected is it?

The Intern should be involved for some period in one of the programmes or agencies of the church which is engaged in a social ministry to the community. They should also be encouraged to seek opportunities to talk about faith with those who are not part of the church community. They should be encouraged to think about ways the church could make better connections with those in the community.

The Intern should be seeking to develop the ability to welcome and interact with strangers while bearing witness to their faith in Christ.

Ministry Management

The Intern should attend meetings of the church council where appropriate, and occasional meetings of other church boards or committees. Whether the Intern makes a monthly report to the church council depends on the practice of that particular setting. Although the Intern would not normally be held solely responsible for the leadership of any organisation or major programme in the parish, s/he should acquire a broad understanding of the workings of the total programme and administration of the parish. The Intern should also attend some Presbytery meetings and may benefit from involvement on one of the committees.

Administration in most congregational settings is the responsibility of several people. An Intern should seek out the session clerk as well as the office secretary (or administrator) where such exist, to learn from them as much as possible about the procedures of church administration.

Interns should be developing their ability to work with committees, handle conflict and follow through on management tasks.

1.4 A Flow of Meetings

Face-to-face encounter has always been an important dimension of the relational context for Christian formation. Key structures for this will be:

1. Regular meetings with the Mentoring Minister. There should be a weekly management meeting, but also time assigned for mentoring to take place.
2. Fortnightly meetings with Supervisor.
3. Monthly meetings with the Ministry Reflection Group.
4. Attendance Ministry Schools at the Knox Centre three times a year.
5. Meetings with their Tutor five times a year. Three times will be during Ministry Schools and two times during peer clusters.
6. Meetings with their regional peer clusters two times a year.
7. Meetings with the Principal of the Knox Centre as required.

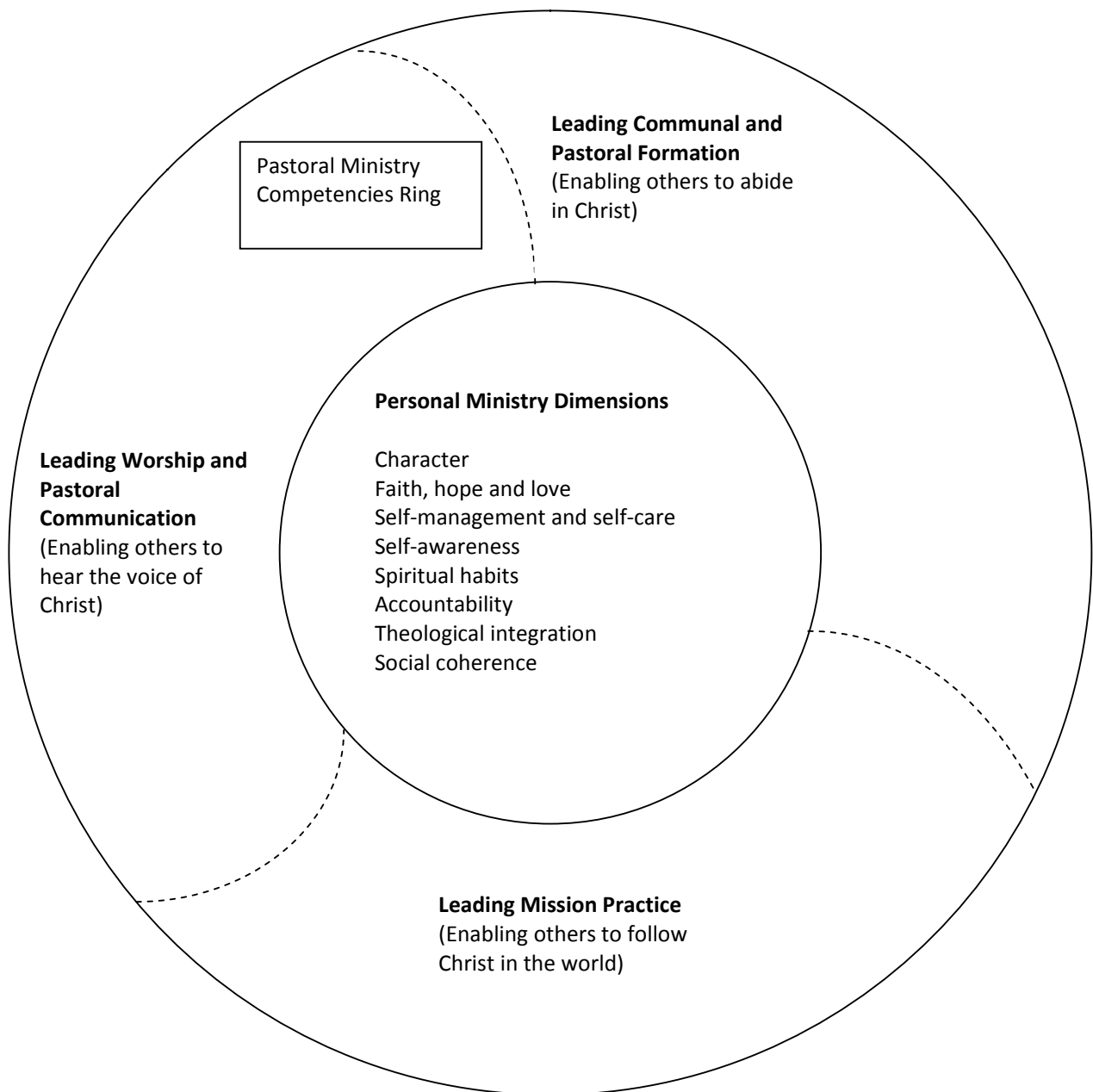
1.5 A Shared Financial Commitment

The Intern will receive a tax-free Bursary amounting to 80% of the Basic Minimum Stipend paid to Ministers in the Presbyterian Church. This amounts to around \$34,000 for a twelve month period.

- 70% of this cost will be met by the parish. Some funding is available to help offset this cost to the parish. The parish will also reimburse the Intern for normal ministry-related expenses such as car mileage.
- The Knox Centre for Ministry and Leadership will pay the remaining 30% of the Bursary, plus all other training costs associated with the internship, including supervision, travel and accommodation.

The Intern will be entitled to four weeks' holiday, plus 11 statutory holidays. Holidays must be organised around the Intern's commitment to attend block courses and other designated learning events. If the Intern works on a statutory holiday (e.g., Christmas, Easter) s/he may take a day off in lieu.

§2. Pastoral Ministry Outcomes Framework



2.1 Outcomes to be observed in Personal Ministry Dimensions

Character

What are we looking for here? A maturity of character that is consistent with growing in Christ-likeness and grants one the capacity to operate in pastoral leadership. Character is demonstrable. It is virtues that reveal being formed and transformed in the inner self and enable a person to act appropriately to their role.

- Emotionally resilient and persevering
- Reliable and trustworthy
- Self-controlled
- Courageous, acts on conviction
- Just, resists exercising favour, bias or unbridled self-interest
- Honest, integrity

Faith, Hope and Love

- Faith – risks trusting in Christ and God’s purposes in Christ
- Hope – anticipates the good, the promise of God’s presence and action (grace)
- Love – exercises loving-kindness towards others, including those different and difficult

Self-Management and Self-Care

- The ability to organise oneself through time management, establishing priorities, and self-directed implementation
- Attends to self care, physically, mentally, and relationally

Self-Awareness

- The ability to recognise and take responsibility for thoughts, feelings, behaviour, and personality difference
- Self-awareness with regard to leadership includes some awareness of the role of ego dynamics e.g., the need for approval and potential responses of defensiveness, adaptation, driven-ness and paternalism

Spiritual Habits

- Evidence of personal prayer, reflection and bible reading (a devotional pattern)
- Some interest in broadening spiritual practices, e.g., meditation and reflective reading, prayer and fasting, journaling

Accountability

- Respects the ethos of the organisation and able to abide by its guidelines and expectations
- Teachable and committed to grow and learn
- Recognises and uses boundaries for handling power appropriately

Theological integration

- Recognises the value of their theological beliefs as a source of interpretation and perspective (the lense they see through)
- Able to articulate these beliefs to others
- Growing coherence between beliefs and actions

Social Coherence

- Attends to the integrity and health of their personal context (spouse, family, friendships)
- Understands their needs in this context

- Is growing in healthy patterns of priority setting in the tension between leadership roles and the roles they play in their personal context

2.2 Outcomes to be observed in the Pastoral Ministry Competencies Ring

Leading Worship and Pastoral Communication

- Preaches and teaches in order that the voice of Christ might be heard
- Handles Scripture wisely with an eye to integrating what is heard into creative practice
- Understands and utilises Reformed liturgical logic in the leading and enabling of worship in traditional and contemporary settings
- Offers theological reflection
- Demonstrates adaptability and spiritual sensitivity

Leading Communal and Pastoral Formation

- Recognises and communicates the big picture
- Practices empathy and competency in listening skills
- Applies systems understanding to church and congregations
- Understands and works with Presbyterian polity
- Understands and cultivates the educational and spiritual processes by which people grow in corporate settings
- Communicates competently in social situations
- Equips others to lead, facilitates team-work and motivates
- Negotiates change with people and handles conflict constructively
- Respects different forms of diversity (generational, ethnic, theological) and facilitates transparency and interaction

Leading Mission practice

- Cultivates the missional imagination of people
- Respects, interprets and articulates contextual awareness as well as the gospel and culture tensions
- Demonstrates local, cross cultural and global solidarity
- Facilitates an environment of gospel innovation and practice in neighbourhood, society and the world
- Is working out their personal practice

§3. Supervision for Internships

The purpose of the internship is formation in the context of responsible ministry. Formation involves the integration of knowledge, skills, personal development and spirituality. Critical to this process is the role of the Intern's Supervisor.

