



The Internship Programme Handbook [2023]

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Principal's Welcome

Tēnā koe

That you are reading this introduction means that you have made significant progress in your journey in responding to the call of God upon your life. You have, through the years, submitted yourself and your sense of what God has been saying to a range of discernment processes. Your church community – both local and national – have recognised the signs of God's gifts and graces in your life. Your brothers and sisters in Christ, and your fathers and mothers in the faith, have attested to what you have prayerfully wondered about.

Now your life and ministry experience to date is further nurtured, pruned, watered, and trained. Over the next twenty-two months you will engage in an intense and intentional programme of reflection, study, and ministry practice. You will study seven classroom subjects specifically and these will find expression in your day-to-day mission and ministry. Your gifts and passions will be honed and tested.

My main encouragement to you in all this is to take your lead from Psa 46. In this song, the tumultuous nature of the world is well attested and in it all the very near presence and triumph of God. You will be ministering in times of certainty and uncertainty, in times of peace and chaos, in times of joy and sorrow. The counsel of Psa 46 is my encouragement to you:

"Be still, and know that I am God!

I will be honoured by every nation.

I will be honoured throughout the world." (Psa 46:10)

Deep peace and joy to you and your family.

Rev Dr Geoff New

Principal

Ongoing Testing of Your Sense of Call

Since first sensing and responding to God's call on your life, you have submitted to a series of discernment processes whereby the church (local, Presbytery, and national) have tested your call. The testing of your call continues in the internship. Chapter 9 para 3.5 of the Supplementary Provisions of the Book of Order reads: *"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."*

Throughout the 22-months of your internship, your call continues to be tested and discerned by KCML faculty in conjunction with those involved in your internship placement. There is a mix of formal Readiness for Ministry progress reports and discussions; as well as a range of informal Readiness for Ministry conversations, testing, observations, interventions, guidance, and evaluations. All this is done with prayerful reliance on the Spirit guiding and counselling us in the process.

This document is to be read in conjunction with The *Book of Order*, Supplementary Provisions, and subordinate standards which contain the Church's official rules and directions (e.g. see Supplementary Provisions Chp 9; clause 1.3). 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

An internship is part of the education requirements towards a student's ongoing studies, which form part of the pathway towards becoming a minister of word and sacrament as a teaching elder in PCANZ.

The purpose of the internship is primarily one of educating the intern. An intern is not an employee, they are a student.

It is recognised that to be able to continue with their education, interns are supported financially. This is done by payment of a tax-free bursary which is paid to sustain an intern as they further their education.

Although there are ministry activities which are done as part of the internship, these are done under mentoring and supervision for educational purposes as part of a formal course of education.

You are entitled to be absent from internship activities for four weeks 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 absence with your mentoring minister and to suit the needs of your programme of education. 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.

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.

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.

An internship is part of the education requirements towards a student's foundation studies, which form part of the pathway towards becoming a minister of word and sacrament as a teaching elder in PCANZ.

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 (Supplementary Provisions of the Book of Order Chp 9 3:50):

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.
4. An exercise involving the leadership of a study group or chairing a meeting.
5. A face-to-face interview with the Candidate Committee
6. Other means of assessment the Candidate Committee consider appropriate.

1.1 A Programme of Study

The Intern will attend one pre-internship block course of several days duration in January/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 and September/October of each year. In addition to these, they will meet in regional peer clusters with their Ministry Formation 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. In the year that General Assembly occurs, interns will be expected to attend as part of the KCML cohort of interns.

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 **Ministry Formation 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 other bodies such as Presbyterian Support.

Expected Ministry Formation 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. Conversely, interns are not to be rostered to preach and/or worship lead every week; every second week is a good rhythm. 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. Guidelines of how to lead devotions, prayers and examen during the block course are contained in Appendix 2
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 (if and when available).
4. Drafting and implementing a personal 'Rule of Life' in each of the internship years. (see Appendix 1)
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 Ministry Formation 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 Ministry Formation 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 Financial and Intern Placement Considerations

The Intern will receive a tax-free Bursary.

The Knox Centre for Ministry and Leadership will pay training and travelling costs associated with the internship, including supervision, colloquiums, travel to meet with their mentoring minister, travel and accommodation at block courses. Car/Mileage allowance is calculated from the church/ministry placement site – not from the intern's place of residence. Car/Mileage allowance will only be reimbursed on submission of the claim form (Appendix 6) with the full trip details filled out and counter-signed by the Mentoring Minister.

A financial cap may be applied to a particular internship placement.

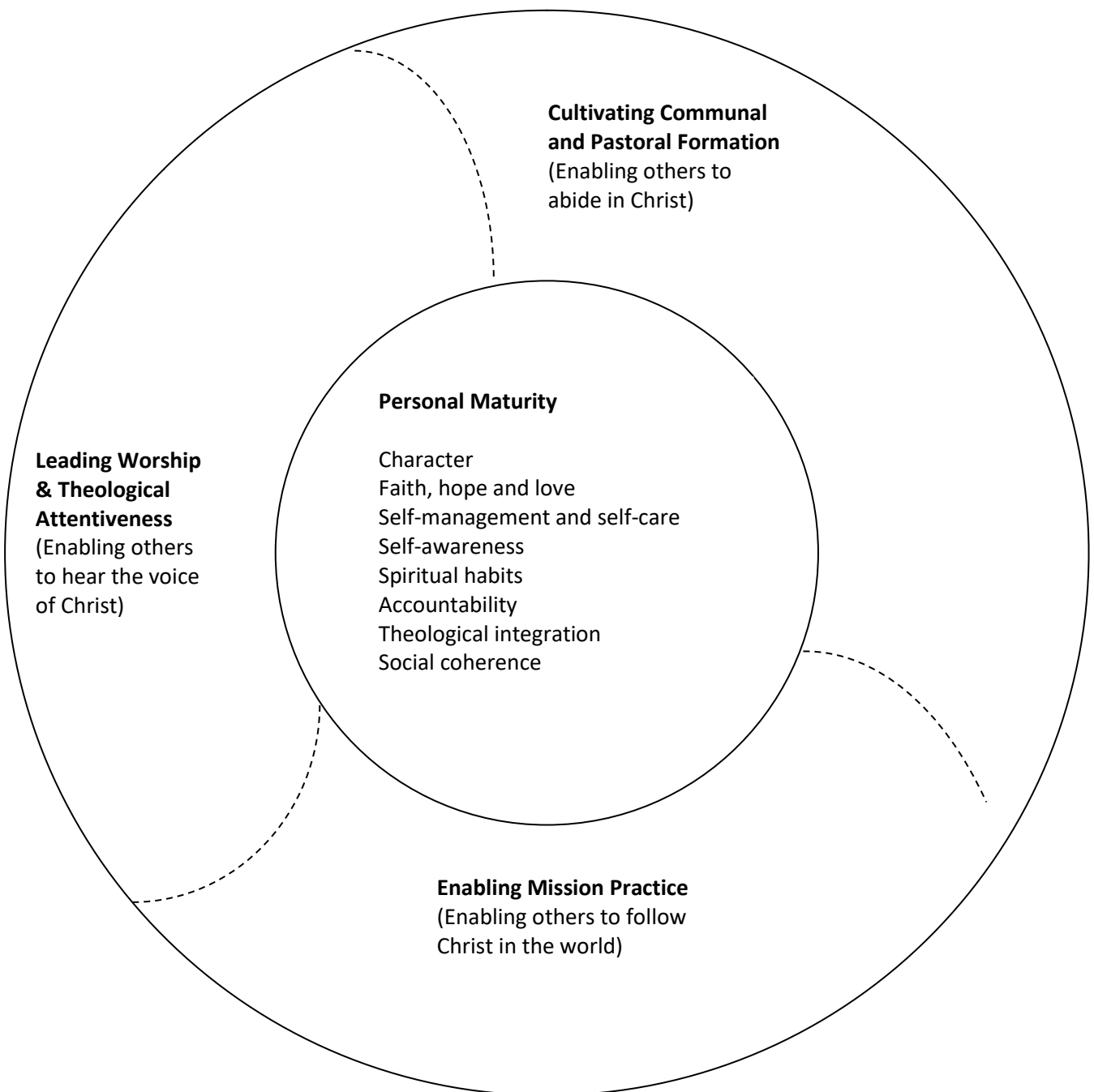
Because the internship does not have stipulated term dates with set term/semester breaks, arrangements for breaks should be made in consultation between the intern, the ministry placement, and KCML. The Intern will be entitled to four weeks' break per twelve-month period (with four weeks break pro rate in the 2nd year given it is not a full 12 months). Breaks must be organised around the Intern's commitment to attend block courses, assignment deadlines, 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.

