



# Local Ordained Ministry Handbook

*Adopted by the Leadership Sub-Committee, May 2017  
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**Presbyterian Church**  
of Aotearoa New Zealand

## Table of Contents

|                                      | Page: |
|--------------------------------------|-------|
| §1. What is Local Ordained Ministry? | 3     |
| §2. The LOM Process                  | 4     |
| §3. Application Process              | 8     |
| §4. Discernment Process              | 9     |
| §5. LOM Probation Appointment        | 11    |
| §6 Training Process                  | 11    |
| 6.1 Training Agreement               |       |
| 6.2 Academic Study                   |       |
| 6.3 Ministry Formation               |       |
| 6.4 Final Integrative Exercise       |       |
| §7. Ordination                       | 16    |
| §8. Re-Appointment Process           | 16    |
| §9. Ministry Development Plan        | 17    |

## Appendices

|   |    |
|---|----|
| 1. Application Form                                       | 19 |
| 2. Police Vetting Application                             | 22 |
| 3. Character and Competencies of Local Ordained Ministers | 23 |
| 4. PCANZ Policies requiring agreement                     | 25 |
| 5. Training Needs Analysis                                | 26 |
| 6. Training and Study Agreement Forms and Template        | 28 |
| 7. Ministry Reflection Group                              | 40 |
| 8. Final Integrative Exercise                             | 41 |
| 9. Trial Service Feedback Form                            | 43 |
| 10. Privacy Statement                                     | 45 |
| 11. Code of Ethics  | 46 |
| 12. Decisions of Presbytery in the LOM process            | 47 |

## Abbreviations

‘LOM’ refers to either Local Ordained Ministry, or a Locally Ordained Minister

‘NOM’ refers to National Ordained Ministry

‘KCML’ refers to the Knox Centre for Ministry and Leadership

‘CC’ refers to the Presbytery Candidates Convenor, with the Candidates Committee

‘NAW’ refers to the National Assessment Workgroup

‘MSB’ refers to a Ministry Settlement Board appointed to find a new minister for a congregation

‘FIE’ refers to the Final Integrative Exercise, the major assignment to be done prior to ordination

‘MDP’ refers to the Minister’s Development Plan

## §1. What is Local Ordained Ministry?

Local Ordained Ministers (LOMs) are Presbyterian ministers of word and sacrament ordained by a Presbytery for ministry in a particular ministry context.

Local Ordained Ministry (LOM) was introduced in 2002 as one of four strands of ordained ministry in the Presbyterian Church of Aotearoa New Zealand. The first Local Ordained Ministers were ordained in 2004. The original understanding of Local Ordained Ministry was that it enabled a local person to meet a local need; typically an elder within a congregation was trained and ordained into their own congregation so that they could step up to fill a ministerial vacancy. Since then the church has widened the scope of LOM appointments, to include people coming into a new district, or being called into chaplaincy or missional appointments. LOM procedures were reviewed in 2016, and the 2016 General Assembly approved changes to the Book of Order. This revised Handbook incorporates these changes.

The distinctive characteristics of the LOM strand of ministry are:

- a) a focus on addressing the ministry needs of a local community
- b) robust and comprehensive training and formation in a flexible partnership training process
- c) recognition of a ministry within a particular context (which could be geographic, cultural or theological).

LOMs are selected, trained and ordained by their Presbytery, in partnership with the relevant PCANZ bodies in particular the National Assessment Work Group and Knox Centre for Ministry and Leadership.

LOMs are required to engage in significant training and personal development.

Within their ministry appointment, LOMs operate fully as ordained Presbyterian ministers, including chairing meetings, administering the sacraments, etc., as appropriate to their context.

LOMs become full members of their Presbytery at ordination, and hold responsibilities in the wider church.

LOMs are not automatically able to receive a call to a different ministry position. Any subsequent appointments require the approval of the Presbytery (normally involving an interview with the Candidates Committee) to assess the suitability of the appointment and any further learning needs.

LOMs may apply for NOM assessment, in consultation with the Presbytery Candidate Convenor.