The **characteristics** looked for in a **Supervisor** include:

1. An openness to learn as well as supervise
2. The ability to reflect theologically on ministry practices and experiences
3. Time management, energy and communication skills
4. A desire to enable the gifts and abilities of others to grow
5. A familiarity with the PCANZ's ethos and polity, including connectionalism, corporateness of decision making, respect for spectrum of beliefs
6. Support of changes required for mission while sympathetic to maintenance needs of church today.
7. A knowledge of the basic principles of adult learning
8. A commitment to their own good supervision

Supervision is a safe, confidential relationship which provides a regular opportunity for the supervisee to reflect on their work and ministry relationships. It only works where an atmosphere of trust is built up. Both the Supervisor and supervisee are responsible for building that trust by approaching the other with openness.

The **desired outcome** of this supervision is a **continuing development** of the character and ministry of the Intern.

Good supervision supports, challenges and encourages learning, self knowledge, professional and personal development, good use of resources and time, and respect for boundaries.

The **Supervisor's responsibilities** are:

1. To provide fortnightly supervision of a minimum of one hour for the Intern while they are in their internship setting, with the exception of normal holidays and other leave;
2. To help the Intern reflect on their ministry experiences so that they integrate their theological learning with their practice of ministry, their personal growth and spiritual journey;
3. To attend the training course for Supervisors provided by the Knox Centre for Leadership and Ministry prior to the commencement of the internship;
4. To prepare an evaluation of the Intern's ministry and formation, in consultation with the Mentoring Minister and Ministry Reflection Group, at the middle and end of each year of the internship, and to meet with the Tutor and/or Principal of the Knox Centre and the Intern to discuss this.

§4. Mentoring for Internships

The purpose of the internship is formation in the context of responsible ministry. Critical in this is the role of the Mentoring Minister in giving shape to the ministry the Intern will exercise, providing sound advice when needed on how that ministry might be exercised and helping the Intern learn from the experiences.

Good mentoring requires the investment of time. Mentoring Ministers must not regard internships as just another task to accomplish but rather commit themselves to build formatively into the life of the Intern. Mentoring approached in such a way will add to the workload of Mentoring Ministers. They will need to commit themselves to the giving of their time and building relationships. The effectiveness of Mentors will depend largely on the nature of the relationship built between Interns and the Mentors.

The **characteristics** looked for in a **Mentoring Minister** include:

1. An openness to learn as well as mentor;
2. The ability to analyse and reflect on ministry practices and experiences;
3. Time management, energy and communication skills;
4. Enough personal security to not feel threatened by giving ministry to others;
5. A desire to foster the unique gifts and abilities of others rather than a need to create clones;
6. A willingness to provide support and advocacy for the Intern while they grow in their understanding of, and competency in, ministry;
7. A grounding in the PCANZ's ethos and polity, including connectionalism, corporateness of decision making, respect for spectrum of beliefs;
8. Support of changes needed for mission while sympathetic to maintenance needs of church today.

The relationship between the Mentor and the Intern must be one of trust. Permission to share anything out of the relationship must be given by the other party. While the Mentor keeps in mind the role expectations and learning requirements of the Intern, they also monitor their workload, attitudes and time management.

The **Mentor's** responsibilities include:

1. To oversee the ministry of the Intern by being present and available to the Intern, with the exception of normal holidays and other leave;
2. To meet at least weekly with the Intern. These meetings must be more than times for task assignment and scheduling. They need to be times also for analysis of the Intern's experience and discussion of the various dimensions of ministry in which the Mentor shares from their own ministry experience;
3. To help the Intern in the development of a role description and learning goals that meet the needs for the Intern's ministry formation as well as serve the needs of the congregation;
4. To prepare an evaluation of the Intern's ministry and formation, in consultation with the Supervisor and Ministry Reflection Group, at the middle and end of each year of the internship, and to meet with the Tutor and/or Principal of the Knox Centre and the Intern to discuss this.

§5. Ministry Reflection Group

5.1 Introduction

The Ministry Reflection Group (MRG) is a representative group of people associated with the internship site who are committed to the ministry and mission of the church. They are available to assist the Intern grow personally, intellectually, professionally and spiritually.

The MRG members function as interpreters to the Intern about the life of the congregation. You can tell the Intern about life as you experience it, and the challenges you face. You can tell the Intern how well s/he is equipping you for your ministry. With loving concern you can tell the Intern about her/his rough edges or weaknesses. We don't always perceive ourselves as others do; someone who honestly reflects our behaviour can be invaluable in our formation.

5.2 Appointment

The MRG is appointed by the church council (or equivalent) in consultation with the Intern's Mentoring Minister. It is recommended that three to five people serve on the group. One person will act as the Convenor of the group.

The group should be representative of the congregation and community in which the ministry occurs, and ideally there should be a balance of age, gender and ethnic background. The key is having persons who have gifts and insights that together will help the Intern grow in the dimensions listed above.

5.3 Roles and responsibilities

The MRG's primary role is to support, accompany and encourage the Intern in this learning opportunity by:

- sharing their perceptions and knowledge of the congregation and the local community
- providing support and encouragement during the internship
- reflecting with the Intern on the practice of ministry experience and the learning opportunities that take place during the internship
- offering honest feedback to the Intern and helping the Intern integrate the learning they are experiencing
- helping the Intern gain skills for ministry leadership, deepen awareness of pastoral identity, enhance her/his spirituality and gain in personal awareness
- develop a fuller understanding of the nature of the call to Christian ministry and leadership

Some key skills for the MRG

- a vision for ministry as a shared endeavour between the laity and the minister
- friendship
- listening
- confidentiality
- a willingness to share your faith journey
- a knowledge of different aspects of the congregation
- the ability to observe behaviour and offer constructive feedback

The MRG should meet monthly with the Intern during the periods the Intern is involved in ministry in the church. The MRG does not provide disciplinary oversight of the Intern.

5.4 *Convenor*

The MRG should have a Convenor whose responsibilities include the following:

- Convene the Group meetings
- Notify everyone as to the time and place of meetings
- Discuss the agenda with the Mentoring Minister, and from time to time with the Supervisor
- Consult with the Supervisor and keep him/her informed about the progress of the Group
- Fill out the consensus evaluations as necessary

5.5 *Some helpful pointers*

- 1) The purpose of an internship is to enable Interns to learn from supervised experience and reflection. The needs of the congregation must be recognised, but Interns are placed with the objective of learning. The committee should always ask first, 'What will the Intern learn in that situation?'
- 2) Confidentiality is vital. No one will be frank if the group members or the Intern tell everything that happens at meetings. You will want to keep in touch with the Mentoring Minister but even here discretion is important.
- 3) Be concerned about the whole life of the Intern. How are the spouse and family doing? Is the housing adequate? Does the Intern have time for personal needs? What feelings are coming to the surface in the Intern and in the congregation?
- 4) Be honest. It doesn't help to compliment a poor sermon or inept presentation. Interns need the MRG to provide honest feedback. Do not hold back vital information because you want to spare the Intern's feelings. Don't be paternalistic or try to shelter the Intern from difficulties. It is the uncomfortable feelings that need to be discussed.
- 5) Respect differences. Your Intern will be unique, not necessarily like a previous Intern(s) or your current minister. Don't put people in a mould or stereotype.
- 6) Remember that the Intern is a learner. Don't expect an experienced pastor, or assume s/he will know all about your congregation.
- 7) Remember your relationship to the Mentoring Minister is to be marked by cooperation and shared concerns. You complement the Mentoring Minister. The MRG should not assume an adversarial role toward the Mentoring Minister or the Intern.
- 8) Avoid
 - one person dominating the discussion
 - talking about someone not present
 - bemoaning a situation in the parish
 - complaining about things the Intern or MRG cannot change
 - sidetracking the agenda and discussing unrelated concerns
 - relating only on a superficial level

§6. Learning Goals and Objectives

The internship programme emphasises the development of learning objectives by interns in conversation with their Mentoring Minister and Supervisor. It is essential that these address both their personal formation as leaders and their competencies in pastoral ministry. They need to be approved by the relevant Tutor at the Knox Centre for Ministry and Leadership.

To these ends, interns may ask themselves two closely related questions:

‘What do I need to learn now to prepare me to be a minister?’, and
‘What do I need to learn now to become competent in the tasks of pastoral ministry?’

The first question addresses personal, pastoral and spiritual formation; the second question considers professional skills and competencies.

In a sense, the internship is a directed study project that is tailored to the specific formational and professional needs of each Intern. The Intern is to reflect on the total life of ministry, the skills requisite for effective ministry, and their roles, tasks and identity as a minister.

Reviewing John Calvin’s *munus triplex* that distinguishes between the offices of prophet, priest and regent may be helpful in this task of reflection. Another paradigm for considering one’s formation and vocation is to think of ministry’s various roles: Pastoral Care-Giver, Worship Leader and Preacher, Teacher, Servant in the World, and Leader and Administrator of congregations.

Similarly, considering the Moderator’s words about ministry at the time of ordination may assist the intern to establish their learning goals:

A minister is called and empowered by God to proclaim the word and to celebrate the sacraments. He/She is to share in the mission of the Church, and to assume pastoral responsibility for those committed to his/her care. He/She is to lead the worship of the congregation, and to minister the gospel of forgiveness and reconciliation. He/She is to maintain the doctrine and discipline of the Church, and to teach the truths of the Christian Faith.

The success of the internship depends in part on the ability to focus on one’s learning goals with her or his Mentoring Minister, Supervisor and MRG. Learning is maximized by focusing on clear goals and objectives.

