



**The Internship Programme Handbook
[2018]**

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Principal's Welcome

“There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord.” 1 Corinthians 12:4-5

This Bible text, so central to Paul's imagination of God, ministry and the church, has important implications for us at KMCL.

First, there are *different gifts*. Your gifts are different to others in the church, including other ministers and interns. As a College, our relationship with you flows from this understanding. We are seeking to discern with you what it means for God's Spirit to rest upon you as you explore your giftedness for ministry. This shapes us as we talk ministry placements, supervisors, mentoring ministers. We are seeking to align with God's Spirit at work on your growth in giftedness.

Second, there is *service*. In the grace of God, your unique fingerprint is finding a particular service, in the call to ordained ministry. This involves a particular set of disciplines, as you consider what it means as part of the Presbyterian Church of Aotearoa New Zealand to proclaim Scripture, offer Sacraments and nurture disciples in mission. It means that the search for Spirit's wisdom is a communal practice. You as an intern become of interest to many people and groups including the KCML team, ministry placements, Presbytery and Leadership Sub-Committee. This can at times be uncomfortable. But it is what happens as private call, recognised by NAW, becomes a shared, communal engagement with the Church.

Third, there is *Spirit*. This Spirit is the Spirit of mission. Your unique gifts are called into service as a participation in what God is up to in the world. It is not that the church has a mission, but that God's mission has a church. In this handbook, you will find a description of processes - including practicalities of ministry placements, supervisors, study and mentoring ministers. May this Spirit richly indwell you and all these intern processes in which you participate.

It is our privilege as a KCML team to partner with God, with you and with the church.

Steve Taylor
Principal

This document is intended as a resource for the Church. The information it contains is not prescriptive. The *Book of Order* and its subordinate standards contain the Church's official rules and directions. Any perceived conflict between the information contained in this resource and the Church's *Book of Order* and subordinate standards is entirely unintentional.

§1. Dimensions of Internship

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

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

During the weeks when the intern is in the ministry placement setting, 75% of their time will be spent in mentored ministry.¹

You are entitled to four weeks leave in your first 12 months and pro-rata basis in the second year of your internship (given you will not be there for a full 12 months). You need to arrange the timing of your leave with your mentoring minister and to suit the needs of the church. Keep in mind KCML assignment due-dates, block course and colloquia dates as well.

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

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

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

Over the course of the internship six weeks will be spent by the Intern attending block courses, and an average of 1.5 days a week doing assigned reading, working on assignments and completing other learning requirements. The rest of the time they will be engaged in ministry under the direction of the Mentoring Minister and in supervision or reflection on that.

Although it is KCML that determines whether interns shall receive their Diploma in Ministry, it is the Presbyteries that determine whether they shall be licensed. The two processes are related but distinct. In taking a recommendation regarding the licensing of an intern to Presbytery, a candidate workgroup will consider the following:

1. The progress reports and final recommendation received from KCML
2. A Final Integrative Exercise (FIE) completed by the intern
3. An evaluated "crit" service conducted by the intern.

¹ In practical terms, the guideline is that the intern should spend 9 out of 12 units per week, or 75% of their time, in mentored ministry in the ministry placement for the weeks that they are in the placement. The remaining 3 units, or 1½ days per week, should be used for reading, assignments, supervision and other KCML-related requirements. In addition, six weeks each year will be spent at KCML block courses. When evened out over the course of a year (taking into account the time at block courses), 65% of the intern's time will be spent in mentored ministry, normally in the placement setting, and 35% on their studies. Therefore the 65/35 split is the one used to calculate the shared cost of the bursary between the placement and KCML.

1.1 A Programme of Study

The Intern will attend one pre-internship block course of several days duration in February which then runs into the usual February block course. During the time of the internship they will attend 6 block courses, again of nine or so days duration each, in February, June/July and November of each year.

In addition to these, they will meet in regional peer clusters with their Fieldwork Co-ordinators at least two times a year and should plan to spend the equivalent of one and a half days a week in reading, assignments and other learning requirements coming out of the block courses.

1.2 A Web of Relationships

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

1. The relationship with the **Mentoring Minister** is perhaps the most important relationship to be developed for giving shape to the internship and learning some of the skills of ministry.
2. The relationship with the **Supervisor** is equally important and is critical for the Intern's ability to be able to reflect on and learn from ministry experiences and to grow in self-awareness.
3. Serving a supervisory capacity in a complementary sense is the **Ministry Reflection Group**.
4. At the Knox Centre for Ministry and Leadership, the Intern's primary relationship is with their assigned **Fieldwork Co-ordinator** but they are ultimately accountable to the **Principal**.
5. The relationships Interns have with their peers in the programme are important. These relationships will be developed through interaction at the Block Courses and in regional peer clusters.
6. The Interns have a relationship with the **Presbytery** from which they have been sent for ministerial formation and will develop a relationship with the Presbytery in which they are exercising their ministry. Interns are not permitted, however, to be members of Presbytery.
7. Many other relationships which lie outside of any reporting or evaluative framework are also important in an Intern's development. For some Interns, these may include relationships with Te Aka Puaho or the Pacific Island Synod.

Expected Fieldwork Co-ordinator's Contact with Interns

Beginning of Internship

1. Scoping and liaising with placement and intern prior to placement start
2. Commissioning service
3. Meeting with Ministry Reflection Group (together with intern)
4. Meeting with Mentoring Minister
5. Meeting with Supervisor if necessary

During Internship: Intern (every six weeks through one of the following)

1. Observe intern preaching/leading worship once a year
2. Two colloquia a year plus lunch
3. Two pastoral/progress meetings a year *in situ* (more if required for pastoral or progress reasons). The progress report rhythm can be good timing for this
4. A one-on-one catch-up with intern at each block course

5. Regular email/phone contact

During Internship: Support Network

1. Two progress meetings with Mentoring Minister a year (sometimes a phone conversation is enough)
2. Meeting with Supervisor as required (sometimes a phone conversation is enough)
3. Meeting with MRG either at the end of first year or beginning of second year to review/going forward

If a significant issue arises, contact with the necessary people will take place as needed.

1.3 A Variety of Ministry Experiences

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

Preaching

The Intern normally should be given the opportunity to preach at least eight times in the first year and ideally fifteen times in the second year, enabling growth in effective preaching. Responses and suggestions from members of the congregation and Ministry Reflection Group can also be extremely helpful.

In preaching the Interns should work toward:

- Opening up the meaning of the text
- Being aware of Biblical Theology
- Faithfully expounding the Biblical text
- Prayerfully preparing the sermon with imagination
- Moving from abstract generalities to concrete insights meaningful to particular audiences
- Being aware of theological issues
- Speaking directly to people rather than reading from a page
- Integrating the sermon with the rest of the service

Worship

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

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

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

Pastoral Care

Visits should be done under the guidance of the Mentoring Minister and should include a maximum variety of experiences: congregational, hospital, crisis, follow up. The Intern should establish pastoral counselling relationships of which s/he is capable. Careful records, including occasional verbatims, can be used helpfully by the Supervisor in discussing and evaluating the Intern's counselling skills. Counselling depends on the establishment of trust and rapport and so opportunities should develop over time. Much will be informal rather than formal and will often be a form of 'preventive maintenance'. Opportunities for more formal counselling will increase as the Intern seeks out persons in need, and follows up on hospitalisation and funerals.

In pastoral care, the Intern should be seeking to:

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

Christian Education

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

Mission Engagements

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

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

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

Ministry Management

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

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

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

1.4 A Spiritually Formative Process

At the core of the internship process of ministry formation is attention to spiritual formation and its integration with the other practical, theological and psychological dimensions of growth.

Spiritual formation is in the biblical sense about Christ's character and mind being formed in us. (Gal 4.19). It is about being transformed more and more into the image of Christ (2 Cor 3.18). It is learning to live and behave in ways that reflect Christ (Phil 1.13).

Our theological tradition regards such growth as centred in an ongoing relationship with God and experience of Christ through the power of the Holy Spirit. "For it is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast" (Eph 2.8-9). Spiritual formation is something we enter into and participate in. Our transformation in Christ is already a reality through his life, death and resurrection and it is in continued union with Christ that we experience spiritual formation.

Yet we attend deliberately to this growth in specific ways so that we may continue to be available to Christ's formation in us and upon us. The practices and habits of spiritual formation that we emphasise in the internship prepare our bodies and minds for the effective work of the Spirit's transforming presence. They are means of grace that steer us to live and act in more Christ-like ways in the midst of practical ministry and life.

Spiritual Formation in the internship is experiential, relational and communal. It builds upon the uniqueness of each person, prior formation, collegial relationship and the stimulus provided by the practical challenge of the intern's placement. It is designed to cultivate the development of a spiritual life fitting for a human life of ministry in a changing world. It is also meant to be portable: growth, resources and practices you carry with you beyond the internship.

The practice-based expectations of spiritual formation in the internship comprise:

1. Participation and contribution to communal worship and devotional times during block courses
2. A daily personal practice of prayer, readings and/or a 'daily office'. (This may be incorporated into your annual 'Rule of Life')
3. Participation in an annual day retreat during a block course.
4. Drafting and implementing a personal 'Rule of Life' in each of the internship years. (see Appendix 3)
5. An activity/event of volunteering in which you engage with an aspect of social and/or environmental justice. (This may be activated by opportunities available through your internship placement, such as Foodbank, Environment Project, Neighbours' Day, Community Action Day, Prison work, etc.)
6. Using your supervisor to help you clarify issues of spiritual formation.

Optional practices you may also consider, depending on your needs in the internship and guidance of your supervisor or Fieldwork Co-ordinator, are:

1. Attending a Spiritual Growth Retreat.
2. Spiritual Direction

Resources for this are available from Spiritual Growth Ministries (<http://www.sgm.org.nz>).

1.5 A Flow of Meetings

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

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

1.6 A Shared Financial Commitment

The Intern will receive a tax-free Bursary.

- 65% of this cost will be met by the ministry placement. Some funding is available to help offset this cost. The ministry placement will also reimburse the Intern for normal ministry-related expenses such as car mileage.
- The Knox Centre for Ministry and Leadership will pay the remaining 35% of the Bursary, plus all other training costs associated with the internship, including supervision, travel and accommodation.

