

## Leadership Sub-committee

## Recommendations

1. That the decision of the 1993 Assembly to encourage the use of Inclusive Language be reaffirmed.
2. That the Knox Centre for Ministry and Leadership be asked to prepare study resources on inclusive language in consultation with the Leadership Subcommittee and the Doctrine Reference Group.
3. That the Assembly decisions regarding inclusive language be commended to the Knox Centre for Ministry and Leadership and that the staff be encouraged to continue to teach sensitivity and care in the use of language, particularly in courses on preaching and worship.
4. That the Assembly decisions regarding inclusive language be commended to the Church and encouragement given to be sensitive and careful in the use of language in our life and worship.
5. All paid ministry staff in the Presbyterian Church be required to have regular, intentional, and external supervision.
6. That a handbook for all presbyteries and ministry settlement boards be prepared outlining the full process needed for Local Ordained Ministry. That the handbook cover both the discernment process required as to the model of ministry required of parishes/ministry settlement boards and the process of assessment of a candidate put forward by a parish/ministry settlement board for Local

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Ordained Ministry.

7. That a handbook for candidates applying for Local Ordained Ministry similar to those given to National Ordained Ministry be prepared.
8. That current regulations and supplementary provisions be updated to take into account any changes that have been made since they were written. This would include an updated time line of the Local Ordained Ministry process that starts with the discernment process and includes the role of the presbytery student committee in any candidate application for Local Ordained Ministry.
9. That clause (2.5.3.3) of the Conditions of Service manual be removed with regard to a Local Ordained Ministry position being for a five-year period.
10. That the Parish Reviews have a section added to them that examines the model of ministry that the parish is currently operating in, as to whether or not this is still the best or correct model of ministry for the parish.
11. That the proposals outlined in Appendix 2 for the terms of reference for the Personnel Work Group and a new process for reception of ministers from other denominations be approved.

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## Executive Summary

The Sub-committee is a subcommittee of the Council of Assembly whose primary objective is to assist the Council of Assembly in discharging its responsibilities relative to the formation, education, and continuing education of ordained and lay leadership in the Presbyterian Church including recruitment and assessment standards, formation and training modes and outcomes, appraisal standards and processes, human resource

policies and practices, human resource legislative compliance, professional development, discipline and performance. A secondary objective is to advise the Assembly Executive Secretary (AES) in the implementation of Council policy, to review policy proposals from the AES or from task groups that the Council or the AES have appointed, and to assist in implementation of programmes when it feels appropriate on invitation by the AES.

Since GA08 our work has focused on the implementation of the Ministry Development Programme; development of supplementary regulations (Appendix 1); the establishment of the Knox Centre Ministry and Leadership Advisory Group and the ongoing oversight and support of the National Assessment Workgroup, the Introduction Workgroup and the Personnel Work Group.

We work closely with the Council of Assembly; the AES, the National Mission Enabler, other Assembly staff, and many dedicated and generous individuals who give their time, energy and wisdom in serving the Church.

In the following we update you on the Ministry Development Programme; we present reviews of the Personnel Workgroup (Appendix 2) and Local Ordained Ministry. In addition there is comment on and some recommendations regarding the use of inclusive language and supervision.

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## Report

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### 1 Inclusive language

The language for God and people in public worship is an issue that previous Assemblies have debated and made policy on. Yet many continue to use exclusively male language and images for God with little realisation that this does not reflect the full revelation of Scripture and diminishes the self-worth of those who hear it with a sense of exclusion and alienation. With this in mind the Leadership Sub-Committee makes four recommendations as noted above.

### 1 Supervision

Currently the Leadership Subcommittee is reviewing the Church's understanding and practice of supervision in regard to our Ministers of Word and Sacrament.

In reviewing current requirements it is clear from the Book of Order that it is the individual minister's responsibility to obtain appropriate supervision however it is the presbytery that is required "to oversee supervision, education and training of ministers and students (Book of Order 8.4(d)). Following GA08 this includes Ministry Reviews.

In an effort to encourage, develop, and share best practice the Leadership Sub-committee has begun work to understand to what extent presbyteries do oversee supervision and what we can learn from each other to enhance the practise of supervision.

A recent (May/June 2010) survey of presbyteries revealed great disparity of practise, with one honestly replying “we do not oversee supervision”, by contrast other presbyteries do have well developed systems in place to ensure the quality and frequency of supervision.

It is our intention to continue working on this and issue guidelines which we trust will be helpful to both ministers and presbyteries.