6.1 Guidelines for Developing Learning Goals and Objectives

Because of the length of the internship (four semesters) over against a typical Field Education (internship) placement of one semester, the initial goals should be for the first four or five months of the internship. Another set will be developed for each succeeding semester block.

Interns should select 3–5 learning goals in consultation with their Mentoring Minister in the first instance, and then with their Supervisor. Some framework for these may already have been established in discussions about setting up the internship, between the Minister, the Knox Centre and the Intern. The goals and objectives are not finally set until the Intern has discussed them with her or his Supervisor.

Learning goals are usually stated with an awareness of where you are beginning and how far along you hope to be by the end of the process. You might use phrases such as ‘begin to’, ‘increase my skill in’, or

‘develop more understanding of’. Learning in ministry is life-long and this learning contract is one phase of that learning.

Begin by assessing your strengths and weaknesses:

- What strengths need further development?
- What areas are challenging you and do you need experience in?
- Identify things about yourself personally, such as your sense of self, your relationships with others and your spirituality. What areas do you need to develop further?
- What theological questions do you have – i.e., how do you understand and apply your understanding of the Bible, theology, mission, justice and so on?
- What skills for ministry do you need to obtain or develop – e.g., theological reflection, leading groups, providing pastoral care, preaching, chairing meetings, public prayer, etc.,?
- What skills do you need to learn to nurture your relationship with God and the community?

The Intern, Mentoring Minister and MRG may have some goals in common. All of these participants may have individual learning goals. These goals should relate to the realities of the internship setting, include tasks and responsibilities outlined in the Intern’s position description, as well as discovered during supervision time together. It is important to be realistic about what each participant can expect from the experience.

Learning Goals seek to establish clarity about ministerial identity, to enhance leadership abilities and to develop new skills. Goals need to

- be concrete and specific
- be observable by both self and others
- be intentional and time limited
- include specific feedback and evaluation sessions
- involve both personal identity and skill development
- be realistic within given context and time

Learning Objectives identify how a given goal takes place. Objectives can be experienced, observed and reflected upon. They include details that establish how the individual, the community and his/her learning team (Mentoring Minister, Supervisor and MRG) will seek to co-operate in attaining the goals.

Tasks within each Objective are therefore concrete and specific occasions, functions, roles and programmes by which objectives may be tried, experienced and/or practised.

6.1.1 Action Plans

- How will you work on your goals? How will you know you have accomplished them?
- Action plans are specific to each learning goal; they refer to how the goal will be achieved
- Be as concrete as you can
- Action plans include an agreement on how much work/time is appropriate to spend on tasks, how tasks are assigned/accepted, to whom the supervisee is accountable for the various tasks, and what resources are available (people, time, space, etc.,)

6.1.2 Evaluation (*what have I learned?*)

- Evaluation should be ongoing in any accountable learning process.
- Evaluation usually works best when it takes place at agreed times and in previously-agreed ways.
- It involves growth in understanding and competence in a spirit of trust, openness, honesty and mutual respect.

- The emphasis is on what the participants have learned together (we are all always learners also whatever our particular role might be), taking into account all the discussions that have happened over the duration of the period of supervised learning.
- All partners – Interns, Mentoring Ministers, Supervisors, MRGs and KCML Tutors – are involved in this process.

6.1.3 *An Example of Learning Goals and Objectives*

Goal: Intern intends to develop skills in worship leadership by:

- 1) developing pastoral confidence and presence during worship that invites others to meet God;
- 2) becoming more skilled in writing and doing children's time in public worship;
- 3) developing confidence in public prayer that enables others to address and to hear God.

Example Objectives to meet above Goal: Intern intends:

- 1) to reflect individually and (during week one's meetings) with my Supervisor and Mentoring Minister on the theology and nature of worship and what each considers valuable in leading worship;
- 2) to reflect individually and (during week five's meetings) with my Supervisor on what is the purpose of, and what makes, a good children's time;
- 3) to reflect individually with my Supervisor (during week seven) about the nature and purpose of public prayer during corporate worship;
- 4) to get feedback from my Mentoring Minister on my participation and skills in leading worship, including use of voice, pauses, silence, pace and content;
- 5) to write and facilitate three children's learning encounters and receive feedback on each, both written and in person, from children as well as my Mentoring Minister and MRG;
- 6) to lead prayers of praise, confession, thanksgiving and intercession during public worship and get feedback from my Mentoring Minister and MRG on my abilities –pastoral, theological and rhetorical – the week following.

Action plan within each objective:

- 1) to meet Thursdays from 4–6 pm with a minister and/or worship leader to do worship planning and to reflect on the previous weeks' service together;
- 2) to negotiate with worship-planning team and worship committee to do children's times every other week in October and November; ask the Sunday School teachers to help me receive feedback from children about children's time and about my leadership; do intentional reflection in supervision and with the MRG on the experience.

Resources Needed to Achieve Objectives:

- 1) Texts and class notes from KCML Worship course.
- 2) Staff, Mentoring Minister, Supervisor, MRG and Sunday School group.

§7. Evaluation for internships

7.1 *The purpose of evaluation*

Learning and growth are key goals in supervised internships. Quality evaluation is one of the best ways to assure the attaining of these goals. It is the intentional focus upon evaluation that makes supervised ministry experience much more valuable and beneficial to the Intern. Therefore, the process of evaluation in the supervisory experience is crucial for the Intern to learn and grow as a result of the ministry experience. Developing reflective practitioners is critical for the future of healthy ministry and so evaluation begins with the Intern's own self-evaluation and builds from there.

The aims in the process are:

- To give feedback to all participants about the learning process, the ministry skills and the ministry formation that have taken place;
- To be a part of the learning process so that all participants may continue to develop and increase in competencies;
- To help all those involved in the process (Intern, Knox Centre for Ministry and Leadership, Supervisors and Mentors, Presbytery) come to a good discernment as to the Intern's readiness for ministry.

7.2 *The process for evaluation*

(1) There will be four evaluation periods over the twenty-one months of an internship: June and November in Year 1, May and September in Year 2. The focus in the first three will usually be on particular learning goals established for that period, as well as general categories. The evaluation during September in the second year will be a final evaluation and more summative. It will include a final assessment and 'readiness for ministry' component.

(2) There will be four evaluation reports during the process of the first three of these periods:

- (a) Intern's self evaluation
 - (b) Supervisor's evaluation of Intern
 - (c) Mentor's evaluation of Intern
 - (d) MRG's evaluation
- The Intern meets separately with the Supervisor and with the Mentor to discuss their respective reports – (a) & (b) & (c). Changes may be agreed to or an addendum added to the report by either party if there is dissent. The reports are signed by both parties before being sent to the KCML Tutor.
 - The MRG meets to talk through an evaluation report and come to consensus agreement about assessments of competencies and comments to be made. The Convenor is responsible for writing this up. The Intern meets with the Convenor of the MRG and goes through a similar process to that undertaken with the Supervisor.
 - After receiving these four reports, the Tutor writes up a readiness for ministry report and discusses it with the Intern, after they have had the opportunity to read it, on each occasion. The report is then signed by the Intern, Tutor and Principal.

(3) The final evaluation will focus on an Integrative Exercise by the Intern, to be discussed with both the Mentoring Minister and Supervisor, before being given to the Tutor. This will include a 'readiness for ministry' component and be the basis on which Presbytery will decide to ordain the Intern.

7.3 Intern's Self-Evaluation

It is important that you take time to write your self evaluation at each of the points in the internship (June and November in Year 1, May and then your Final Integrative Exercise in September in Year 2). These are to be given to your Tutor in time for them to compile a summary report from each of the evaluation sources and to meet and discuss with you any concerns.

It may be helpful to consult any notes you have kept from supervision sessions with your Supervisor, critical incident reports or journaling you have done.

For your first three formative self-evaluations, use the headings below and suggested questions as a guideline for writing. For the Final Integrative Exercise, use the separate guidelines.

Internship Site _____

Intern _____

Mentoring Minister/Supervisor _____

1. Ministry Assignments

- What is on track? Off track?

2. Ministry/Leadership Competencies

There are three fields of concentration which respond to key experiences in your internship placement.

- Leading Worship and Pastoral Communication* (covering the key experience areas of Preaching and Worship Leading)
- Leading Communal and Pastoral Formation* (covering the key experience areas of Pastoral Care, Christian Education and Ministry Management)
- Leading Mission Practice* (covering the key experience areas of Ministry Management and Mission engagements)

Over the whole course of the internship, exposure and practice in each of these is necessary. Each period under evaluation will cover some of these depending on your context and opportunities, internship progress and your past ministry experience. For the practice you have had in this last period in any of the key experience areas, ask:

- What were my achievements? What surprised me? What is challenging me?
- Where do I notice improvement in my practice? How do I account for this?
- What areas need attention and where do I need more experience?

3. Reflective/Theological Development

- Thinking about your supervised reflection upon placement situations, incidents and scenarios, ask: what am I learning about myself, my feelings and reactions?
- What am I learning about my theology, and about other people's theology? What is new and different?
- What learning from block courses and intensives did I use in my practice?

4. Ministerial/Pastoral Identity

- What clarification to my role and identity as a ministry leader is taking place? What questions are arising for me? Are there cultural issues and those of self-awareness that I am aware of?
- Where are my ministry actions and my ecclesiology and theology lining up? Where are they in tension? What is changing?
- What connection do I notice between my relationships and habits of life and my theological convictions and values? What new intentions are developing?

