



# Local Ordained Ministry Handbook, 2014

Issued by the Leadership Sub-Committee of PCANZ, February 2014

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## LOM Advisor's Welcome

From the time of the first ordination of local ordained ministers in 2004, this strand of ordained ministry within the Presbyterian Church of Aotearoa New Zealand (PCANZ) has opened up new opportunities for women and men to serve the community of God in the distinctive and essential ministry of ordering the life of a congregation around the word and the sacraments.

This Handbook is intended as a resource for parishes, presbyteries and Union District Councils who are seeking to understand local ordained ministry in the PCANZ, to help discern whether such might best serve their ministry leadership requirements in a particular location, and to outline the process of becoming a local ordained minister (LOM). It supplements the regulations and requirements prescribed in the *Book of Order* [see especially Chapter 9.1–9.6, 9.13–9.22], the *Supplementary Provisions* to Chapter 9 of the *Book of Order* [see especially Sections 1 and 4], and the *Conditions of Service Manual* (see especially Section 2).

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Please do not hesitate to contact me if you have any questions and/or feedback about the material in this Handbook, or about Local Ordained Ministry.

Ma Ihowa koe e manaaki,

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## §1. What is Local Ordained Ministry?

Local ordained ministers (LOMs) are ministers of word and sacrament ordained by a presbytery for ministry in a particular parish.

Local ordained ministry (LOM) was introduced in 2002 as one of four strands of ordained ministry in the Presbyterian Church of Aotearoa New Zealand. The first local ordained ministers were ordained in 2004. Some basic characteristics of the LOM strand of ministry include:

- A person becoming a local ordained minister from within the parish is likely to have already been ordained as an elder.
- LOMs have the same responsibilities and standing as nationally ordained ministers (NOMs) and may be called on to exercise the same duties in the presbytery or the wider church, including ministerial membership of presbytery, moderation of the session/parish council and administration of the sacraments of Holy Communion and Baptism.
- LOMs are not available for a call to another parish without going through National Assessment and being trained for national ordained ministry (NOM). Some LOMs choose to follow this path and become NOMs.

The local ordained ministry regulatory framework in the Book of Order Ministry Regulations and Student Regulations helps ensure that the presbytery and parish are clear about their needs, that people are chosen, trained and supported well, and that responsibility towards the wider church through the presbytery is exercised.

## **§2. The Character and Competencies of Local Ordained Ministers**

The church seeks to call to its leadership those people with a maturity of character that is consistent with growing in Christ-likeness and who demonstrate the capacity to function effectively in pastoral leadership. Such persons will evidence the following characteristics and competencies:

## 2.1 Character

<b>Virtues</b>	<ul style="list-style-type: none"> <li>• Emotional resilience and perseverance</li> <li>• Reliability and trustworthiness</li> <li>• Self-control</li> <li>• Courage and conviction</li> <li>• A resistance to exercising favour, and with no bias or unbridled self-interest</li> <li>• Honesty and integrity</li> </ul>
<b>Faith, Hope and Love</b>	<ul style="list-style-type: none"> <li>• Faith – risks trusting in Christ and God’s purposes in Christ</li> <li>• Hope – anticipates the good, the promise of God’s presence and action (grace)</li> <li>• Love – exercises loving-kindness towards others, including those who are different and difficult</li> </ul>
<b>Self-Management and Self-Care</b>	<ul style="list-style-type: none"> <li>• The ability to organise oneself through time management, establishing priorities and self-directed implementation</li> <li>• Attends to self-care – physically, mentally, and relationally</li> </ul>
<b>Self-Awareness</b>	<ul style="list-style-type: none"> <li>• The ability to recognise and take responsibility for thoughts, feelings, behaviour and personality difference</li> <li>• 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</li> </ul>
<b>Spiritual Habits</b>	<ul style="list-style-type: none"> <li>• Evidence of personal prayer, reflection and bible reading (a devotional pattern)</li> <li>• Some interest in broadening spiritual practices, e.g., meditation and reflective reading, prayer and fasting, journaling, etc.</li> </ul>
<b>Accountability</b>	<ul style="list-style-type: none"> <li>• Respects the ethos of the organisation and able to abide by its guidelines and expectations</li> <li>• Teachable and committed to growth and learning</li> <li>• Recognises and uses boundaries for handling power appropriately</li> </ul>
<b>Theological Integration</b>	<ul style="list-style-type: none"> <li>• Recognises the value and limitations of their theological beliefs as a source of interpretation and perspective</li> <li>• Able to articulate these beliefs to others</li> <li>• Exhibits a growing coherence between beliefs and actions</li> <li>• Evidences a commitment to ongoing theological formation and learning</li> </ul>
<b>Social Coherence</b>	<ul style="list-style-type: none"> <li>• Attends to the integrity and health of their personal context (spouse, family, friendships)</li> <li>• Understands their needs in this context</li> <li>• Is growing in healthy patterns of priority setting in the tension between leadership roles and the roles they play in their personal context</li> </ul>

## 2.2 Competencies

### 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 and teaches theological reflection
- Demonstrates adaptability and spiritual sensitivity
- Evidences proficiency in the English language (an IELTS score of 6 is the required minimum)

### Leading Communal and Pastoral Formation

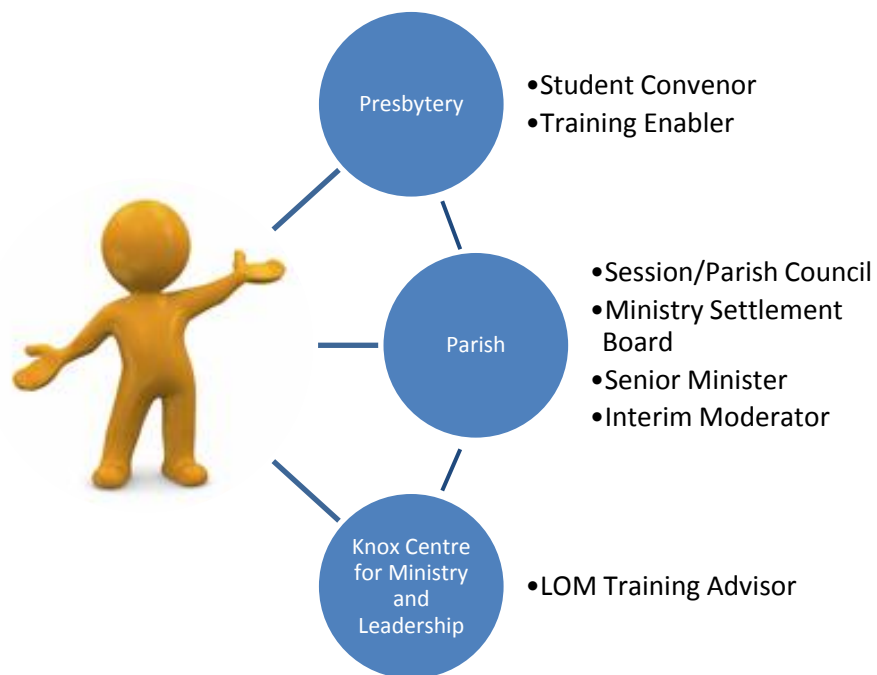
- Recognises and communicates the big picture
- Practices empathy and competency in listening skills
- Applies systems understanding to church and congregations
- Understands and works with Presbyterian polity
- Understands and cultivates the educational and spiritual processes by which people grow in 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, ecumenical and catholic solidarity
- Facilitates an environment of gospel innovation and practice in neighbourhood, society and the world
- Is working out their personal practice



### §3. A Network of Relationships



## §4. Selection and Training

While the presbytery and/or parish and/or ministry settlement board takes the initiative, the presbytery has oversight of the process. The sense of call to a particular person by a parish is usually the starting point, to be confirmed by the person concerned and by the presbytery.

**Selection** is a matter for the presbytery in consultation with the National Assessment Workgroup, and in accord with the processes set out in the *Book of Order* and the *Supplementary Provisions to the Book of Order* (see Appendices 6 and 7).

**Training** consists of:

**Foundational theological studies** consisting of a minimum 240-credit diploma in theology (equivalent of two full-time 32 week years of study) from an approved provider (e.g., Laidlaw College, Carey Baptist College or University of Otago<sup>1</sup>). Typically, and where possible, this would be made up of papers in the following areas:

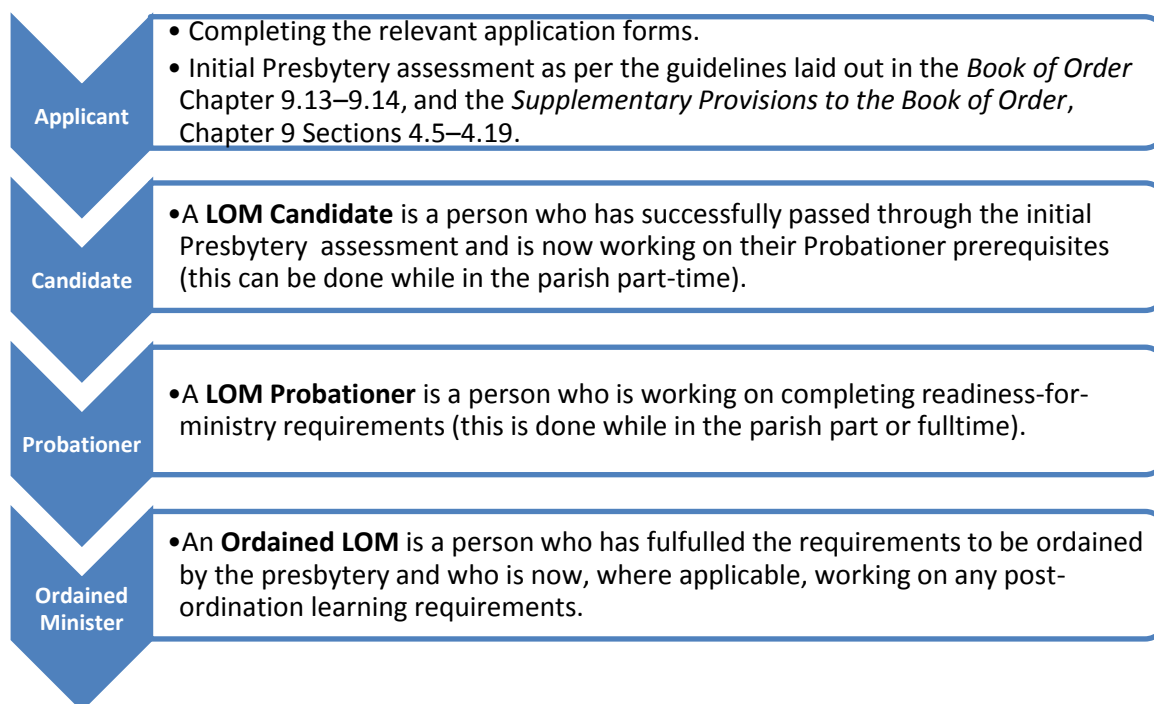
Biblical Studies	Christian History	Systematic Theology	Ministry in Church and Society
<ul style="list-style-type: none"> <li>• Introduction to Old Testament</li> <li>• Introduction to New Testament</li> <li>• At least two additional papers in Biblical Studies</li> </ul>	<ul style="list-style-type: none"> <li>• A survey from the early church to the present day</li> <li>• The study of one period in greater depth</li> <li>• Pacific and New Zealand Christianity</li> </ul>	<ul style="list-style-type: none"> <li>• Introduction to theology including theological method</li> <li>• The person and work of Christ</li> <li>• The Holy Spirit,</li> <li>• Ecclesiology including church and sacraments</li> <li>• Ethics</li> </ul>	<ul style="list-style-type: none"> <li>• Introduction to pastoral theology</li> <li>• At least one additional pastoral theology paper</li> </ul>

**Formational training** as directed by the Knox Centre for Ministry and Leadership (KCML) in consultation with the candidate and the presbytery. This will vary from person to person depending on their qualifications, skills and experience. It often involves directed reading, completion of a selection of papers and/or intensives, either at the KCML or through other accredited providers, and supervised ministry experience under presbytery oversight.