Regarding supervision, Presbyterian Youth Ministry (PYM) drew to our attention at GA08 that under the old Book of Order anyone involved in paid ministry to children and young people was required to have professional supervision. In the current Book of Order supervision is recommended for paid youth workers but not compulsory. We believe this to be a retrograde step. Indeed professional supervision should be required for all paid “ministry staff” and recommend accordingly.

PYM point out that best practice in youth work (and this does apply to ministry in general) requires a youth worker to undertake supervision in a context that develops the youth worker in their personal and professional life. Supervision helps to build the capacity of youth workers to resist risk factors (like burn-out and working in isolation) and enhance protective factors (such as self-care, support and training) (*Supervision Scrapbook*, p.7).

PYM recommends *Supervision Scrapbook* by Rod Baxter and Trissel Mayor (2008) as a resource. Presbyterian Youth Ministry has copies available at the Assembly Office. In addition, PYM offer workshops on supervision at Connect (the national youth leaders training weekend) and at regional training events where possible.

## **2 Ministry Development Programme**

The Ministry Development Programme was adopted by the 2008 General Assembly. The components of the programme are Ministry Reviews; Parish Reviews; and the certificate of Good Standing.

At GA08 and following a number of people raised concerns about the Certificate of Good Standing and its relationship to the Ministry Review. These concerns have been heard and after consultation with the Book of Order Advisory Committee a number of changes are being made to the Criteria and Consequences section of the programme. You can see these in the report of the Book of Order Advisory Committee.

### **3.1 Ministry reviewers**

Ministry Reviewers are now in place throughout the country. In 2009 22 reviewers were trained, followed by another 13 in July this year. Those trained are initially certificated as Associate Reviewers for a period of two years in which time a minimum of four reviews need to be undertaken. An annual moderation and refresher course is being developed under the oversight of the Rev Dr Kevin Ward at the Knox Centre for Ministry and Leadership Ministry

Development Advisor to equip the reviewers and ensure high standards are maintained – the first of these will be held in Auckland on 14 October.

### **3.2 Ministry reviews**

Ministers are reminded that it is their responsibility to arrange their review. As with supervision, the presbytery does have an important role in encouraging the review process and ensuring their ministers are being reviewed. At the time of writing 22 ministers have completed their first developmental review.

### **3.3 Parish reviews – presbytery training**

Following a successful pilot of a workshop in Balclutha in early February 2010 for the Otago/Southland area, presbyteries were invited to hold workshops in their area. The workshops have been planned by the Rev Dr Susan Jones, with Bruce Fraser, Synod Mission Advisor, and the Revs Paul Loveday, Stephanie Wells and Geoffrey Skilton forming the team.

Despite light attendance in relation to the number of parishes represented the workshops have been well received. However they have highlighted that both original and restructured presbyteries have little capacity for either the former quinquennial visitations or the new parish development reviews. It is expected that as the newly formed presbyteries get under way their capacity will grow. Going forward work is required for those with English as a second language, and ongoing consultation with UCANZ and CVs will be needed.

## **4 Presbyterian Youth Ministry (PYM)**

There have been two new appointments since the last assembly – Carlton Johnstone as the National Youth Ministry Development Leader and Gordon Fitch as the National Youth Ministry Coordinator.

Carlton's role focuses on culture change within the life of our denomination in regards to ministry to young people and young adults. At a local church level this often involves encouraging and supporting particular churches as they explore how they can begin, grow and sustain ministry to young people. Gordon's role maintains and supports what currently exists within PYM, maintains an updated database of our youth leaders, and has primary responsibility for PYM communications, such as our website. There is obviously some overlap between the roles as they encourage, resource and facilitate environments within our churches that enable young people and youth ministry to thrive.

This year's Connect was reportedly (from participants) the best one to date. There were 160 youth leaders from 66 different churches around New Zealand. Despite all the negative statistics on church decline, which are sobering, there are areas of life, energy and growth around the country. The participants who attended Connect are evidence of this. Some of this ministry to young people, however, is fragile and needs to be nurtured, encouraged and resourced, even if this stretches us.

The Knox Centre for Ministry and Leadership, in partnership with PYM and studentsoul Auckland, initiated a discipleship training week, *Going Further*, for young adults who are part of the Pressie tribe. As has been reported elsewhere, this week proved significant in the lives of those who attended. Some of the participants, who were at a crossroads in their faith and affiliation with their church, found a renewed sense of passion and commitment. Others, about to move geographically for university, formed friendships that connected them in to a Presbyterian church in their place of destination.