5. Personal/Spiritual Dimensions

- What growth or challenges to faith, hope and love is happening for/in/to me?
- What devotional and study habits do I need to attend to?
- What is happening in key relationships in my ministry and internship and what does this reveal about myself and my ability to relate to others?
- How am I managing the roles I am in with my family and/or partner alongside ministry?
- What self-care growth have I experienced and what challenges remain?
- Are there any personal character issues arising out of the internship so far?

6. Key Goals for Next 6 Months. In the light of the above, what still needs to be done, undone, and/or worked on? What revision to goals needs to be made?

Signature of Intern _____

Date _____

7.4 Questions for Evaluation Report by Ministry Mentor

In your role as Mentoring Minister, your focus will be more on the outer ring of Pastoral Ministry Competencies (see §2), than on the inner circle of Personal Leadership Dimensions. Nevertheless, some consideration needs to be given to the dimensions listed there, particularly where you might register concern or significant progress. The categories mentioned in the Pastoral Ministry Outcomes Framework (§2) will be helpful as you go through the process of evaluation of the Intern.

As you author this report, the following categories should be considered. It may be helpful to jot down notes about these categories before turning to the task of written evaluation and self-assessment.

- *Progress toward meeting current learning goals and objectives*
What specific activities has the Intern undertaken to achieve each learning goal and how far has the Intern gone in accomplishing each objective? What remains to be done?
- *Competency in ministry skills*
What competencies (within the experiences of preaching, worship leading, pastoral care, mission engagements, Christian education and ministry management) are currently receiving the most attention in the internship? In what areas of ministry does the intern show most improvement? What areas need further attention? What does the Intern need to learn now to develop competence in the basic tasks of ministry?
- *Ability to relate to others*
What have you observed about the Intern's ability to relate to members of the congregation, to those outside the church, to the organisational structures, to people in authority and to those under their own supervision?
- *Personal, intellectual and spiritual growth and change*
What progress has been made in the Intern's knowledge and self-understanding? What has the Intern learned or failed to learn related to ministry, personal faith, personal decision-making, feelings and reactions to specific situations? What potential for leadership does the Mentor see in the Intern?
- *Congruence of thought and actions*
Has the Intern carried out acts of ministry in a manner which is congruent with his/her theological convictions? Did the Intern's work habits, relationships with congregation, family, and society-at-large show evidence of congruence with Christian theological affirmations and values?
- *Progress in ministry assignments*
Has the Intern been faithful and successful in completing agreed-upon responsibilities? What progress and learning do you detect the Intern making in their ministry assignments? Has the Intern raised questions and interacted with you (and/or others) across the range of different assignments?
- *Development of ministerial identity*
How has the placement experience clarified or contributed to the Intern's sense of identity as an ordained minister? Are there specific issues that need to be clarified for this to be developed?

The overall goal in the assessment process is that the Intern is judged to be ready for nationally ordained ministry in the PCANZ. Some comment should be made on how you feel progress is being made toward this.

Signature of Mentor _____

Signature of Intern _____

Date _____

7.5 Questions for Evaluation Report by Supervisor

In your role as Supervisor your focus will be more on the inner circle of Personal Leadership Dimension (see §2) than on the outer ring of Pastoral Ministry Competencies. Nevertheless, consideration needs to be given to the dimensions listed in the latter, particularly where you might register significant progress or some concern arising in supervision. The categories mentioned in the Pastoral Ministry Outcomes Framework (§2) will be helpful as you go through the process of evaluation of the Intern.

As you author this report, the following categories should be considered. It may be helpful to jot down notes about these categories before turning to the task of written evaluation and self-assessment.

- *Personal, intellectual and spiritual growth and change*
The Supervisor, in particular, attempts to discern whether the Intern has made progress in the areas of knowledge and self-understanding. What has the Intern learned or failed to learn related to ministry, personal faith, personal decision-making, feelings and reactions to specific situations? Has the Intern been able to reflect theologically and pastorally on their practice? How has the Intern's spiritual journey been affected by the internship this semester? What devotional disciplines/habits does the Intern need to attend to for self-direction and in growing their relationship with God and others?
- *Progress toward meeting current learning goals and objectives*
What specific activities has the Intern undertaken to achieve each learning goal and how far has the Intern gone in accomplishing each objective? What remains to be done?
- *Congruence of thought and actions*
Has the Intern carried out acts of ministry in a manner which is congruent with his/her theological convictions? Could the Intern clearly articulate the way in which specific acts of ministry express theological positions? Did the Intern's work habits, relationships with congregation, family, and society-at-large show evidence of congruence with theological affirmations and values?
- *Ability to relate to others*
What comments would you make about the Intern's ability to relate to members of the congregation, to the organisational structures, to others outwith the parish, to people in authority and to those under their own supervision?
- *Progress in ministry assignments*
Has the Intern been faithful and successful in completing agreed upon responsibilities? What progress and learning do you detect the Intern making in their ministry assignments? Has the Intern raised questions or material from assignments for reflecting upon in supervision?
- *Development of ministerial identity*
How has the placement experience clarified or contributed to the Intern's sense of identity as an ordained minister? Are there specific issues that need to be clarified for this to be developed?

The overall goal in the assessment process is that the Intern is judged to be ready for nationally ordained ministry in the PCANZ. Some comment should be made on how you feel progress is being made toward this.

Signature of Supervisor _____

Signature of Intern _____

Date _____

7.6 Questions for Evaluation Report by Ministry Reflection Group

Internship Site _____

Intern _____

MRG Convenor _____

1. How did the group work, as a team and individuals, to provide feedback and support to the Intern?
2. How have you been able to affirm, challenge and critique the Intern?
3. Comment on any of the Intern's faith development and growth in identity as a minister that you noticed during the period of the internship.
4. Comment briefly on the Intern's competence and learning in the following areas as applicable:
 - a. Ministry management (planning, carrying out tasks, working with committees)
 - b. Time management (meeting deadlines, balancing commitments, time for study, self care)
 - c. Dealing with stress (dealing with competing agendas, overwork, frustration)
 - d. Preaching (preparation, delivery, clarity, theological appropriateness, ability to receive feedback)
 - e. Leading worship (preparation, presence, appropriateness, ability to receive feedback)
 - f. Pastoral care (visiting, counselling, telephone contacts, pastoral presence, follow up)
 - g. Mission engagements (entering and understanding the community, ability to welcome and interact with unfamiliar persons)
 - h. Small group leadership (preparation, listening skills, teaching, group processes)
5. Add any further comments you wish to make.

Signature of MRG Convenor _____

Signature of Intern _____

Date _____

7.7 Final Integrative Exercise for Ministry Interns

The focus of the Final Integrative Exercise is on personal reflection and the integration of ministry practice, spirituality and theology in your own formation process during the twenty-one months of your internship with the Knox Centre. It is approved by your Tutor on behalf of the Knox Centre staff. When completed, it is submitted to your Presbytery, whose approval is also required.

It is a chance for you to reflect on what have been significant learnings and outcomes for you during this time and should draw on all aspects of the programme. You should give attention to matters such as spiritual and personal growth, your operational theology, your leadership gifts and strengths, your sense of vocation and the way these are being affected by your experiences within the programme. Attention should also be given to the qualities and professional competencies which you carry into ministry.

This is not primarily an academic exercise, and a bibliography or referencing is not required, although it is expected that it will exhibit robust biblical and theological thinking which illustrate or substantiate your own faith and practice perspectives.

The completed exercise (which is due during September of the second year of the internship) will be assessed on the following criteria:

- Awareness of your own personhood and practice as it relates to ministry and leadership (ministry identity)
- Evidence from your practice that illustrates your learning
- Integration of theological thinking, practical ministry understanding and personal and spiritual growth
- Identification of and reflection upon some of the strengths/gifts and weaknesses/limitations you bring to ministry
- Written in an understandable form following the conventions of good writing and presentation

Organising your Final Integrative Exercise

The exercise should be a minimum of six pages and a maximum of eight pages (1.5 spaced) in length.

Start with an Introduction. Then, reflect on the following three questions (the bullet points are only a guide. It is important to provide evidence where suggested):

1. *What ministry identity/self-understanding do you have?*

- How would you articulate your ministry identity/self-understanding? What kind of minister do you imagine yourself to be now? What will be your emphases/passions and strengths?
- What does becoming an ordained minister in the PCANZ mean to you now? How has this changed/developed?
- What experiences (positive and negative) in the internship impacted on this?
- What biblical and theological insights have helped to shape this?
- What personal/spiritual growth has directed this?

2. *What ability do you have to manage yourself and exercise the role of minister/leader?*

- How well have you formed effective pastoral relationships (established trust, clear communication, etc.,)?

- How well have you managed personal and role boundaries? Are you learning to exercise good choices?
 - Does your leadership influence, guide, teach, and enable others?
 - How well do you reflect on your practice (experience, action, theology and feelings)?
 - Can you work constructively with conflict?
 - What spiritual disciplines have you put in place/strengthened?
 - How would you assess your competency in the following areas? Where do you think your strengths/growth areas lay?
- a) *Leading worship and pastoral communication* (covering the key experience areas of preaching and worship leading)
 - b) *Leading communal and pastoral formation* (covering the key experience areas of pastoral care, Christian education and ministry management)
 - c) *Leading mission practice* (covering the key experience areas of ministry management and mission engagements)

Support your response to any of the above with evidence and examples wherever possible.

3. *What awareness do you have of areas for development?*

- What was not addressed in the internship for you?
- What new options and interests have been opened up by your learning?
- What faith discoveries have you made?
- What specific growth areas do you intend to work on?

Finish with a conclusion that picks up the key themes and answers the following question: 'In what way has your call to pastoral ministry been shaped/confirmed?'