With regard to presbytery and the KCML, it is possible for some foundation and formational training requirements to be completed after ordination. A LOM candidate/probationer remains part of the training process until they receive their graduating certificate.

<sup>1</sup> The University of Otago no longer offers a two year diploma. However, it is possible that the requirements of LOM training can be fulfilled by taking 240 credits through the degree program. In cases where LOM candidates already have another degree, they would be able to cross-credit 90 credits from their previous degree and so, with the required 240 credits, they would only be 30 credits or two papers short of a full BTheol.

Following (i) the presbytery and/or parish review of ministry leadership requirements and the discernment of whether LOM is an option that best suits the mission and ministry needs of the presbytery/parish, and (ii) the parish and/or Individual contacting presbytery and the KCML for background information and advice regarding process and requirements, the journey towards ordination as a LOM passes through four stages:



## 4.1 Presbytery Responsibility Prior to Ordination

It is important that presbytery ensures that the following areas are addressed *prior* to ordination:

### 1. Presbyterian Practice and Belief

- Presbyteries must ensure that candidates are familiar with the polity, leadership and basic policies of the church (organisation, ordination, worship and sacraments, working as a team with session/managers/parish council and as a member of presbytery).
- Presbyteries are required to make sure that candidates are conversant with Presbyterian doctrine and Confessions: Do candidates know what is involved in signing the Formula? Do they understand the place of the Subordinate Standards – the Westminster Confession of Faith, and the Kupu Whakapono and its Commentary? Do they understand the role that the Book of Order plays in the life of our church, and are they familiar with its contents? Is it possible to be a Presbyterian minister and be opposed to the church's practices of infant baptism, and of the ordination of women? These kinds of questions need to be worked through carefully with a presbytery-appointed tutor so that it is clear what is and what is not being agreed to and the implications of this for responsible ordained ministry.
- Presbyteries must be satisfied that candidates have an acceptable understanding of, and the ability to engage with, the diversity in the life of the church. (This will include, for example, a prerequisite of English language proficiency. An IELTS score of 6 is the required minimum.)

### 2. Pastoral Care and Safety

Presbyteries must ensure that candidates:

- have a pastoral supervisor.
- have received basic supervised training in pastoral care.

- 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 procedures of complaint.
- have agreed to a police check as part of the application process. The police check is organised through the Assembly Office by the presbytery, and the presbytery considers the information thus obtained.

### 3. Worship, Sacraments and Mission

Candidates must be provided with training and ongoing support in relation to the following:

- Parish administration and planning.
- Parish engagement in mission.
- Conducting worship within the Reformed tradition, including Reformed practices as they relate to Baptism and Holy Communion.
- Weddings and funerals.

*Some of the initial training in these three areas might be met by candidates attending and contributing to a receptions course run by the KCML in which the following subjects may be addressed:*

- *Reformed worship*
- *The history and structure of the PCANZ*
- *Gospel and culture*
- *The Book of Order*

### 4. LOM Final Integrative Exercise

Candidates are required to complete a final integrative exercise, an invitation to reflect at some length on the integration of ministry practice, identity, spirituality and theology in their ministry formation. For more information, see §4.2.

## 4.2 LOM Final Integrative Exercise

The LOM final integrative exercise is expected to incorporate elements in theological, spiritual, pastoral and ecclesial formation. It is submitted to the presbytery whose approval is needed, and is also assessed by the KCML. The central topic needs to be relevant to the LOM applicant's own sense of ministry formation. The focus is on personal theological reflection and the integration of learning, ministry, spirituality and calling. The LOM applicant is encouraged to write in an autobiographical fashion and begin working on this as soon as possible about a year before the time s/he expects to be ordained. The LOM candidate is required to discuss their initial ideas and several drafts with their presbytery supervisor and/or the LOM training advisor at the KCML *before* bringing it to completion. The final version is around 3,000 words.

The completed exercise 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.

Candidates *may* wish to organise their final integrative exercise in the following manner:

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

1. *What theological commitments undergird and guide your understanding and practice of ministry?*
2. *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? 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 biblical and theological insights have helped to shape this?
  - What personal/spiritual growth has directed this?
3. *What ability do you have to manage yourself and exercise the role of minister?*
  - 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 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 lie?
    - 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)
4. *What awareness do you have of areas for development?*
  - 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?

The conclusion may pick up the key themes and answer the following question: 'In what way has your call to pastoral ministry been shaped/confirmed?'

## §5. Application Form for Local Ordained Ministry

- The Application Form (Appendix 1) is for gathering information from people requested by their parish and presbytery to apply to their presbytery for acceptance as an ordinand in training for local ordained ministry of the Presbyterian Church of Aotearoa New Zealand.
- Applicants should also complete as much as possible of the LOM Training Needs Self Analysis Form (Appendix 2). Applicants are encouraged to do this in discussion with a supervisor and/or interim moderator.
- The presbytery will involve the National Assessment Workgroup and the Knox Centre for Ministry and Leadership in considering each candidate.
- The relevant sections of the latest Book of Order should be read as providing the framework for these procedures.
- The Application Form (Appendix 1) should be completed personally and delivered to the presbytery student convener. The student convener will forward copies to the registrar of the Knox Centre for Ministry and Leadership, and to a representative of the National Assessment Workgroup.

Each application should be accompanied by:

- a) A covering letter including names and contact information of two confidential referees and your medical practitioner, and any information relevant to your application which does not fit on the form;
- b) A one-page account of your response to the desire of the parish to call you to local ordained ministry in the Presbyterian Church of Aotearoa New Zealand;
- c) Your current curriculum vitae, including your employment record, educational and training awards, and indications of experience relevant to your being considered for pastoral leadership in the church;
- d) Two written references from people (other than those in (a) above) who have known you in positions of responsibility in the church and in employment or study;
- e) Statements on behalf of the parish supporting your application;
- f) Two recent passport-size photographs; and
- g) Certified copies of academic transcripts and photocopies, not originals, of all tertiary awards and training course certificates. (Originals should be sighted by presbytery student convener who will sign the photocopies.)

## §6. LOM Assessment Times

LOM applications are assessed during two weeks every year:

- The last week in February (applications for the February assessment must be submitted by 1 December)
- The first week in August (applications for the August assessment must submitted by 1 June)

LOM assessments are conducted by presbyteries together with members of the NAW. Normally two members of NAW join the presbytery members conducting the LOM assessment.

For further enquiries please contact Rev Geoff New (co-convenor NAW) at [geoffnew@xtra.co.nz](mailto:geoffnew@xtra.co.nz).

## §7. Steps to Follow

Phase	Applicant/Probationer/Candidate and Parish/Ministry Settlement Board	Presbytery	KCML
1	<p>i. Presbytery and/or parish/ministry settlement board review their ministry leadership requirements.</p> <p>ii. Discern whether LOM is an option that the presbytery and/or parish and/or ministry settlement board and/or an Individual wishes to explore further.</p>	<p>i. Presbytery and/or parish review their ministry leadership requirements.</p> <p>ii. Ensure profile of parish mission and ministry is up to date.</p> <p>iii. Engage in conversations which may involve the person, parish representatives, and presbytery.</p>	
2	Parish and/or individual contacts presbytery and the KCML for background information and advice regarding process and requirements.	Informal discussions, clarifications of queries.	Informal discussions, clarifications of queries.
3	<p>Parish session writes to presbytery asking presbytery to consider assessing and appointing the applicant as a LOM candidate.</p> <p>Candidate prepares papers – including Curriculum Vitae, articulation of sense of call, vision for ministry, statement of ministry experience, certified academic transcript, and ideas about possible study plans. These papers are sent to the presbytery, with copies for forwarding to the National Assessment Workgroup (NAW) and the KCML.</p>	<p>i. Presbytery discusses the request from the parish session.</p> <p>ii. Presbytery assesses whether the regulations and requirements prescribed in the <i>Book of Order</i> [see especially Chapter 9.1–9.6, 9.13–9.22] and Sections 1 and 4 of the <i>Supplementary Provisions to the Book of Order</i> for Chapter 9 regarding acceptance of applicants as LOM probationers have been met. Presbytery will also want to consult the <i>Conditions of Service Manual</i>, especially Section 2.</p> <p>iii. Presbytery communicates decision, and outlines the process of proceeding, to LOM applicant and her/his parish session.</p>	
4		<p>i. Asks the ministry settlement board to discuss with the parish the terms of call and whether this is the type of ministry that is appropriate. [See <i>Supplementary Provisions to the Book of Order</i>, Chapter 9, Section 4.5]</p> <p>ii. Arranges (usually via the student convenor) for the candidate's CV, including certified academic transcript and statement of ministry experience, to be sent to the LOM advisor at the KCML as a basis for discussion of training requirements before and after</p>	<p>i. Assessment of existing qualifications and further training needs.</p> <p>ii. Specifies study requirements and possible training options. This may involve further discussion with candidate and presbytery.</p>



		<p>ordination.</p> <p>iii. Makes contact with, and sends appropriate papers to, the National Assessment Workgroup (NAW).</p> <p>iv. Arranges for a medical examination and psychological assessment (and the necessary consents) of the candidate to be done.</p> <p>v. Arranges for Selection Panel (including representatives from NAW) to meet with candidate after all necessary checks have been done and reports have been received. The Selection Panel (including representatives from NAW) assesses the candidate according to the guidelines set out in the <i>Supplementary Provisions to the Book of Order</i>, Chapter 9, Section 4.18.</p>	<p>iii. Reports back to the presbytery (usually via the student convenor).</p>
5		<p>i. Recommendation from Selection Panel, decision from presbytery, and confirmation of the KCML training requirements, are communicated to both the parish and candidate.</p>	
6		<p>After a candidate has been accepted, presbytery must ensure that</p> <p>i. It appoints a training adviser approved by the Assembly for the candidate (this is normally the KCML-based LOM advisor), and</p> <p>ii. It approves and appoints a training enabler for the candidate, and</p> <p>iii. The candidate, training adviser, and training enabler agree upon a training agreement and probationary programme for the candidate, and</p> <p>iv. Presbytery specifies a period of probation, after consultation with the training adviser, the training enabler, the candidate, and the parish council.</p>	<p>i. Assists with the negotiation of the training agreement, the period of probation, and the procedure for review in accordance with ministry training policy agreed to by the Assembly, and</p> <p>ii. Reports to presbytery on the candidate.</p>

7	<p>i. Candidate begins (or continues) agreed study programme and presbytery-based/initiated formational training.</p> <p>ii. Candidate attends intensives and any other courses specified by the KCML.</p> <p>iii. Candidate maintains regular contact with presbytery enabler and the KCML LOM advisor throughout studies.</p>	Maintains contact with candidate and the training adviser.	Maintains contact with candidate and the presbytery.
8		A candidate who is accepted by the presbytery must be commissioned (in a presbytery commissioning service) 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.	
9	<p>LOM probationer continues with studies and reports progress to presbytery.</p> <p>Completion of the LOM final integrative exercise.</p>	<p>Presbytery reviews probationer's readiness for ordination taking into account:</p> <ul style="list-style-type: none"> <li>i. Parish commitment to the call;</li> <li>ii. Probationer's development and competence in ministry;</li> <li>iii. Completion of academic requirements;</li> <li>iv. Completion and successful assessment by the presbytery-appointed examiner of the LOM final integrative exercise;</li> <li>v. Trial service and sermon for presbytery;</li> <li>vi. Recommendation from the KCML.</li> </ul> <p>If the presbytery is not satisfied with the final review, it may, in consultation with the training adviser, (a) extend the probation period, or (b) terminate the training agreement.</p> <p>If presbytery terminates the training agreement, it must also (a) terminate the local ordained ministry probationer's commission with the congregation, and (b) reactivate the ministry settlement board for the parish/congregation.</p>	<p>Checks fulfilment of all requirements, including the assessment of the LOM final integrative exercise.</p> <p>KCML Senatus sends recommendation to presbytery.</p> <p>Negotiates post-ordination learning contract.</p>
10		i. Decides on ordination and arrangements.	