We have a disturbingly large fall out zone between adolescents and young adulthood in our churches throughout New Zealand. We need to be addressing this as a Church, presbyteries, and as local churches. We cannot keep doing what we have always done and expect it to work where it is clearly not working. We need to ask what is happening in our youth ministries and church life that contributes to a high fall out when young people become young adults. Is it our model(s) of youth ministry? Is it a lack of cultural and stylistic relevance in our churches? What contributes to them staying? Are we thinking through and developing the kind of environments that enable young people to thrive and transition into young adulthood as contributing members of our faith communities? Or are we too content with the status quo of how things are because we like it that way and so resist any form of change that could possibly bring new life?

We have a shortage of youth workers. Three full time positions were recently filled by people from overseas because no one could be found from New Zealand. I realise we have a shortage of ministers as well. But at least here there are some good things in place such as National Assessment that helps in part to address this. There is substantial financial backing for training ministers.

One response to addressing this shortage of youth workers is emerging out of discussions with the Knox Centre about developing vocational pathways for youth workers and various levels of accreditation that might be developed. There have also been initial conversations with local churches about the possibility of youth interns. The challenge then, is finding such people. There is a financial investment required for youth ministry to grow and develop in a local congregation. We need to be prepared to pay this cost.

We do have some big challenges ahead of us as a denomination when it comes to ministry to young people. To what extent are we prepared to invest in passing on the faith to emerging generations? Our hope is that it will be to whatever extent is required.

## **5 Local Ordained Ministry review**

### **5.1 Introduction**

Local Ordained Ministry (LOM) was established at the Wellington General Assembly in 2002 as one of the four strands of ministry within the Presbyterian Church of Aotearoa New Zealand. The first Local Ordained Ministers were ordained in 2004. Currently there are sixteen LOMs ministering within the

Presbyterian Church and a further four have moved from LOM to National Ordained Ministry (NOM).

The Leadership Sub-committee were asked to review the LOM strand and prepare this report for General Assembly.

The review looked at the following: The way candidates for LOM are assessed, how they relate to the presbytery, Knox Centre for Ministry and Leadership, the National Assessment Workgroup and any other groups they may relate to. We also looked at how LOM is working in relation to different ethnic groups and in different settings in the Presbyterian Church.

As part of the review questionnaires regarding how Local Ordained Ministry is working, as well as how the assessment process went for those involved in LOM, were sent out to all LOMs and to the parishes they are working in. Questionnaires were also sent to all presbyteries within the Presbyterian Church as well as to Te Aka Puaho, the Pacific Island Synod, the (then) Council of Asian Congregations and the Synod of Otago and Southland. Alongside this a review of all current regulations pertaining to LOM has taken place.

## **5.2 General observations**

Responses from those in LOM, from the parishes they are working in and from presbyteries that have LOMs in their midst indicated that LOM as a strand of ministry within the Presbyterian Church was working well. Those ordained to LOM indicated a strong sense of their calling into ministry and the parishes who responded expressed much support and appreciation for their ministry.

There was a general agreement that the process, by which candidates for LOM were assessed, had been fair and that the areas of assessment covered what was expected. A number did indicate that they found the process quite stressful and lacked for support during the process. It is possible this lack of support was from their presbytery and not by the National Assessment Workgroup (NAW).

In regards to training most LOMs indicated that they found the training beneficial and the contact they had with the previous School of Ministry and now the Knox Centre for Ministry and Leadership supportive. There were a few who indicated that the support post ordination especially with ongoing training was limited.

In answer to the question “is LOM seen as a lesser form of ministry?” there were mixed responses. The parishes who have LOMs, and the presbytery/synod's, responded that they did not see it as such. The Council of Asian Congregations acknowledged that from an Asian perspective it would be seen as a lesser form of ministry. All of the LOMs indicated that they themselves did not see it as a lesser form of ministry, however many indicated that they had been made to feel that it was, sadly this often came from older NOM's.

In answer to the question “do you see LOM as a stepping stone to NOM?” there was a near universal answer that while it might be a possibility it was not a given that that would happen, or that it should happen. Even the four that had

moved from LOM to NOM indicated that it should not be seen as an easy route to NOM.