Further information about Local Ordained Ministry can be found:

**KCML website:** [click here for KCML website and LOM information and forms](#)

**Book of Order** Ministry regulations: [click here for Book of Order](#)

*Relevant sections are Chapter 9, sections 1-6 and 13-21*

**Supplementary Provisions**, Chapter 9, section 4 (pages 15-18). These set out church policy in detail. [Click here for the Supplementary Provisions](#)

### Churches considering a LOM appointment

In seeking to fill a ministerial vacancy, a LOM appointment could be suitable where:

- there is a person (normally an elder) in the congregation capable of becoming the minister, or there is a suitable lay person willing to come from outside the congregation
- the congregation has the capacity to actively participate in and support the ministry and mission of the church, so is able to function effectively with a minister who may not be as highly trained or experienced as a NOM might be
- a person feels calls to an innovative or specific area of ministry in the life of the church, for which ordination would be significantly beneficial
- there is good support from the Presbytery and the wider church.

Presbytery leadership needs to be involved in these conversations, which would also normally involve the church council, the congregation, and a Ministry Settlement Board or Ministry Committee.

### Appointments to other than a local church

General Assembly 2016 approved a broadening of the definition of Local Ordained Ministry to include ministries outside church congregations, such as chaplaincy, Presbytery or missional appointments. Such appointments are made at the discretion of the Presbytery, in consultation with the local parish or ministry setting seeking the LOM appointment. The Presbytery must be confident that the LOM will be well supported through their training and ministry.

#### Being appointed as a Presbyterian minister

Both Local and National Ordained ministers are called by the church under the same conditions. These are known as 'Terms of Call'. Full information about how appointments are made and ended, leave entitlements, allowances, reimbursements, housing and superannuation can be found in the Conditions of Service Manual, section 2: <http://www.presbyterian.org.nz/for-parishes/book-of-order>  
Information about current stipend rates can be found from the Assembly office or presbyteries.  
'Standard Terms of Call' do not necessarily apply to non-congregation LOM appointments.

#### Key people involved

**Presbytery Candidates Convenor** guides the process from initial contact, through the formal application and interviews, to ordination. Ask your Presbytery Clerk for contact details.

**The Presbytery** ensures that during the probationary period as a LOM there are the support people necessary for the LOM to grow in their skill, competencies and formation. Along with the Knox Centre for Ministry and Leadership they oversee the training of the LOM.

The Ministry Committee of Presbytery has oversight of all appointments.

**National Assessment Work Group** is the group charged by the PCANZ with selecting people for ordained ministry. They will be involved in the LOM process, supporting the Presbytery.

**Knox Centre for Ministry & Leadership** is our training advisor. It is well worth reading the material about ordained ministry on their website:

[www.knoxcentre.ac.nz](http://www.knoxcentre.ac.nz)

Staff are happy to be contacted, especially the Dean of Studies who has primary oversight of those training for Local Ordained Ministry:

#### Co-operative Ventures

Membership in a co-operative Venture with a Presbyterian partnership is considered fully equivalent to membership of a 'straight' Presbyterian church. LOM applicants with little experience of the Presbyterian Church will need to learn more about the PCANZ. Equally, anyone taking up a ministry appointment in a 'CV' will need to learn more about the other partner churches.

## §2. The LOM Process

The LOM process is set out in the Book of Order, sections 9.13 - 9.21.

At each discernment point the Presbytery is free to bring the process to an end by saying 'no' to the next step.

The following flowchart, table, and timeline explain/illustrate the same LOM process in different ways.

## 1. Ministry Settlement Board (MSB), Presbytery or other ministry context oversight body consider LOM

MSB, Presbytery or other ministry oversight body discerns whether LOM is an option  
*IMPORTANT: see the Book of Order (BOO) 9:14 for the four ways a LOM may be called*



## 2. LOM Candidate

A person may feel a call within a congregation or Presbytery as a LOM and approach the relevant oversight group - see BOO 9:14 (2) & (3)

*A person who feels a call to LOM may make informal enquiries to the Presbytery Candidate Convenor or Dean of Studies (Knox Centre for Ministry and Leadership). This might be to explore an initial sense of call, clarify training requirements and processes. In no way should such an approach circumvent the oversight body's processes.*



## 3. Candidate Convenor sends application forms to Dean of Studies (KCML)

Dean of Studies makes recommendation concerning theological foundation study requirements