		<p>ii. Discussion and confirmation with candidate and the KCML regarding continuing ministry formation [see the <i>Book of Order</i>, Chapter 9.20].</p> <p>iii. Presbytery confirms LOM appointment.</p>	
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## §8. LOM Reviews

LOMs, like NOMs, are required to be part of the Ministry Development Programme which requires them to undergo one ministry review every three years. This review is to be undertaken by trained ministry reviewers. Alongside this review, the parish itself is reviewed with the new Parish Development Reviews. Because of these reviews, clause 2.5.3.3 from the Conditions of Service Manual which stated 'It is also expected that initially a local ordained minister would be appointed for five years or less' was removed. This means that a LOM appointment is now no longer a fixed term appointment that needs to be reviewed before it can be renewed, but operates on a Terms of Call just as a NOM does, with all the same safeguards, checks and balances.

The person ordained into LOM will be required to undertake the Ministry Development Reviews to retain their Certificate of Good Standing in the same manner as a NOM. This certificate is valid for six years. Procedures and criteria for these reviews are laid out in the Ministry Development Review Handbook.

In addition to these reviews, the parish itself will undergo a review as part of the Parish Development Reviews which are to be held every 5 years, part of which will examine the model of ministry within which the parish is currently operating, and ask whether or not this remains the most appropriate model of ministry for the parish.

## 8.1 *Local Ordained Ministry Review: a possible template*

### **Possible questions for the parish (not all of which will be relevant in every situation)**

- How do you feel the LOM's ministry has gone over the past five years (or over whatever date is applicable)?
- Is the LOM form of ministry (still) the best way to serve the current and future mission of the parish?
- Does the parish wish for this present 'position' to continue as it has been? What changes are being/might be considered?
- Has the parish expressed a willingness to (continue to) serve alongside a particular potential (or present) LOM? What changes are being/might be considered? Where multiple congregations are involved, is there a unity of decision and adequately functioning council across the parish?
- What thought has the parish given to its future, were the LOM to finish up her/his time of ministry with this parish? What might be some positive/negative implications of such a decision?
- Is there adequate finance to be able to continue with at least the current stipend into the foreseeable future?
- What support has the parish given to the LOM to do further training while s/he has been serving as a LOM in this parish?
- What areas of further training do you think this LOM might benefit from?
- Would this be a supportive environment for an inexperienced new minister?
- Does either parish have any underlying issues which could cause difficulties for an inexperienced new minister?

### **Possible questions for the minister (not all of which will be relevant in every situation)**

- What would you regard as your most satisfying achievements over the past five years?
- Looking at the nine areas of mission capacity on the Ministry Development Framework, what areas do you regard as your greatest strengths in the performance of your ministry?
- Using the same categories, what would you identify as the areas in which further development would bring most benefit to your ministry?
- What particular difficulties, constraints or resource limitations impact on your ministry?
- What areas of training or up-skilling have you done over the last 5 years? In what areas do you think further training would be of help to you?
- Have you completed all the post-ordination training that may have been asked of you?
- Are there any personal issues you think impact positively or negatively on your ministry?
- What processes do you have in place for personal support and nurture?
- Have you considered shifting from LOM to NOM?
- Do you still feel that LOM is the best way to serve the mission of this parish?
- If so, do you wish to continue in your present position as LOM at this parish?

## §9. Appendices

### *Appendix 1: Local Ordained Ministry Application Form*

#### **CONTACT DETAILS**

Full name:

Preferred name:

Date of birth:

Gender:

Home address:

Next of kin address:

Contact Numbers:

(home)

(work)

E-Mail

#### **FAMILY**

Current marital status:

Spouse's name

Previous marriages/civil unions/de facto relationships:

Children living at home, names and ages:

#### **EDUCATION**

Qualifications and training:

What subjects gave you most satisfaction?

#### **CHURCH INVOLVEMENT**

Where and when did you become a formal member of the PCANZ or a co-operative venture in which the PCANZ was a partner?

(If different from the above) (i) Where and when did you become an active member of the Presbyterian Church of Aotearoa New Zealand? Or (ii) Since when have you had a commitment to and involvement with a parish of the PCANZ or a co-operative venture in which the PCANZ was a partner?

When did you become involved in this parish?

What are your responsibilities in the congregation at the present time?

### **SKILLS AND ABILITIES**

What do you and others consider to be your skills and abilities relevant to pastoral leadership?

What weaknesses do you need to be aware of?

What areas of strength would it be helpful to develop?

What leadership experience have you had?

How many languages do you speak? What is your principal language? Are you familiar with the language prerequisites for LOMs? (See Section 4.1)

### **COMMUNITY INVOLVEMENT**

What community activities have you been involved in outside your church and workplace?

## LEISURE

What hobbies, sports or other interests do you have?

## CROSS-CULTURAL EXPERIENCE

What experience have you had of a culture or cultures other than your own?

## REFERENCES

Please supply the names and contact details of at least TWO referees:

Name:		Relationship with you:	
Address:			
Email:			
Phone:	(w)	(h)	(c)

## DECLARATION

I understand that the presbytery, in fulfilling its obligations, may consult the nominated referees, my medical examiner, or any other person, and I hereby grant them permission to do so.

If I am accepted and called to this parish, I undertake to complete any training requirements as agreed in discussion with the Knox Centre for Ministry and Leadership and the presbytery.

I have / have not (delete one) previously applied to be considered for training for ministry with the Presbyterian Church of Aotearoa New Zealand or other denomination.

If you have, please provide further information in your covering letter.

I have / have not (delete one) been convicted in a court, either in New Zealand or elsewhere, of an offence carrying a maximum penalty of a fine of \$1000 or more, or where the offence carries a penalty of imprisonment for whatever period? If you have, please give further information in your covering letter.

I give permission for a police check.

I am aware that the presbytery will require my assent to the doctrinal standards of the PCANZ as set out in the Book of Order and decisions of the General Assembly.

I declare that to the best of my knowledge the statements made in this application are true in every respect.

Signature

Date



## *Appendix 2: Local Ordained Ministry Training Needs Self Analysis Form*

Name:

Address:

Phone:

Email:

Parish:

Parish contact:

Presbytery contact:

This form is intended to help identify leadership experience and already-completed training, and to provide a basis for discussing further training needs and learning goals for those working towards ordination as a local ordained minister. It is designed to be used as a self-assessment tool by LOM applicants, as well as by presbyteries and the Knox Centre for Ministry and Leadership. Not every element in each section is essential, but all should be commented on.

Applicants are encouraged to identify ways in which they would like to develop their areas of strength and build confidence in areas of responsibility they see as challenging. Further comments can be made on additional sheets, as required.

Comment on your experience, training, learning goals and anything else of relevance in the following areas:

### **Section A: Leadership**

#### **Experience at work, in the church and in the community**

- Team leadership
- Management experience in the workplace
- Governance, boards and committees

#### **Administrative and managerial**

- Goal setting and time management
- Project management
- Human Resource management
- Conflict Resolution and mediation
- Computer and Online Skills

#### **Reformed history and ecclesiology**

- Biblical knowledge
- Church courts: parish council, session, presbytery and General Assembly
- Knowledge of Presbyterian origins and its history in Aotearoa New Zealand
- The Book of Order
- Subordinate Standards, Westminster Confession of Faith, Kupu Whakapono and Commentary, The Declaratory Act

#### **Ministerial identity and leadership**

- Small/large group leadership and facilitation
- The role and responsibilities of ordained ministry in Reformed churches; ordination vows.
- Meeting procedure and moderation
- Women in ministry

## **Section B: Pastoral Care**

### **Ministry with people**

- Creative listening
- Pastoral visiting
- Code of Ethics and boundaries in pastoral relationships; avoiding being a victim or perpetrator of sexual misconduct; procedures of complaint.
- Basic pastoral counselling
- Ministry with children and young people
- Ministry with the aged
- Ministry with disabled persons
- Ministry in situations of bereavement
- Ministry with people seeking faith in Christ

### **Ministry in multicultural settings**

- Knowledge of other languages
- Marae visits and protocols
- Te Aka Puaho
- Living in and studying other cultures
- Pacific Island Christianity
- Asian Christianity

## **Section C: Worship, Sacraments and Mission**

### **Worship**

- Preparing an order of service and leading Sunday worship
- Choosing music for services
- Bible reading in worship services
- Prayer in worship services
- Conducting funerals
- Celebrating weddings

### **Sacraments**

- An elder sharing in the leading of communion
- Presiding at the celebration of communion
- Baptism of children and infants and the preparation of those involved
- Preparation of young people for confirmation and the renewal of baptismal vows
- Baptism by immersion and the preparation of those making this commitment

### **Mission**

- Biblical understanding of God's mission and ours
- Christian education of children and young people
- Choosing educational resources
- Evangelism

- Global mission
- Engagement with people of other faiths
- Relating to Christians of other traditions
- Engaging social and ethical issues

## **Section D: Spiritual Direction and Supervision**

- Experience of directed retreats
- Study of spirituality
- Personal devotional habits
- Managing physical fitness
- Personal and professional supervision
- Using spiritual direction
- Personality Tests and their application to ministry and self-understanding (e.g., MBTI)

## *Appendix 3: Local Ordained Ministry Review completed by the Leadership Sub Committee, and received by the 2010 General Assembly*

### **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 Puaoho, 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.

### **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 prospective 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.

### 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.* 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 every five years, 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.

#### **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 then continued success and blessing in their ministries.

## Appendix 4: Terms of Call

This is a template for a ministry agreement between a local ordained minister and the parish. Parishes should refer to the 'Conditions of Service Manual' when creating a new agreement.

These terms of call are set out in terms of headings. Specific terms of call for an individual local ordained minister need to have some content under each heading. Some of the headings relate to specific detail which will vary in relation to a specific position, e.g., the designation of the position. Other headings will have specific content which will be the standard minimum expected.