### 5.3 Issues arising from reviews

It does appear that some parishes and presbyteries may not quite understand or appreciate the *discernment process* that a parish needs to go through regards whether LOM is the right or best form of ministry for them before they approach their presbytery asking for a person to be considered for LOM. The regulations state that the onus is on the parish to show presbytery that LOM is more appropriate than NOM or LMT and this may need to be spelled out to parishes and presbyteries. Parishes and presbyteries need to be aware that the parish must have gone through a discernment process as to the best model of ministry, within the four streams of ministry. This is one of the functions of the ministry settlement board (*Book of Order 10.7*) which presbytery is required to set up when a parish first becomes vacant. This step needs to have been done before any application can be made to presbytery for a person to be considered for LOM. Past material on this discernment process has indicated that when an application for LOM model is made a parish/ministry settlement board will need to put a strong case to presbytery as to why LOM is appropriate rather than NOM or LMT. They will need to show evidence of a process of congregational consultation and discernment and an understanding of the local context for mission and ministry. The National Assessment Workgroup (NAW) expressed some frustration because of this confusion; *“some of the applications for LOM were very messy and confused”*. *“Some of the parishes and presbyteries seemed quite surprised and confused about what was being required in the assessment process as compared to the process for NOM”*. A number of applications come to NAW under urgency with applicants seeking assessment “ASAP”, unaware that it is not a simple or quick process.

The review also highlighted that some confusion exists about the role that the local student committee plays in the process. The current regulations would appear to almost cut the student committee out or at least limit their role compared with the NOM process. The current regulations require one formal meeting with a LOM candidate, which involves a selection panel that consists of members of the local Presbytery and a representative from NAW. In comparison a student applying for NOM has to be interviewed by the presbytery student committee, that committee may then recommend one of the following: recommend the candidate to the presbytery for assessment by the NAW, recommend to the candidate further study or service in the church or decline to recommend the candidate. There appears to be no similar provisions for the student committee within the LOM process. If the discernment process has not been done well then it is possible that a candidate may arrive at that one formal interview either not ready or suitable for LOM, and in which case will have to be turned down or that that interview may reveal that a different form of ministry for that particular parish should have been explored.

In responses to the question on how individuals were assessed there does appear to have been some variations in the assessment process. These variations appear to have occurred with those who went through the assessment process in the early stages of LOMs establishment. Clarification of

the assessment process for LOM shows that the responsibility of assessing a candidate for LOM lies with the presbytery in which the person is applying. However the NAW advisory role is essential to the process. Presbyteries must consult the NAW and take account of their advice in reaching their decision. They must also check with the Knox Centre to ensure that all training requirements have been met, as to whether or not a person is ready to be ordained into LOM.

At a parish/presbytery level some of the current material available online, for selection and assessment of a LOM candidate, needs updating and expansion; an example of this is that while there are clear criteria for the selection of a candidate for NOM there is not an equally clear criteria for LOM, nor is it clear if the criteria for NOM does or does not apply to the selection of a candidate for LOM.

Some questions and concerns have been raised as to why a LOM has a five-year tenure. LOM is defined in the following way: *a model of ministry under which a person is ordained by a presbytery for the ministry of word and sacrament in a particular context for a particular period of time and is not normally eligible for appointment to any other position within the Church (Appendix I).* A similar definition can also be found on the Knox Centre website, however at this point in time there are no regulations in the Book of Order pertaining to the length of time for a LOM appointment. The only mention of a five-year period comes in the Conditions of Service Manual which reads as follows: *it is expected that the Local Ordained Ministry model will be reviewed regularly. It is also expected initially that a Locally Ordained Minister would be appointed for five years or less. However, the ministers appointed would expect to continue in the position if the model of ministry continued to be adopted (2.5.3.3).* Given that Local Ordained Ministers will be required to be part of the Ministry Development Programme which requires two ministry reviews over a five year period and the parish will be required to undergo a similar parish review, the question arises as to whether or not this five-year appointment is still warranted. This requirement at present adds a third review into a five year period for a LOM and the parish they are ministering in. After much research and discussion as to who or what would be the focus of this third review it would appear that it is the model of ministry (i.e. LOM, LMT) and not the person who is being reviewed. With this in mind, and the fact that a parish will have to undergo a parish review every five years, it would make sense that rather than having a third review that a section of the parish review explore if the current model of ministry is still appropriate for the parish. This change would remove the stress involved with undergoing so many reviews in a short period for those in an LOM position. The ministry development reviews and the parish review will provide adequate checks and balances for the person in an LOM position and the parish involved.