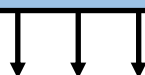
## 4. FORMAL ASSESSMENT

Presbytery Candidate Workgroup conduct assessment. Two members of National Assessment Workgroup to be present. (Psychological assessment; and police check to be completed prior to Presbytery assessment)



## 5. Training Needs Analysis

Conducted and sent to Dean of Studies. Training Agreement drawn up and negotiated. Period of training/formation established (flexibility may be required)  
 Mentor/Training Enabler and Supervisor appointed by Presbytery



## 6. Commissioning conducted (with Presbytery involvement)

Takes place in a regular worship service with Presbytery involvement. Candidate becomes LOM Probationer



## 7. LOM Probationer commences training/formation

Maintains close contact with Mentor/Training Enabler, Candidate Convenor & Dean of Studies



## 8. Six-monthly reports written by Mentor/Training Enabler and submitted to Candidate Convenor

### 9. Final Integrative Exercise (FIE)

In final year of training/formation, LOM Probationer begins to write FIE (drafts sent to Dean of Studies)  
 When FIE considered complete, it is sent to Presbytery for examination

### 10. Presbytery Trial Service

Conducts worship service and assessed by Presbytery representative



## 11. Ordination by Presbytery

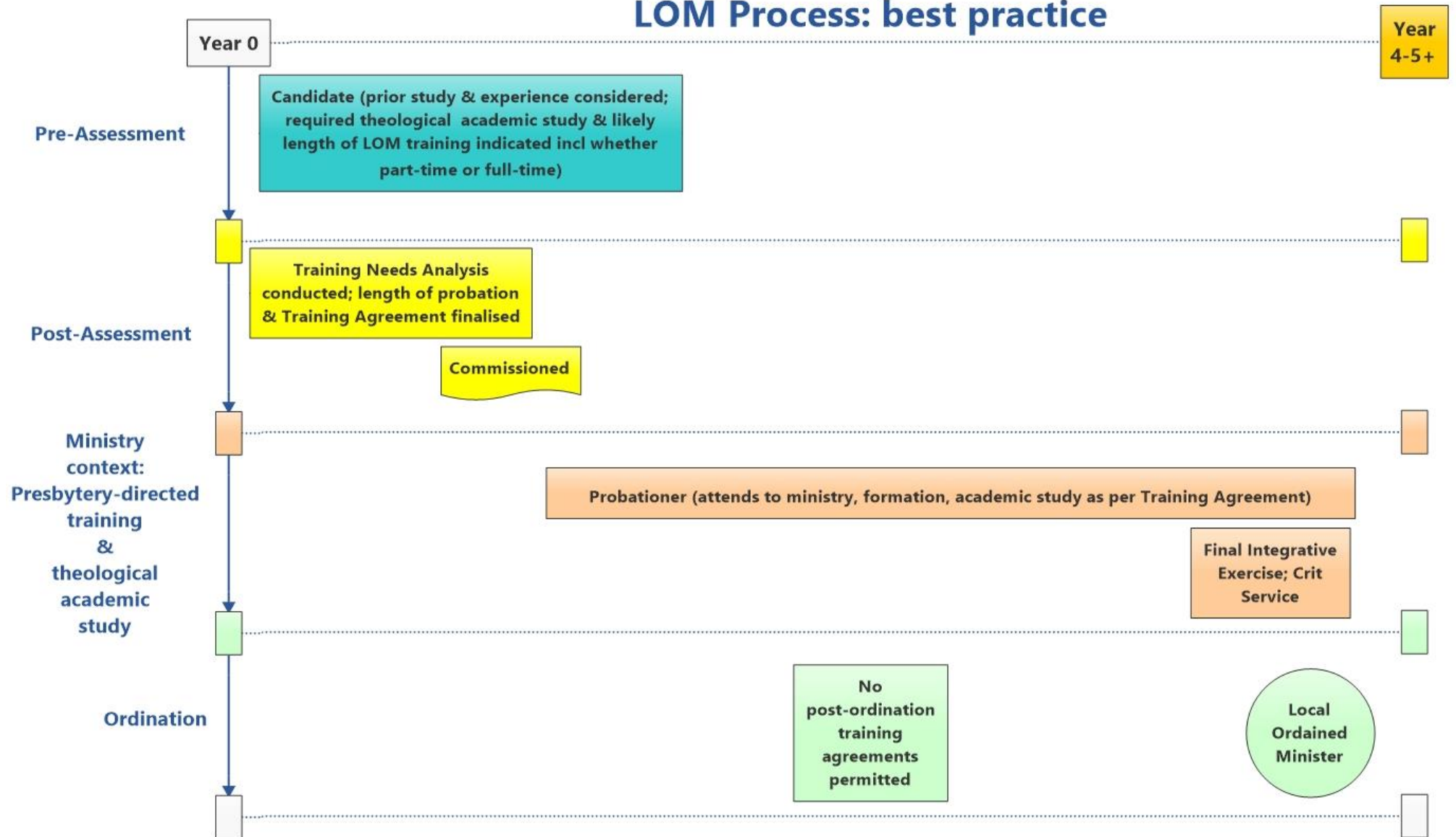
## The LOM Process

|   | <b>Congregation /<br/>other oversight body</b>   | <b>Person:<br/>LOM applicant</b>   | <b>Presbytery:<br/>Candidates Convenor</b>  | <b>PCANZ</b>  |
|---|--|--|---|---|
| <b>STAGE 1<br/>Initial<br/>Steps</b>            | Assess local ministry needs as part of review & mission planning. Approve in principle that a LOM appointment could be suitable (normally through MSB).  | Discern personal call to ordained ministry, in discussion with parish. Contact CC. Complete application forms & other material. Foundational theology study.   | CC meet with LOM applicant for initial dialogue. Guide application so that all paperwork is completed. Consult with Parish (esp MSB convenor) or other setting. Talk to referees. Copy academic records to KCML. May recommend either LOM or NOM process. If LOM, then arrange for psychologist assessment. | KCML assess Applicant's academic record and advise on theological foundation studies required (from one of the PCANZ approved training providers).<br><br>NAW in a consulting role. |
| <b>STAGE 2<br/>Discernment</b>                  | Discern ministry appointment:<br><u>Congregation</u> : MSB interview candidate.<br><u>Other</u> : clarify position and hours per week.   | <b>LOM Interview</b> by Candidate Committee, with (2) NAW reps. Decision by interview panel, reported to Candidate. If decision is to proceed with LOM process, this is reported to Presbytery for ratification. Complete Training Needs Assessment (Presbytery see to this) agreement drafted by Dean of Studies (KCML). Training Agreement negotiated. |   |   |