These terms of call should form a document which is to be presented, with all details complete, to the congregation and then to the presbytery/UDC for approval.

### Terms of Call for Local Ordained Ministers

#### Designation

*For example:*

- Minister of St Cuthbert's Parish
- Children and Family Worker, Te Anau ministry team
- Faith educator, Eastmere Parish

#### Position

*One of the following options should be specified:*

- Full-time
- Part-time (If part-time, what percentage of time)

#### Tenure

This local ministry position is for limited tenure of \_\_\_\_\_ years from \_\_\_\_\_ to \_\_\_\_\_. The position itself will be reviewed (see Section 8) not less than six months prior to the end of term by the parish and the presbytery and a decision made as to whether or not the term will be renewed.

#### Accountability

Outline the lines of accountability.

#### Working relationships

*These should be specified and will include:*

- Session/parish council; board of managers; senior minister
- Congregation
- Presbytery
- Wider church
- Other (give details as required)

#### Expectations

Key tasks are to be listed. This will include any post-ordination presbytery and/or KCML-directed training requirements which will have been determined as part of the assessment and pre-ordination process.

#### Ministry Appraisal

National and local ordained ministers are required to undergo one ministry review every three years. The General Assembly has adopted a framework for ministry reviews, including the specific aspects of ministry to be reviewed. Where a minister is under the authority of another denomination or kindred service, they will be expected to demonstrate that the review system being used is compatible with the Presbyterian Church's system. Information about these reviews, including a list of approved reviewers and associated

costs, is available at <http://www.presbyterian.org.nz/for-ministers/ministry-development-programme> and [http://presbyterian.org.nz/sites/default/files/for\\_ministers/Ministry\\_Development\\_Programme\\_Information\\_2010\\_v2.pdf](http://presbyterian.org.nz/sites/default/files/for_ministers/Ministry_Development_Programme_Information_2010_v2.pdf)

### **Supervision**

Monthly supervision is required. See the supervision guidelines ([http://www.presbyterian.org.nz/sites/default/files/for\\_ministers/SUPERVISION\\_GUIDELINES\\_2011.pdf](http://www.presbyterian.org.nz/sites/default/files/for_ministers/SUPERVISION_GUIDELINES_2011.pdf)) for more details.

### **Remuneration**

*This should be specified and will include:*

- Stipend or part thereof (as determined by the Assembly)
- Approved allowances (as determined by the Assembly)
- Housing Provision to approved standard (as per Assembly regulations)
- Beneficiary Fund provision
- Reimbursement for approved expenses, e.g., car, phone rental and work-related tolls

There should also be provision for appropriate secretarial/administrative assistance.

Where the position is non-stipendiary, there should still be provision in the Terms of Call for reimbursement of work-related expenses.

### **Leave**

*The leave provisions should be specified and will include:*

- Annual leave, as per ministry regulations
- Study leave, as per ministry regulations
- Sick leave, as per ministry regulations
- Bereavement leave, as per ministry regulations
- Special leave (paid or unpaid), as per ministry regulations
- Parental leave, as per ministry regulations

Where the position is non-stipendiary there should still be provision for leave (which will be unpaid).

### **Special Conditions**

Specify here any particular provisions which might be included in the Terms of Call and haven't been covered elsewhere in the document.

### **Date**

Terms of call approved by Presbytery of \_\_\_\_\_ on \_\_\_\_\_.



## *Appendix 5: Book of Order, Chapter 9.1–6; 9.13–22*

### **Chapter 9: Training, ordination and commissioning for ministry**

#### **9.1 Background**

(1) Baptism invites us to share in God's mission through our own vocation and commitment to God's world, now and to come. Within this framework, the Church sets apart some people to engage in that mission through specific ministries.

##### **(1A) Sexual relations outside marriage**

In accordance with the supreme and subordinate standards of the Church, sessions, parish councils, presbyteries and united district councils shall not accept for training, license, ordain or induct anyone involved in a sexual relationship outside of a faithful marriage between a man and a woman. In relation to homosexuality, and the interests of natural justice, this ruling shall not prejudice anyone who, as at 29 September 2006, had been accepted for training, licensed, ordained or inducted.

(2) These people are trained, ordained, commissioned or authorised to minister in the name of Jesus Christ to, with, and for the whole Church. All bring and offer particular gifts and graces. They may be ordained, commissioned or authorised for particular functions or office at a service of public worship. Some are set apart for one of the four strands of ministry. These are

- (a) the national ordained ministry,
- (b) the local ordained ministry,
- (c) the commissioned local ministry team, and
- (d) te amorangi ministry.

These positions may be stipendiary or non-stipendiary.

(3) Some persons are set apart as elders or deacons.

(4) Besides the ordained ministries, there are also ministries exercised by persons who are commissioned, whether by election or as representatives, to carry out particular leadership roles in the Church's participation in God's mission. These people may be paid or unpaid.

(5) The Church recognises that men and women are called to be ordained and commissioned to ministry.

(6) Amorangi ministry is unique to Te Aka Puaho. This ministry has been a key influence in developing the models of the local ordained ministry and the local ministry team.

(7) The concept of amorangi ministry may be extended beyond Te Aka Puaho on terms and conditions set out in the supplementary provisions.

*Ministries for which ordination is required*

#### **9.2 Ordination for ministry of word and sacrament**

(1) A presbytery may ordain a person to the ministry of word and sacrament who

- (a) offers himself or herself for ministry, and

- (b) displays the appropriate character, qualities and gifts, and
- (c) holds to the fundamentals of faith as defined by the Assembly, and
- (d) has completed the training prescribed for the particular form of ministry by the General Assembly, and
- (e) has been called to a charge or position in the Church, and
- (f) is in good standing.

(2) In the case of a person ordained to the ministry of word and sacrament, a presbytery, or in the case of amorangi, Te Aka Puaho, may induct or commission him or her into one of the four strands of ministry.

(3) A person ordained to the ministry of word and sacrament must carry out the requirements implicit in the Formula.

(4) The name of every person ordained to the ministry of word and sacrament must be entered on a roll maintained for the purpose by the presbytery.

(5) The clerk of a presbytery which ordains a person to the ministry of word and sacrament must advise the Assembly Executive Secretary of that ordination and the Assembly Executive Secretary must add the name of each such person to the roll of ministers.

(6) A presbytery inducts a minister into each ministry position.

### **9.3 Ordination of elders and deacons**

(1) A person is eligible for ordination as an elder who

- (a) is a member of a congregation, and
- (b) offers him or herself for that service, and
- (c) displays the appropriate character, qualities and gifts, and
- (d) holds to the fundamentals of faith as defined by the Assembly, and
- (e) has completed the training for the office prescribed by the church council, and
- (f) is elected by the congregation.

(2) A person is eligible for ordination as a deacon who

- (a) is a member of a congregation, and
- (b) offers him or herself for that service, and
- (c) displays the appropriate character, qualities and gifts, and
- (d) holds to the fundamentals of the faith as defined by the Assembly, and
- (e) is elected by the congregation.

### **9.4 Preliminary requirements for ordination**

(1) A person who seeks to train for one of the four strands of ministry must undergo a process in which the presbytery, or when appropriate Te Aka Puaho, seeks to examine the particular form of ministry best suited

- (a) to the person's vocation, and
- (b) to meet the needs of the Church for leadership in its worship, life, and mission.

(2) A person accepted by a presbytery for training for ordination for one of the four strands of ministry must

- (a) undertake the training programme prescribed, and
- (b) accept the authority of the presbytery during that training.

(3) A person accepted by a church council for ordination as an elder must:

- (a) undertake the training programme prescribed by the church council, and
- (b) accept the authority of the church council for his or her conduct of the ministry for which he or she is ordained.

### **9.5 Role of General Assembly in training of persons preparing for ordination**

(1) The General Assembly must determine the policies, procedures, profiles of ministry, training needs and standards which shall govern the selection processes and training programmes for the four strands of ministry.

(2) The training institutions approved by the General Assembly have the primary responsibility for the duration and content of their training and are responsible to the General Assembly to demonstrate how they meet the requirements of subsection (1).

### **9.6 Authority of presbytery in selection, training, ordination and commissioning**

(1) A presbytery must ensure that every person selected for training as a minister has adequate supervision.

(2) A presbytery must ensure that in the selection processes and training programmes, structures of support are available for all those undergoing training programmes for local ordained ministry and local team ministry.

(3) A presbytery may draw on national resources and structures to assist it in fulfilling its responsibilities under subsections (1) and (2), and must act in accordance with the policies and standards authorised by the General Assembly.

#### *Local ordained ministry*

### **9.13 Ordination for local ordained ministry**

A presbytery may ordain for a specific local ordained ministry of word and sacrament a person whom it discerns will further the worship, life and mission of the congregation or charge but who is not then eligible for appointment to any other ministry position in the Church other than the one for which he or she is ordained.

#### *Processes leading to local ordained ministry*

### **9.14 A call to local ordained ministry can be identified in one of three ways**

(1) During the course of its work, a ministry settlement board appointed under chapter 10 may discern that

- (a) a particular person may be suitable for local ordained ministry, and
- (b) this person will further the worship, life and mission of the congregation or charge.

(2) A person within a congregation or charge which has no settled ministry may feel a call to local ordained ministry within their congregation or charge and approach the ministry settlement board.

(3) A person in a congregation with a ministry settlement may feel a call to local ordained ministry within the presbytery and, given support by his or her church council, may approach the presbytery which will

- (a) consider the relevant supplementary provisions, and
- (b) consider the mission and ministry needs of congregations without ministry settlement within the presbytery area, and
- (c) if satisfied that the person is suitable, refer the person to the appropriate ministry settlement board.

### **9.15 Training of candidates for local ordained ministry**

(1) The ministry settlement board may recommend a candidate for local ordained ministry settlement if it is satisfied as to

- (a) the suitability of the candidate for the particular charge, and
- (b) the fit between the skills of the candidate and the mission and ministry needs of the charge.

(2) After acceptance of a ministry settlement board recommendation by the charge, the presbytery must examine whether a candidate for the local ordained ministry meets the criteria for local ordained ministry as set out in the supplementary provisions.

(3) After a candidate has been accepted under subsections (1) and (2), presbytery must ensure that

- (a) it appoints a training adviser approved by the Assembly for the candidate, and
- (b) it approves and appoints a training enabler for the candidate, and
- (c) the candidate, training adviser, and training enabler agree upon a training agreement and probationary programme for the candidate, and
- (d) presbytery specifies a period of probation, after consultation with the training adviser, the training enabler, the candidate, and the church council.

### **9.16 Roles of training adviser and training enabler**

(1) The training adviser appointed for the purposes of section 15 must

- (a) help negotiate the training agreement, the period of probation, and the procedure for review in accordance with ministry training policy agreed to by the Assembly, and
- (b) report to presbytery on the candidate.

(2) The training enabler appointed for the purposes of section 15 must

- (a) liaise with the training adviser and the candidate, and
- (b) ensure presbytery fulfils its responsibilities, and
- (c) facilitate and supervise the candidate's training, and
- (d) report to the training adviser.

### **9.17 Commissioning of candidates for local ordained ministry**

Presbytery must conduct a commissioning service when the candidate begins working in the congregation as a local ordained ministry probationer.