#### **5.4 Concluding comments**

Local Ordained Ministry is a model of ministry that is based on Amorangi Ministry which was gifted to the Presbyterian Church of Aotearoa New Zealand by Te Aka Puaho at the 2002 General Assembly. It has helped to provide ministry to a number of different churches in particular settings and times. It

has also allowed a diverse group of people to answer God's calling to minister within a parish setting and to the wider Presbyterian Church as well. We wish to take the opportunity to express our appreciation to all those who are involved in LOM and wish them continued success and blessing in their ministries.

## 6 National Assessment Workgroup (NAW)

The National Assessment Workgroup (NAW) assessment weekends are held annually in May. In 2009 this saw 12 candidates attending from the 22– 25 May at St John's-in-the-City, Wellington. Of these, eight were accepted to the ministry training programme.

In 2010 there were 13 applications, one of which was withdrawn by the presbytery when it was realised that their candidate had not completed the English as second language requirements of IELTS 6.5. Of the 12 candidates who presented to National Assessment, a sense of call and readiness for ministry formation was confirmed for seven.

This year a new venue for the assessment weekend was chosen: Vaughan Park, Anglican Retreat Centre, Auckland. This move proved beneficial. Less travel was involved for the majority of candidates and student convenors. Catering was looked after by the Vaughan Park staff and was a good quality and cheaper than what had been arranged previously. The cost to the national Church was much less than the previous arrangement and NAW had the site to itself.

The actual assessment process continues to be developed and honed, and plans are now being made for an “**Assessment Criteria Project**”. It is expected that work already done re Ministry Reviews will dovetail into the Assessment Criteria Project.

It needs to be said that there is nothing substantially “wrong” with what NAW have been doing, but various members have been working towards assessment criteria that make for greater transparency than in the past. The proposed project aims to coordinate all of our expectations and ensure candidates selected by NAW are candidates that Knox Centre can work with to develop the quality of ministers the church needs in the future. It will also mean that NAW can be more helpfully explicit with parishes and presbyteries concerning the kind of candidate they should be on the look-out for.

The Knox Centre staff has already done a considerable amount of work on their assessment criteria and over the past two-three years Sharon Searle (NAW member and HR consultant) has also done many days of voluntary work in helping NAW to refine their assessment criteria and procedures. Mark Johnstone and Sharon have more recently consulted with each other to great benefit. They see this project as a logical next step of refinement, clarification, and coordination. NAW has been further motivated by a review of its assessment procedures by one of the psychologists (Jenny Manson) that undertakes psychological testing of candidates. Her review pointed out that while NAW assess some aspects of the candidates well there has been a

tendency to over assess some aspects and under assess others. We would expect that this project would help us to address these issues.

Workgroup members are of the highest calibre and as a group enjoy an extraordinary degree of unity and companionship. Their professional skills are astounding. As a Church we are the richer for the dedication, faith, and wisdom of the Workgroup.

## **7 Final comments**

While serving on the Leadership Sub-committee I have appreciated the many wonderfully skilled and dedicated people God has provided to the Church. There is always danger in mentioning only some as there are dozens who deserve mention. However I'll take the risk as I acknowledge the work of my committee – it has been a pleasure working with you. On behalf of the Leadership Sub-Committee I also commend to the Church the work of Rev Dr Susan Jones. In recent years Susan's pioneering work with both Parish and Ministry Reviews has been crucial in establishing these as an integral component of improving the health of parishes and ministers so that we are fit for the task to which God calls us. We have been blessed to be able to share Susan's wisdom in these areas. The Leadership Sub-committee appreciates the dedication Susan has shown in seeing these projects through. Thank you, Susan.

Finally a note of thanks to the Rev Dr John Roxborough whose work on the Supplementary Provisions (appendix 1) has been exemplary; Rev's Geoff New and Helen Martin, Co-conveners of the NAW; Rev Dr Murray Rae Convenor of the Knox Centre Advisory Group and Rev Paul Ranby and Ms Juliette Bowater whose work on the Personal Workgroup proposals will serve us well in years to come.

These few named represent so many others who serve generously – we are reminded that together we are the Body of Christ, together in the name of Christ we can and we do achieve much to the glory of God.

**Ian Guy**  
Convenor

## **Appendix 1 – Supplementary Provision for Ministry Ordination and Training**

### **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.

## Appendix 2 - Proposed Terms of Reference for the Personnel Work Group and Process for Reception of Ministers of Other Denominations

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### 1. Executive Summary

Over the past two years the number of ministers applying for reception has tripled and the range of denominations and countries represented has broadened. The Presbyterian Church now struggles to process applications for reception using a process that was not designed to cope with the number and variance of candidates being seen today. There is real potential for the Presbyterian Church to have a surplus of ministers on its roll who for various reasons do not fit.