Any other approved and related expenses will only be paid out on the basis of all receipts submitted need to be GST receipts and not simply an EFTPOS receipt.

The McMullin Trust – Ordained Ministry Trainee Book Purchase Fund provide a theological/ministry book allowance of \$250 per year. This is paid upon production of receipts. Please claim this from KCML once you have reached \$250 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 is in Appendix 6.

§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, attentiveness and ability to apply themselves to diverse contexts. Attentive to self-care and self-management. Commitment to ethically responsible ministry highlighting interpersonal and professional competence and safety.

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
- Ministry marked by commitment to ethically responsible ministry² with particular reference to practices which nourish and develop personal and professional competence and safety

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 with capacity to improvise. Ethically responsible ministry ensuring all people are served without discrimination, manipulation or exploitation.

- 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
- Ministry marked by commitment to ethically responsible ministry with particular reference to ensuring that all people the church deals with are served without discrimination, manipulation or exploitation.

² Ethically responsible ministry is informed and guided by the PCANZ Code of Ethics, the Book of Order and Supplementary Provisions, and the Conditions of Service Manual.

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. Ethically responsible ministry with particular reference to truthfulness and confidentiality.

- 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
- Ministry marked by commitment to ethically responsible ministry with particular reference to truthfulness and confidentiality and developing these qualities in the community of faith

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. Ethically responsible ministry ensuring all people the church interacts with are treated with compassion, natural justice, dignity and safety.

- 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.
- Ministry marked by commitment to ethically responsible ministry with particular reference to ensuring all people the church interacts with are treated with compassion, natural justice, dignity and safety

2.3 Readiness for Ministry Evaluation – (for overall ministry formation)

- ♦ During the duration of your internship, your development and readiness for ministry will be measured by the following matrix. Self-evaluation and progress reports provided by various

participants in your training will contribute to KCML's evaluation of your readiness for ministry. This will be supplemented by KCML faculty discussions. KCML faculty discussions concerning your ready for ministry will happen in **February** and **July** in the second year of your internship.

Your mentoring minister will be involved in these discussions.

- ◆ Under [principle 6](#) of the Privacy Act (1993), you can request access to your personal information held by KCML. However, some information may be withheld based on [Sections 27-29](#) of the Privacy Act (1993).

As a general rule, when the KCML faculty have the Ready for Ministry discussion, the expected progress is:

- ◆ 12 months into the internship (February in the second year):
 - at least "Mostly Ready for Ministry" for the Personal Maturity category
 - at least "Ready for Ministry" for one of the other three categories.
- ◆ 18 months into the internship (July in the second year):
 - For the Personal Maturity category; progress towards "Ready for Ministry" since your 12-month report.
 - at least "Ready for Ministry" for two of the other three categories.

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, attentiveness and ability to apply themselves to diverse contexts. Attentive to self-care and self-management. Commitment to ethically responsible ministry highlighting interpersonal and professional competence and safety.	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. Increasing growth in personal maturity through reflecting on contexts with ethically responsible ministry in view.	Areas of personal and professional presence require marked development. The intern will benefit from further intentional reflection and growth in specific areas. Requires guidance in applying ethically responsible ministry to personal maturity.	A distinct lack of awareness and appropriate presence in key facets of spiritual, pastoral, emotional, physical, cognitive maturity and ethically responsible ministry practice as it relates to personal 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 with capacity to improvise. Ethically responsible ministry ensuring all people are served without discrimination, manipulation or exploitation.	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. Increasing ethically responsible ministry coming to bear on safe practice in leading worship and theological attentiveness.	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, an apt style, and marked ethically responsible ministry in situations relating to leading worship and theological attentiveness.	An absence of crucial competencies, including lack of awareness of ethically responsible ministry, which will lead to safe, innovative and fruitful ministry as it relates to leading worship and theological attentiveness.

Category	Ready for ministry	Mostly ready for Ministry	Not yet ready for ministry	Not suitable for 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. Ethically responsible ministry with particular reference to truthfulness and confidentiality.	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. Ethically responsible ministry ensuring the healthy cultivation of communion and pastoral formation.	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 including guidance in applying ethically responsible ministry to situations relating to cultivating communal and pastoral formation.	The requisite skills to lead in the plethora of contexts and situations facing a spiritual leader are not in evidence to an acceptable standard including a lack of attention to ethically responsible ministry as it relates to cultivating communal and pastoral formation.
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. Ethically responsible ministry ensuring all people the church interacts with are treated with compassion, natural justice, dignity and safety.	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. Evidence that ethically responsible ministry is ensuring that mission practice marked by integrity.	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. Requires guidance in recognising the applicability of ethically responsible ministry as it relates to enabling mission practice.	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. Inadequate awareness of ethically responsible ministry as it relates to enabling mission practice.

2.4 ASSIGNMENTS - Readiness for Ministry Evaluation & Academic Grading Criteria

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.