### **9.18 Final review of candidate for local ordained ministry**

- (1) At the end of the probation period specified under subsection (3)(d) of section 15, presbytery must conduct a final review of the candidate to satisfy itself that the candidate has achieved the requirements set out in the supplementary provisions.
- (2) If the presbytery is not satisfied with the final review, it may, in consultation with the training adviser,
  - (a) extend the probation period, or
  - (b) terminate the training agreement.
- (3) If presbytery terminates the training agreement under subsection (2)(b), it must also
  - (a) terminate the local ordained ministry probationer's commission with the congregation, and
  - (b) reactivate the ministry settlement board for the congregation.

### **9.19 Ordination of candidate for local ordained ministry**

- (1) A presbytery may ordain the candidate and induct him or her into the local ministry position if
  - (a) presbytery is satisfied with the final review of the candidate and that the candidate meets with the requirements for local ordained ministry ordination prescribed by this chapter, and
  - (b) the congregation has met and issued a call to the candidate.
- (2) If the congregation does not call the candidate after the candidate has completed his or her training programme and probationary period, the presbytery must reactivate the ministry settlement board for the congregation.

#### *Training*

### **9.20 Continuing ministry formation of local ordained minister**

A local ordained minister must undertake regular and on-going training relevant to his or her ministry as specified by presbytery.

#### *Transfer to another ministry*

### **9.21 Transfer of local ordained minister to another local ordained ministry**

- (1) If, despite section 13, a ministry settlement board wishes to appoint a local ordained minister from another congregation, the provisions of sections 14 to 19 apply.
- (2) Despite subsection (1), presbytery must not ordain the person again.

### **9.22 Transfer of local ordained minister to national ordained ministry**

- (1) If a local ordained minister senses a call to the national ordained ministry, he or she must go through the assessment procedure provided for in sections 6 to 8.

(2) In assessing a person for the national ordained ministry under sections 6 to 8, a presbytery and the national body charged with equipping the leadership of the Church must have regard to the person's experience as a local ordained Minister.

## *Appendix 6: Supplementary Provisions to the Book of Order, Chapter 9, Sections 1 and 4*

### **Chapter 9: Ministry Training and Ordination**

#### **9.1 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 Subcommittee 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.

#### **9.4 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) and 2.6.6.2(b) are specific to LOM. Note that clause 2.5.3.3 was removed by the 2010 General Assembly.

#### **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 AEs/Sandra/Book of Order/supplementary provisions 2010 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 Cooperative 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 subcommittee.

### **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 7: Conditions of Service Manual, Section 2

*NB. This section of the Conditions of Service Manual is currently being updated by the Leadership Sub-Committee.*

### 2 Ministers of Word and Sacrament

#### 2.1 Introduction and Definition

'Minister of word and sacrament' means a person recognised by the Church as called by God to proclaim the Gospel of Christ, celebrate the sacraments and exercise the talents she or he has received for ministry in the Church and who has been ordained by Presbytery/UDC to this office.

The Church believes that in taking up a position, ministers are responding to a call from God, affirmed by the Church. The Church believes ministers exercise their ministry according to convictions and motivations generated by God. The relationship between Presbyteries/UDCs and ministers is not contractual nor one of employment and employment legislation does not apply to these positions. All involved are bound by the Book of Order.

Four strands of ministry of word and sacrament are recognised within the Presbyterian Church of Aotearoa New Zealand:

- **National Ordained Ministry (NOM)** – means a model of ministry under which a person is ordained by a presbytery to the ministry of word and sacrament and is eligible for call or appointment throughout the Church.
- **Local Ordained Ministry (LOM)** – means a model of ministry under which a person is ordained by a presbytery to the ministry of word and sacrament in a particular context for a particular period of time and is not normally eligible for call to appointment to any other position within the Church.
- **Local Ministry Team (LMT)** – means a model of ministry, authorised by presbytery for a specified period of time, by which ministry roles are shared among members of the team. Within the team a person or persons may be recognised by Presbytery/UDC for training, ordination and induction to the ministry of word and sacrament.
- **Amorangi ministry** – self-supporting ministry in Te Aka Puaho, as outlined in the Book of Order.

#### 2.2 Background

The conditions of service contained in this section are to be read together with all relevant regulations in the Book of Order.

The principles that underlie these regulations and guidelines are clarity of expectations, maturity of relationship and the abiding presence of the grace of God.

#### 2.3 Establishment of Position

A position for a minister of word and sacrament would normally arise from the resignation or retirement of the current minister; a change in the ministry needs of the workplace or congregation in which ministry is being exercised (e.g. growth/decline in numbers/income); planting a new /congregation/initiative.

Decisions about the establishment or disestablishment of such a position and its terms will always be made in consultation with and with the approval of the Presbytery/UDC in which the ministry is situated, unless the position is one of employment with the General Assembly or other body.

When filling a vacancy for a minister of word and sacrament in a congregation please refer to Chapter 7 of the Book of Order and to the guidelines in the Parish Handbook in addition to the information in this manual. The guidelines are available from the Assembly Office or through the Church's website.

As part of the process of establishing a position, congregations need to prepare a budget for the position(s).

## **2.4 Recruitment and Selection**

### **2.4.1 Introduction**

The recruitment process begins with the ministry settlement board's work in developing a parish profile and determining the model and type of ministry that will best support the worship, life and mission of a congregation. From this point on, each milestone in the recruitment process – identifying likely applicants, short-listing, interview and call/appointment – should support the ministry direction discerned by the board. The intention of these guidelines is to assist the ministry settlement board in maintaining consistency of discernment and direction at each point in the process.

### **2.4.2 Terminology**

#### **2.4.2.1 'Calling' a minister**

The word 'calling a minister' is traditionally used to describe the process through which a minister is placed in a ministry. More recently, and particularly in cooperative ventures, the word 'appointment' is used to describe the same process. In the Book of Order the term 'ministry settlement' is used to describe the outcome. The same processes, provisions and regulations apply whether the process is designated a 'call' or an 'appointment'.

A call process involves the ministry settlement board identifying the person it believes God is inviting it to approach as the person most suited to the position. In this way the Board initiates the contact.

An application process involves people sensing God may be calling them to a particular position, often as described in an advertisement, and so the applicant initiates contact with the board.

Whatever process is used, the disciplines of discernment and prayer are fundamental.

### **2.4.3 Regulations**

#### **2.4.3.1 Call or appointment of Ministers of Word and Sacrament**

##### **2.4.3.1(a) National Ordained Ministers**

National Ordained ministers in good standing are available to be called to Presbyterian parishes, to Co-operative Ventures in which the Presbyterian Church is one of the partners or to other ministry positions within the Church. Ministers and licentiates of other Churches may be received onto the ministerial roll through the national process outlined in the Book of Order's supplementary provisions. The Presbyterian Church has a reciprocal arrangement with the Methodist Church of New Zealand by which ministers of each Church are available to be called or appointed to the other.

##### **2.4.3.1(b) Local Ordained Ministers**

A Local Ordained Minister in good standing is appointed to a particular position and is not automatically eligible for another appointment or call to another congregation or ministry.

#### **2.4.3.1(c) Local Ministry Teams**

Local Ministry Teams are appointed to the congregations they serve. The team, either as a whole or individual members of it, is not automatically available for call to another congregation.

#### **2.4.3.1(d) Appointments in Co-operative Ventures**

Congregations and Presbyteries/UDCs appointing a minister(s) in a co-operative venture should refer to the 'Guide to Procedures in Co-operative Ventures' (Section I regulations 212, 213) Uniting Congregations of Aotearoa New Zealand.

#### **2.4.3.1(e) Canvassing prohibited**

Canvassing of any kind is forbidden in connection with the filling of a vacancy; and it is unlawful for a minister or licentiate, personally or through others, to use any undue methods or make any private arrangement with any member or members of a congregation to procure a call.

#### **2.4.3.2 Checks required**

##### **2.4.3.2(a) 'In good standing'**

Before making an approach to a prospective appointee, ministry settlement boards shall obtain from the Assembly Office advice that the person is 'in good standing'. Refer to the Book of Order and the Parish Handbook especially if a parish is seeking to appoint a minister from another Church or denomination.

##### **2.4.3.2(b) Police Check**

Nominators shall obtain a police check regarding a prospective appointee. This involves obtaining from the Assembly Office the prescribed forms. A prospective appointee must consent to a police check being obtained. As a guide, convictions for minor traffic offences will not usually impede the progress of a call or appointment. The ministry settlement board must consider all convictions and the prospective appointee must be given the opportunity to comment.

#### **2.4.3.3 Appointment**

##### **2.4.3.3(a) Advising applicants**

At each stage of the appointment process candidates should be advised of decisions relating to them e.g. that their application has been received, that they have not been successful, that they have been short-listed, and that they have been successful.

##### **2.4.3.3(b) Decision not to call/appoint**

It is important to keep in mind that if no strong candidate emerges or if other difficulties arise it may be better not to appoint at that stage and to re-open the discernment process to clarify the model of ministry, the criteria for selection, statement of ministry expectations, etc.

#### **2.4.4 Implementation**

##### **2.4.4.1 Introduction**

The information in the sections which follow is intended to assist ministry settlement boards in developing a process for calling the person whose skills and attributes best match the ministry needs of the congregation/ministry context at this stage of its journey.

#### **2.4.4.2 Statement of Ministry Expectations**

##### **2.4.4.2(a) Purpose**

The purpose of a statement of ministry expectations is to clarify the expectations congregations and ministers have of one another. As new models of ministry emerge it becomes increasingly important that these expectations are clear.

##### **2.4.4.2(b) Preparation of Statement of Ministry Expectations**

It is recommended that ministry settlement boards develop a statement of ministry expectations for the minister/s sought prior to seeking expressions of interest. The statement articulates the specific emphases, scope and direction of the ministry of word and sacrament in the congregation at this stage of its journey. This statement may be amended in conversation with the minister called to the position.

#### **2.4.4.3 Selection Criteria**

##### **2.4.4.3(a) Purpose of selection criteria**

The selection criteria assist a ministry settlement board and discernment process to focus on the particular skills and qualities it is seeking in ministry in this time and place.

##### **2.4.4.3(b) Preparation of selection criteria**

The statement of ministry expectations will enable the board to be clear about the particular qualities it is seeking in a prospective minister. It is helpful if these criteria are clear to everyone before making an approach or seeking expressions through advertising.

##### **2.4.4.3(c) Prioritising selection criteria**

It is useful for the ministry settlement board to have a conversation prioritising the selection criteria. That way, when the agreed order is departed from, it is clear why that has been done.

#### **2.4.4.4 Selection process**

When a ministry settlement board decides to settle a ministry position, it should be clear whether it is going to 'call' a minister or advertise for expressions of interest. People being approached and/or applicants should be told at the outset which process is being used.

#### **2.4.4.5 Advertising**

##### **2.4.4.5(a) Purpose of advertising**

At present most positions for ministers of word and sacrament are filled with a combination of calling and seeking expressions of interest through advertising. It is worth taking time to ensure that the statement of ministry expectations and the advertisement provide a consistent picture of the context and hopes of the congregation.

##### **2.4.4.5(b) Preparation of advertising**

Advertisements need to be written using language and ideas that are likely to appeal to the type of person the board is seeking while also providing accurate and relevant information.