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### 2. Recommendation

That the Council of Assembly approves the proposals outlined in this document for the terms of reference for the Personnel Work Group and a new process for reception of ministers from other denominations.

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### 3. Background

The Presbyterian Church has historically received ministers from other denominations both in New Zealand and overseas. The Personnel Work Group was created by the Mission Resource Team to process applications during the mid-1990s. From 2006, the Work Group came under the umbrella of the Leadership Sub-committee.

Traditionally the Personnel Work Group has worked independently to assess candidates. The process followed has developed under the direction of the Book of Order which states that:

*“The Presbyterian Church of Aotearoa New Zealand will maintain an effective ministry of word and sacrament to serve the Church as part of the ministry which belongs to the whole people of God by:*

- a) Challenging Church members with the call to ordained ministry;*
  - b) Receiving ministers from overseas as well as from other Churches;*
  - c) Encouraging development of a variety of opportunities for continuing education and in-service training;*
  - d) Keeping under constant review the basic stipend, car allowance scales and general living conditions of everyone in the ministry of word and sacrament.”*
- (Appendix E-17(1)(b), Book of Order 2005).

In 2003 the Mission Resource Team documented a standard process for receiving ministers. The process was in line with the then Book of Order's requirement that

ministers not from World Alliance of Reformed Churches denominations undergo a probationary period before being approved by the Council of Assembly. This appears to be based on a perception that non-WARC ministers are less compatible than WARC ministers.

In early 2006 the process for receiving ministers was streamlined, and guidelines were produced to assist presbyteries. However, the process itself remained unchanged. Appendices A and B contain the 2003 and 2006 processes. In late 2006 the General Assembly adopted a new Book of Order which required supplementary procedures to be written for many existing processes – including reception. A draft supplementary procedure (appendix C) was developed in 2008 which refined the process further.

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#### **4. Discussion**

The average number of ministers applying for reception each year has increased from 4.8 during the period 1989 – 2006 to 15 for the years 2007 and 2008 (NB: The figures for 2009 have not been included here as the moratorium on receptions has prevented more ministers from applying. Given the number of enquiries received by the Assembly Office after the moratorium came into effect, it can be estimated that a conservative total for 2009 would have been ten applications which is still double the previous average). Furthermore the range of denominations and countries represented has broadened while at the same time the candidates themselves have tended to represent a narrower range of theological perspectives. During the years 2002 - 2009 the number of vacant parish roles also dropped by 44 percent, further decreasing demand for additional ministers.

The current processes were developed in a time when there were fewer applications for reception. Furthermore they were written with the assumption that candidates will “fit” (theologically, academically, socially and culturally etc.) and that it is just a matter of confirming that fact. What is known is that 77 percent of received ministers have gone on to be inducted into Presbyterian ministries compared to 91 percent of licentiates who went through national assessment. However in 2008, which saw the largest number of applications received in any one year, the rate of inductions for received ministers dropped even lower to 66 percent (refer appendix D).

If the Presbyterian Church continues with the status quo it will very quickly find itself with a surplus of ministers who do not fit and who cannot be placed in a Presbyterian parish. With the supplementary procedure still in draft form, now is the time for the Church to reflect on why it receives ministers from other denominations and also the process by which it does it.

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#### **5. Terms of Reference for the Personnel Work Group**

After considering the history of the receptions process and the function it fills, the Personnel Work Group proposes that the Presbyterian Church receives ministers from other denominations for the purpose of meeting the needs of parishes and their ministries as well as presbytery and Assembly-level appointments.

The implications of this would be that:

- The purpose of reception is to benefit the Presbyterian Church rather than the minister applying
- Any minister being received must be able to meet the specific ministry needs of the Presbyterian Church
- Ministers applying for reception could potentially be declined.

This last implication touches on a concern of many within the Church – that right now, as long as a candidate is able to show good standing, confirmation of ordination and academic achievement etc, they must be received even though they may, in other ways, be unsuitable for ministry in New Zealand. This could be avoided by mandating the Personnel Work Group to actively screen candidates for reception to ensure that only those ministers who are able to provide an “*effective ministry of word and sacrament to serve the Church*” are received (Appendix E-17(1)(b), Book of Order 2005). Therefore, the Personnel Work Group proposes the following terms of reference:

**a. Constitution**

The Personnel Work Group is a work group of the Leadership Sub-committee.