Partially Ready for Ministry (PRFM)

This assignment demonstrates glimpses of emerging skills, reflection, and awareness. The intern will benefit from delving deeper into the topic at hand and bringing a clearer focus to the ministry implications of this assignment. More evidence of the intern engaging in the formational challenge of expanding their spirituality, Biblical and theological acumen is necessary.

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 Ministry Formation 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 Ministry Formation 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 Ministry Formation 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. Sympathetic to PCANZ church principles, namely connectional denomination, corporate character of decision making, centrality and authority of Scripture in the Church's life, respect for spectrum of beliefs and doctrinal differences, the Code of Ethics, a cross-cultural church with a bi-cultural commitment.
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 absences. (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 reflect with the intern any ethical risk in their placement and to process this.
4. To regularly review adherence and progress with Learning Goals and Objectives, and Rule of Life.
5. To visit the intern's placement context once a year, if possible, to see the intern ministering in context.
6. To attend a one-day intern colloquium per year (often online).
7. To prepare three progress reports on the Intern's development and integrative formation, in consultation with the KCML Ministry Formation Co-ordinator; at in July and November in the first year, and September of second year of the internship.
8. To meet with the Ministry Formation 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 Ministry Formation 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 Ministry Formation Co-ordinator if this development could be mutually beneficial.

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

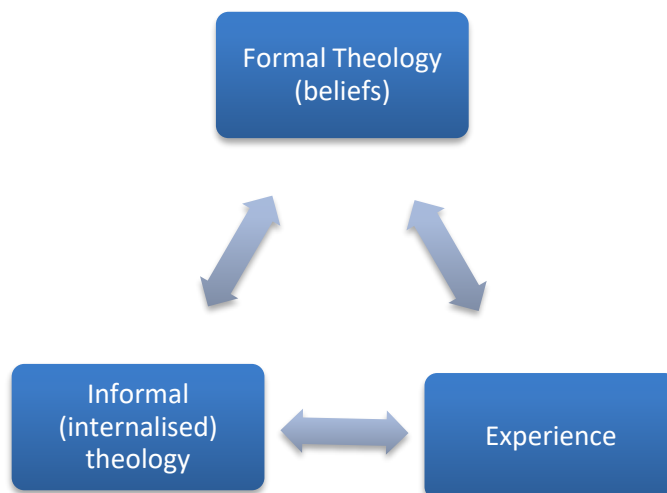
It is the assumption of KCML in structuring external “supervision” of interns that spirituality is included as a background to and an element in reflective processing of experience. KCML supervision of interns is “clinical” supervision within the sphere of Christian ministry. The goal for this period 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”. 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 Ministry Formation Co-ordinator in planning a course of action.

§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 the intern
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, and Code of Ethics.
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 absences;
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. Ministry intern, while on placement, is to attend a Presbytery ethics and risk management workshop, with their mentoring minister. The mentoring minister is to engage with the ministry intern in a process of reflection post-workshop.
5. 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 the first year of the internship, and in the middle of the second year. This is submitted to the Ministry Formation Co-ordinator.

§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 about every six weeks 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

(Due 31st March in your first year to your Ministry Formation Co-ordinator)

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 Ministry Formation 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 **end of March in their first year and cover the remainder of the first year**. A revised set of goals and actions will then be required at the time of each progress report (July and November in Year 1; September in Year 2).

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 Ministry Formation Coordinators, 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, September in Year 2. The focus in the first three will usually be on particular learning goals established for that period, as well as general categories. The evaluation during September in the second year will be a final evaluation and 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 Ministry Formation 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 Ministry Formation Co-ordinator writes up a readiness for ministry report. The report is sent to the Principal for comment. Then it is discussed with the Intern, after they have had the opportunity to read it. The report is then signed by the Intern, Ministry Formation 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 Ministry Formation 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 September 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.

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.

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:

- Personal Maturity* (covering the key spiritual and character traits required for Christian leadership)
- Leading Worship and Theological Attentiveness* (covering the key experience areas of Preaching and Worship Leading)
- Cultivating Communal and Pastoral Formation* (covering the key experience areas of Pastoral Care, Christian Education and Ministry Management)
- 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. Reflection and Revision for Key Learning Goals and Rule of Life for Next 6 Months.** In the light of the above, what still needs to be done, undone, and/or worked on? What revision to existing learning goals needs to be made? What is my reflection and experience of my Rule of Life? Are any revisions required with my Rule of Life?

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 Mentoring Minister _____

Signature of Intern _____

Date _____

7.5 Questions for Evaluation Report by External Educational 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, and Rule of Life*

What specific activities has the Intern undertaken to achieve each Learning goal and Objective, and how far has the Intern gone in accomplishing each Objective? What remains to be done? How has the intern engaged with their Rule of Life and what fruit can they attest to? Are any adjustments or revisions required for their Rule of Life?

- *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 _____

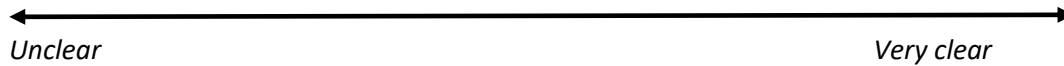
Date _____

Ministry Reflection Group: preaching (6-monthly progress report)

Name of Intern _____

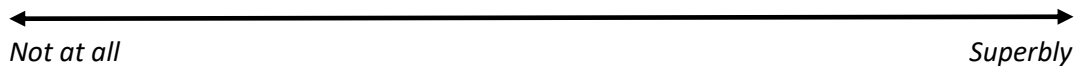
1. Clarity

To what extent have sermons been marked by clarity?



2. “Do the sermons linger in the text?”

The sermons have helped us understand the passage of Scripture being preached

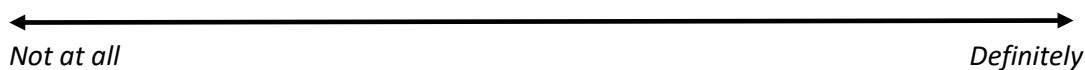


The sermons show evidence of good preparation

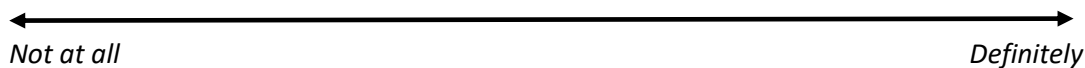


3. “Do the sermons loiter in the congregation?”

The sermons connect with our life

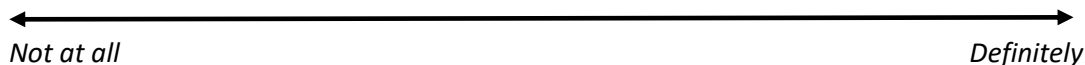


The sermon illustrations and applications are fresh and insightful

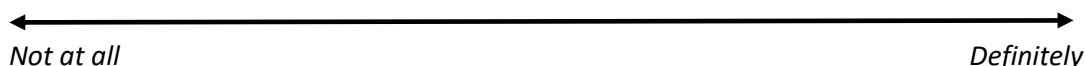


4. “Do the sermons live in the world?”