§8. KCML Papers

8.1 *Congregational Leadership*

Lecturers: Kevin Ward (course coordinator) and Lynne Baab

Course Summary

This is a course in ministry studies designed to help leaders reflect critically on the nature of congregations and the kind of leadership that facilitates health and mission.

At the end of this course, Interns should be able to:

- a) Demonstrate an understanding of the congregation as a system and the factors that promote health within it;
- b) Identify the strengths and weaknesses of different approaches to congregational leadership and begin to identify their own style of leadership and factors that will lead to sustainability;
- c) Discuss the tensions that exist within congregational life and the impact of those upon congregational leaders;
- d) Identify significant causes of conflict within congregational systems and be aware of helpful approaches in dealing with these;
- e) Explain and utilise effective approaches to managing change in a congregation.

The course is taught over seven modules

- i. Leadership and pastoral ministry
- ii. Congregational health
- iii. Leadership health
- iv. Managing conflict
- v. Congregational cultures
- vi. Leading teams
- vii. Leading change

Assignments

1. Book review (1200 words; 20%)

Write a critical review of a selected book.

2. Essay (2000 words; 35%)

Write an essay on one of the following topics:

- What are the factors that make for successful leadership today? How much is the style of leadership a congregational leader exercises a result of his/her personality and to what extent should it be determined by the characteristics of a local church?
- How helpful is an understanding of systems theory for a congregational leader and how might you use it as a leader to improve the health of your present congregation?
- A significant number of those who enter into ministry and congregational leadership end up leaving before reaching the ten year mark. What do you consider some of the important reasons for this today? What do you think you need to do to help your chances of lasting long term in congregational leadership.

3. Case study and seminar presentation (2000 words; 45%)

Choose a church situation that you have been involved in or know about in which there has been experience of either conflict or some change being introduced by the leadership.

- 1) Write a summary of the situation (i.e., what happened, who was involved, what were the key issues, what was the outcome etc.,).
 - 2) Describe how the leadership handled the situation.
 - 3) Analyse and evaluate the leadership action taken (e.g., How effective was it? What was done well? What was done poorly? What outcome was sought? What could have been done differently?)
 - 4) Comment on any underlying theological issues that you can identify.
 - 5) What are the key things that can be learned from this case study for congregational leadership?
- You are to provide a summary of the case and lead a 20-minute class discussion on it.

8.2 Missional & Emerging Churches

Lecturers: Kevin Ward (course coordinator) and Mark Johnston

Course Summary

This course is to help leaders of congregations understand the context and challenges of engaging in mission in New Zealand society with its plurality of cultures.

At the end of the course Interns should be able to:

- a) Explain what is meant by theology of mission;
- b) Place contemporary issues concerning the mission of the church in a historical, political, cultural and religious context;
- c) Apply to their own mission situation the theological, biblical and historical insights learned;
- d) Critically analyse contemporary multi-cultural New Zealand society in terms of the opportunities and challenges it provides for mission;
- e) Suggest appropriate strategies for mission and evangelism in a number of different cultural contexts;
- f) Discuss creative approaches to help develop congregations that can engage effectively in mission.

The course is taught over seven modules

- i. A theology of mission
- ii. The dimensions of mission
- iii. Contemporary models and challenges
- iv. Mission and the local congregation
- v. Mission and incarnation
- vi. Mission and New Zealand's context
- vii. Emerging missional churches

Assignments

1. Book Review (1200 words: 30%)

Write a critical review of a selected book.

2. Essay (1500 words; 30%)

Choose *one* of the following topics to write an essay on

- Discuss the implications for mission of migration into your parish of both Christians from other countries and people of other faiths.
- Discuss the value and limitations of the typology of exclusive, inclusive and pluralist views for a Christian theology of religion. How important is it for Christians in New Zealand today to seriously think through how we understand and relate to people of other religions?
- Prepare a study paper for your church leaders on the theological foundations and practical issues involved in taking seriously the social dimensions of Christian mission.
- How is the missiological concept of 'Critical Contextualisation' relevant to congregational life and mission in multi-cultural New Zealand today?
- Discuss what is involved in helping a congregation see itself as a 'missional church' and its implications for local and global mission.
- Describe a particular subculture or community in New Zealand and consider what 'new' form of congregational life might be appropriate as a means of incarnating the gospel in meaningful ways for them. What theological principles would underlie this development?

3. Critical evaluation (2000 words; 40%)

Write either a proposal for or a critical evaluation of a plan for mission suited to your own church or ministry context. The report should contain a profile of the target group (including their openness to the gospel), the pre-mission preparation, the outline of the event or programme (including presentation of any message) and any follow-through plans. It should conclude with a theological reflection on the approach taken citing, where appropriate, readings from the course that have helped inform this.

8.3 Pastoral Theology

Lecturer: Jason Goroncy

Course Summary

This paper is designed to help ministers develop a basic theological understanding and good practices for pastoral ministry as well as understanding some of the particular issues faced in the context of ministry in Aotearoa New Zealand.

At the end of the course Interns should be able to:

- a) demonstrate a developed theological understanding for pastoral ministry;
- b) care for people in a variety of different contexts;
- c) identify a variety of ways in which a congregation might help people develop, provide ministries of care and respond to crises;
- d) articulate a sound understanding of their own personhood in ministry and the different personalities and gifts that others bring;
- e) research and reflect in an informed and integrated way on particular pastoral issues.

This paper is taught over seven ministry schools:

- i. Introduction to Pastoral Care
- ii. Models of Pastoral Care
- iii. The Practice of Pastoral Care: (A) Visiting and Counselling
- iv. Myers Briggs/Enneagram Analysis
- v. The Person in Ministry
- vi. The Practice of Pastoral Care: (B) Contextual Realities
- vii. The Practice of Pastoral Care: (C) In Crisis Situations

Information on the Modules and the Assignments is available at <http://kcml.wordpress.com/pastoral-care>

8.4 *Presbyterian & Reformed Christianity*

Lecturer: Jason Goroncy

Course Summary

Through seven modules, this paper shall explore the history and theology of the Presbyterian and Reformed tradition, with a particular focus on how these have shaped and continue to shape New Zealand Presbyterianism.

1. Reformed Identity, Celtic Roots
2. Reformation in Europe: John Calvin
3. John Knox, the Scottish Reformation and the Scots Confession
4. 17th and 18th Centuries: Confessions and Covenants, Revival and Mission in an Age of Reason
5. 19th Century: Confessional Conflicts, Modernity's Challenges, Heroes and 'Heretics'
6. At home: Presbyterianism in Aotearoa New Zealand
7. Reformed Theology in the Twentieth Century and Beyond

Information on the Modules and the Assignments is available at <http://kcml.wordpress.com/presbyterian-reformed-christianity>

8.5 Theological Reflection

Lecturer: Jason Goroncy

Course Summary

Two key words which help define the purpose of theological reflection are integration and formation. Integration refers to a process by which course participants will bring together the biblical and theological tradition of which they are part with a raft of contextual realities and personal experience. Formation refers to a process of personal and ecclesial maturation. It suggests that theology is more than an individual pursuit and more than an academic exercise. It serves a more comprehensive end, which includes growing in discipleship and the strengthening of Christian community.

This paper has two aims. The first is to contribute positively to each participant's own spiritual growth and theological acumen. The second is to equip participants to be facilitators of theological reflection so that, among other things, they might help others attain deeper insight and understanding in relation to the Faith which we profess.

This paper shall encourage a conversation of theological reflection on a number of areas pertinent to Christian ministry, which may include the following:

- Theological Reflection: An Introduction
- Gospel, Religion and Culture: Church After Christendom
- Jesus Among the gods: Exclusivism, Pluralism and Inclusivism
- 'Christianity without God': Lloyd Geering, Slavoj Žižek and the Nihilism of the Secular
- Theodicy, Suffering and Faith
- Theology and the Arts
- Eros, Sexuality and the Spirit
- A Theology of Disability
- The Love of Power and the Power of Love
- Towards a Theology of Healing
- The Science of Religion and the Religion of Science
- Public Theology/Theo-politics: War, Justice and the Ecology of Hope
- Towards a Theology of Childhood
- A Theology of Aging
- Reel Theology: Film and the Mythopoetics of Redemption

Information on the Modules and the Assignments is available at <http://kcml.wordpress.com/theological-reflection>

8.6 Transformational Preaching

Lecturer: Kevin Ward

Course Summary

This course seeks to help Interns understand how best to work with interpreting Scripture for preaching, and then shape and deliver effective sermons in a congregational context through a critical evaluative process.

By the end of the course, Interns should be able to:

- a) Explain why preaching is of continuing importance for Christian ministry and discuss the kind of challenges the contemporary context creates for it;
- b) Demonstrate competence in biblical interpretation and the ability to use a variety of hermeneutical approaches;
- c) Identify the critical characteristics of a particular congregational context for preaching;
- d) Craft sermons based on the biblical text which are faithful to the scriptures and relevant to the context of the hearers;
- e) Critically reflect on their own process of interpretation and crafting of sermons;
- f) Work constructively with colleagues in a rigorous process of evaluation and feedback on preaching.

This paper is taught over seven modules

- i. A framework for preaching
- ii. Working the text for preaching
- iii. Crafting the sermon
- iv. The context and styles for preaching
- v. Imagining the text for preaching
- vi. Delivering the sermon
- vii. The preaching life

Assignments

1. Biblical Interpretation Exercise and Sermon 1 (30%)

- (a) An **interpretation** of **ONE** of the texts you have preached on during this semester, using the methodological approach outlined in class. (1200 words)
- (b) The preparation and delivery of a **sermon** in the classroom context from the text used in part (a) The sermon should be a maximum of 12 minutes long. As well as handing in the script of the sermon, you need to hand in a **self evaluation**.