Because the internship does not have stipulated term dates with set vacation periods, arrangements for vacation breaks should be made in consultation between the intern and the ministry placement. The Intern will be entitled to four weeks' vacation per twelve-month period. Holidays must be organised around the Intern's commitment to attend block courses and other designated learning events. If the Intern works on a statutory holiday (e.g., Christmas, Easter) s/he may take a day off in lieu.

Expenses

The intern will be reimbursed by KCML for travel to their supervisor and any other travel particularly related to KCML requirements (e.g. travel to colloquiums etc).

Any receipts submitted need to be GST receipts and not simply an EFTPOS receipt.

The Association of Presbyterian Women (APW) provide a theological/ministry book allowance of \$125 per year. This is paid upon production of receipts. Please claim this from KCML once you have reached \$125 of expenditure.

Any reimbursement claims need to be captured by using the Excel claim form/template which will be sent to you.

The claim form looks like this (you will receive this claim form via email when you commence the internship):

Knox Centre for Ministry and Leadership - Expenses Claim Form

PAY TO:	
Name:	Account
	Bank
Address:	Code Number
	Address
City:	
Country:	

DATE		ITEM DESCRIPTION and Details of Cost Centre		TOTAL
			<i>Sub total:</i>	\$0.00

Odometer Readings	Total Kms	Journey	Rate per km	Total
<i>Start:</i>		<i>From:</i>		
<i>End:</i>		<i>To:</i>		
	0	<i>Purpose:</i>	\$0.45	\$0.00
<i>Start:</i>		<i>From:</i>		
<i>End:</i>		<i>To:</i>		
	0	<i>Purpose:</i>	\$0.45	\$0.00
<i>Start:</i>		<i>From:</i>		
<i>End:</i>		<i>To:</i>		
	0	<i>Purpose:</i>	\$0.45	\$0.00
<i>Start:</i>		<i>From:</i>		
<i>End:</i>		<i>To:</i>		
	0	<i>Purpose:</i>	\$0.45	\$0.00
			<i>Sub total:</i>	\$0.00

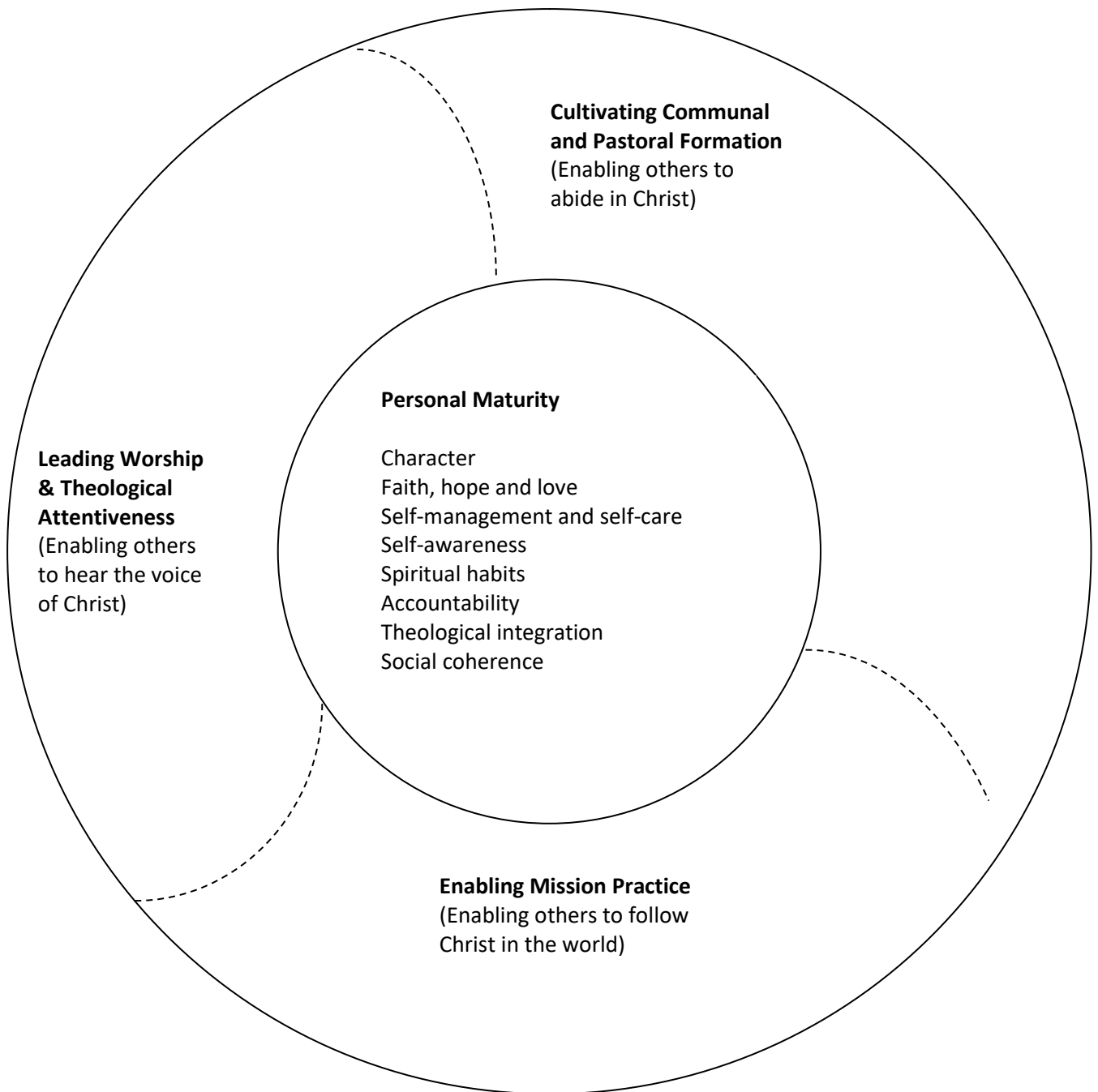
Signature

Date

Total amount: **\$0.00**

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§2. Leadership & Ministry Competency Framework



2.1 Outcomes to be Observed in Personal Maturity

Indication of Readiness for Ministry

Demonstrates robust and rounded sense of Christian presence marked by Christ-centred spirituality and character, emotional maturity, well-being, relationally ethical, attentiveness and ability to apply themselves to diverse contexts. Attentive to self-care and self-management.

Character

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

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

Faith, Hope and Love

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

Self-Management and Self-Care

- The ability to organise oneself through time management, establishing priorities, and self-directed implementation
- Attends to self-care, physically, mentally, and relationally
- Demonstrates a healthy rhythm of life including fun

Self-Awareness

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

Spiritual Habits

- Evidence of personal prayer, reflection and bible reading (a devotional pattern)
- Some interest in broadening spiritual practices, e.g., meditation and reflective reading, prayer and fasting, journaling
- See also Appendix 3.

Accountable and Relationally ethical

- Respects the ethos of the organisation and abides by its collective guidelines, decisions and policies, even when this is not easy
- Teachable and committed to grow and learn
- Recognises and uses boundaries for handling power appropriately
- Exercises confidentiality appropriate to the context
- Collegial and relates with genuine respect

Theological integration

- Recognises the value of their theological beliefs as a source of interpretation and perspective (the lens they see through) and demonstrates a commitment in respectfully engaging with the value of other theological lens.
- Able to articulate these beliefs to others
- Growing coherence between beliefs and actions

Social Coherence

- Attends to the integrity and health of their personal context (spouse, family, friendships)
- Understands their needs in this context
- Is growing in healthy patterns of priority setting in the tension between leadership roles and the roles they play in their personal context

2.2 Outcomes to be Observed in the Leadership and Ministry Competencies Ring

Leading Worship and Theological Attentiveness

Indication of Readiness for Ministry

Practices key ministry competencies with skill, sensitivity to context, authenticity and shaped by attentiveness to God and the best of the Reformed tradition. Demonstrates biblical/theological aptitude in ministry settings. Agile leader and capacity to improvise.

- 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
- Cultivates the missional imagination of people
- Understands and utilises Reformed understandings in the leading and enabling of worship in traditional and contemporary settings
- Demonstrates adaptability and spiritual sensitivity in public leadership
- Communicates competently in social situations including those contexts where a theological response is called for
- Leads and is present in authentic ways which engender trust, space for dialogue and nurtures an environment conducive for learning and growth

Cultivating Communal and Pastoral Formation

Indication of Readiness for Ministry

Listens well. Takes initiative and implements key processes of communal and pastoral formation. Instils confidence and trust when leading in public forums and personal settings. Reads the big picture and shows skills of interpreting the social situation. Operates within a Presbyterian ecclesial identity. Respects and works constructively with difference.

- Understands and cultivates the educational, relational and spiritual processes by which people grow
- Recognises and communicates the big picture informed by sound theological and contextual reflection
- Practices empathy and competency in listening skills

- Applies systems understanding to church and congregations
- Attuned to discern signs of conflict and dysfunction
- Equips people to discern the presence of God in life transitions and moments
- Negotiates change with people and demonstrates a constructive aptitude in times of conflict
- Understands and works within Presbyterian ecclesial identity to further the church's vocation
- Equips others to lead, facilitates team-work and motivates
- Respects different forms of diversity (generational, ethnic, theological) and facilitates transparency and interaction

Enabling Mission Practice

Indication of Readiness for Ministry

Practices leadership which draws the faith community and individuals to discern and engage in God's mission in multiple and diverse contexts, grow in gospel practice, innovation, cross cultural intelligence and faithful witness to Christ.

- Facilitates a team ethos
- Respects, interprets and articulates contextual awareness as well as the gospel and culture tensions
- Able to provide small group leadership in the midst of diversity
- Demonstrates local, cross-cultural and global solidarity
- Facilitates gospel innovation and practice in neighbourhood, society and the world
- Models through personal practice the integration of faith with ordinary life and the world.