When preaching, the intern's presence is authentic and genuine



The sermons give the vision and means by which we can follow Christ in the world



Further Comments:

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 Ministry Formation Coordinator (MFC) will help you with the draft and oversee the process. It is important to discuss your FIE with your mentoring minister and supervisor as well. However throughout the process, the MFC oversees your progress.

This exercise is conducted in the second year of your internship. The timeline to work to is:

- ◆ By **1st September** submit to your MFC bullet points of how you intend to address each of the sections outlined in the guidelines below. Your MFC will offer comment.
- ◆ By **6th October** submit to your MFC a version of your FIE that has the bullet points worked up to prose. Take note – your FIE is autographical and is not only 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 written reflection. Again – your MFC will provide feedback.
- ◆ By **1st November** your FIE will be submitted to your Presbytery. In the lead-up to this date – the MFC may require more than one draft. They will provide feedback on each draft and will decide when it is ready to be submitted to Presbytery in time to meet the deadline of 1st November.

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 practical 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 although it is expected that it will exhibit robust biblical and theological thinking which illustrate or substantiate your own faith and practice perspectives. When citing publications, you will need to reference them as you would for an essay.

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 final version is 5,000 words. You may only exceed that limit with the agreement of your Ministry Formation Coordinator.

Start with an Introduction. It is important in the introduction that you describe your intern placement context. The examiners of your FIE will more than likely not be familiar with your context. Then, reflect on the following three questions (the bullet points will guide you in responding to the questions). 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**
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**
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**
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**
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**
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**
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**

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 the KCML Moodle site, and is updated from time to time. <https://knoxcentre.moodlecloud.com/>

§10. Block Course Dates

(Subject to change)

2023 Summer block course: 31st January – 16th February 2023
Winter block course: 13th – 22nd June 2023
Spring block course: 12th – 21st September 2023

A visit to Te Maungarongo marae: 24th – 26th October (Ōhope)

2024 To be confirmed

§11. Contacts

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

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§12. Appendices

Appendix 1 – Rule of Life and Spiritual Formation

A Personal ‘Rule of Life’ (Due 31st March in your first year to your Ministry Formation Co-ordinator)

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.³

Instructions

1. Following the Summer 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 six 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 of Life 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. Your reasons why you are utilising each practice.
 - i. How does this fit your situation?
 - ii. How does this facilitate your specific growth needs in spiritual formation?
 - iii. How does this aid your character development?

³ 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.

- c. How you will be held accountable for practicing your rule. In addition to your regular meetings with your supervisor, this could be a trusted friend, a colleague in class who agrees to check in with you each month.
4. Send a copy of your Rule to your Ministry Formation Co-ordinator by **31st March** of your first year as an intern. A one-hour session with a designated Spiritual Director will then take place for you to reflect and explore your Rule. Some changes in your Rule might be appropriate to make after this session.

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.

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 food bank, 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 fits with 'Community', as in practices that are about drawing from and contributing to important relationships in your life.
- ◆ Write 'M' if it represents 'Ministry' to the church, the community or wider world.

(Some items might have 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?

Step 2: Name your Spirituality and select Spiritual Practices for your annual Rule of Life

Richard Foster, author of books such as *Celebration of Discipline*, has been hugely influential in making spiritual disciplines accessible to Christians and educating the church about the place of spiritual disciplines and enriching the life of discipleship.

One of the profound legacies Richard Foster has gifted to Christians, is his identification and summary of six main streams of Christianity throughout the ages. He established the ministry Renovaré (which is from Latin and means to renew or restore).

The following descriptions and explanations are taken from the Renovaré website.

The Six Streams⁴

A Balanced Vision

“Nothing less than life in the steps of Christ is adequate to the human soul or the needs of our world.”
—Dallas Willard

⁴ The following material is taken directly from <https://renovare.org/about/ideas/the-six-streams> accessed 25th November 2022.

Jesus gave us a complete picture of God, and demonstrated how we can experience vitality and fullness in our life with God (Col. 2:9, Jn. 10:10). The historical Church (Christians), despite its divisions and differences, has upheld the core characteristics of Christ's life through what we now call traditions. Taken together, these traditions help us envision a balanced spiritual life. They serve as a guide to help us take on the life of Jesus – to become like Jesus ourselves – and as a result to be transformed from the inside out.

1. The Call to Prayer-Filled Living (The Contemplative Tradition)

What is the Contemplative Tradition? A life of loving attention to God.

Why should we explore it? Because through it we experience the divine rest that overcomes our alienation.

The Contemplative Tradition continually draws us into love for God, reminding us that the Christian life is less like a rule book and more like falling in love. It stresses the value of silence, solitude, and prayer as ways we engage with God's presence, whether we take a silent walk in the early morning, ride the bus to work, wash dishes while the kids nap, or even take a nap ourselves. As Teresa of Avila described, contemplation is "an intimate sharing between friends," in the time or manner that works best for you and God.

"Put simply, the contemplative life is the steady gaze of the soul upon the God who loves us."

—Richard Foster, *Streams of Living Water*

(Additional quotations on this page from same source.)

Historical figures in the Contemplative Tradition;

John the Apostle

Gregory of Nyssa (330–c. 395)

Clare of Assisi (c. 1193–1253)

Julian of Norwich (c. 1342–1413)

Catherine of Siena (c. 1347–1380)

Thomas Merton (1915–1968)

Henri Nouwen (1932–1996)

2. The Call to Virtuous Living (The Holiness Tradition)

What is the Holiness Tradition? A life that functions as it should.

Why should we explore it? Because through it we are enabled to live whole, functional lives in a dysfunctional world.

The Holiness Tradition emphasizes the re-formation of our hearts so that we are able to respond appropriately to the challenges of life. The word "holiness" has some negative connotations today, but the original Greek meaning of the word virtue is simply "to function well." Virtuous Life is not about rules or judgment, perfectionism, or some kind of merit gained by good deeds. It encourages us to the ultimate goal: not to "get us into heaven, but to get heaven into us." It is attentiveness to the source of our actions, to the condition and motives of the heart, and taking on new patterns of life that flow naturally from within. We see Jesus consistently doing what needs to be done when it needs to be done. We see in him such deeply ingrained "holy habits" that he is always "reponse-able," always able to respond appropriately. This is purity of heart. This is the virtuous life.