2. Sermon 2 with assessment by mentor/supervisor (20%)

The preparation and delivery of a sermon, with a self evaluation and evaluation by either your supervisor or mentor. A copy of the sermon script, self evaluation and evaluation by supervisor/mentor is to be sent to the lecturer.

3. Sermon 3 and Process Report (50%)

- (a) Process report

In the process report you are to explore and critically evaluate how you went about the task of interpreting a particular text, attending to the situation of the hearers, and in crafting the sermon in a way that seemed best fitted to share the message with the hearers. (2000 words)

(b) Preparation, delivery and evaluation of a sermon. Your sermon is to be videoed. You are also to do a self evaluation as in the previous sermons. Aim for no more than 20 minutes in your sermon. The video will be viewed in the classroom context, and evaluated by two peers and the lecturer. A copy of the sermon script and self evaluation is to be handed in.

8.7 *Worship: Reformed and Reforming*

Lecturer: Graham Redding

Course Summary

The purpose of this course is to equip people to plan and conduct services of Christian worship in a variety of contexts. We will begin by looking at the nature, purpose and history of Christian worship. We will consider whether there might be norms for Christian worship and, if there are, what we do with these in an increasingly pluralistic and diverse setting. We will explore the relationship between faithfulness and creativity in the conduct of worship. We will think about what it means to be both Reformed and Reforming.

While the course will have a strong focus on practical skills, it will also encourage people to think about the theo-logic of what they are doing in worship.

Assignments

Assignment 1 (15%)

Attend and observe three worship services of different styles, preferably in different churches but including your own. Take with you a copy of the checklist of customary components of a worship service found on p.25 of *The Worship Sourcebook*. Compare this checklist with what you observe. Note down the main similarities and differences in relation to the order in which things happen. Reflect on the positive and negative effects of those changes in terms of the flow and focus of the worship event. What do the style and structure of each service suggest to you about the underlying theology of worship?

Assignment 2 (30%)

Create and conduct an Easter liturgy for either of Maundy Thursday, Good Friday or Easter Sunday. Provide a brief commentary on the flow and focus of the service.

Assignment 3 (25%)

1. Visit a local Funeral Director. Ask them about their role, and what they regard as being key aspects of a constructive and professional working relationship with clergy.
2. Attend and observe a secular funeral service and a Christian funeral service. From your observations, note down what you regard as being distinctive about the latter.
3. Based on the above, identify what for you are further pastoral, theological and/or liturgical issues to think about in relation to funeral services.

Assignment 4 (30%)

Choose an issue to do with Baptism or Communion. In consultation with your Mentoring Minister develop and facilitate a process whereby that issue is discussed within your parish and write a discussion paper to inform that process. Report on the outcomes of the process.

In addition to the above, Interns will be expected to complete a 'crit' service for their presbytery in which all the key elements of a worship service will be expected to be present.

§9. Schedule of Assignments

	Date Due	
Congregational Leadership	1st Year Interns	2 Year Interns
Assignment 1: Book Review	24 June 2011	21 June 2010
Assignment 2: Essay	18 November 2011	13 November 2010
Assignment 3: Case Study & Seminar Presentation	16 November 2012	12 November 2011
Missional & Emerging Churches		
Assignment 1: Book Review	24 June 2011	21 June 2010
Assignment 2: Research & Reflection	18 November 2011	13 November 2010
Assignment 3: Critical Evaluation	16 November 2012	21 November 2011
Pastoral Theology		
Assignment 1: Interview with a Pastoral Practitioner	27 June 2011	9 July 2010
Assignment 2: The Pastor-Theologian in Ministry	9 December 2011	3 November 2010
Assignment 3: Case Study & Seminar Presentation	25 June 2012	27 June 2011
Preaching		
Assignment 1: Biblical Interpretation Exercise & Sermon I	24 June 2011	21 June 2010
Assignment 2: Sermon II & Assessment by Mentor/Supervisor	18 November 2011	13 November 2010
Assignment 3: Sermon III & Process Report	16 November 2012	12 November 2011
Presbyterian & Reformed		
Assignment 1: Presbyterian or Reformed Figure/Conviction/Document/Organisation	27 June 2011	19 July 2010
Assignment 2: Distinctive Characteristics of Reformed Faith & Identity	9 December 2011	10 November 2010
Assignment 3: Seminar Presentation	25 June 2012	27 June 2011
Theological Reflection		
Assignment 1: Reflections on Art	15 December 2011	8 July 2011
Assignment 2: Lloyd Geering	16 March 2012	9 July 2010
Assignment 3: Research Paper	19 October 2012	18 February 2011
Worship		
Assignment 1: Comparative Worship	7 February 2011	31 January 2010
Assignment 2: Funeral Director - Visit & Report	31 August 2012	30 March 2011
Assignment 3: Easter Liturgy	31 May 2011	31 May 2010
Assignment 4: Baptism or Communion - Issues and Discussion	30 September 2012	31 October 2011
Presbytery Assignment: Crit Service	TBD	TBD
Final Integrative Exercise		
	30 September 2012	30 September 2011

§10. Block Course Dates

2011 7–17 February
 4–14 July (in Auckland)
 21 November – 1 December

2012 7–17 February
 25 June – 5 July
 19–29 November

Please note that these are subject to change.

§11. Contacts

For further information, please do not hesitate to contact either the Knox Centre or the relevant Tutor.

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§12. Appendix 1 – Supplementary Provision for Ministry Ordination and Training (Leadership Sub Committee, Council of Assembly)

1. Introduction

- 1.1 These supplementary provisions address the governance and mission of the Knox Centre for Ministry and Leadership (KCML), and the selection and training of candidates for National Ordained Ministry and Local Ordained Ministry. They replace the 2004 Book of Order Appendix E-13: Student Regulations.
- 1.2 They are issued in accordance with the provisions of chapter 3 of the Book of Order in order to give effect to the provisions of chapter 9 of the Book of Order of the Presbyterian Church of Aotearoa New Zealand.
- 1.3 These supplementary provisions are to be read in conjunction with the Book of Order and with any handbooks and guidelines to procedures issued from time to time by the KCML, the National Assessment Workgroup and the Leadership Sub-committee of the Council of Assembly.
- 1.4 Provisions required for Local Ministry Teams are set out in Book of Order Chapter 9, sections 23 to 32 and Chapter 10 sections 18 and 19.
- 1.5 There are at present no supplementary provisions required for Local Ministry Teams.

2. The Knox Centre for Ministry and Leadership

- 2.1 The KCML is the training institution approved by the General Assembly in section 5(2) of chapter 9 of the Book of Order and one of the "national resources and structures" referred to in section 6(3) of chapter 9.

Relationships

- 2.2 The KCML values its relationship with Te Aka Puaho and with Te Wānanga-a-Rangi and affirms the Covenant between the Knox Centre for Ministry and Leadership and Te Wānanga-a-Rangi of 1 September 2009.
- 2.3 The KCML belongs to the community of Knox College, Arden Street, Dunedin. The relationship is set out in the Memorandum of Understanding between The Council of Knox College and Salmond College (Inc.), Knox College, The Presbyterian Church of Aotearoa New Zealand and the Knox Centre for Ministry and Leadership dated 30 April 2008.
- 2.4 The Hewitson Library, Knox College, provides library services to KCML, the Knox College community and the wider church.
- 2.5 The Presbyterian Archives, Knox College, is the depository of the records of the KCML and provides archival research facilities for the staff and students of the KCML.
- 2.6 The KCML acknowledges the special role of the Synod of Otago and Southland in the support of its ministry, seeks to recognise the Synod as a stakeholder in its work, and to adhere to the terms of trusts where these affect the manner in which funds can be allocated.
- 2.7 The KCML continues the work of the School of Ministry from 1997 to 2006, and before that of the Theological Hall of the Presbyterian Church of New Zealand.
- 2.8 The KCML inherits an historic relationship with the University of Otago in the teaching of theology and the role of the Theological Hall in the Faculty of Theology of the University of Otago from 1946 to 1996, and seeks to continue to co-operate in the provision of tertiary education in theology and religious studies.
- 2.9 The KCML participates in associations of theological schools and other bodies concerned with theological education and formation for ministry.

Governance

- 2.10 The governance of the KCML is exercised through the Leadership Sub-committee of the Council of Assembly (Leadership Sub-committee).
- 2.11 An Advisory Board appointed by the Leadership Sub-committee, provides advisory support to the Principal in the management of the KCML and reports to the Leadership Sub-committee.
- 2.12 The Senatus is a meeting of the teaching and administrative staff of the Knox Centre for Ministry and Leadership together with two other persons by decision of the Advisory Board, held for the purpose of assessing foundation studies requirements, readiness for ministry, the completion of academic course requirements, and the award of diplomas and scholarships, together with any other business which may be

referred to it by the Advisory Board or by the Principal.