| <b>STAGE 3<br/>Probation &amp;<br/>Training</b> | LOM probation ministry appointment begins (with a commissioning during a regular worship service). Interim Moderator continues involvement. Congregation supports LOM Probationer during training. | <b>LOM Probationer</b><br>Begin ministry appointment.<br><br>Meet with Supervisor, mentor, and Ministry Reflection Group.  | Appoint Training Enabler for LOM Probationer, work through learning needs assessment, draft Training Agreement in conjunction with KCML, plan for Presbytery's training requirements. (See Supplementary Provisions of the Book of Order Chp 9 section 4)   | KCML, alongside Presbytery and their appointees, actively support LOM Probationer during training.  |
| <b>STAGE 4<br/>Call</b>                         | MSB or Ministry Committee bring decision to the Presbytery re. Terms of Call. Congregational Meeting to vote on Call. Presbytery offer Call.   | Complete training, esp, FIE. Final 'Crit Service'. Formal interview with MSB prior to being called.  | Supervise final steps of Training Agreement. Once KCML consider the FIE ready for examination, Presbytery appoints a person(s) to consider it for final approval. Report to Presbytery. Moderator to arrange Ordination Service.  | KCML works with LOM Probationer as they write their draft FIE. When KCML consider it ready for submission they send it to Presbytery for final approval.                            |
| <b>STAGE 5<br/>Ordination</b>                   | Appointing body confirms Terms of Call.  | Ordained and Inducted as <b>Local Ordained Minister</b> . Made full member of Presbytery.  | Ordination and Induction Service. Involve LOM in life of Presbytery. Ensure PCANZ records are updated.  |   |
| <b>STAGE 6<br/>Post-ordination</b>              | On-going support.  | Apply for Certificate of Good Standing. Minister's Development Plan every three years.   | On-going support. Minister's Development Plan every three years.  | On-going support as needed.   |

Please note Appendix 12: suggested Decisions of Presbytery in the LOM process



## LOM Process: best practice



### §3. Application Process

Anyone can apply for Local Ordained Ministry. There are requirements, such as having been a member of a Presbyterian Church of Aotearoa New Zealand, or a member of a co-operating venture with a Presbyterian partner for 2 years. However a person can at any stage submit an application to their Presbytery, and seek the guidance of the Candidate Convenor as to how to discern a sense of call. It is essential that an applicant's home church supports testing a call to ordained ministry.