#### **2.4.4.6 Short-listing**

Short-listing is the process by which a smaller group of people who could be called or people have applied is selected from a wider pool. A short-list could then be considered for an approach.

##### **2.4.4.6(a) Short-listing when using a 'call' process**

The selection criteria could assist a board to identify ministers who might be available for a call. 'Gut feelings' about the 'right person' can be checked against the selection criteria and an intentional decision made either to use or abandon the criteria that have been developed.

##### **2.4.4.6(b) Short-listing when using a process of advertising or calling for expressions of interest**

The selection criteria can be used to select a smaller pool from those who apply/express interest. It can be helpful to use these criteria when reading applications or ministers' information forms. Applicants should be invited to respond in areas directly relating to the selection criteria. It is also helpful if ministry settlement boards develop an understanding of how they will know if the criteria are met.

#### **2.4.4.7 Interview**

##### **2.4.4.7(a) Introduction**

This section offers some background information on making the most of the interview process. There are two possible processes for interviewing short listed candidates – simultaneous or sequential. If the call process is used approaches are generally sequential on the basis that the board is specifically identifying the best person available to be called to the position. Applicants must be advised which process is being used.

##### **2.4.4.7(b) Simultaneous interviewing**

In many organisations a shortlist of candidates is developed and all those on the shortlist are interviewed within as short a time frame as possible. A decision is then made either to appoint or not to appoint from the field of short listed applicants.

###### *(i) Strengths*

This model is time-efficient, there is a degree of consistency in approach, comparisons can be made and the process is well-known.

###### *(ii) Limitations*

This model can make it hard to give each candidate thorough consideration; there can be pressure to appoint from within the short-listed field.

##### **2.4.4.7(c) Sequential interviewing**

In the Presbyterian Church we have until fairly recently tended to select a preferred candidate and go through the process until the candidate is either called or not. If the candidate is not called the process starts again.

###### *(i) Strengths*

This model is more like the 'head-hunting' approach many organisations use and enables the Board to get a good picture of one candidate; it allows time for many aspects of the call to be explored, and the approach

to candidates is often more persuasive by communicating, with more conviction, the suitability of the prospective appointee.

*(ii) Limitations*

This model can be time consuming and pressure can become intense if no suitable candidate emerges after a few approaches have been made.

#### **2.4.4.7(d) Behavioural event interviewing**

The short-listing process will have given a ministry settlement board confidence that candidates, at least on paper, have the qualities that they seek in minister/s of word and sacrament in the congregation. The interview then is designed to clarify how candidates have actually demonstrated the qualities and attributes that the ministry settlement board is seeking. In order to achieve this, the interview should offer the candidate the chance to demonstrate those skills and attributes (e.g. meeting the board, church council and congregation, preaching a sermon.) The panel can also ask questions about situations in which the applicant has had the opportunity to demonstrate the skills that are being looked for. In these situations it works well if members of the Board are looking for particular skills and attributes which they have identified, rather than assuming that everyone 'knows' what makes a 'good' minister. This technique is called behavioral interviewing.

#### **2.4.5 Further information**

The guidelines in this section refer to normal best practice. From time to time situations arise which fall outside the norm. Appointing bodies should seek advice before proceeding where they are uncertain. The Employment Advisor will provide a first point of advice.

## **2.5 Terms of Call/Letters of Appointment**

### **2.5.1 Introduction**

The terms of call/letter of appointment represent the relationship between ministers of word and sacrament and the Presbytery/UDC in which they serve. The over-riding consideration is that the minister/team and the calling body are clear about the expectations of the position. There is great flexibility in the structuring of ministry positions and models and the terms of call we use need to reflect both flexibility and clarity of expectations.

### **2.5.2 Background**

#### **2.5.2.1 Terminology**

'Terms of call' is used to describe the relationship between ministers and Presbytery/UDC in a Presbyterian congregation.

'Letter of Appointment' is used to describe the relationship between ministers and Presbytery/UDC in a co-operative venture.

#### **2.5.2.2 Tenure of appointment**

It is important that expectations about the term of an appointment and any reviews of the term are clearly laid out at the beginning of the appointment.

### **2.5.3 Regulations**

#### **2.5.3.1 Standard terms of call**



The terms of call/letter of appointment for a stipended position whether National Ordained Minister or Local Ordained Minister must meet or exceed the standard terms of call (see section 2.6.1) In the case of a part-time position, care needs to be taken in pro-rating the various conditions. Details are provided in section 2.6.

### **2.5.3.2 National Ordained Ministers**

#### **2.5.3.2(a) National Ordained Ministers in Presbyterian congregations**

The terms of call and the documents that support it represent the relationship between the Presbytery/UDC and the minister. This is usually an ongoing relationship.

#### **2.5.3.2(b) National Ordained Ministers in Co-operative ventures**

In a co-operative venture the terms of call are for a fixed term of around five years with the possibility of a review to extend the appointment to a maximum of ten years in total. This may be extended on certain conditions. Regular changes to the Church of oversight enable recognition of the different denominational strands within a cooperative venture. Refer to Guide to Procedures in Co-operative Ventures.

### **2.5.3.3 Local Ordained Ministers**

It is expected that the Local Ordained Ministry model would be reviewed regularly. The terms of call must be clear to congregation and minister.

### **2.5.3.4 Local Ministry Teams**

The Local Ministry Team model and the composition of the Team will be reviewed on a regular basis. Expectations of the team and congregation will need to be articulated clearly in the terms of call.

## **2.6 Terms and Conditions**

### **2.6.1 Introduction**

These terms and conditions cover all stipended positions for ministers of word and sacrament. The approval of the Presbytery/UDC is needed before a position can be established and before a call can be issued.

### **2.6.2 Standard terms of call or appointment**

Standard terms of call or appointment are defined as follows:

- basic stipend,
- basic expense allowance,
- car allowance, by way of reimbursement, as per Assembly scale,
- removal expenses,
- manse with furnishing as approved by Assembly,
- free telephone other than private tolls,
- secretarial assistance as required,
- four weeks annual leave, plus 11 statutory leave days
- study leave as defined by Assembly unless otherwise stated and approved by Presbytery/UDC.

### **2.6.3 Hours of Work**

### **2.6.3.1 Definition of unit basis**

Hours of work in ministry can be determined using a system of units. A unit is a morning, afternoon or evening and is generally considered to be around 3 ½–4 hours. The unit system is intended to recognize the flexibility needed in ministry positions, and also to provide a sensible basis for part-time ministry positions. A full time position is 12 units (morning, afternoon or evening) each week. This is based on five days work plus two evening meetings. The number of units expected to be worked is pro-rated for part-time positions. For example, a minister paid a 2/3 stipend would be expected to work 8 units a week (2/3 of 12).

### **2.6.4 Leave**

#### **2.6.4.1 Annual**

Ministers are entitled to four (4) weeks' annual leave per year. The expectation is that a minister will work on average the equivalent of five days and two evenings per week. On this basis, 4 weeks' leave represents 20 work days. Up to a further four (4) days paid leave (i.e. to a maximum of 24) may be provided in circumstances where it is likely that a minister's time commitment to the parish will exceed this expectation. The amount of paid leave days will be specified in the terms of call.

In addition to annual leave, ministers are entitled to 11 public holiday leave days. The public holidays are:

- Christmas Day
- Boxing Day
- New Years' Day
- 2<sup>nd</sup> January
- Waitangi Day
- Good Friday
- Easter Monday
- ANZAC Day
- Queen's Birthday observation (1<sup>st</sup> Monday in June)
- Labour Day (4<sup>th</sup> Monday in October)
- Provincial anniversary day

Whenever a minister is required to carry out the duties of office on a public holiday he/she is entitled to another day's holiday in lieu of the public holiday missed.

If a minister carries out the duties of office on a Sunday and normally observes a week day such as a Monday as his/her 'day off', he/she shall be entitled to an additional or alternative paid leave day whenever a public holiday falls on that day off.

Sessions and Parish Councils are urged to encourage their ministers to have two days off per week. Ministers are permitted to take a three-day weekend off per school term, without cutting into their annual leave entitlement.

#### **2.6.4.2 Sick leave**

##### **2.6.4.2(a)**

Sick leave is available on a basis of as and when necessary. A medical certificate will be required for absences longer than one week.

##### **2.6.4.2(b)**

The stipend must continue to be paid for the first two months of continual sick leave, and the church council is not obligated to pay the stipend for the balance of the period of sick leave.

#### **2.6.4.2(c)**

The church council may apply to the Beneficiary Fund for a special grant towards the payment of supply fees incurred during the illness of their minister, limited to a maximum of eight Sundays, excluding the first Sunday of the illness.

#### **2.6.4.2(d)**

A minister who is a contributing member of the Beneficiary Fund, and who has been on sick leave (through illness or accident) for eight consecutive weeks, and is not receiving a stipend or sick pay, may apply to the Beneficiary Fund for a disablement benefit.

#### **2.6.4.2(e)**

Where a minister has been continuously on sick leave for more than six months, the presbytery may take action under Book of Order 10.27 to terminate the ministry settlement position.

### **2.6.4.3 Bereavement /Tangihanga leave**

Bereavement or tangihanga leave is available as and when required on full pay, to discharge any obligations and pay respects to a deceased person with whom there was a close association. Such obligations may exist because of blood or family ties or because of a particular cultural requirement such as attendance at all or part of a Tangihanga (or equivalent). Normally such leave would be three days. If paid bereavement leave is not appropriate, then annual leave or leave without pay may be granted. Evidence may be required under discretion. Special leave with pay and special leave without pay may both be considered.

### **2.6.4.4 Study leave**

#### **2.6.4.4(a)**

As part of his or her continuing ministry formation each minister shall be entitled to study leave which shall be accumulated at the rate of one day for each month of consecutive service

#### **2.6.4.4(b)**

Study leave for parish ministers may be taken only with the approval of Presbytery/UDC.

#### **2.6.4.4(c)**

Usually the stimulus to take study leave will come from the minister but it may be appropriate for Presbytery/UDC to recommend to a minister that accumulated study leave be taken.

#### **2.6.4.4(d)**

Study leave must be a planned programme that may use all or part of the study leave entitlement in ways appropriate to the effective achievement of the programme's goals.

#### **2.6.4.4(e)**

The church council shall be consulted and express its mind on the matter. The minister shall then apply to the Presbytery/UDC giving details of the proposed programme, where it is to be taken, and details of any supervision.

**2.6.4.4(f)**

A written report on the study undertaken shall be submitted to the church council and the Presbytery/UDC.

**2.6.4.4(g)**

Study leave may accumulate to a maximum of 84 days (12 weeks) and may be used in units less than the total accrued. Further study leave can only be accumulated when the balance of leave due is less than 84 days.

**2.6.4.4(h)**

Study leave shall normally be taken during the tenure of a call or appointment and may not be taken:

- Before the expiration of two years service in the minister's current congregation or appointment;  
or
- Within two years of reaching the age of 66.

**2.6.4.4(i)**

Accumulated study leave is transferable from one congregation or appointment to another. However, when a significant period of time has elapsed between appointments the Presbytery/UDC shall decide what proportion of any previously accumulated study leave shall be transferable. Presbytery/UDC shall ensure that the amount of study leave available to a minister and carried forward from one appointment to another is made known to all parties.