Historical figures in the Holiness Tradition;

James the Apostle

Gregory of Nazianzus (c. 330–389)

Bernard of Clairvaux (1090–1153)

Thomas à Kempis (1379–1471)

Ignatius of Loyola (1491/5–1556)

Teresa of Avila (1515–1582)

John Wesley (1703–1791)
Dietrich Bonhoeffer (1906–1945)

3. The Call to Spirit-Empowered Living (The Charismatic Tradition)

What is the Holiness Tradition? A life that functions as it should.

Why should we explore it? Because through it we are enabled to live whole, functional lives in a dysfunctional world.

The Charismatic Tradition focuses on the power of God's Spirit moving in and through us. Just as a car requires fuel to run, and our bodies require food for survival, so our souls rely upon the Spirit of God for spiritual energy. Through the Spirit, we are able to do more than we could on our own steam, and these abilities not only remind us of God's presence, but equip us to build up our communities in love. Frankly, there are no 'noncharismatic Christians' ... the Christian life is by definition a life in and through the Spirit.

Historical Figures in the Charismatic Tradition;

Paul the Apostle
Gregory the Great (c. 540–604)
Francis of Assisi (1182–1226)
Bridget of Sweden (c. 1303–1373)
Joan of Arc (1412–1431)
Charles Wesley (1707–1788)
Kathryn Kuhlman (c. 1910–1976)
John Wimber (1934–1997)

4. The Call to Compassionate Living (The Social Justice Tradition)

What is the Social Justice Tradition? A life committed to compassion and justice for all peoples.

Why should we explore it? Because through it God develops in us the compassion to love our neighbour freely and develops in our world a place where justice and righteousness prevail.

The Social Justice Tradition expresses the themes of justice, compassion, and peace. It emphasizes wisdom and lovingkindness to bring relationships into harmony, unity, and balance, even within our relationship to nature. Compassionate Life takes place in all arenas of life, from personal to social to global. As with the other traditions, the actions we take are not the end goal. True compassion is motivated by a genuine heart, is empowered by the love of God, and embraces the possibility of positive change. Love of God makes love of neighbor possible.

Historical Figures in the Social Justice Tradition;

Deacons (Acts 6)
Catherine of Genoa (1447–1510)
Vincent de Paul (c. 1581–c. 1660)
William Wilberforce (1759–1833)
Elizabeth Fry (1780–1845)
David Livingstone (1813–1873)
Florence Nightingale (1820–1910)
Catherine Booth (1829–1890)
William Booth (1829–1912)
Dorothy Day (1897–1980)
Martin Luther King Jr (1929–1968)
Desmond Tutu (1928–2021)

5. The Call to Word-Centered Living (The Evangelical Tradition)

What is the Evangelical Tradition? A life founded upon the living Word of God, the written Word of God, and the proclaimed Word of God.

Why should we explore it? Because through it we experience the knowledge of God that grounds our lives and enables us to give a reason for the hope that is in us.

The Evangelical Tradition encompasses much more than simply converting people. The evangel – the “good news” – is God’s great message to humanity: that all can be redeemed and restored to its intended design. This is the message embodied in Jesus himself, rooted in the word of God, and ultimately expressed through the lives of those who follow Christ. It is a living tale of grace spoken in and through word and action.

This faith stream addresses the crying need for people to see the good news lived and hear the good news proclaimed.

Historical Figures in the Evangelical Tradition;

- Peter the Apostle
- Ignatius of Antioch (c. 35–107)
- Athanasius (c. 295–373)
- Augustine of Hippo (354–430)
- Thomas Aquinas (1225–1274)
- John Wycliffe (c. 1329–1384)
- Martin Luther (1483–1546)
- John Calvin (1509–1564)
- William Carey (1791–1834)
- Charles Haddon Spurgeon (1834–1892)
- C.S. Lewis (1898–1963)
- Billy Graham (1918–2018)

6. The Call to Sacramental Living (The Incarnational Tradition)

What is the Incarnational Tradition? A life that makes present and visible the realm of the invisible spirit. Why should we explore it? Because through it we experience God as truly manifest and notoriously active in daily life.

The Incarnational Tradition focuses on the relationship between the invisible spirit and physical reality, helping us to see God’s divine presence in the material world in which we live. God manifests himself in his creation, even in the midst of mundane activities, whenever and wherever we acknowledge God.

Far from being evil, the physical is meant to be inhabited by the spiritual.

Historical figures in the Incarnational Tradition;

- Origen (c. 185–254)
- Leonardo da Vinci (1452–1519)
- Michelangelo (1475–1519)
- Issac Newton (1642–1727)
- Susanna Wesley (1669–1742)
- Johann Sebastian Bach (1685–1750)
- George Frideric Handel (1685–1759)
- John Henry Newman (1801–1890)
- James Hudson Taylor (1832–1905)
- Aleksandr Solzhenitsyn (1918–2008)
- Dag Hammarskjöld (1905–1961)

Of the six streams – which one best describes your spirituality? Of the remaining streams, which one(s) appeal and which one(s) present a challenge for you?

Spiritual Disciplines⁵

A Practical Strategy

“Practices such as reading Scripture and praying are important — not because they prove how spiritual we are — but because God can use them to lead us into life.”

—John Ortberg

Jesus is the way to life — and not just life after death, but life here and now. When he said, “Follow me,” he meant it. In all he did and taught, Jesus conveyed that our spiritual life takes place in our physical reality as well as in the heart. If we believe what he said about the spiritual life, it only makes sense we should do what he did.

The practices of Jesus have been recognized for centuries as the core activities of the spiritual life. In the same way a runner is equipped to compete in a marathon by the discipline of physical training, so training through spiritual disciplines frees us to live each day with the “easy yoke” and “light burden” Jesus spoke of (Matt 11:30).

Disciplines do not earn us favor with God or measure spiritual success. They are exercises which equip us to live fully and freely in the present reality of God — and God works with us, giving us grace as we learn and grow.

Meditation: The ability to hear God’s voice and obey his word.

Meditation is the ability to hear God’s voice and obey his word. Christian meditation allows for a precious space in time for a meeting between God, the Lover, and we, the beloved. We can meet with God in ever-growing familiarity and intimacy not because of any of our special abilities, but simply because we come willing to enter into a listening silence. It is a creation of space, emotionally and spiritually, in our often hectic and hurried world, allowing the Creator of the universe to meet with us as he met Moses, face to face, as a friend.

“What happens in meditation is that we create the emotional and spiritual space which allows Christ to construct an inner sanctuary in the heart.”

—Richard J. Foster, *Celebration of Discipline*

(Additional quotes on this page from same source.)

Prayer: The interactive conversation with God about what we are doing together.

Prayer is the interactive conversation with God about what we are doing together. Prayer is, first and always, listening to God — seeking to grasp what his will is in any given circumstance. In listening and perceiving God’s will, the pray-er is inevitably a participant of change, within oneself and those circumstances and lives for which we pray. Prayer is a process of lifelong learning as we seek to approach our Father with openness, honesty, and trust as his child.