The Application Form (Appendix 1) is to be used by people applying for acceptance for training for ordained ministry of the Presbyterian Church of Aotearoa New Zealand. This is to be completed personally and emailed/delivered to the Presbytery Candidates Convenor, together with the required references and various other supporting material.

Presbytery will involve the National Assessment Work Group and the Knox Centre for Ministry and Leadership in considering each applicant. Once application papers have been received, the Candidate Convenor will forward copies to the registrar of the Knox Centre for Ministry and Leadership, and to the National Assessment Work Group.

An application must include:

- a) The Local Ordained Ministry application form (**Appendix 1**)
- b) A covering letter including any information relevant to your application which does not fit on the form (you might like to refer to **Appendix 3**, the character and competencies required of a LOM)
- c) A one-page account of your sense of call to ordained ministry in the Presbyterian Church of Aotearoa New Zealand (including why Local Ordained Ministry?)
- d) Your current Curriculum Vitae, including your employment record, educational and training, and experience relevant to pastoral leadership in the church;
- e) Two written references from people who have known you in positions of responsibility in the church and in employment or study;
- f) A letter from your congregation supporting your application (including a minuted decision of the church council)
- g) Two recent passport-size photographs
- h) Academic Record: copies of full academic transcripts, and photocopies of all tertiary awards and training course certificates. Originals should be sighted by the Presbytery Candidate Convenor who will sign the photocopies.
- i) Police Check – Please print off the NZ Police Vetting Request and Consent Form from the KCML website:  
[www.knoxcentre.ac.nz/forms](http://www.knoxcentre.ac.nz/forms)
  - a) Fill this in and sign it where it says 'Applicant'.
  - b) Photocopy your Drivers Licence and get someone who knows you to sign it as a true copy. They also need to write their name and address on the photocopy.
- j) You will be required to sign the policy document regarding PCANZ's sexual standards and expectations around infant baptism and the ministry of women. If you are unable to sign this in good conscience this will need to be discussed with the Candidates Convenor (**Appendix 4**).



## §4. Discernment Process

The Church's processes of ministry selection aim to discern the call of God on our lives. The various stages, of written application, informal conversation, formal interviews, reports and meetings, all seek the mind of God, in partnership with the Holy Spirit, to further the health and mission of Christ's church. A call to ordained ministry can come in various forms, but it normally includes both a collective/church dimension as well as a personal/heart sense of call. With Local Ordained Ministry, the needs of the local ministry context are given special significance.

The Presbytery is tasked with leading two parallel processes, towards a LOM appointment.

On one hand are the conversations with the calling parish or mission agency. Presbytery needs to ensure that the ministry context is a suitable one for the LOM model of ministry, and that adequate funding and support will be available. In this, the Presbytery will assess the situation in line with the mission planning of the Presbytery and local church or other body within the life of the Church.

For a congregation appointment this process is led by a Ministry Settlement Board. For a non-congregation appointment this process requires the direct involvement of the Presbytery Ministry Committee. Before a LOM position can be established, the Presbytery Council must give approval, on the recommendation of either a MSB or the HR/Ministry Committee.

On the other hand are the conversations with the person involved in order to discern a call to ordination and a rightness of fit with the specific ministry context. These will normally include:

- a) informal conversations between the applicant and the Presbytery Candidate Convenor (and others in Presbytery leadership)
- b) discussion with KCML regarding theological training
- c) a formal interview with the Candidate Committee, together with NAW representatives (see below)

During the discernment process, allow as much time as needed for initial conversations and exploring options (such as whether the applicant may be recommended for National Ordained Ministry). During this period the applicant is encouraged to learn more about ministry, attend Presbytery events, and expand their knowledge of the church.