Responsibilities

- 2.13 The KCML is responsible for ensuring the provision of the training required by the General Assembly for ordination for ministry of word and sacrament for National Ordained Ministry as indicated in section 5 of chapter 9 of the Book of Order and for any other training tasks which may be approved by the Leadership Sub-committee of the Council of Assembly.
- 2.14 The KCML upholds the theological traditions of the Presbyterian Church of Aotearoa New Zealand, respects theological positions fairly allowable within the Church, and facilitates respectful interaction between diverse cultural and theological expressions of our faith in Jesus Christ.
- 2.15 The KCML takes note of the Competency Framework approved by the General Assembly in 2004 and other directives of the Church concerning theological emphases, ministry skills, and educational values.
- 2.16 The KCML is expected to maintain secure academic records and be in a position to provide transcripts of the study and awards of all those who have received a Diploma of Ministry through the KCML and, as far as possible, its predecessors.
- 2.17 The KCML may arrange events on its own or in conjunction with other bodies which contribute to the understanding and effectiveness in Christian ministry of ministers, elders, youth leaders, and church members and others and which may be of interest to members of the general public.
- 2.18 The KCML seeks to be economical, effective, and accountable to the Church through the Council of Assembly in the stewardship of the resources entrusted to it, including financial resources. It may raise funds in its own name.
- 2.19 The Principal is responsible for ensuring that there are appropriate processes of consultation with representatives of students in training.
- 2.20 The Principal is responsible for ensuring that information concerning the expectations of the Church for foundational studies prior to placement in the internship programme is communicated to potential NOM students and Presbytery student convenors.
- 2.21 The KCML participates in an appropriate arrangement with parallel institutions for theological education for the purposes of course moderation and peer review of academic administration and ministry formation.

Students

- 2.22 Those accepted for ministry training through the KCML primarily comprise candidates accepted for NOM training by the National Assessment Work Group, but may also include those accepted for LOM training by their Presbytery in consultation with the National Assessment Work Group and the KCML, and ordained ministers on transfer from overseas and/or from other denominations who may be required by the Personnel Work Group to undergo further training or orientation to the cultures and ethos of the PCANZ and the ministry needs of New Zealand churches and society.
- 2.23 The KCML may accept other people into the whole or part of its training programme at the discretion of the Principal on the basis of the payment of appropriate fees and on the understanding that the programme is primarily directed towards meeting the needs of the PCANZ and its mission, and that priority is given to PCANZ students.
- 2.24 The study plans for each student in training (including NOM or LOM candidates undertaking foundation theological studies) must be approved by the Principal every year.
- 2.25 Students present at residential block courses may constitute themselves members of a KCML student union, elect officers to an executive, and request the executive to act on their behalf on matters of common concern including contributing to the community life of the KCML during and between block courses, facilitating mutual pastoral support, and arranging for the representation of student views and concerns to the Principal and staff.

Awards

- 2.26 The Diploma of Ministry of the Presbyterian Church of Aotearoa New Zealand is awarded by the KCML in the name of the Presbyterian Church of Aotearoa New Zealand by decision of the Senatus.
- 2.27 The Diploma of Ministry of the Presbyterian Church of Aotearoa New Zealand is a necessary but not a sufficient indication of readiness for NOM in the Presbyterian Church of Aotearoa New Zealand.
- 2.28 The advice of the Principal acting on behalf of the Senatus that a NOM student ordinand is considered ready for ministry is essential before a Presbytery may agree to proceed with their licensing.

3 National Ordained Ministry Candidate Selection and Training

Overview

Pursuant to Book of Order Chapter 9.9

- 3.1 Prior to acceptance for training by the Presbyterian Church candidates for NOM training recommended by their parish are assessed by their presbytery and then, if recommended by the presbytery, by the National Assessment Workgroup (NAW) acting on behalf of the national church.
- 3.2 A candidate is required to have at least two years' commitment to and involvement with a congregation of the Presbyterian Church of Aotearoa New Zealand (or a Co-operative Venture congregation in which Presbyterians are a partner) as at the time of their application to the Presbytery.
- 3.3 Where possible candidates are expected to have completed all or part of another tertiary or vocational award prior to their foundation theological studies.
- 3.4 Training for national ordained ministries (NOM) comprises undertaking and completing foundation theological studies; (normally a minimum three year university level theology degree) and an internship of two years during which candidates in internship ministry placements complete the Diploma of Ministry of the Presbyterian Church of Aotearoa New Zealand through the KCML.
- 3.5 During their training candidates are further assessed by the KCML after their foundation theological studies and for their readiness for ministry during and at the completion of their internship studies.
- 3.6 At any stage a decision may be made not to continue with the church's support for further training if the candidate is failing to make satisfactory progress or has been subject to serious disciplinary procedure under the Book of Order. Any such decision is made in consultation with the presbytery.
- 3.7 The conclusion of training for NOM is marked by licensing by the presbytery. A presbytery may only proceed to licensing if the candidate has completed the Diploma of Ministry and been assessed by the Senatus of the KCML as being ready for ministry.

Responsibilities

- 3.8 The NAW is the body charged by the Council of Assembly with conducting on behalf of the PCANZ the assessment of candidates for national ordained ministry who have been recommended by their presbyteries. Their decision as to the suitability of the candidate is final.
- 3.9 The governance of the NAW is exercised through the Leadership Sub-committee of the Council of Assembly.
- 3.10 The NAW through its co-convenors and the KCML secretariat provides information to presbyteries and candidates concerning the practical and formal requirements for candidates who are sent to national assessment.
- 3.11 A Presbytery has authority to determine whether a candidate from one of the parishes within the Presbytery is a person known to them who can be seriously recommended to the NAW for consideration as a potential national ordained minister.
- 3.12 The presbytery has the responsibility of ensuring that candidates recommended to NAW meet the criteria set down by the Leadership Sub-Committee and that the required documentation and medical and psychological testing has been carried out prior to consideration for national selection.
- 3.13 Presbyteries are required to meet the expenses of the candidates and student committee members who attend national assessment.
- 3.14 The Principal of the KCML has authority to assess the academic records of each candidate prior to national selection and to determine the duration, nature and content of the training they would be required to complete, together with any remedial training which may be required. This includes taking into account prior learning, and the church's requirements for general tertiary studies, foundational theological studies and internship studies as determined by the Leadership Sub-committee.
- 3.15 Each presbytery is responsible for ensuring that its candidates have adequate supervision whilst they are students, even though that supervision is primarily provided through the KCML (pursuant to Book of Order Chapter 9.6) and students are under the jurisdiction of the Principal. A change of presbytery may be required if a student is relocated in order to complete their foundation studies or internship placement.
- 3.16 The Council of Assembly, upon advice from the Leadership sub-committee is responsible for determining whether a cap on the number of candidates who can be accepted in a particular year is required given the needs of the church at that time and for making this information available to the NAW, presbyteries and candidates as soon as possible.

- 3.17 Presbyteries, the NAW and the KCML will ensure that the documentation of decisions at regional pre-selection, national assessment and final evaluation of readiness for ministry can be retrieved as is appropriate.
- 3.18 Presbyteries, the NAW and the KCML are responsible for ensuring that the confidentiality of documentation, information and conversations involved in the processes of assessment is maintained to the extent which is appropriate.
- 3.19 The records concerning each candidate are to be kept secure through the Knox Centre of Ministry and Leadership (KCML), and after a period through the Archives of the Presbyterian Church of Aotearoa New Zealand, subject to consents obtained from each candidate and the requirements of the Privacy Act 1993 and the guidelines of the Privacy Commissioner where applicable.
- 3.20 The NAW is responsible for ensuring that documentation sought from each candidate ensures that appropriate consents are obtained which stipulate the policy concerning retention of papers and limitations on access.
- 3.21 The KCML is responsible for ensuring that, after a decision has been made concerning a candidate, access to application and other documents completed by the candidates themselves is restricted to the staff of the KCML during the period of training, and access all other papers of the candidate is restricted to the co-convenors of NAW, the Presbytery Student Convenor and the Principal and Dean of Studies of the KCML.

Presbytery assessment of candidates for NOM training

Pursuant to Book of Order Chapter 9.7

- 3.22 Presbytery assessment is a pre-selection process intended to ensure that only those in whom the presbytery has reasonable confidence of their character and capacity are sent to national assessment where the decision whether or not to accept a candidate for training for NOM is made.
- 3.23 Criteria for regional presbytery assessment and for national selection are determined by the Leadership Sub-committee.
- 3.24 A candidate is required to provide evidence to the presbytery of their length of commitment to and involvement with a congregation of the Presbyterian Church of Aotearoa New Zealand (or a Co-operative Venture congregation in which Presbyterians are a partner) as at the time of their application to the presbytery. A minimum of two years membership is required but if a candidate's situation is exceptional the presbytery may ask the Leadership Subcommittee to consider a waiver of this requirement.
- 3.25 The presbytery shall ensure a candidate completes a standard application form including consents, and provide educational transcripts and other documentation as determined by the NAW.
- 3.26 The presbytery in acknowledging the application and receipt of the recommendation of the session or parish council, contacts the applicant, furnishes the candidate with a copy of these supplementary provisions, arranges for a personal conversation with a member of the student committee, ensures that the candidate is familiar with the relevant sections of the PCANZ website and with chapter 1 of the Book of Order, and provides the candidate with an indication of the timetable and process that the presbytery intends to follow.
- 3.27 The Presbytery Students Committee meets to consider applications and arranges to meet with the candidate. The candidate's minister is associated with the committee while the candidate is under consideration. This process involves more than one meeting and, where appropriate, consultation with a spouse. It may also involve joint meetings involving other candidates.
- 3.28 A medical examination is required for which the fee is paid for by the Presbytery, a psychological report (paid by NAW) is required for those that Presbytery decides to recommend for national assessment, and at every stage Presbyteries are to be alert to issues of pastoral and ethical safety in considering candidates.
- 3.29 The medical examination has a bearing on whether or not a successful candidate is able to join the Beneficiary Fund or needs to consider some other superannuation scheme. Whilst the Beneficiary Fund seeks to make a timely assessment of each candidate based on that person's medical report, a decision may not be available until after the outcome of national assessment is known. The decision of the Beneficiary Fund is not material to the regional pre-selection or national assessment of the candidate, but the medical report itself may be.
- 3.30 Presbytery arranges for a police check through the national office, and considers the information thus obtained.
- 3.31 In reaching a decision concerning its recommendation, the presbytery should act in the best interests of the church and exercise its judgement paying special attention to the criteria set by the Leadership sub-committee.
- 3.32 The Presbytery Committee may:
 - a) recommend the candidate to the presbytery for assessment by the NAW, or

- b) recommend the candidate undertake further study or service in the church prior to further consideration; or
 - c) decline to recommend the candidate
- 3.33 The Presbytery as a whole should meet in private when the names of candidates being recommended for national assessment are considered.
- 3.34 If the Presbytery supports the candidature the presbytery forwards to the KCML Registrar the application and supporting documents, together with the presbytery report form.