**2.6.4.4(j)**

Te Aka Puaho appointees shall normally accumulate study leave within each seven-year period of consecutive service within Te Aka Puaho.

**2.6.4.4(k)**

Assembly and Presbytery ministerial appointees shall be eligible for study leave. Where appropriate the provisions relating to ministers of word and sacrament shall apply.

**2.6.4.4(l)**

The provisions of the above regulations may be modified only where Presbytery/UDC accepts that special circumstances apply and gives its express approval to a specified departure.

**2.6.4.4(m)**

Study leave not used by a minister may not be recovered by a financial payment in lieu thereof.

**2.6.4.4(n)**

The minister shall be supported during the period of approved study leave, by the congregation or other employing body at the current stipend rate together with the payment of current allowances.

**2.6.4.4(o)**

The Presbytery/UDC shall have oversight of the congregation during the period of study leave.

**2.6.4.4(p)**

The Presbytery/UDC shall keep an up to date record of study leave available to and taken by every minister within its bounds. Each year Presbytery/UDC shall report to the Assembly Office study leave available to and taken by each minister, such reports to include the subject of the leave taken.

**2.6.4.4(q)**

Presbytery/UDC shall ensure that the amount of study leave available to a minister and carried from one appointment to another is made known to all parties concerned.

**2.6.4.5 Leave associated with parenthood**

Ministers, appointed under terms of call, may apply for birth/adoption leave or support leave (as appropriate) and/or parental leave.

**2.6.4.5(a) Birth/adoption leave**

A maximum of 14 weeks birth/adoption leave may be taken. The first eight weeks of leave is at normal stipend, the remaining leave is unpaid. Leave may begin up to eight weeks prior to the expected date of delivery. The actual starting date of birth/adoption leave shall be negotiated between the Presbytery/UDC, Church Council and Minister and should be agreed upon at least four weeks prior to the first day of leave. Free use of the manse shall continue throughout the whole 14-week period. Adoptive mothers may also take this leave if the child to be adopted is less than five years old.

**2.6.4.5(b) Support Leave**

A maximum of two weeks leave may be taken. This leave is to be paid at normal stipend. Free use of the manse shall continue through the two weeks. The leave is to be taken at the expected date of delivery or after the actual date of birth. The minister is to notify the Presbytery/UDC and Congregation of the expected date of leave at least four weeks prior to the first expected day of leave. However, the minister shall be entitled to advance or delay the taking of this leave if necessary, to coincide with the actual date of delivery. Adoptive parents may also take this leave if the child to be adopted is less than five years old.

**2.6.4.5(c) Parental Leave**

On application to the Presbytery/UDC a minister is entitled to a maximum of 52 weeks parental leave which will include the period of birth/adoption or support leave, subject to any existing arrangements as to tenure. Parental leave (excluding the eight weeks period of birth/adoption leave and two week period of support leave) shall be unpaid. Parental leave may also be taken by ministers who are adopting if the child to be adopted is less than five years old.

*(i) Parents' responsibilities*

On application for Parental Leave the minister must:

- Give at least three months notice to the Presbytery/UDC of his/her intention to take parental leave.
- Indicate the approximate dates when leave will begin and end.
- Give a written declaration that the minister and partner between them are taking no more than 52 weeks leave (this only applies to a minister whose partner is also in employment).

*(ii) Ministerial Advisor*

During the period of birth/adoption leave and parental leave the Presbytery/UDC in negotiation with the minister and the congregation will appoint a ministry advisor whose tasks will include:

- Pulpit supply;
- Pastoral care of the congregation;
- Moderate session, managers or church council; or
- Arrange for tasks (a) to (c) to be undertaken by suitable people;
- Pastoral care of the minister and family;
- Liaison between the minister, Presbytery/UDC and the congregation as requested by any of these parties.

*(iii) Use of the Manse*

The minister retains the right to occupy the manse throughout the period of parental leave, except where for special circumstances the Presbytery/UDC determines otherwise and then only in respect of the period after the 14 weeks birth/adoption leave or two weeks support leave. Where the congregation has to pay for the housing of a stated supply minister for the period of parental leave, the Presbytery/UDC, on behalf of the congregation, may negotiate an appropriate rental of the manse taking into account the cost to the congregation of alternative accommodation. Where the congregation will not be required to pay for alternative accommodation for stated supply ministry, a rent of no more than 17.5% of the basic stipend may be charged for the period of parental leave.

*(iv) Early return to work*

Any minister on parental leave is entitled to return to work prior to the date stated at the commencement of the leave period. However, the minister must give notice to the Presbytery/UDC and the congregation of her/his intention to return to work. The period of notice should be negotiated prior to the commencement of leave and should be not less than four weeks prior to the desired date of return to work. No minister shall be compelled by either the Presbytery/UDC or the congregation to take birth/adoption, support or parental leave.

**2.6.4.6 Leave without pay/remuneration**

Leave without pay is a matter for negotiation between the minister and the congregation and Presbytery/UDC. Leave without pay shall only be used when annual leave is not available, other than in exceptional circumstances.

**2.6.4.6(a) Leave without pay and the Beneficiary Fund**

Leave without pay may affect the length of service counted towards a minister's credit with the Beneficiary Fund. Various options are available to enable a minister to maintain full or partial credit for service, subject to continuing payment of personal contributions. Ministers/congregations/presbyteries/UDCs should contact the Beneficiary Fund Managers for clarification in their particular situation.

**2.6.5 Pay/Remuneration**

Ministry positions are often provided with a stipend to support the minister(s). The basic stipend is the *minimum* requirement for a full-time stipended ministry position. A congregation/ministry context may choose to exceed the basic stipend by up to 20% without the approval of the Presbytery/UDC (however, they must inform Presbytery/UDC that they have done so). The stipend is pro-rated for part-time appointments on the basis of the units worked.

**2.6.5.1 Stipend**

The stipend is adjusted annually based on a formula that is connected to movements in the cost of living. For details of the current stipend contact the Financial Services team at the Assembly Office.

## **Housing**

Refer to housing guidelines for further guidance, available from the Assembly Office. A ministry appointment includes provision of suitable housing for the minister/s and their families. This may be in the form of:

- Accommodation of an approved standard owned by the Congregation/Charge;
- By providing an accommodation allowance (The allowance payable to the minister should be the lower of the market rental for a suitable property within an appropriate radius of the main worship centre or main site of the ministry or the cost of the mortgage on a house owned by the minister);
- By leasing a house from an independent owner;
- Leasing a house owned by the minister (The rental payable to the minister should be the lower of the market rental for a suitable property within an appropriate radius of the main worship centre or main site of the ministry. This is the least preferred option and there is a risk IRD will challenge it).

### **2.6.5.2(a) Housing for part-time appointments**

In the case of a part-time position each case should be considered on its merits.

### **2.6.5.3 Allowances**

#### **2.6.5.3(a) Resources**

A set allowance (non-taxable) is paid each year as part of the stipend package to cover the purchase of resources related to the work of ministry that remain the property of the appointee. In the case of a part-time appointment this allowance shall be pro-rated. In the case of a non-stipended position, a congregation may consider making some provision for such purchases.

#### **2.6.5.3(b) Re-imbusement of ministry related car travel**

Car travel is reimbursed for actual kilometres travelled at Assembly rates based on an agreed distance per year, and subject to annual review. A logbook must be kept. Refer to the Treasurer's manual on the website.

#### **2.6.5.3(c) Telephone and Mobile Phone**

Telephone rental and work related tolls to be paid by the congregation. In the case of a part-time appointment, the rental should be pro-rated and the work related tolls paid in full.

Where parishes have an expectation the minister will use a mobile phone for ministry purposes, the cost is to be covered by the parish or an arrangement is to be made for sharing costs.

#### **2.6.5.3(d) Computer**

Parishes should provide a computer and printer/scanner for the minister's sole use, and have in place a replacement policy, the equipment to remain the property of the parish, but on leaving a minister may purchase the computer at market value.

Parishes pay the cost of computer consumables and internet connections for ministers, with appropriate adjustments for private use.

#### **2.6.5.3(e) Other**

Other allowances may be negotiated.

#### **2.6.5.4 Secretarial assistance**

Secretarial assistance should be provided for the minister whether the ministry position is stipended or not.

### **2.6.6 Superannuation Provisions**

#### **2.6.6.1 The Beneficiary Fund**

The Presbyterian Church of Aotearoa New Zealand has established for its ordained ministers and their dependents a beneficiary fund called the Beneficiary Fund of the Presbyterian Church of Aotearoa New Zealand.

#### **2.6.6.2 Membership of the Beneficiary Fund**

##### **2.6.6.2(a) National Ordained Ministers**

All National Ordained Ministers who receive a stipend shall be members of the Beneficiary Fund. Exemptions may be applied for. If an exemption is granted, congregations may offer to pay contributions to a superannuation scheme to which the minister already belongs or which they may choose to join on appointment. Regulations covering membership of the fund and the benefits which accrue from it are available on the Presbyterian Church website at [www.presbyterian.org.nz](http://www.presbyterian.org.nz). Ministers and congregations/Presbyteries/UDCs should consult the regulations of the Fund to answer any queries related to the fund.

##### **2.6.6.2(b) Local Ordained Ministers**

Local Ordained Ministers may be members of the Beneficiary Fund. Ministers in nonstipendiary positions cannot be members of the Beneficiary Fund.

### **2.6.7 Continuing Ministry Formation**

(i) Continuing Ministry Formation (CMF) is the process by which ministers continue to review and develop their skills, aptitudes and potential in the varied tasks of ordained ministry as outlined in the Ministry Development Framework.

(ii) During a Ministry Development Review, the reviewer, in consultation with the minister, will recommend a course of continuing ministry formation. Once agreement has been reached, the minister may be directed to the Knox Centre for Ministry and Leadership, to assist with finding suitable courses and or training options, or elsewhere. The church council will be consulted regarding any costs related to the recommended training.

(iii) CMF will include, but not be restricted to, the recommendations made by a Ministry Development Review.

### **2.6.8 Provisions**

#### **2.6.8.1 Definition of Continuing Ministry Formation Courses**



Courses contributing to continuing ministry formation under this regulation are defined as being of up to one-week (seven days) duration. They are not to be considered as study leave. As a guide, ministers should attend at least one week's training every two years.

#### **2.6.8.2 Fees for CMF courses**

Ministers attending courses contributing to ministry formation are entitled to receive reimbursement or payment of any fees associated with the course. It may be particularly important for ministers in non-stipended positions to receive such assistance.

#### **2.6.8.3 Expenses for CMF courses**

Ministers attending courses contributing to continuing ministry formation are entitled to receive, from their congregation or appointing body, payment for reasonable cost of travel and/or accommodation expenses. Parishes should budget for up to \$1,000 per annum (non-cumulative) for actual expenses incurred in continuing ministry formation.

#### **2.6.8.4 Provision for absence**

Boards of Managers and church councils must recognise and make provision for their minister's absence while undertaking continuing ministry formation.

#### **2.6.8.5 Presbytery/UDC role**

A Presbytery/UDC must monitor, identify and promote CMF events within its region. The Presbytery/UDC Ministry Committee must ensure ministers are participating in Ministry Development Reviews every two years and that they regularly attend CMF events so as to complete the course of ministry formation to which they have agreed.