Overview of RFM Categories

Category	Ready for ministry	Mostly ready for Ministry	Not yet ready for ministry	Not suitable for ministry
Personal Maturity	Demonstrates robust and rounded sense of Christian presence marked by Christ-centred spirituality and character, emotional maturity, well-being, relationally ethical, attentiveness and ability to apply themselves to diverse contexts. Attentive to self-care and self-management.	Clear evidence that areas of spirituality, resilience, maturity, well-being, presence and thinking are being attended to and the intern is motivated in developing these. Able to increasingly demonstrate how they are attending to personal management and organisation.	Areas of personal and professional presence require marked development. The intern will benefit from further intentional reflection and growth in specific areas.	A distinct lack of awareness and appropriate presence in key facets of spiritual, pastoral, emotional, physical and cognitive maturity.
Leading worship and theological attentiveness	Practices key ministry competencies with skill, sensitivity to context, authenticity and shaped by attentiveness to God and the best of the Reformed tradition. Demonstrates biblical/theological aptitude in ministry settings. Agile leader and capacity to improvise.	Ministry competencies such as worship leading, preaching and expanding the community's theological imagination are showing marked signs of improvement. Clear evidence of a developing reflective disposition theologically and biblically. Growth in an authentic presence which facilitates the space for others to learn and grow.	The intern requires further development in order to worship lead, preach and/or engage theologically in public/social settings so that such discourse and leadership is marked with confidence, congruence, sensitivity and an apt style.	An absence of crucial competencies which will lead to safe, innovative and fruitful ministry.

Cultivating communal and pastoral formation	Listens well. Takes initiative and implements key processes of communal and pastoral formation. Instils confidence and trust when leading in public forums and personal settings. Reads the big picture and shows skills of interpreting the social situation. Operates within a Presbyterian ecclesial identity. Respects and works constructively with difference.	Actively working towards honing skills to create/enhance a collaborative ethos within the ministry context. Able to articulate and appreciate the challenges of discerning the presence of God in life transitions and moments. The intern can identify problem areas within their placement and suggest strategies. Mission leadership and pastoral care are beginning to bear fruit.	Knowledge of key areas of ministry and mission life for the faith community is fledgling. Ongoing work required to strengthen key understandings of church practice, ethos and ways to instil healthy practices in a setting. Ability to reflect theologically and Biblically, and/or time/organisational management require strengthening and development.	The requisite skills to lead in the plethora of contexts and situations facing a spiritual leader are not in evidence to an acceptable standard.
Enabling mission practice	Practices leadership which draws the faith community and individuals to discern and engage in God's mission in multiple and diverse contexts, grow in gospel practice, innovation, cross cultural intelligence and faithful witness to Christ.	Demonstrates promising inclinations and skill in recognising, initiating and engaging with opportunities which lead to being involved in God's mission outside the intern's/group's usual experience. Beginning to inspire confidence in others as they too are led in new spiritual and incarnational journeys.	Requires further encouragement and coaching to be able to more immediately recognise, respond and/or reside in what God is doing in any given context. The intern will benefit from intentional action/reflection which seeks to deepen and widen their willingness to engage with the work of the Spirit.	A missional awareness to enquire, discern, and listen to culture and diversity, and the disposition to engage people in journeying beyond an interior church and religious focus is not in evidence to an effective level.

ASSIGNMENTS - Readiness for Ministry Evaluation

Various assignments and projects will be graded per Readiness for Ministry criteria. The following descriptors are indicative rather than prescriptive. The lecturer will mark your assignment with the specifics of the assignment in mind and wider ministry and mission implications in view.

Clearly Ready for Ministry

This assignment is an example of excellence in the necessary skills and disposition for Christian leadership. This work is marked by freshness, innovation, imagination, depth of thought, creativity and incorporates knowledge and scholarship from the field of practical theology. The requirements and features of the assignment have been addressed in such a fashion as to convey a high standard of competence and awareness of spirituality, theology and ministerial acumen.

Ready for Ministry

There is strong evidence of ministry competence. Matters such as character, spirituality, well-being and community are attended to with integrity, humility and discernment. Mission practice and leadership is a feature of the intern's presence in their setting and/or response to this particular assignment. There is clear indication that theological and biblical reflection has been brought to bear on the uniqueness of the exercise and context.

Mostly ready for ministry

Foundational skills, disposition and awareness for ministry are clearly developing. This assignment has revealed a basic ability to articulate and reflect for the purpose of analysis, discernment, direction and growth. There is the sense that the intern is aware of those areas requiring strengthening and demonstrates openness and commitment in attending to them.

Not yet ready for ministry

Key areas of formation are yet to show sufficient maturity. Further work is required in honing theological, biblical and personal reflection. Such reflection will need to translate to clear plans of action to increase competency and awareness.

ASSIGNMENTS – Academic grading criteria

Some assignments and projects which are more suited to being graded per an academic grading system will be graded as follows:

Grading marks & letters

A+	90-100
A	85-89
A-	80-84
B+	75-79
B	70-74
B-	65-69
C+	60-64
C	55-59
C-	50-54
D	45-49
D-	40-44
E	35-39

A- to A+: Very High Achievement

Work reflects original and independent criticism, showing full awareness of the implications of the question, cogently argued with wide range of reference and appropriate illustration, fluently expressed.

B to B+: High Achievement

Work shows depth of understanding and breadth of knowledge, ability to challenge the question, efficient organization and illustration, confident expression.

C+ to B-: Sound Achievement

Work amounts to a sound, readable answer covering the essentials of the question, with points clearly stated, references relevant, evidence of insight and personal response.

C- to C: Pass Achievement

Work is of average and predictable quality, rather derivative, covering obvious points, relevant but limited in discussion and in supporting evidence, reasonably expressed.

D: Fail

Work indicates some ability to quote or refer to a text, but material does not properly fit the question, relevant only by implication, expression basic.

E: Clear Fail

Work is often incoherent and/or irrelevant to the question. There is little knowledge of the texts and little ability to apply them. Answers with substantial amounts of irrelevant material (biographical, narrative, anecdotal) or which betray evidence of plagiarism will usually fall into this category.

§3. External Educational Supervision for Internships

The purpose of the internship is formation in the context of responsible practical ministry. Formation involves the integration of knowledge, skills, personal development and spirituality. "Supervision" from an external educational supervisor is key to this. External educational supervision complements the formational training supervisees receive from KCML Fieldwork Co-ordinators and the placement mentoring minister.

External educational supervision for internships is an intentional, safe relationship, which provides a regular opportunity for the supervisee to reflect on their experience, self-development and ministry relationships, outside their ministry placement.

The desired outcome of this supervision relationship is a continuing development of leadership identity, character and ministry practice of the intern. Also through the supervision experience, the intern learns to be a reflective practitioner.

The supervision's focus is therefore

- educational enablement (assisting the intern to learn about themselves and their practice of ministry)
- and professional development (assisting in identity formation as a ministry leader) which includes the influence of the intern's spirituality.

While there are intersections of this focus with Fieldwork Co-ordinator and mentoring minister, it may be said that the supervisor focuses on the who, the mentor focuses on the what of ministry practice and the Fieldwork Co-ordinator /lecturer focuses on the why.

It only works where an atmosphere of trust is built up. Both the Supervisor and supervisee are responsible for building that trust by approaching the other with openness.

Good educational supervision supports, challenges and encourages learning, self-knowledge, formation of leadership identity and spirituality, good use of resources and time, and respect for boundaries.

A. The characteristics looked for in an External Educational Supervisor include:

1. An openness to learn as well as supervise
2. The ability to reflect theologically and professionally on experiences and ministry practices
3. Availability, time management, energy and communication skills
4. A desire to enable the gifts and abilities of others to grow
5. Sensitivity to the PCANZ's ethos and church government, including its inter-connectedness, shared ministry and leadership, high value attached to the Bible, theological learning, corporate character of decision making, respect for spectrum of beliefs
6. Acknowledgement of changes required for a mission situation and the changing nature of ministry in a pluralist society
7. A knowledge of the basic principles of adult learning
8. A commitment to their own good supervision

B. The Supervisor's responsibilities are:

1. To provide fortnightly supervision of a minimum of one hour for the Intern while they are in their internship setting, with the exception of normal holidays and other leave. (average 20 sessions per annum)
2. To help the Intern reflect on their ministry experiences so that they integrate theological learning, practice of ministry, personal self-knowledge and spiritual life.
3. To visit the intern's placement context once a year to see the intern ministering in context.
4. To be available to attend occasional development courses for Supervisors provided by the Knox Centre for Ministry and Leadership.
5. To prepare three progress reports on the Intern's development and integrative formation, in consultation with the KCML Fieldwork Co-ordinator; at the middle and end of the first year, and middle of second year of the internship.
6. To meet with the Fieldwork Co-ordinator and/or Principal of the Knox Centre, the Intern, and Mentoring Minister to discuss progress, as required.

C. The supervisor is chosen in consultation between the intern and the KCML Fieldwork Co-ordinator.

While the intern is the focus of the intern programme, at times the changes and growth impact upon the relationships that make the intern who they are. Historically, spouses have, at times, become part of the supervision process. This is something that best happens organically and only as mutually desired. We at KCML are open to this development and will pay as part of the overall supervision on a case-by-case basis. Talk with your Fieldwork Co-ordinator if this development could be mutually beneficial.

§4. Mentoring for Internships

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

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

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

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

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

The **Mentor's** responsibilities include:

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

§5. Ministry Reflection Group

5.1 Introduction

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

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

5.2 Appointment

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

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

5.3 Roles and Responsibilities

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

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

Some key skills for the MRG

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

The MRG should meet monthly with the Intern during their internship. The MRG does not provide disciplinary oversight of the Intern.

5.4 *Convenor*

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

- Convene the Group meetings
- Notify everyone as to the time and place of meetings
- Discuss the agenda with the Mentoring Minister
- Keep the Mentoring Minister informed of the MRG's progress as needed and required
- Fill out the consensus evaluations as necessary

5.5 *Some Helpful Pointers*

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

§6. Learning Goals and Objectives

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

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

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

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

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

A paradigm for considering one’s formation and vocation is to think of the personal dimensions (see §2) and roles: Leader in Communal and Pastoral Formation, Worship Leader and Preacher, and Cultivator in Mission Practice (see §2). Similarly, considering the Moderator’s words about ministry at the time of ordination may assist the intern to establish their learning goals:

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

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

6.1 Guidelines for Developing Learning Goals and Action Plans

Interns should select 5–6 learning goals in consultation with their Mentoring Minister and with their Supervisor. The first set of goals and actions should be agreed by the time of the mid-year block course in the first year and cover the second half of the first year. A revised set of goals and actions will then be required at the end of the first year and again in the middle of the second year to accompany the formation evaluations of each semester.