**b. Purpose**

- To process applications for reception and reinstatement to the ministerial roll of the Presbyterian Church of Aotearoa New Zealand in order to meet the needs of parishes and their ministries, ensuring that:
  - It is in the interests of the ministry and life of the Presbyterian Church to receive or reinstate each candidate; and that,
  - The candidate is able to provide effective ministry of word and sacrament to serve the Presbyterian Church in one of the three strands of ordained ministry – Amorangi, Local Ordained and National Ordained.
- To advise the Leadership Sub-committee on matters relating to reception and reinstatement of ministers
- To propose changes in policy to the Leadership Sub-committee

**c. Membership**

Membership will consist of:

- A minimum of four general members consisting of ministers and elders appointed by the Leadership Sub-committee for their knowledge of ministry in the Presbyterian Church.
- Five representative members appointed by Te Aka Puaho, the Pacific Island Synod, the Asian Advisory Committee, the National Assessment Work Group and the Uniting Congregations of Aotearoa New Zealand (UCANZ).
- The Personnel Advisor as associate member.
- The Personnel Work Group shall elect its convenor.

**d. Meetings and administration**

- The convenor of the Personnel Work Group shall call meetings as the number of applications dictates.
- The quorum for a meeting shall be six members.
- Minutes of the meetings will be kept and made available to the Leadership Sub-committee.

**e. Reporting**

The Personnel Work Group shall report to the Leadership Sub-committee on an annual basis, or at the request of the Leadership Sub-committee. The Personnel Work Group will initiate meetings with the Leadership Sub-committee when required.

**f. Budget**

A budget for meetings and assessment costs shall be approved by the Leadership Sub-committee at the start of each financial year (1 July).

**g. Review**

- The Personnel Work Group shall self-review its terms of reference on an annual basis and, where necessary, recommend changes to the Leadership Sub-committee.
- The Leadership Sub-committee may also choose to review and amend the terms of reference as it determines it necessary.

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**6. The Process of Reception**

The Personnel Work Group proposes four major changes to the receptions process outlined in the draft supplementary procedure (appendix C):

- a. That the dual application methods (from overseas and via a presbytery) be merged into one application process through the Personnel Work Group
- b. That personality testing be introduced, in-line with national assessment
- c. That the process for receptions, ministry settlement and presbytery and Assembly-level recruitment programmes be integrated so that the Personnel Work Group has a current, accurate picture of the needs of the Church when considering candidates
- d. That the distinction between WARC and non-WARC ministers be replaced with a requirement that all candidates show one year's membership of a New Zealand Presbyterian parish, with training for each candidate to still be tailored depending on their particular needs.

**a. One application process**

The Personnel Work Group proposes that all applications should be made directly to it and it will undertake the following checks:

- Ordination
- Good standing
- Confirmation of membership with a New Zealand Presbyterian parish
- Police clearance
- Academic suitability and theological perspective (assessed by the Knox Centre for Ministry and Leadership)
- Eligibility to join the Beneficiary Fund (assessed by the Beneficiary Fund Committee's medical advisor)
- Interview
- Reference checks

At present the interview and reference checks are performed by the presbytery where the candidate is in New Zealand. Where the candidate is of Maori, Pacific or Asian descent, then Te Aka Puaho, the Pacific Island Synod or the Asian Advisory Committee also take part. It is envisaged that the proposed addition of

representative members of the Personnel Work Group would ensure this participation would continue.

All other checks are coordinated by the Personnel Work Group. The confirmation of membership would be an additional check. The assessment of theological perspective would be augmented by way of a structured questionnaire to ensure a sufficient amount of information is collected from the candidate.

Once a candidate has passed all of these checks they are eligible to proceed to the next stage of the process.

**b. Introduction of personality testing**

Individuals applying for acceptance for ministry training by the Presbyterian Church currently undergo personality testing as part of a range of background checks and an assessment weekend. The Personnel Work Group sees merit in using the same tests for reception as this would further align the two processes of entry into the Presbyterian Church (assessment and reception) and ensure greater consistency across the range of candidates being accepted.

**c. Integration with ministry settlement requirements**

Once the candidate had satisfied the above requirements, the Personnel Work Group proposes that where a candidate is already being considered for a call or other appointment by a parish, presbytery or Assembly-level team, that the candidate be immediately approved and referred to the relevant body for induction or employment. A probationary period would be developed in consultation with the calling or employing body.