### **2.7 Leadership Development**

#### **2.7.1 Introduction and background**

One of the signs of a healthy organization is that conversations about performance are regarded as a normal part of strategic planning and leadership development.

A positive culture for talking about the performance of individual leaders, and the leadership team as a whole, can be engendered by developing:

- a strategic plan for the congregation
- hopes for the future
- expected signposts on the way
- and an agreed statement of expectations for those in leadership positions.

The aim of such conversations is to develop clear goals and expectations for all in leadership positions, and to provide appropriate support for achieving the hopes and vision set out in the strategic plan. For ordained ministers, a personal development plan as a result of regular Ministry Development Reviews will contribute to the process as may be appropriate.

##### **2.7.1.1 Supervision**

Each person in a stipended ministry position with pastoral responsibilities must have regular, intentional and external supervision. Parishes are expected to pay reasonable costs associated with supervision, including the cost of travel. Refer to the Supervision Guidelines for details.

### **2.7.1.2 Ministry Settlement Board Role**

Ministry settlement boards are to include, in their discussions with the church council, the importance of supervision for the minister they may nominate and how the congregation or appointing body will encourage a minister to use supervision effectively as a regular part of their ministry.

### **2.7.1.3 Presbytery/UDC role**

(i) The Presbytery /UDC Ministry Committee (PMC) or its equivalent must maintain lists of suitable supervisors and be proactive in ensuring supervisors are available in their areas.

(ii) The PMC shall check at least annually that each minister within the bounds is undertaking satisfactory supervision, is aware of how to access the maximum benefit from supervision, and that parishes understand the supervision requirement for their paid ministry staff and budget for it.

(iii) Ministry Development Reviewers must ensure that ministers have been in regular and intentional supervision.

(iv) A minister must be in regular supervision before the Certificate of Good standing can be issued.

(v) Where several ministers work together, team supervision is necessary on a regular basis, in addition to individual supervision, and must be provided by an external supervisor.

### **2.7.1.4 Evaluation**

It is recommended that church councils set aside time each year to review and appraise their performance as parish leaders, in preparation for their parish review. Where appropriate, it may be helpful to engage an outside facilitator to assist in these conversations.

### **2.7.1.5 Concerns about performance**

Any concerns about a minister's performance may be raised in the first instance during the routine evaluation conversations. These should reflect an awareness of the whole context of the ministry.

As the minister is under the authority of the Presbytery, rather than the church council, more urgent issues should be raised with the Presbytery Ministry Committee which, if necessary, will have recourse to the Presbytery Pastoral Resolutions Committee.

## **2.8 Review of Ministry Positions**

### **2.8.1 Introduction**

There are several situations in church life that require review of the model of ministry, size of ministry position or future needs of the parish. It is important to distinguish a review of a situation from a performance review of a person in a situation. The main situations are:

- When a congregation can no longer fund the position at the level of stipend agreed at the time of the call/appointment
- When a new initiative or approach is desired
- When a new venture is formed through the establishment of a co-operative venture or amalgamation of congregations
- The principles underlying these situations are openness and clarity of process and provision of financial and other support for those affected during the transition period.

## **2.8.2 Termination**

Please refer to Chapter 10 in the Book of Order.

### **2.8.2.1 From date of termination**

From the date on which the ministry terminates the minister shall not perform any ministry in the position.

### **2.8.2.2 Date of cessation of duties**

The date on which a relationship between a minister and a congregation/ministry ends is the date on which financial responsibility for the minister ends. If the minister takes leave at the end of their time in a ministry the date the ministry ends is the date the leave is over, not the last day the minister is active in the congregation/ministry.

### **2.8.2.3 Time to seek another position**

Where a ministry terminates in accordance with these regulations, a congregation shall allow the minister time, as part of the minister's regular duties, in which to seek another position. This will include activities such as seeking guidance with regard to future employment opportunities, exploring other ministry options, attending interviews.

The presbytery/UDC shall ensure that the minister and congregation come to an equitable arrangement with regard to the time allowed for this purpose.

### **2.8.2.4 Payment during notice period**

During the period of notice, the minister shall be paid at the level of stipend that applied before notice of termination was given.

### **2.8.2.5 Re-location arrangements**

In order to facilitate the transition, the congregation, Presbytery/UDC and minister may come to suitable arrangements regarding re-location expenses, accommodation, and any other areas that may be appropriate in the situation.

## **2.8.3 Further Information**

From time to time situations arise which fall outside the norm. Overseeing bodies should seek advice before proceeding where they are uncertain. The Employment Advisor will provide a first point of advice. The area of transition and termination is a particularly vulnerable one.

## **2.9 Ending a Ministry Relationship**

### **2.9.1 Introduction**

The way in which a ministry relationship ends is just as important as the way it starts. Congregations/ministry situations can do much to facilitate healthy endings. The ministry relationship would normally be terminated by a minister receiving a call to another congregation, by retirement or by resignation or the formation of a cooperative venture or other new entity. These events may take place at any time during the relationship. It may also be terminated through disciplinary proceedings initiated by the appointing body.

Regular conversations about performance, effective approaches to dispute resolution and clear expectations can all help to pave the way for well-prepared endings. When it becomes clear that a relationship is not working satisfactorily, it is possible and desirable that both parties work towards a solution that as far as possible meets the needs for dignity, respect and compassion for all concerned. For ministers and congregations 'severing the pastoral tie' can be extremely painful. As a church body, in addition to performance conversations, regulatory and legal recourse, we have the strength of ritual and liturgy to take us through these times.

## **2.9.2 Provisions**

See Chapter 10 in the Book of Order.

### **2.9.2.1 Date of cessation of duties**

The date on which a relationship between a minister and a congregation/ministry ends is the date on which financial responsibility for the minister ends. If the minister takes leave at the end of their time in a ministry the date the ministry ends is the date the leave is over, not the last day the minister is active in the congregation/ministry.

#### *(i) From a particular position*

When a National Ordained Minister resigns from a particular ministry position in good standing he/she is eligible to be called to/apply for another ministry position.

#### *(ii) From the Church as a whole*

When a National Ordained Minister resigns as a result of a change in his/her conviction about the doctrines or policy of the Church, their resignation is to be accepted. Presbytery then declares that they are no longer a minister of Word and Sacrament in the Presbyterian Church.

### **2.9.2.2 Resignation of Local Ordained Minister**

When a Local Ordained Minister resigns in good standing from a position he/she shall not automatically be eligible for a call to another ministry settlement. His/her suitability for a new position will need to be discerned through the process outlined in section 2.4.

### **2.9.2.3 Resignation of member of Local Ministry Team**

When a member of a Local Ministry Team resigns, the congregation may replace that member until it is time for the model of ministry to be reviewed (refer section 2.4).

### **2.9.2.4 Re-instatement after resignation**

A minister who wishes to be re-instated after resigning from the Church should apply to the Presbytery in which they reside or work.

### **2.9.2.5 Retirement**

#### **2.9.2.5(a) Retirement Age**

General Assembly 2006 abolished forthwith the compulsory retirement age for ministers. In the interim benefits and contributions continue to be based on the assumption of retirement taking place on the 66th birthday.

#### **2.9.2.5(b) Work while retired**

Ministers may continue to work in charges other than the one from which they retire after their retirement.

#### **2.9.2.6 Death of a minister**

If a minister dies while still in office, compassionate conversations should be held concerning their family's occupation of a manse or house leased by the congregation.

#### **2.9.2.7 Further information**

The guidelines in this section refer to normal best practice. From time to time situations arise which fall outside the norm. Overseeing bodies should seek advice before proceeding where they are uncertain. The Employment Advisor will provide a first point of advice.

#### **2.9.2.8 Exit Interview**

An exit interview can be helpful both to the minister and the congregation.

### **2.10 Disciplinary Procedures**

The disciplinary procedures of the Church are contained in chapter 15 in the Book of Order.

### **2.11 Code of Ethics**

People in ministry positions are expected to abide by the following Code of Ethics

#### **2.11.1 Introduction**

This Code is to be read in the context of the Book of Order, in which the basis of the faith, order and discipline of this Church is set out. The discipline of our Church applies to ministers and other office-bearers, members and associate members who have arrived at the years of discretion.

This Code is a statement of how the Presbyterian Church of Aotearoa New Zealand understands the standards of conduct of those members who undertake the work of pastoral care in its name. In this context the term minister will include all, clergy and lay, who undertake the work of pastoral care. Pastoral care involves the formation of special relationships characterised by openness and trust. These relationships are developed in a variety of settings and a variety of ways, from informal pastoral care to structured counseling situations.

This Code indicates acceptable ethical behaviour for those offering pastoral care. While its focus is pastoral care, it is also applicable wherever there is a ministry relation between people. By the grace of God we are called to serve, and through the power of the Holy Spirit we are sustained and encouraged to keep within this code.

#### **2.11.2 Responsibilities to Those to Whom We Offer Pastoral Care**

Ministers will deal truthfully with people, encouraging free and open discussion, upholding their best interests, rights and well-being.

Ministers will respect the right of people to privacy and confidentiality of information except when there is a clear and imminent danger to those people or others, at which time they will be informed of those limits.

Ministers will recognise the dignity and worth of every person and will offer pastoral care without unfair discrimination.

Ministers will not abuse their position by taking advantage of people for personal, financial or institutional gain.

Ministers will recognise that sexual intimacy in the pastoral situation is unacceptable and will not subject people to sexual exploitation, sexual harassment or sexual abuse.

Ministers will recognise that there are limits to their competence and will refer people to others when this proves necessary or desirable. They will not attempt counselling without training.

Ministers will recognise that there is a cultural context for pastoral care and will act with awareness and sensitivity.

### **2.11.3 Responsibilities to the Church**

Ministers will uphold high standards of practice in ministry and work for the advancement of those standards.

Ministers will exercise stewardship in the time given to ministry, guarding against both over commitment and avoidance of responsibility.

### **2.11.4 Responsibilities to Colleagues and Other Pastoral Workers**

Ministers will promote co-operation with colleagues, pastoral workers and members of other helping professions, treating them with consideration and respecting professional confidences.

Ministers will seek mediation through the courts of the Church when conflicts with colleagues or others within the church community arise.

Ministers will take action through the proper channels concerning unethical conduct by colleagues or other pastoral workers.

### **2.11.5 Responsibilities to the Wider Community**

Ministers will act to prevent and eliminate unfair discrimination in the wider community.

Ministers will encourage as part of their pastoral task, participation in the shaping of social policies, advocating the promotion of social justices, improved social conditions and a fair sharing of the community's resources.

### **2.11.6 Personal Responsibilities**

Ministers will use regular approved supervision to maintain accountability and a high standard of pastoral care.

Ministers will use regular opportunities for spiritual growth, personal recreation and refreshment.

Ministers will seek to extend and enhance their knowledge.

### **2.11.7 Inclusion in terms of call/appointment**

Employment agreements and terms of call should include a clause of commitment to the Code of Ethics.

**2.11.8 Church's position on Code of Ethics**

The 1996 General Assembly strongly encourages ministers, elders, church councillors, sessions and church councils to adopt the Code of Ethics as an agreed minimum standard of practice.

**2.11.9 Further information**

The guidelines in this section refer to normal best practice. From time to time situations arise which fall outside the norm. Overseeing bodies should seek advice before proceeding where they are uncertain. The Employment Advisor will provide a first point of advice.