Learning Goals and Action plans seek to establish clarity about ministerial identity, to enhance leadership abilities and to develop new skills. Begin by assessing your strengths and weaknesses as you gain experience in the first few months of the internship:

- What strengths need further development?
- What areas are challenging you and do you need experience in?
- Identify things about yourself personally, such as your sense of self, your relationships with others, self-management, lifestyle and family issues. What areas do you need to attend to?

- What theological questions do you have? And how do you understand and apply your understanding of the Bible, theology, mission, justice and so on?
- What skills for ministry do you need to obtain or develop – e.g., theological reflection, leading groups, providing pastoral care, preaching, chairing meetings, public prayer, etc.?
- What skills do you need to learn to nurture your relationship with God and the community?

The Mentoring Minister, Supervisor and MRG may have suggested goal areas for you to consider too. These goals should relate to the realities of the internship setting as well as discovered during supervision time together.

6.1.1 Goals

Learning goals are usually stated with awareness of where you are beginning and how far along you hope to be by the end of the process. You might use phrases such as 'begin to', 'increase my skill in', or 'develop more understanding of'. This reflects the fact that learning in ministry is life-long and that this learning contract is but one phase of that learning.

Learning goals need to

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

6.1.2 Actions

- How will you work on your goals? How will you know you have accomplished them?
- Action plans are specific to each learning goal; they refer to how the goal will be achieved
- Be as concrete as you can
- They include details that establish how the individual and her/his learning team (Mentoring Minister, Supervisor and MRG) will seek to co-operate in attaining the goals. Actions are therefore concrete and specific occasions, functions, roles and programmes by which each goal is being attempted, experienced and/or practised.

6.1.3 Evaluation

- Evaluation should be ongoing in any accountable learning process.
- Evaluation includes specific means of feedback or measurement.
- Evaluation usually works best when it takes place at agreed times and in previously-agreed ways.
- All partners – Interns, Mentoring Ministers, Supervisors, MRGs and KCML Fieldwork Co-ordinators, Spouses – can be involved in this process.

6.1.4 An Example of Learning Goals and Action Plan

Congregational Leadership and Pastoral Care

<i>Goal</i>	<i>Action</i>	<i>Evaluation</i>
9. <u>Develop Communication Skills</u> – To improve my ability to listen and draw out the opinions of others. Especially in pastoral counselling and mission management contexts.	Take part in a Myers-Briggs course to increase my self-awareness and to enhance my understanding with others.	Attend Myer-Briggs course. Discuss what I learn in those sessions with my supervisor.
	Review reflective listening skills from block course.	Discuss key aspects of reflective listening with mentoring minister
	Engage in a series of pastoral counselling sessions to practice interviewing and reflective listening skills.	Discuss and critique two verbatims with mentoring minister.
10. <u>Develop Small Group Leadership skills</u>	Develop a set of daily bible readings and weekly small group studies for Lent.	Discuss and evaluate readings and weekly study programmes with mentoring minister.
	Take part in the daily bible readings myself.	Make brief daily journal entries on my readings. Type them up and discuss with supervisor after Easter.
	Lead weekly small group studies @ ministry placement.	Debrief and review with 3 group members and mentoring minister after Easter.

Ministry Management

<i>Goal</i>	<i>Action</i>	<i>Evaluation</i>
11. <u>Develop my ability to work with a team towards a strategic goal</u> – including integration of theological and pastoral awareness in others.	With ministry placement session, establish workgroup to develop a set of catechetical studies for new members of ministry placement.	Establish team and meet 3 times before winter block course. Debrief team meetings with mentoring minister.
	Facilitate group discussion on needs of new members, and resources available (both within the church and further afield) that we can utilise to meet those needs.	Compile report of needs and resources to present to ministry placement session.
	Plan a short course of studies that are aimed at developing understanding of and engagement with the basics of the Christian faith, who we are at ministry placement (focussing on the Compass Points), and our spiritual whakapapa as Presbyterians.	Present report outlining studies and topics to ministry placement session.

Mission engagement

<i>Goal</i>	<i>Action</i>	<i>Evaluation</i>
12. <u>To experiment with new ways of being “Church” on a local scale</u> – working with the satellite congregation and other Christians in the area to establish a regular but infrequent worshipping and missional community in a rural village.	Plan and hold monthly breakfast church services in village, inviting all local Christians to participate via direct invitation, advertising, and collaboration with ministers’ association.	Present service plans and report for each service to Leadership Team.
		Debrief and review each service with local elders and two other participants – report to mentoring minister.
	Establish weekly study group in village to continue from Lenten study group – do not lead in person.	Provide study material for small group.
		Liaise with small group leaders and report to MRG.

Self Care

<i>Goal</i>	<i>Action</i>	<i>Evaluation</i>
13. <u>To enhance spiritual wellbeing.</u>	Participate with spouse in a weekly Sabbath on Fridays, working through Marva Dawn’s <i>Keeping the Sabbath Wholly</i> .	Diary entry.
	Keep a daily journal recording prayers and reflections as I read sequentially through the Psalter.	Diary entry.
14. <u>To enhance physical wellbeing.</u>	Cycle to work at least 6 times per month.	Diary entry.
	Play indoor sport at least twice per month.	Diary Entry.
	Physical checkup/health check.	Review with spouse.
	Dietary plan.	Review with spouse. Two diet records.
15. <u>To grow my relationship with spouse.</u>	Pray together daily.	Diary entry.
	Read the Bible together daily.	Diary entry.
	‘Date night’ at least once a month.	Diary entry.
	One weekend away as a couple before winter block course.	Diary entry.

§7. Evaluation for internships

7.1 *The Purpose of Evaluation*

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

The aims in the process are:

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

7.2 *The Process for Evaluation*

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

(2) For the first three evaluation periods, there will be four evaluation reports:

- (a) Intern's self-evaluation
- (b) Supervisor's evaluation of Intern
- (c) Mentor's evaluation of Intern
- (d) MRG's evaluation

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

(3) The final evaluation will focus on an Integrative Exercise (see 7.7) by the Intern, to be discussed with both the Mentoring Minister and Supervisor, before being given to the Fieldwork Co-ordinator. This will

include a 'readiness for ministry' component and be the basis on which Presbytery will decide to ordain the Intern.

7.3 Intern's Self-Evaluation

It is important that you take time to write your self-evaluation at each of the points in the internship, prior to submission in July and November in Year 1 and August in Year 2. These are to be given to your Field Education Co-ordinator in time for them to compile a summary report from each of the evaluation sources and to meet and discuss with you any concerns. The last self-evaluation report will be your Final Integrative Exercise (first draft due by 1 September in Year 2).

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

For your first three formative self-evaluations, use the headings below and suggested questions as a guideline for writing. For the Final Integrative Exercise, use the separate guidelines (see 7.7).

Internship Site _____

Intern _____

Mentoring Minister/Supervisor _____

1. Ministry Assignments

- What is on track? Off track?

2. Leadership & Ministry Competencies and Dispositions

The four areas to concentrate on, which relate to key experiences in your internship placement, are:

- a) *Personal Maturity* (covering the key spiritual and character traits required for Christian leadership)
- b) *Leading Worship and Theological Attentiveness* (covering the key experience areas of Preaching and Worship Leading)
- c) *Cultivating Communal and Pastoral Formation* (covering the key experience areas of Pastoral Care, Christian Education and Ministry Management)
- d) *Enabling Mission Practice* (covering the key experience areas of Ministry Management and Mission engagements)

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

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

3. Reflective/Theological Development

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

4. Ministerial/Pastoral Identity

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

Personal Maturity

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

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

Signature of Intern _____

Date _____

7.4 Questions for Evaluation Report by Ministry Mentor

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

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

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

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

Signature of Mentor _____

Signature of Intern _____

Date _____

7.5 Questions for Evaluation Report by Supervisor

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

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

- *Personal, intellectual and spiritual growth and change*

The Supervisor, in particular, attempts to discern whether the Intern has made progress in the areas of knowledge and self-understanding. What has the Intern learned or failed to learn related to ministry, personal faith, personal decision-making, feelings and reactions to specific situations? Has the Intern been able to reflect theologically and pastorally on their practice? How has the Intern's spiritual journey been affected by the internship this semester? What devotional disciplines/habits does the Intern need to attend to for self-direction and in growing their relationship with God and others?

- *Progress toward meeting current learning goals and objectives*

What specific activities has the Intern undertaken to achieve each learning goal and how far has the Intern gone in accomplishing each objective? What remains to be done?

- *Congruence of thought and actions*

Has the Intern carried out acts of ministry in a manner which is congruent with his/her theological convictions? Could the Intern clearly articulate the way in which specific acts of ministry express theological positions? Did the Intern's work habits, relationships with congregation, family, and society-at-large show evidence of congruence with theological affirmations and values?

- *Ability to relate to others*

What comments would you make about the Intern's ability to relate to members of the ministry context, to the organisational structures, to non-church people, to people in authority and to those under their own supervision?

- *Progress in ministry assignments*

Has the Intern been faithful and successful in completing agreed upon responsibilities? What progress and learning do you detect the Intern making in their ministry assignments? Has the Intern raised questions or material from assignments for reflecting upon in supervision?

- *Development of ministerial identity*

How has the placement experience clarified or contributed to the Intern's sense of identity as an ordained minister? Are there specific issues that need to be clarified for this to be developed?

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

Signature of Supervisor _____

Signature of Intern _____

Date _____

7.6 Questions for Evaluation Report by Ministry Reflection Group

Internship Site _____

Intern _____

MRG Convenor _____

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

Signature of MRG Convenor _____

Signature of Intern _____

Date _____

7.7 *Final Integrative Exercise for Ministry Interns*

The focus of the Final Integrative Exercise (FIE) is on personal reflection and the integration of ministry practice, spirituality and theology in your own formation process during the twenty-two months of your internship with the Knox Centre. The FIE is one of the Presbytery requirements before you can be licensed.