Our prayer is to be like a reflex action to God’s prior initiative upon the heart.

⁵ The following material is taken directly from <https://renovare.org/about/ideas/spiritual-disciplines> accessed 25th November 2022.

Fasting: The voluntary denial of an otherwise normal function for the sake of intense spiritual activity.

Fasting is the voluntary denial of an otherwise normal function for the sake of intense spiritual activity. The focus of biblical fasting is always on spiritual purposes. The heart of one who is fasting is to seek God, most often privately and with no motive to gain approval from people. Fasting provides the opportunity to reveal those things that control us. It reminds us that we are sustained by every word of God and it restores balance in a believer's life regarding priorities and nonessentials.

Fasting must forever center on God. It must be God-initiated and God-ordained.

Study: The mind taking on an order conforming to the order of whatever we concentrate upon.

The discipline of study first demands a humble spirit, recognizing that the chief end is not merely to amass information, but to experience it, learn from it, and be changed by it. It is vital to study not only books, but also those things around us such as nature, relationships, events, and cultural values. Through the steps of study – repetition, concentration, comprehension, and reflection – a person emerges transformed, in awe of the beauty of God and the world around them.

Remember that the key to the Discipline of study is not reading many books, but experiencing what we do read.

Simplicity: An inward reality that results in an outward lifestyle.

Simplicity is the joyful unconcern for possessions we experience as we truly “seek first the kingdom of God and his righteousness” (Matt 6:33). Persons living in simplicity realize freedom from anxiety by viewing possessions as gifts from God, remembering we are stewards to care for God's gifts to us, and making our goods available to others. Simplicity is a declaration of war on materialism and it reorients our lives, perspectives, and attitudes.

Contemporary culture lacks both the inward reality and the outward life-style of simplicity... We are trapped in a maze of competing attachments.

Solitude: An open relational space for being found by God and freed from competing loyalties.

The experience of solitude varies widely from taking advantage of the little solitudes in our days to setting aside planned times of retreat to step out of our daily patterns in order to enter into the silence of God. This discipline, which is necessarily married to silence, leads also to greater trust in God to be our Justifier as even the very words we speak are tamed.

Solitude is more a state of mind and heart than it is a place.

Submission: The discipline which frees us to let go of the burden of always needing to get our own way.

Growth in the discipline of submission requires a person to consider the ways with which they view other people. A person acting in submission will be respectful and considerate of all people. They will first be submissive to the Triune God, then the Scriptures, their family, neighbors, the body of Christ, those broken and despised, and finally the world. Leadership and power are found and demonstrated by becoming a servant of all.

Jesus calls us to self-denial without self-hatred. Self-denial is simply a way of coming to understand that we do not have to have our own way. Our happiness is not dependent upon getting what we want.

Service: The many little deaths of going beyond ourselves which produces in us the virtue of humility.

While the discipline of service has a wide array of manifestations, from hospitality to listening and many beyond, at the center is found a contentment in hiddenness, indiscriminancy, and a pattern of service as a lifestyle. A person choosing to serve will find tremendous freedom in giving up the need to be in charge.

True service builds community. It quietly and unpretentiously goes about caring for the needs of others. It draws, binds, heals, builds.

Confession: Experiencing the grace and mercy of God for healing the sins and sorrows of the past.

Though through our Mediator, Jesus Christ, we may confess our sins and be directly forgiven by God, we also have the opportunity and admonition to “confess our sins to one another” (James 5:16). In receiving a confession by a sister or brother in Christ, a believer has an incredible chance to minister understanding and forgiveness.

God has given us our brothers and sisters to stand in Christ’s stead and make God’s presence and forgiveness real to us.

Worship: Entering into the supra-natural experience of the Shekanyah, or glory, of God.

Worship is entering into the supra-natural experience of the Shekanyah, or glory, of God. Worship is far beyond a mere period of time spent singing on Sunday morning. It is a lifestyle spent ceaselessly laying aside our humanly initiated activity, giving way to the teaching of Jesus and the activity of the Holy Spirit. We offer our whole being in worship: our voices in song, our bodies in posture, our spirits in prayer; all for the purpose of first loving the Lord our God.

Worship is the human response to the divine initiative.

Guidance: Knowing in daily life an interactive friendship with God.

People who are followers of Christ are continually growing as we learn to heed the guidance of the Holy Spirit and the teachings of Jesus in our individual lives. But we also must strive towards unity in the body of Christ as we seek the will of God in a corporate manner. Just as God led his people Israel by a cloud by day and a pillar of fire by night through the wilderness, he longs to guide us now, not only as individuals, but also as a body.

Unity rather than majority rule is the principle of corporate guidance. Spirit-given unity goes beyond mere agreement. It is the perception that we have heard the Kol Yahweh, the voice of God.

Celebration: A life of “walking and leaping and praising God” (Acts 3:8).

God loves to celebrate and loves even more when we, as his people, join him in celebrating all the wonderful things he has done for us. Joy that is exhibited in celebration keeps everything else going, produces energy and makes us strong. This genuine and sustaining joy is achieved through obedience to God. Celebration manifests in endless ways: singing, dancing, laughing, as well as taking advantage of celebrating festivals, holidays, and the milestones of life.

Celebration comes when the common ventures of life are redeemed.

Of the spiritual disciplines described – which one(s) are you most comfortable with? Which one(s) are you most unfamiliar with?

The Six Streams and Spiritual Disciplines

Each of the Six Streams lend themselves to particular Spiritual Disciplines. Naturally some Spiritual Disciplines straddle multiple Streams; yet some Spiritual Disciplines are especially suited to particular Streams.

Examples:⁶

Prayer-filled life (Contemplative tradition): hold people and situations before God in prayer. Take ten minutes a day to lift up your friends and loved ones before God. Do not worry about words; simply see them in your mind – with Jesus standing beside them. Let God minister to all of their cares and hurts.

Virtuous Life (Holiness tradition): Cultivate integrity in your speech by focusing on simplicity and honesty in all that you say. Watch for guile and deception, which can creep into your speech in subtle ways. Be ruthless as you seek to tell the truth in everything.

Spirit-empowered life (Charismatic tradition): Spend some time looking over the “fruit” of the Spirit listed in Galatians 5:22. Choose one of the fruits that you would like to see increase in your life. Pray for its increase and seek out ways you can help nurture its growth.

Compassionate life (Social justice tradition): Address an injustice with compassion. Is someone being treated unfairly? Do not be silent when your words may very well make a difference.

Word-centred life (Evangelical tradition): For one week record your answer to the following question: How has my reading of the Bible influenced the way I relate to my family?