However, where the candidate is not being considered for a call or appointment, then the Personnel Work Group proposes that it should assess the candidate against the profiles of vacant parishes where the parish and ministry settlement board can show they have already undertaken a search of, and considered, ministers of the Presbyterian Church of Aotearoa New Zealand. The Personnel Work Group would liaise with ministry settlement boards and any presbyteries or Assembly teams looking for a minister to determine the suitability of the candidate.

If the Personnel Work Group determines that the candidate is compatible with either parishes looking for ministers or a presbytery or national-level appointment, it would approve the application for reception and set a probationary programme for the candidate. The candidate would then be introduced to relevant ministry settlement boards, presbyteries or Assembly teams that had a suitable vacancy.

The ministry settlement board would undertake its processes in the usual way before deciding whether to recommend the candidate to the congregation and then the presbytery. The minister would be received onto the roll formally upon the completion of their probationary programme.

Presbyteries and Assembly teams would undertake their processes in the usual way before proceeding with a call or appointment.

If the Personnel Work Group determines that the candidate is not compatible with parishes, presbyteries or Assembly teams looking for ministers it would decline the application for reception.

**d. WARC vs Non-WARC candidates and membership/participation**

The Personnel Work Group believes that it is important that candidates are able to show understanding of, and commitment to, ministry in New Zealand. This proposed change would see candidates from overseas coming to New Zealand and being an active participant in a Presbyterian parish for 12 months or more. This may occur while the minister is on exchange, secondment or in a supply arrangement with a parish so that they are financially supported during this time. Participation would not necessarily have to be 12 consecutive months for overseas candidates but it should be with the same Presbyterian parish to demonstrate the candidate's willingness to adapt to a congregation overseas.

Candidates from other denominations within New Zealand would be required to be an active member of a Presbyterian parish for 12 months before being eligible to apply for reception. The Personnel Work Group believes that it is not unreasonable to require that membership be over 12 consecutive months as these candidates are not likely to face financial restrictions.

Where a candidate has been identified as having the skills and attributes necessary, the Personnel Work Group proposes that the relevant presbytery or Assembly team may apply to the Leadership Sub-committee to waive the membership/participation requirement. Consideration should be given to factors such as the candidate's affinity to the wider Presbyterian Church, their ability to perform the role and whether the presbytery or Assembly team has investigated the suitability of current Presbyterian Church ministers.

The probationary programme would apply to all candidates, not just non-WARC ministers. It would be tailored (both in terms of training and length) based on recommendations from the Knox Centre for Ministry and Leadership and would be supervised by the relevant presbytery. The reason for proposing this change to probationary programmes for all candidates is to ensure that they all have the knowledge and skills to effectively assimilate into the Presbyterian Church.

As a minimum, each programme would continue to require candidates to:

- Have a ministry advisor from the first year from induction
- Attend an orientation course with Te Aka Puaho
- Attend an orientation course with the Knox Centre for Ministry and Leadership

Ministers of the Methodist Church of New Zealand, the Christian Churches in New Zealand and the Uniting Church in Australia would continue to be recognised by the Presbyterian Church for the purpose of calls to specific charges. They would still be required to go through the receptions process if they wished to be received, as they currently are.

## **7. Consultation Plan**

The first phase of consultation took place between August and November 2009 and feedback was sought from the following groups:

- Te Aka Puaho
- Pacific Island Synod
- Asian Advisory Committee
- National Assessment Work Group
- Introductions Work Group
- Knox Centre for Ministry and Leadership

Feedback was received from the Asian Advisory Committee, the Knox Centre for Ministry and Leadership, the Introductions Work Group and Te Aka Puaho and the document was altered where necessary to reflect the feedback received.

The first round of feedback was considered by the Leadership Sub-committee at its meeting in November 2009. The Leadership Sub-committee also gave feedback and the document was again amended.

The second round of consultation took place between February and June 2010. Presbyteries are asked to confer with their parishes and to provide feedback to the Personnel Work Group. This document has been amended accordingly before presentation to the Leadership Sub-committee.

18 June 2010  
Rev Paul Ranby  
Chair, Personnel Work Group

Juliette Bowater  
Personnel Advisor

Note that the appendices referred to in the above document are available with the full Leadership Sub-committee report on the Presbyterian Church's website [www.presbyterian.org.nz](http://www.presbyterian.org.nz)