While KCML provide comment on your work – we do not actually mark or grade it. Only Presbytery can do that. But your Fieldwork Coordinator (FWC) will help you with the draft. This exercise is conducted in the second year of your internship. The timeline to work to is:

- ◆ By **1st September** submit to your FWC bullet points of how you intend to address each of the sections outlined in the guidelines below. Your FWC will offer comment.
- ◆ By **1st October** submit to your FWC a version of your FIE that has the bullet points worked up to prose. Take note – your FIE is autographical and is not an academic treatise. There will be academic elements but it is not a full-blown essay. Think of it more as a robust, clear, searching and engaging journal entry. Again – your FWC will provide feedback.
- ◆ By **1st November** your FIE will be submitted to your Presbytery. In the lead-up to this date – ensure that your FWC is ok with your progress.

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

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

The completed exercise (which is due by 1 November of the second year of the internship) will be assessed on the following criteria:

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

Organising your Final Integrative Exercise

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

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

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

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

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

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

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

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

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

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

§8. KCML Papers

The course outlines for KCML papers are available on our website, and are updated from time to time. The list of courses is as follows:

- **Leadership in Community - Kevin Ward**
This course is designed to enable leaders to reflect critically on the nature of Christian communities and the kind of leadership that facilitates health and mission in a constantly changing context. It uses three basic foci to achieve this: biblical and theological concepts which underpin communities and leadership; the nature of communities as social/cultural systems and religious organisation; and social science understandings of leadership, with a focus on transformational leadership for adaptive change.
- **Mission in Community - Steve Taylor and Mark Johnston**
A repeated theme heard in the PCANZ is the need to develop leaders in mission. In a post-Christian climate in New Zealand, mission, and theologically speaking, God's Mission is the primary focal lens helping churches and ministries interpret their identity and purpose. In one sense then, mission colours and shapes all courses and leadership formation of KCML. However this course singles out the conduct of mission to focus specifically on the practices, frameworks and skills in leading of faith communities and ministry in mission.
- **Pastoral Care & Christian Formation - Geoff New**
This course will engage with the pastoral tasks you will need to navigate in ministry as well as the spiritual landscape you will need to venture into and lead people through. The spirituality of the pastor will be explored including spiritual formation of those you minister to. Pastoral skills such as listening, counselling and leadership will be developed. Some content will overlap in shared classes with the Worship course (e.g. funerals).
- **Presbyterian & Reformed Christianity - Kevin Ward**
This course aims to help those entering minister to make sense of their experience of Presbyterian identity in the context of its location in Reformed history, theology and practice globally within the universal (catholic) church. It endeavours to help them lead a community in ways that are both faithful to the best of our rich tradition while enabling it to adapt to the many different and changing contexts we find ourselves in.
- **Theological Reflection- Steve Taylor**
Theological reflection is essential for leaders in mission. A leader needs to know how to help a community respond to theological challenges and opportunities not previously experienced. They need to know how to develop individuals who will bring different approaches to theological reflection. Given that church is the body of Christ, theological reflection needs to be shown, experienced and practiced as a communal skill. In turn, this requires awareness of the processes and practices by which different cultures (embodied bodies) do theology.
- **Preaching the Scriptures - Geoff New**
This course is designed to help you find your voice as a preacher. The content of the course aims to help you create sermons which linger in the text, loiter in the congregation and live in the world. The course will cover how to preach from the Old and New Testaments; to appreciate the enduring themes and story-lines which flow throughout all of Scripture; and how to pray the Scriptures you are preaching from. The spirituality of the preacher will also be an important focus.

- **Transforming Worship - Mark Johnston and Malcolm Gordon**

This course seeks to build a familiarity with the richness of the worshipping heritage within the Reformed Tradition, and to understand present trends and realities in the light of what has gone before. It also seeks to build creative agility in adapting this tradition for the present realities of congregational life within the PCANZ. Worship is the transformative meeting place between God and people, yet is so often a flashpoint for disagreement and disunity within congregations. This course will seek to develop the ability to lead worship that has depth and breadth enough for God's people to worship together.

§9. Schedule of Assignments

The schedule of assignments for KCML papers is available on our website, and is updated from time to time. <http://knoxcentre.ac.nz/diploma-of-ministry/diploma-of-ministry>

§10. Block Course Dates

(Subject to change)

2018 Summer block course, 31st January - 5th February (pre-intern), 6th – 14th February
Winter block course, 20th – 28th June
Spring block course – 28th November – 6th December

(Subject to change)

2019 Summer block course, 31st January – 5th February (pre-intern), 7th – 14th February
Winter block course, 18th June – 27th June
Spring block course, 19th – 28th November

§11. Contacts

For further information, please do not hesitate to contact either the Knox Centre or the relevant Fieldwork Co-ordinator.

Knox Centre for Ministry and Leadership

(Registrar)

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p: 03 473 0783

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Steve Taylor (Principal)

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Mark Johnston (Northern and Kaimai Presbytery based interns)

p: 09 526 6369
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e: mark@knoxcentre.ac.nz

Kevin Ward (Southern Presbytery based interns)

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e: kevin@knoxcentre.ac.nz

Geoff New (Alpine and Central Presbytery based interns)

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§12. Appendices

Appendix 1 – Spiritual Formation

A personal ‘Rule of Life’

A Rule of Life is an intentional pattern of spiritual disciplines that provides structure and direction for spiritual growth in Christ. A Rule establishes a rhythm for life in which is helpful for being formed by the Spirit, a rhythm that reflects a love for God and respect for how God has made us. The disciplines which we build into our rhythm of life help us to shed the “old self” and allow our “new self” in Christ to be formed.

Spiritual disciplines are means of grace by which God can nourish us. Ultimately a Rule should help you to love God more, so if it becomes a legalistic way of earning points with God or impressing others, it should be scrapped. If the traditional, ancient term “rule” concerns you because it sounds legalistic, think of “rule” as a “rhythm of life” or as a “Curriculum in Christlikeness” (Dallas Willard), or as a “Game Plan for Morphing” (John Ortberg).

In order to be life-giving, a Rule must be realistic! It is not an ideal toward which you are striving. Instead, your initial Rule should be a minimum standard for your life that you do not want to drop below. It’s a realistic level of engaging in the spiritual disciplines for which you can honestly and truly be held accountable.

Rules will vary widely, depending on the character and life situation of a person. Not only will people choose different disciplines, but how the disciplines are practiced will also vary. While God asks every believer to pray, the frequency or length or time or form of prayer can be diverse. Thomas à Kempis writes, ‘All cannot use the same kind of spiritual exercises, but one suits this person, and another that. Different devotions are suited also to the seasons [of life]’, like trying to find silent times with toddlers in the house.²

Instructions

1. Following the February block course use the guidelines below to discover a particular pattern that will provide your structure and practices for the coming year. It is suggested you identify a maximum of 6 core practices, which you are committing to. These may include practices from your previous year but, review these using the guidelines before affirming them.
2. The rule is constructed after a time of reflection and assessment. Set aside a block of time to complete a self-assessment detailing your present practices, your current life situation, and character strengths and weaknesses. Use the guidelines provided.
3. The rule you write has three elements:
 - a. A brief description of each practice and the way you will implement these specific disciplines.
 - b. A justification for each practice. How does this fit your situation, your specific growth needs in spiritual formation, your character development?
 - c. How you will be held accountable for practicing your rule. This could be a trusted friend, a colleague in class who agrees to check in with you each month, or a spiritual director. (see the guidelines about the role of a spouse)

² Adapted from Marjorie J. Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville: Westminster John Knox Press, 2005), chap. 9, and Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Leicester: InterVarsity Press, 2009), 35–39.

4. Discuss your rule with your supervisor and send a copy to your Fieldwork Co-ordinator early in the new year. They may help you clarify and encourage you in your practice.

Guidelines for developing your annual 'Rule of Life' in the internship

Step 1: Self-Assessment

Beginning your Rule with an honest self-assessment will push you to develop a rhythm of life unique to your personality, family and life circumstances, and spiritual growth needs. While it is meant to provide some intentionality and discipline to your spiritual formation in Christ, remember it is not a set of unrealistic ideals.

a. Assess what you already do

You will see below a blank grid, divided according to daily, weekly, monthly/quarterly and annual practices. In each of the spaces, write down whatever you already do on purpose that helps you become more mindful of, or related to God at work in your life, in your relationships and in your engagement with the world.

Examples of what you might write could be ... daily quiet time or devotional reading, nightly Prayer of Examen, weekly church attendance, home group, meeting with a prayer partner, a monthly family gathering, an annual church leader's conference or retreat or mission trip, etc. But you might also include serving at a soup kitchen, or making music, or managing a prayer chain, or regular environmental planting outings, or practicing praying for difficult people instead of grumbling.

Don't forget to include practices that may not look like a conventional spiritual discipline – having a long reflective walk on the beach once a week, savouring a good coffee as you pray to begin the day, etc.

Be honest. This is not a test of how spiritual you are, and it is very definitely not a wish list of what you hope to do someday! If there's only one thing, that's a fine place to start. If you already have lots of things crowding the spaces, while others are empty, one of your challenges may be to prune some of your activities.

My present spiritual practices ...

Daily	Weekly	Monthly/Quarterly	Annually

Next to each item on your list, write 'S' if it fits with 'Solitude' – i.e., your own personal prayer, meditation, retreat times. Write 'C' if it first with 'Community', as in practices that are about drawing from and contributing to important relationships in your life. And write 'M' if it represents ministry to the church, the community or wider world. (Some things could probably be more than one letter).