Sacramental life (Incarnational tradition): At the end of each day, conduct an examen and focus on the seemingly most ordinary and mundane aspects of the day. In what ways might God have been present in those times?

Creating your Rule of Life

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

⁶ Taken from “A Spiritual Formation Handbook: small group resources for nurturing Christian growth” (a Renovaré resource) by James Bryan Smith (New York: HarperCollins, 1993).

- Of the Six Streams – choose **three** that will be attended to in your Rule of Life. At least **one** must be a tradition that you not “comfortable/familiar” with and are either “open to exploring” or “resistant” to.

The Six Streams			
	I am most comfortable/familiar with this tradition	I am open to exploring this tradition	I am resistant to this tradition
Prayer-filled life (Contemplative tradition)			
Virtuous Life (Holiness tradition)			
Spirit-empowered life (Charismatic tradition)			
Compassionate life (Social justice tradition)			
Word-centred life (Evangelical tradition)			
Sacramental life (Incarnational tradition)			

- Now choose **six** Spiritual Practices which attend to your three Streams.

Spiritual Practices			
	I currently practice this	I would like to try this	I am not interested in this
Meditation			
Prayer			
Fasting			
Study			
Simplicity			
Solitude			
Submission			
Service			
Confession			
Worship			
Guidance			
Celebration			

- Now that you have selected your six Spiritual Practices – list in the chart below:
 - **What?** List your Spiritual Disciplines and which of the Six Streams it relates to.
 - **When?** Indicate what frequency you will exercise your chosen Spiritual Practices (e.g. daily, weekly etc).
 - **How?** A brief description of each practice and the way you will implement these specific disciplines.
 - **Why?** Your reasons why you are utilising each practice. How does this fit your situation, your specific growth needs in spiritual formation, your character development?

(This chart is a template – you will need to copy it and use a larger version)

Rule of Life for the coming year			
WHAT? Spiritual Practice & which Stream it relates to	WHEN? Frequency (daily, weekly, monthly/quarterly, annually)	HOW? Brief description & how you will implement it	WHY? Reasons why you are utilising each practice
1.			
2.			
3.			
4.			
5.			
6.			

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 of Life needs to be re-assessed and adapted.

Remember: your Rule of Life needs to be submitted to your Ministry Formation Co-ordinator by 31st March in your first year of your internship

Appendix 2 – Block Course Devotions, Midday Prayers and Examen

Block Course Devotions – guidelines and evaluating your devotion.

Morning Devotion (from worship course guide)

This is an occasion to lead the KCML community on the day in a brief time of reflective worship. **(10-12 minutes max)**. This can comprise elements, including a Bible Reading, a song or chant (collectively or as an audio item), a brief reflection, use of a visual or symbol, a prayer, woven together in a coherent thread. In most block courses a theme will be offered to work with. The devotion should be about building your kete of resources rather than recycling something that worked in your ministry before the internship.

Guidelines

You are required to watch this [short video](#) where we talk about what is expected for devotions, midday prayer, and examen.

Key things to remember include:

- your devotion is for 12 minutes maximum.
- Ground your devotion in Scripture.
- Ensure there is space for interaction/reflection for your listeners
- The debrief will invite you to consider:
 - Two affirmations
 - Two learnings
 - One question you are left with

Some specific aspects to keep in mind as you prepare your devotion:

A devotion is an act of worship which gathers us in God's presence, orientates us to the world, helps us hear and respond to God.

How do I attend to the theme?

- What is my key idea?
- What is my scriptural lens for this idea and how does it relate to the theme?
- What illustrations, music, songs, activity etc will I use?

How do I lead and hold the people in the room in a participative act of worship?

- Am I present to the room in my devotion? (versus pre-occupied with content or technology)
- What instructions need to be given to guide people in this devotion so they are safe and not second guessing what happens next? Are these invitational in tone? (versus commanding)
- What elements of my devotion invite people's participation? (beyond just a monologue)
- Have I practiced the devotion in all its aspects to ascertain that it is completed within 12 minutes?

After reflection, please respond to your MFC noting in bullet points:

- 2 things I felt affirmed
- 1 thing I learnt
- 1 question I have

Midday Prayer

Just before lunch each day, an intern will lead us in five minutes of intercessory prayer. A helpful resource can be found at <http://worldinprayer.org/>

The Examen

The Examen is a time of quiet, prayerful reflection when we think back over the day discerning the movement of the Spirit.

Examen has been likened to rummaging through a cluttered and messy drawer looking for something that you *know* is there. Examen is rummaging through an at-times cluttered and messy day, knowing that God has been present and at work. Examen looks for God.

To use another analogy, the Examen is more akin to a soothing herbal tea before bed rather than a strong, double-shot espresso in the morning.

While Examen is a particular spiritual discipline, it can take any number of forms. Much like Scripture is Scripture, but there are all kinds of diverse types of literature within the Bible.

You will find a rich storehouse of varieties of Examen here: <https://www.ignatianspirituality.com/ignatian-prayer/the-examen>

In our block course rhythm, we dedicate **5 minutes** at the end of the afternoon class for the Examen. Often the resources you will find online and in books presume the Examen takes 15-20 minutes. So for KCML, you are expected to adapt the Examen so that you don't try and fit too much into our 5 minutes

Here are some considerations to help you prepare:

- ◆ Limit the number of invitations/questions/guidance to about three or four brief comments.
- ◆ Aim for the time to be weighted more towards quietness than speaking:
80% quietness - 20% speaking.
- ◆ Allow silence and the Spirit to be at work rather than work and words.

Examples of Examen**Saving FACE**

The times are suggested guidelines not strict directions

(2 minutes)

Fears: I ask God to show me one fear that was in my heart today

Attachments: I ask God to show me one example of anything, anyone or any behaviour I have clung onto today

Control: I ask God to show me a situation today when I tried to exert control

Entitlement: I ask God to show me a time today when I felt I was owed something or deserved something

(2 minutes)

I place these four (or fewer) discoveries before God and invite God to show me the one most strongly affecting me. I leave the rest.

I bask in God's forgiveness.

(1 minute)

I pray – "Lord, today I wish to turn over my _____ to you. I ask you to take over and become Lord of my life, rather than letting this issue lord over me."

I sit quietly in the presence of the God who loves me

Gratitude/Grace/Greatness

(1 minute)

Begin with a short introductory prayer and invitation to be still

(1 minute)

I say – "Thank you God for . . ." and let my mind wander over the day without consciously steering my thoughts to one thing or another. My thoughts lean towards gratefulness to God.

(1 minute)

I say – "Forgive me God for . . ." and again I just let myself go. I trust the Spirit to bring to mind those times and incidents when I engage in confession and seek the forgiveness of God. My thoughts lean towards the grace of God.

(1 minute)

I say – "God help me with . . ." and let my mind wander to tomorrow and all that lies before me. My thoughts lean towards the greatness of God.