National Assessment of candidates for NOM training

Pursuant to Book of Order Chapter 9.8

- 3.35 The NAW conducts an annual national assessment weekend on behalf of the national church. Presbyteries are required to meet the expenses of the candidates and student committee members who attend national assessment.
- 3.36 Before the assessment programme the KCML makes a preliminary assessment of the academic record of candidates to be confirmed subsequent to the decisions of NAW.
- 3.37 As part of its assessment processes the NAW takes note of the reports provided by the parish and the presbytery together with the documentation provided by the candidate.
- 3.38 The NAW reviews the medical report on each candidate and may seek further professional medical advice.
- 3.39 The NAW arranges for an independent professional psychological assessment of each candidate.
- 3.40 The NAW must make further contact with a candidate's referees.
- 3.41 In assessing the suitability of a candidate the NAW exercises its own best judgement taking note of the factors examined by the presbytery and paying attention to the criteria for national assessment as determined by the Leadership Sub-committee of the Council of Assembly.
- 3.42 Candidates and their presbyteries, through the Student Convener, are advised of the decision of the NAW as soon as possible following the conclusion of the national assessment programme.
- 3.43 Where candidates are not recommended presbyteries will arrange immediate and longer-term pastoral follow-up with each candidate to support them as they seek further clarity concerning their ministry role and their value in the life of the church.

Foundation and Internship Studies for NOM Students

Pursuant to Book of Order Chapter 9.9

- 3.44 Persons accepted for NOM ministry training are under the direction of the Principal and staff of KCML in relation to their foundation studies (including where they will study), Diploma of Ministry studies, internship placement, ministry formation and spiritual formation from the time that they are accepted by the National Assessment Workgroup.
- 3.45 During their foundation studies candidates are part of the KCML community, under the pastoral care of the KCML staff and may be required to attend short events relevant to ministry formation.
- 3.46 Foundation studies students are required to report on their studies and ministry formation at least annually and to seek approval for each semester's course.
- 3.47 During their internship training candidates are required to attend block courses held at the KCML Knox College Dunedin or at other centres.
- 3.48 The KCML will provide presbyteries with reports on the progress of their students, particularly in relation to their readiness for ministry.

4 Local Ordained Ministry (LOM) Selection and Training

Overview

- 4.1 These supplementary provisions are issued pursuant to Book of Order Chapter 9.14.3, 9.15.2 and 9.18.1 to complement the provisions for Local Ordained Ministry in Chapter 9, sections 13 to 22.
- 4.2 They should also be read in conjunction with the "Provisions for Ordination" in Book of Order Chapter 9.4 to 9.6 and 9.7, the Ministry Settlement and Termination provisions for Local Ordained Ministry in Chapter 10.16 to 10.17, and the provisions which apply to ministry generally in Chapter 10.20 to 10.32.
- 4.3 They should also be read in conjunction with any handbook or guidelines for Local Ordained Ministry issued by the Leadership Sub-committee of the Council of Assembly.
- 4.4 The Conditions of Service Manual is a supplementary provision to the Book of Order whose provisions, particularly section 2 "Ministers of Word and Sacrament," apply also to LOM. Sections 2.4.3.1(b), 2.5.3.3 and 2.6.6.2(b) are specific to LOM.

Candidate Assessment

Pursuant to Book of Order Chapter 9.13 and 14.

- 4.5 The LOM model of ministry requires that the parish be assessed by a ministry settlement board as suitable for LOM ministry and that a suitable potential candidate be well known to and formally recommended by the congregation.
- 4.6 The LOM model of ministry may be considered for any ministry of word and sacrament appointment in a parish which may be recommended by a ministry settlement board and authorised by the presbytery.
- 4.7 The responsibility for making a decision to accept a candidate as a LOM probationer and as a LOM lies with the presbytery which will take into account training requirements determined by the KCML and any recommendations which may be made by the NAW or by the Council of Assembly.
- 4.8 To ensure consistency of assessment processes NAW must be involved in the interviewing of LOM candidates, with the Presbytery. The role of the NAW is to provide advice, which may include advice relating to psychological testing.
- 4.9 Informal consultations may be held with the parish council, representatives of the presbytery and the potential candidate to clarify the procedures involved and the training and other requirements which need to be met. However such consultations do not constitute a commitment on the part of any party, and do not prejudice formal decisions by the candidate, the congregation or the presbytery.
- 4.10 If a presbytery determines that the desire of the congregation and the recommendation of the ministry settlement board for a LOM is appropriate, it may then consider a recommendation that a particular person be considered for appointment as a LOM probationer in that parish.
- 4.11 A candidate is required to have at least two years' commitment to and involvement with a congregation of the Presbyterian Church of Aotearoa New Zealand (or a Co-operative Venture congregation in which Presbyterians are a partner) as at the time of application to the Presbytery.
- 4.12 Candidates are required to be familiar with Chapter 1 of the Book of Order and willing to support the standards and ethos of the Presbyterian Church of Aotearoa New Zealand.
- 4.13 A police check is organised through the Assembly Office by the presbytery, and the presbytery considers the information thus obtained.
- 4.14 Applications should be submitted to presbytery by either the end of November (for assessment in the last week of February), or the last week of May (for assessment in the first week of August).
- 4.15 The presbytery will make a preliminary assessment and if it decides to proceed with consideration of the application, will forward copies of the application papers to the Principal of the KCML and Leadership and the Co-convenors of the NAW and arrange for a local assessment meeting in either the last week of February or the first week of August.
- 4.16 The presbytery will arrange for a medical examination and psychological assessment and the necessary consents. The fees are paid by the presbytery.
- 4.17 The Principal of the KCML will arrange for an assessment of the training options and requirements to be available to the assessment meeting. This may involve further discussion with the candidate and with the Presbytery.
- 4.18 In reaching its decision, the presbytery will take into account all relevant factors including the LOM candidate's:
 - 4.18.1 Christian character and sense of call
 - 4.18.2 Leadership qualities exhibited in service to the Church and in other spheres
 - 4.18.3 Sense of fit to the leadership, cultural and ministry needs of the congregation and its community.
 - 4.18.4 Attitude of the parish to the candidate
 - 4.18.5 Education, employment, vocational aptitude and ability to benefit from study
 - 4.18.6 Attitude to and developing knowledge of the Biblical witness
 - 4.18.7 Emotional maturity and ability to relate to other people
 - 4.18.8 Awareness of the structure, processes and ethos of the Presbyterian Church
 - 4.18.9 Spouse's view regarding the impact on them and their family
 - 4.18.10 Health, including mental health, as indicated by professional medical and psychological reports as arranged by the presbytery.
 - 4.18.11 Record of criminal conviction, if any.
- 4.19 If a candidate does not yet have two years church membership the presbytery may in exceptional cases request a waiver of this requirement from the Leadership sub-committee.

Training requirements

Pursuant to Book of Order Chapter 9.15 and 16

- 4.20 The “Training Advisor approved by the Assembly” referred to in Chapter 9.16 is normally a member of the staff of the KCML designated by the Principal.
- 4.21 The “Training Enabler” referred to in Chapter 9.16 for the candidate is normally a member of the presbytery.
- 4.22 The training agreement will take into account that the normal minimum training requirements for LOM are an approved two year diploma in theology, or other award as agreed with the Training Advisor, together with Presbytery-based formational training arranged by the Training Enabler to cover the following:
 - 4.22.1 Parish and presbytery issues including working as a team with session/managers/parish council and as a member of presbytery. Requirements in relation to fundamental doctrines, worship and organisation of the church need to be discussed so that it is clear what is and is not being agreed to and the implications of this for responsible ordained ministry.
 - 4.22.2 With respect to pastoral care and safety, presbyteries must ensure that candidates have received basic supervised training in pastoral care and are certified as having participated in a seminar dealing with boundary issues in pastoral relationships, protocols for helping avoid being a victim or perpetrator of sexual misconduct, and complaint procedures.
 - 4.22.3 Candidates should be provided with training and ongoing support in relation to parish planning and mission, leading worship within the Reformed tradition and the conduct of weddings, funerals, baptism and communion.
- 4.23 A candidate who is accepted by the presbytery may be commissioned as a LOM probationer for the period specified by the presbytery following the substantial completion of their presbytery-based training and fifty percent of their theology diploma requirements.
- 4.24 Subject to Book of Order Chapter 9.19, before a LOM probationer is declared ready for ordination the presbytery will confirm the commitment of the parish to the call, and review the readiness for ministry of the LOM probationer taking into account:
 - 4.24.1 A 5000 word theological reflection exercise by the probationer on a topic relating to ministry completed to the satisfaction of a presbytery examiner, with tutorial support in deciding the topic and relevant reading and discussion of drafts.
 - 4.24.2 The probationer’s continuing development in his or her sense of call and competence in parish leadership and ministry
 - 4.24.3 The probationer’s ability to integrate life experience and studies with the theology and practice of ministry;
 - 4.24.4 The probationer’s continued development in the conduct of worship and communication of the Gospel;
 - 4.24.5 The probationer’s ability to relate to and communicate with a variety of people in different situations in the parish.