Have a look at your list again. What do you notice? Which letter occurs most often? Do you see any obvious gaps or imbalances? Does this stock-take made you aware of a need to adjust your present rhythm of spiritual practices in any way?

b. Assess what you might need to address

Reflect on your current situation in life—family responsibilities, ministry demands, and other circumstances. Ask yourself about strengths and weaknesses of your character. Are you blessed, for example, with self-control, a compassionate heart, a bright mind, or a spirit of joy? With which vices do you struggle? It might be helpful to evaluate yourself in relation to the 'seven deadly sins' and their opposites:

- Sloth / Fruitfulness (not productivity!)
- Envy / Love
- Greed /Generosity
- Pride /Humility
- Anger /Gentleness
- Lust /Chastity
- Gluttony /Moderation [this applies to work as well]

This may give you some clues as to possible practices. If you struggle with anger, for example, you might find keeping a spiritual journal, and along with reflections you could use it to keep track of what you get

angry about and why, and rating each incident. If you are battling with aspects of gluttony or acting excessively/ addictively with something, you might decide to practice a rhythm of fasting on a regular basis from that thing.

c. Look back over what you have discerned so far

Making choices about specific disciplines requires prayer and wisdom. As you decide on specific practices (like how and when to pray, serve, practice simplicity etc.) consider these questions:

1. *What disciplines and specific practices are you attracted to and why?* There is nothing wrong with choosing spiritual practices because they seem suited to your personality (e.g. an introvert may be drawn to more inward disciplines). You're likely to engage in those disciplines with the greatest consistency and satisfaction. However, they may not be the ones that will stretch you toward greatest growth or the ones you most need. Still, they are a good place to start, especially if you have little spiritual discipline in your life at the moment.
2. *Where do you sense God is calling you to stretch and grow? Where do you want to change? What things tend to sabotage your efforts to maintain these practices?* Ask yourself and God why you resist particular disciplines. Perhaps a strong negative reaction to a practice such as fasting or self-examination may reveal that you are avoiding a part of your life in need of healing. Ask God to show you which disciplines you need to address weaknesses in your character.
3. *Which practices might you need to drop out of the Rule of Life for the coming year?* Just adding to the list of what you already do could create an unrealistic burden.
4. *What kind of balance do you need in your life?* Does your Rule exercise your thoughts, actions, and affections (head, hands, and heart)? Does your Rule contain corporate and individual practices? Inward and outward disciplines? Don't be confused by the title 'Personal' Rule of Life. It's Personal as compared to Communal, because it's drawn up by you, about you, and you are committing to it. And a Personal Rule does not mean you only engage in inward or private disciplines.
5. *Is your set of proposed practices a realistic one to which you can commit?* A Rule is not a pile of things you must add on to an already busy life. The disciplines you choose should not only be realistic, but also balance, help prioritize, interweave, and impregnate your entire way of life; better enabling you to take place your ordinary life—your sleeping, eating, going-to-work, and walking-around life—before God as an offering [Rom. 12:1, The Message].
6. *Does your assessment raise any issues of physical well being and discipline?* If so, this may be important to build into your rule.

Step 2: Develop an outline of core practices in your annual rule of life

My personal Rule of Life for the coming year

Daily	Weekly	Monthly/Quarterly	Annually
Core practices I will retain for now			
Desirable practices for the coming year			

Identify and highlight up to 6 core practices (in total) which you are committing to as the most important, non-negotiable items in your Personal Rule. That’s not to say you won’t engage in other practices, but the ones identified here will form the core of the Personal Rule. You might record the core practices by underlining them.

Step 3: Check your outline with any of trusted friend, spouse, colleague. Also show it to your supervisor for further clarification.

The other people can check:

- whether these core practices are in fact realistic
- what the expected rhythm will be (daily, weekly, monthly/quarterly, annually?)
- what element of accountability will be included in the keeping of the Rule

Spouses and other family members should know enough of your Rule to be able to encourage you, and allow room for your practice. It may be unwise to expect your spouse to be the only person holding you accountable in your spiritual life.

Whoever you choose to hold you accountable can also help you discern when your Rule needs to be re-assessed and adapted.

The Daily Office of prayer

This will be referred to a number of times in the internship and some block courses will use a Daily Office practice as part of the structure of the day.

More guidelines for this will be provided.

Spiritual formation with KCML interns and the practice of external supervision.

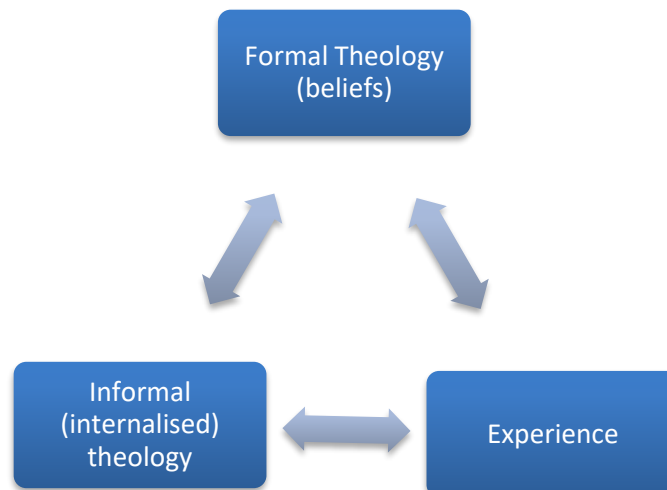
It is the assumption of KCML in structuring external “supervision” of interns that spirituality is included as a background to and an element in reflective processing of experience. KCML supervision of interns is “clinical” supervision within the sphere of Christian ministry. The goal for this period of supervision is to assist the intern to develop the necessary attributes, dispositions and best practices to exercise Christian and pastoral leadership. The task is an integrative one in which personal spiritual habits and experience of God in the Christian tradition is integrated with formal theology, pastoral identity, leadership skills and emotional well-being.

Supervision may involve the supervisor in addressing any and potentially all of the following:

1. Helping the supervisee attend to the reality of God in the midst of experiential reflections. (Discernment)

A foundational question is ‘Where is God present in this for you?’

We recognize there is a dialectical relationship between formal, informal theology and experience, which can be explored at times of reflection.



Formal theology and beliefs about God are inside the experience or actions but they may not be obvious to the intern. Informal theology may also be at work. (e.g. deeply internalized images of God) Theology may lead the intern to interpret the experience and act in a certain way. Questions about where the reality of God might be located in the experience can then lead to the intern naming the theology being activated. (in this sense, it is part of theological reflection)

Questions might also be used to illuminate the experiential discrepancy between formal beliefs and informal theology. (e.g what sort of God image do you think is informing the way you responded?) Intentional questions that probe the experience spiritually and theologically may help the intern to see how their formal theology is made more concrete and nuanced. So experience may be used to help re-assess both formal and informal theology to bring about greater congruence.

The depth of this kind of level of questioning is contingent on the supervisor’s training and experience in this.

2. Helping the supervisee attend to the background disciplines and habits that are the cradle to an active spiritual relationship with God.

Some encouragement to the intern in spiritual disciplines (personal and corporate, inward and outward) is important. The KCML supervisor is legitimate in checking in with the intern on how this aspect of their practice is going.

Interns are asked each year to develop and implement an annual “spiritual rule of life” (see guidelines above). In the process of finalizing this they are asked to discuss it with their supervisor. The subsequent year will be a review of the first attempt and further refining. The intern needs to specify accountability for this, and it is expected the supervisor can assist this.

The focus of this ‘rule’ is not a ‘to do’ checklist – but for the intern to experiment with or confirm disciplines that will nurture their relationship with God (in the ongoing context of ministry calling)

It is a complementary extension to what is usually one of their six monthly key goal areas for the internship (personal development)

3. Attending to the intern’s personal response to God

This level of attention concerns the role a person such as a supervisor or spiritual director may play in inviting the intern to respond to God in direct forms, be it, the need to obey, trust, disclose, confess, repent, admit etc.

This dimension is likely to be contingent on the intern’s decision to raise this and the supervisor’s skills, experience and training to work with this. It needs to be something the supervisor clarifies with the intern as a matter of process, if the conversation and questions are moving in this direction. (e.g. It is important the intern is aware of engaging in this kind of content and its implications may not be addressable in the current supervisory relationship)

This is a factor where referral may be necessary. If an issue of spiritual discernment and responsiveness is continuing to emerge through the supervisory process as a critical issue for the intern, then it is likely supervision in its current form is not the place to deal with this. In this instance, suggesting to the intern they give extra intentionality to this, by either seeking out a directed retreat, or even contemplating some spiritual direction may be a way forward.

This is something the intern may need to discuss with their Fieldwork Co-ordinator in planning a course of action.

Appendix 2 – Privacy Statement

Preamble

As members of the church of Jesus Christ, we at KCML are committed to conducting ourselves in accordance with the principles of the Gospel so that people are treated with dignity, respect, transparency and honesty.

As members of the Presbyterian Church of Aotearoa New Zealand (PCANZ) we are bound by the Leadership Code of Ethics.

As members of Aotearoa-New Zealand society we are bound by legislation; specifically, the Privacy Act 1993.

Should there be any unintentional discrepancy between these guidelines and the Privacy Act 1993, the stipulations of the Privacy Act 1993 will be final.

Privacy Statement for Knox Centre for Ministry and Leadership (KCML)

(The full policy and guidelines by which your information is managed can be found on the KCML website - <http://knoxcentre.ac.nz/>)

We collect personal information from and about you, including information about your:

- name
- contact information
- National Assessment process summaries, medical report, psychological report, supervision reports, academic transcripts, Ministry Reflection Group reports and mentoring minister reports.

The medical report and psychological report will be collected at the time of application for the National Assessment process, for the purposes of helping ascertain your physical and psychological suitability for ministry training. Other reports (i.e. supervision, Ministry Reflection Group reports and mentoring minister reports) are collected during your two-year internship to monitor your ministry formation.

For more information about what information we collect and who we collect it from, see “Principle 2 – Our sources of information” on the KCML website (<http://knoxcentre.ac.nz/>) where the full Privacy Policy can be found.

We collect your personal information in order to:

- assess, develop and form you for National Ordained Ministry (or other forms of ministry or leadership as the case may be) in the PCANZ

Besides our staff, on occasions, this information is shared with others:

- KCML are part of an inter-connected set of national, Presbytery and congregational workgroups. As such, at times discussions will occur between KCML and convenors/representatives of these workgroups regarding your progress and readiness for transitions. Such discussion will always be conducted in a confidential manner.

We keep your information safe by ensuring electronic documents are password-secure and hard copies of documents are kept in a locked office and in a secure cabinet and only the Principal has the right to view all documents. Other staff will only view your personal information if they are your assigned Fieldwork Co-ordinator. The Registrar administers (e.g. secures and collates) the documents and has access for this reason only.

We keep your information for five years after graduation, at which point we destroy it by securely deleting electronic copies and using a professional document destruction service. Your academic transcript from your internship is not destroyed but is retained, so that evidence of your training is available, as it may be requested by other training providers should you apply for further training at another institution.

You have the right to ask for a copy of any personal information we hold about you, and to ask for it to be corrected if you think it is wrong. If you'd like to ask for a copy of your information, or to have it corrected, please contact us at dean@knoxcentre.ac.nz, or (03) 473 0783, or Knox Centre for Ministry and Leadership Arden Street, Opoho Dunedin 9010 New Zealand.