(1 minute)

I rest in the knowledge and experience of the love of God

Appendix 3 – 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](#))

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](#) 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 Ministry Formation 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 4 – 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 Moodle site and a hard copy will be available at the Summer block course of each year.

Submitting assignments

Assignments are accepted by attachment via email only.

Late assignments and extensions

Requests for extension, due to unforeseen circumstances, may be made by applying to the Dean of Studies. These must be in writing and made before the due date. Because gaining organisational skills are a very important part of the internship, disorganisation and busyness 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 be failed.

Failure to meet deadlines will be noted in your readiness for ministry reports for presbytery and in Readiness for Ministry faculty/mentoring minister discussions in the second year. This in turn will be taken into consideration at the final "Ready for Ministry" meeting (at the end of the 2nd year) conducted by Senatus, and could 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 (any recognised academic convention) 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 as defined by the University of Otago as:

- Copying or paraphrasing another person's work and presenting it as your own.
- 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.
- Using your own work multiple times without indicating the source. For example, resubmitting the same content when repeating a paper or submitting the same content in a different paper.

With the advent of online tools which can create assignments for the user – the temptation and risk of plagiarism is even higher. The use of such online tools and engines is also considered plagiarism.

Plagiarism can be unintentional or intentional. Even if it is unintentional, it is still considered to be plagiarism.

Unintentional plagiarism may occur when:

- A number of assignments are due at the same time and so you take less care
- You have not planned for an assignment so run out of time to complete it
- You did not make good notes from some of the sources for the assignment
- You have poor study practices
- You are feeling stressed for some other reason

Intentional plagiarism may be due to the factors listed above but by definition it is a deliberate act and you are aware of it. Therefore it is deemed dishonest and considered to be a more serious offence.

All interns have a responsibility to be aware of acceptable academic practice in relation to the use of material prepared by others and are expected to take all steps reasonably necessary to ensure no breach of acceptable academic practice occurs. You should also be aware that plagiarism is easy to detect and KCML has policies in place to deal with it.

Preaching & Plagiarism

- ◆ The PCANZ expects ministers to prepare and preach their own sermons.
- ◆ Plagiarism in preaching is when entire sermons or sermon content is taken from someone or somewhere else and preached in such a way, the preacher gives the impression it is their own material.
- ◆ The essence of a preaching ministry is found in the triad of Scripture-Preacher-People. This requires a minister to prepare their own sermon under the guidance of the Spirit for the people of God they serve:
“The sermon is highly biblical, highly personal, highly local, and highly temporal: it is the individual preacher engaging God and Bible and congregation, in that specific location, for that time.”⁷
- ◆ Sermons will invariably include sources and resources beyond the preacher’s own material. Best practice is for the preacher to signal to the congregation when sermon material is not their own. Simple acknowledgments when preaching will suffice. For example:
 - “As one author states . . .”
 - “In my reading I came across this helpful thought . . .”
 - “Let me read you this engaging section from someone else’s sermon . . .”
- ◆ Ministry demands are real and often relentless. Under such pressure, the temptation is to take shortcuts in sermon preparation. Ministers are expected to honour the centrality of the Word in their ministry. This requires ministers to:
 - dedicate the time necessary to create authentic sermons based on their own personal study and engagement with the Biblical text.
 - utilise professional supervision to glean support in navigating ministry demands.
 - enjoy the collegial relationships of other ministers to provide encouragement and inspiration to attend to their preaching with integrity and energy.

Appendix 1

This policy rests on:

⁷ <http://www.patheos.com/blogs/jesuscreed/2016/09/19/plagiarizing-sermons-2/>

1. **The call of Scripture to preach with integrity as illustrated by Scriptures such as:**
2 Timothy 4:2
 "Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction."
2. **The promises made by ministers at their ordination and induction such as:**
Ordination vows
 "Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the Kingdom of God?"⁸
 "I intend by constant prayer and careful study of the Holy Scriptures, to equip myself to be a faithful pastor, that I may witness to Christ always"⁹
3. **The standard expected by the Church of her ministers:**
PCANZ Code of Ethics (2018)
 4.1 Demonstrate high ethics of behavior at all times
 "This recognises obligations of truthfulness . . . towards people the Church deals with."

Assessment Policy

Provisions

1. There shall be an educative process with regard to plagiarism. Steps in the educative process should include:
 - 1.1 Addressing plagiarism in the "ethics and boundaries" session for 1st Year interns during their first Summer Block Course;
 - 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 Ministry Formation 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.

⁸ BOO Appendix H-7 Ordination and Induction, 7, pg 392

⁹ BOO Appendix H-8 Alternative Order, 396.

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 (CRFM)

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 (RFM)

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 (MRFM)

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.

Partially Ready for Ministry (PRFM)

This assignment demonstrates glimpses of emerging skills, reflection, and awareness. The intern will benefit from delving deeper into the topic at hand and bringing a clearer focus to the ministry implications of this assignment. More evidence of the intern engaging in the formational challenge of expanding their spirituality, Biblical and theological acumen is necessary.

Not Yet Ready for Ministry (NYRFM)

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 5 – Disputes and Appeals Process

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 justice¹⁰

¹⁰ **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.

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 MFC or lecturer involved.

MFC'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 MFC 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 MFC or the lecturer in question, you may contact the Principal. This may be done on an informal or a formal basis.

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 MFC 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 MFC 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 MFC 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 MFC 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 6 – Forced and/or Extended Absences from Internship

Introduction

Interns are expected to be absent 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

In addition to this, there may be requirements for absences due to the birth or adoption of a child and/or providing parental/spousal support during such times. Requests for such absences will be considered on a case-by-case basis.

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

The underlying principle which governs decisions for remedial action is that all requirements of the internship programme still need to be attended to; this includes lectures in block courses. The internship programme will usually need to be extended by the length of time the intern was absent.

Possible Initiatives and Responses

- ◆ Assignment extensions are granted beyond the end of the internship programme. Licensing by Presbytery would only proceed once KCML internship and assignment requirements are satisfied.
- ◆ One-on-one time with a lecturer to go over lecture material missed.
- ◆ Where the lecture is online and recorded, the intern is required to watch the lecture(s) and submit a written reflection set by the lecturer.
- ◆ 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 or reasons for absence, 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

Knox Centre for Ministry and Leadership - Expenses Claim Form

INTERNAL USE ONLY		
<i>Ordered by:</i>		<i>Department:</i>
<i>Approved by:</i>		<i>Date of approval:</i>
<i>Date received:</i>		<i>Date sent</i>
<i>Comments:</i>	GST Receipts Attached	<i>Cheque number</i>

Appendix 8 – 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 <http://www.archives.presbyterian.org.nz/>

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 & Māori 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 8 – 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.