Appendix 3 – Assignments

Guidance

The lecturer responsible for coordinating each paper is able to advise you on what the expectations are for each assignment. You are responsible for making sure that you understand the assignment's brief and to be in touch with the relevant lecturer if you are in doubt about what is expected.

Due dates

The due dates are listed in the Schedule of Assignments on the KCML website and a hard copy will be given out at the Summer block course of each year.

Submitting assignments

Assignments are accepted by email or snail mail.

Late assignments and extensions

Requests for extension, due to unforeseen circumstances, may be made by applying to the relevant lecturer. These must be in writing and made before the due date. Because gaining organisational skills are a very important part of the internship, disorganisation is not an acceptable ground for an extension. Assignments submitted late without an agreed extension date will be penalised thus:

- Less than one week late – the assignment will lose a full grade.
- More than a week but less than a fortnight late – the assignment will lose two full grades.
- More than a fortnight late – the assignment will receive no more than a pass grade, and may issue in a fail.

Consistent or repeat failure to meet deadlines will likely be noted in your readiness for ministry reports for presbytery. This may ultimately impact upon your final readiness of suitability for ministry.

Inclusive language

It is KCML (and PCANZ) policy to use inclusive language in both teaching and assignments. Interns may choose whether or not to use or avoid male pronouns for God.

Citing references

References are to be used included in a clear and consistent way. The footnote system and the author-date system are both acceptable. If in doubt, contact the relevant lecturer.

PLAGIARISM POLICY

Preamble

It is the responsibility of the intern to make sure that all work submitted to KCML is their own. Generally, we follow the University of Otago's definition and policy regarding plagiarism (refer to <http://www.otago.ac.nz/study/plagiarism>) where plagiarism is defined generally as:

1. copying or paraphrasing another person's work and presenting it as your own;
2. being party to someone else's plagiarism by letting them copy your work or helping them to copy the work of someone else without acknowledgement;
3. using your own work in another situation, such as for the assessment of a different paper or program, without indicating the source.

Plagiarism can be unintentional or intentional. Even if it is unintentional, it is still considered to be plagiarism. Where it is found that plagiarism has taken place, penalties will be applied.

Assessment Policy

Provisions

1. There shall be an educative process with regard to plagiarism. Steps in the educative process should include:

- 1.1 A statement on plagiarism and guidelines on the presentation of essays to be available to all interns each year;
- 1.2 Appropriate reference to plagiarism in lectures to include comparisons on unacceptable and acceptable use of references, quotations, bibliography, etc.

Procedures

1. Where an offence appears to be an example of inadvertent plagiarism, the intern should be counselled by the lecturer concerned. A note of this counselling session should be kept by the lecturer.
2. Where it is suspected that the case involves deliberate plagiarism, the lecturer concerned shall consult with the Dean of Studies of KCML.
3. If it is believed that deliberate plagiarism has occurred, the Dean of Studies shall establish a formal inquiry consisting of the Principal and the Fieldwork Co-ordinator. If the Principal is the lecturer, the Dean of Studies will appoint someone else to oversee the process.
4. The Principal shall write to the intern providing details of the incident and inviting the intern to attend an inquiry to show cause why a penalty should not be imposed. The letter to the intern should include the KCML's definition of plagiarism. The intern may be assisted or represented at the inquiry by an intern, staff or faculty member of the KCML.
5. The formal inquiry may proceed whether or not the intern attends. The Principal shall advise the intern in writing of the results of the inquiry and of any penalty imposed.
6. The student shall have the right of appeal against any penalty and may appeal in writing to the Principal who shall forward the appeal to the *Senatus* for final resolution.
7. Appeals will be heard by *Senatus*.

8. *Senatus*:

- 8.1 will determine its own procedures for the conduct of hearings;
- 8.2 will consider written submissions from the appellant; and
- 8.3 invite the appellant to present a verbal submission if desired.
9. *Senatus* will notify the appellant in writing of the decision within ten working days and will give reasons and full explanation of the decisions and action taken if requested by the appellant.
10. The Dean of Studies will keep secure the confidential records of grievances lodged under these procedures for at least five years and will give appropriate access to the records to the parties to the complaint.

Penalties

1. Interns found to be engaging in plagiarism may receive one or more of the following penalties:
 - 1.1 a warning, followed by an invitation to rewrite and resubmit the assignment or section thereof;
 - 1.2 a reduction of grades for the assignment or for the overall paper;
 - 1.3 zero marks for the assignment;
 - 1.4 exclusion from the diploma programme.

Grades

Written feedback is one important element of the formation process. In assessment, a significant difference is made between 'normative' assessment and 'formative' assessment. The former assesses how a student is tracking compared with other people, identifying where one sits in relation to the 'norm'. In 'formative' assessment, however, the focus is rather on providing feedback to the learner so that they can see what they are doing well, what they are doing not so well, and what they can do to further their development or formation in a particular area. Grades are one way of providing that feedback and this is our aim here.

By way of written feedback on each assignment, you can expect to receive comments plus a grade. If you would prefer to not receive knowledge of your grade but comments only, then please let your lecturer know. You will also receive a final grade for the paper overall. Here is a basic description of what each grade means:

A- to A+: Very High Achievement (+80%)

Work reflects original and independent criticism, showing full awareness of the implications of the question, cogently argued with wide range of reference and appropriate illustration, fluently expressed.

B to B+: High Achievement (70–79%)

Work shows depth of understanding and breadth of knowledge, ability to challenge the question, efficient organization and illustration, confident expression.

C+ to B-: Sound Achievement (60–69%)

Work amounts to a sound, readable answer covering the essentials of the question, with points clearly stated, references relevant, evidence of insight and personal response.

C- to C: Pass Achievement (50–59%)

Work is of average and predictable quality, rather derivative, covering obvious points, relevant but limited in discussion and in supporting evidence, reasonably expressed.

D: Fail (40–49%)

Work indicates some ability to quote or refer to a text, but material does not properly fit the question, relevant only by implication, expression basic.

E: Clear Fail (-40%)

Work is often incoherent and/or irrelevant to the question. There is little knowledge of the texts and little ability to apply them. Answers with substantial amounts of irrelevant material (biographical, narrative, anecdotal) or which betray evidence of plagiarism will usually fall into this category.

ASSIGNMENTS - Readiness for Ministry Evaluation

Various assignments and projects will be graded per Readiness for Ministry criteria. The following descriptors are indicative rather than prescriptive. The lecturer will mark your assignment with the specifics of the assignment in mind and wider ministry and mission implications in view.

Clearly Ready for Ministry

This assignment is an example of excellence in the necessary skills and disposition for Christian leadership. This work is marked by freshness, innovation, imagination, depth of thought, creativity and incorporates knowledge and scholarship from the field of practical theology. The requirements and features of the assignment have been addressed in such a fashion as to convey a high standard of competence and awareness of spirituality, theology and ministerial acumen.

Ready for Ministry

There is strong evidence of ministry competence. Matters such as character, spirituality, well-being and community are attended to with integrity, humility and discernment. Mission practice and leadership is a feature of the intern's presence in their setting and/or response to this particular assignment. There is clear indication that theological and biblical reflection has been brought to bear on the uniqueness of the exercise and context.

Mostly ready for ministry

Foundational skills, disposition and awareness for ministry are clearly developing. This assignment has revealed a basic ability to articulate and reflect for the purpose of analysis, discernment, direction and growth. There is the sense that the intern is aware of those areas requiring strengthening and demonstrates openness and commitment in attending to them.

Not yet ready for ministry

Key areas of formation are yet to show sufficient maturity. Further work is required in honing theological, biblical and personal reflection. Such reflection will need to translate to clear plans of action to increase competency and awareness.

Appendix 4 – Disputes and Appeals Process

This process and policy is still under consultation with the Theological Studies Union (TSU) and various courts of the PCANZ. In the interim this process and policy will be followed in good faith.

OVERVIEW

This policy ensures that interns have access to fair and just avenues to deal with any concerns or objections concerning:

- ◆ interactions with Knox Centre for Ministry and Leadership (KCML) staff
- ◆ evaluation of ministry formation (including progress reports for readiness for ministry)
- ◆ assessment of assignments and projects

Interns can be confident that they can follow the avenues of resolution and appeal without fear of reprisal.

This policy does not take away the right of any intern to pursue other remedies as outlined in the PCANZ Book of Order.

DISPUTES AND APPEALS POLICY

- ◆ KCML is committed to ensuring that interns who have a concern about any aspect of their relationship with KCML staff members or the evaluation or assessment of their progress, have ready access to fair, just and effective resolution and appeals processes. Specifically, this means:
- ◆ An intern may seek resolution of any difficult interaction with KCML staff members
- ◆ An intern may appeal any aspect of KCML's evaluation or assessment
- ◆ The intern may do this without fear of reprisal.
- ◆ The appeal may be about submitted assignments/projects and their subsequent grade; or the evaluation or assessment of an intern's progress in the internship programme

Our policy and its accompanying process are based on the following principles:

PRINCIPLES UNDERPINNING THE POLICY

1. Actions will be undertaken promptly, and deadlines for responses will be specified at each stage of the process.
2. Actions will be governed by a commitment to the spirit of the Gospel of Jesus Christ; and those involved will seek to act in a fair and reasonable manner.
3. The process will be as simple as possible and easily accessible to interns.
4. The process will not victimise or discriminate against any intern or respondent.

5. Reasons and full explanations will be given for decisions and actions taken.
6. Records of the handling of a grievance will be kept for at least 5 years and treated as confidential, with access available to involved parties as appropriate.
7. Components of the process will be at no cost to the intern, apart from travelling expenses.
8. All KCML staff involved in a grievance or appeal have a duty to observe the principles of natural justice³
9. The intern requesting the appeal may withdraw it at any stage in the process. If the appeal is withdrawn, the matter will be considered closed.
10. If the appeal results in a decision that supports the intern, KCML will immediately implement that decision and take any corrective and preventative action required, and will advise the intern of the outcome.

CONCERNS ABOUT INTERACTIONS, EVALUATION & ASSESSMENT

If an intern wishes to complain about an interaction with a KCML staff member, or appeal an evaluation or assessment given as part of their internship programme, they must take the following steps.

Step 1: Informal resolution with the Field Work Co-ordinator or Lecturer

Intern's action

- ◆ Within 25 working days of the interaction happening, or the evaluation or assessment being communicated, discuss the issue informally with your FWC or lecturer involved.

FWC's or lecturer's action

- ◆ Respond to the issue promptly, giving a full explanation/account of the interaction, or of the reasons for the evaluation or assessment that was awarded as the case may be.
- ◆ If the intern's concerns are not resolved, explain the next step, as set out below.

Advice to interns

If your concerns are not resolved by the FWC or lecturer, or if you believe the process has not been followed, you may contact the Dean of Studies. If the Dean of Studies is your FWC or the lecturer in question, you may contact the Principal. This may be done on an informal or a formal basis.

³ **Natural justice:** A term used in government and administrative decision-making, meaning the duty to act fairly in a dispute – that is, to act without bias and to ensure a fair hearing for all parties. It can also be called 'procedural fairness'. The underlying assumption is that some legal principles are self-evident, or 'natural'. All staff involved in resolving an appeal have a duty to observe the principles of natural justice (or 'procedural fairness'). In summary, they encompass the following elements:

1. The right of the intern to a fair hearing.
2. The right to an independent, unbiased decision-maker.
3. A final decision that is based solely on the relevant evidence with all submissions considered.

Note: If you choose to approach the Dean of Studies or Principal informally, this does not prevent you making a formal appeal later if necessary.

Step 2: Appeal to the Dean of Studies (or Principal)

You can choose to make an informal or formal appeal. If you choose, you can make a formal appeal from the outset.

INFORMAL APPEAL

Intern's action

- ◆ Contact the Dean of Studies to discuss your concern in person.
- ◆ You must do this within 15 working days of the outcome of your discussion with the FWC or lecturer.

Dean of Studies' action

- ◆ Respond to the intern's concern promptly, giving a full explanation of the reasons for the RFM decision, action or inaction.

If your concerns are not resolved by this informed process you can lodge a formal appeal.

FORMAL APPEAL

Intern's action

- ◆ Put your concerns in writing, explaining clearly the nature of your concern and the grounds for its appeal, and send it to the Dean of Studies.
- ◆ You must do this within 15 working days of the outcome of your discussion with the FWC or lecturer.

The normal grounds for a formal appeal are one or more of the following:

- You believe there was information or circumstances that ought to have been taken into consideration during the interaction, evaluation or assessment. Such information or knowledge of circumstances might not have been available to KCML staff at the time of the evaluation or assessment.
- the lecturer did not provide course outlines or learning outcomes as required
- the assessment requirements were varied in an unreasonable way
- you believe that the evaluation or assessment was not considered objectively because of prejudice against you

- you believe there has been a clerical error in the evaluation or assessment
- you believe that due regard has not been given to the evidence of illness or misadventure
- you believe you have been disadvantaged in some way due to the circumstances surrounding your programme's evaluation or assessment.

Dean of Studies' Action

Note: If the Dean of Studies is the FWC or lecturer for the intern making the appeal, the Principal will act or appoint another person suitably qualified to review the matter.

- ◆ Acknowledge the appeal in writing within 5 working days.
- ◆ Try to resolve the appeal within 15 working days. This could involve:
 - bringing the intern and the relevant FWC or lecturer together to discuss the matter
 - involving an independent third party with the appropriate skills and knowledge
- ◆ Advise the intern of your decision in writing, including:
 - advising the intern of the outcome of their appeal in writing
 - setting out your reasons for the decision
 - advising that if the intern does not agree with the decision, they have the right of formal appeal to the Advisory Board

Advice to interns

If your concerns are not resolved by the Dean of Studies, or if you believe the process has not been followed, you may appeal to the Advisory Board.

Step 3: Appeal to Advisory Board

Intern's action

- ◆ Put your appeal in writing, explaining clearly the nature and grounds for the appeal
- ◆ Send it to chair of the Advisory Board within 15 working days of receiving the Dean of Studies' written response.

Advisory Board's action

- ◆ Acknowledge the formal appeal in writing within 5 working days.
- ◆ Try to resolve the appeal within 15 working days. The Advisory Board can choose to meet with the intern or appoint members of the Advisory Board to meet if that is deemed more appropriate.

- ◆ Advise the intern and relevant KCML staff members of the outcome of their appeal in writing

Appendix 5 – Forced and/or Extended Absences from Internship

Introduction

Interns are expected to take sick leave when they are sick. KCML apply the principle of the PCANZ sick leave provisions for ministers as described in the Conditions of Service Manual:

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

Sometimes, due to circumstances outside of an intern’s control, they might be required to suspend their participation in the internship for a period. Reasons might include:

- ◆ Providing primary care for a family member
- ◆ Serious illness/accident
- ◆ Significant personal issue

General Practice

An absence of more than four weeks will be deemed as the point to formally suspend the internship. Initiatives will be negotiated with the intern as to how to fulfil the internship requirements upon resumption. Such initiatives will be on a case-by-case basis. A variety of factors will be considered:

- ◆ The placement – and even if it is still available
- ◆ The personal circumstances of the intern
- ◆ The current cycle of block courses
- ◆ The current assignment/project load
- ◆ The requirements and standards of training required by PCANZ

Possible Initiatives and Responses

- ◆ Assignment extensions are granted beyond the graduation date. This could include the intern graduating with their class, subject to completing assignments. Licensing by Presbytery would only proceed once KCML assignment requirements are satisfied.
- ◆ Application can be made to the Principal in relation to the KCML Pastoral contingencies fund for financial assistance.
- ◆ Aegrotat Pass. It might be that the most pastoral response is to negotiate for an aegrotat pass, in which certain assignments are not completed and the grade averaged based on existing work.

Application can be made to the Dean of Studies, who will consider the nature of sickness, the circumstances for request of an aegrotat, the class participation of the intern and the learning outcomes of the particular assessment. However, an aegrotat pass would normally be awarded for a maximum of one assignment/project for any given subject area.

Examples of Remedial Action

Examples from actual previous cases include:

- ◆ An intern who needed to care for an elderly parent for three months had their internship extended by the length of time they were absent. Some block course lectures (from one block course) were recorded for the intern. The intern completed the lecture work to the satisfaction of the lecturers.

- ◆ An intern who needed to suspend their internship for one year still attended the three block courses in that year. However, all ministry placement and most assignments/projects were suspended until the intern returned to the programme. That intern also returned to a different intern placement.

Appendix 6 – Presbyterian Research Centre

The Presbyterian Research Centre, which incorporates the Archives and the Hewitson Library, is here to support your study through the internship programme.



Hewitson Library

The Library supports the Knox Centre for Ministry and Leadership; Otago University's Department of Theology & Religious Studies teaching programmes; Knox & Salmond Colleges; Ministers and laity; members of the wider Church and the public.

The Library has:

- a theology collection supporting KCML teaching & learning
- the Presbyterian Youth Ministry Library
- the Chrysalis Seed Trust collection – books and journals around the theme of art and faith
- a Presbyterian collection – all publications by or about the Presbyterian Church in Aotearoa New Zealand
- New Zealand & Pacific collections
- Rare books – significant pre-1800 publications

Services

There is no charge to use this service, apart from payment of return postage for books sent to you. If you are unable to visit in person, they can:

- send books to you, or scan and email journal articles
- request items from other libraries within NZ through interlibrary loan
- assist with literature searches
- advise on resources and holdings of other institutions

Hours: Monday – Friday, 8.30am – 4.30pm. Closed on public holidays.

phone: + 64 3 473 0771

email: hewitson@knoxcollege.ac.nz

web: <http://www.bellee.co.nz/preview/hewitson/hewitson-library-knox-college.aspx>

Archives Research Centre

These collections document the life and work of the Presbyterian Church in Aotearoa New Zealand including:

- the General Assembly & General Assembly committees
- parishes and presbyteries from around New Zealand
- foreign, Home & Maori Missions
- local and national Presbyterian women's and youth organizations
- Knox Theological Hall and School of Ministry

- the Presbyterian Synod of Otago and Southland
- the Otago Foundation Trust Board
- Knox College
- the personal papers of Ministers and prominent Presbyterian laymen and women from throughout New Zealand
- a large collection of photographs, lantern slides, slides, cine film, audio/video tapes and plans

Services

If you are unable to visit in person, they can:

- assist with research into primary material. Please note you may need to pay a fee for this service, and for copies.
- advise on resources and holdings of other institutions

Hours: Monday – Friday, 9.30am – 4.30pm. Closed on public holidays.

phone + 64 3 473 0776; + 64 3 473 0777

e : pcanzarchives@knoxcollege.ac.nz

w: <http://www.archives.presbyterian.org.nz>

Appendix 7 – Supplementary Provision for Ministry Ordination and Training (Leadership Sub Committee, Council of Assembly)

1 Introduction

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

2 The Knox Centre for Ministry and Leadership

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

Relationships

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

Governance

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

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

Responsibilities

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

Students

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

Awards

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

Pursuant to Book of Order Chapter 9.9

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

Responsibilities

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

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

Presbytery assessment of candidates for NOM training

Pursuant to Book of Order Chapter 9.7

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

- 3.33 The Presbytery as a whole should meet in private when the names of candidates being recommended for national assessment are considered.
- 3.34 If the Presbytery supports the candidature the presbytery forwards to the KCML Registrar the application and supporting documents, together with the presbytery report form.

National Assessment of candidates for NOM training

Pursuant to Book of Order Chapter 9.8

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

Foundation and Internship Studies for NOM Students

Pursuant to Book of Order Chapter 9.9

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

4 Local Ordained Ministry (LOM) Selection and Training Overview These supplementary provisions are issued pursuant to Book of Order Chapter 9.14.3, 9.15.2 and 9.18.1 to complement the provisions for Local Ordained Ministry in Chapter 9, sections 13 to 22.

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

Candidate Assessment

Pursuant to Book of Order Chapter 9.13 and 14.

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

Training requirements

Pursuant to Book of Order Chapter 9.15 and 16

- 4.20 The "Training Advisor approved by the Assembly" referred to in Chapter 9.16 is normally a member of the staff of the KCML designated by the Principal.

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