### Requirements

The requirements which must be met prior to a formal interview:

- at least 2 years' membership and active involvement in the Presbyterian Church of Aotearoa/New Zealand or a co-operative venture with a Presbyterian partner
- affirmation of the applicant by their home church
- receipt of all application material, including academic records
- a psychological assessment, to be arranged and paid for by the Presbytery

Please also note the Character and Competencies for LOMs in **Appendix 3**.

### Assessment Interview

Once the Candidate Convenor is confident that these have been met, he/she will set up a formal interview. Present at this should be:

- the LOM Candidate
- his/her spouse or other support person
- the Candidate Convenor and others representing the Presbytery (i.e. the Candidates Committee)
- two representatives of the National Assessment Work Group
- the candidate's minister, and/or the interim moderator or chaplaincy representative as appropriate.

The interview will cover a range of topics, such as prior experience, family situation, sense of call, theological understands. It might also include a brief trial sermon or impromptu speech (best to arrange beforehand!). The interview should focus particularly on the LOM context and the skills required for that. Please discuss the PCANZ policies requiring agreement (**Appendix 4**).

### Outcomes

After the interview the panel will meet 'in committee' to reach a decision, which is then reported to the candidate. The decision could be:

- a) 'Yes'. If the decision is strongly affirmative, this will be reported immediately to Presbytery Council for confirmation - that the candidate be approved for a Local Ordained Ministry appointment on a probationary basis.
- b) 'No'. If the decision is a clear 'no', the candidate is informed that the Presbytery does not discern a call to ordained ministry at this time. If this is the decision, then it is kept confidential. This does not preclude another application being made in the future.
- c) 'Not yet'. The Candidate Committee may decide that an application 'lie on the table' while the candidate continues their ministry and training journey. If so, a mentor must be appointed to support the candidate, and clarity given as to what is required before returning for a follow-up interview.
- d) The recommendation may be to send the candidate for assessment for National Ordained Ministry.

People affected by decisions of a Presbytery have a right of appeal within 10 working days of the decision being notified, under the PCANZ's appeals procedures.

### Records

Once a decision has been made, either to proceed towards appointment and training, or a person steps out of the discernment process, care is taken with all paperwork.

After ordination, one copy of the application material and reports must be sent to the PCANZ office in a sealed labelled envelope for the minister's file.

All other copies of personal papers should be destroyed.

The Candidate Convenor may keep a copy of all material (but only until the whole process is complete).

Members of the Candidate Committee or interview panel must destroy hard copies of application papers, and delete digital copies, including emails.

Once submitted, application papers are not returned to the applicant.

Please read the Privacy Statement (**Appendix 10**) and the Code of Ethics (**Appendix 11**).

### Police Checks

The Police Vetting Request and Consent Form is not easy to fill in and cannot be processed unless every detail is correct. Please read the 'Instructions for completing the NZ Police Vetting form', on the KCML website : [www.knoxcentre.ac.nz/forms](http://www.knoxcentre.ac.nz/forms)

You have to:

1: Print out the NZ Police Vetting Request and Consent Form from the KCML website:

[www.knoxcentre.ac.nz/forms](http://www.knoxcentre.ac.nz/forms)

2: The applicant fills in and signs it

3: Photocopy their Drivers Licence

4. A person who knows them has to see their Passport or Birth Certificate, and sign the copy of the Drivers Licence. On the copy the Referee has to also write their name and contact address.

4: Candidate Convenor signs the 'Approved Agency Authorised Representative' box.

5. Fill in the Application Form (**Appendix 2**) to go with the Form.

6: Post to the PCANZ office.

Please note this is urgent; once signed the form it has to be at the PCANZ office within 2 months.

An email will be sent to the Candidate Convenor with the Vetting report (normally takes a month).

### Psychological assessments

Contact the National Assessment Work Group to arrange. The assessment may happen in person or over Skype. It involves an online questionnaire. Please arrange for the invoice to be sent to the Presbytery treasurer.

This is a significant cost to the Presbytery, so ensure that there is plenty of time between the assessment and the interview, to allow for the report to be read by the interview panel and reflected on before the interview.

## §5. LOM Probation Appointment

On the recommendation of either a Ministry Settlement Board (with congregational approval) or the Ministry Committee of Presbytery, AND the recommendation of the Candidate Committee, the Presbytery may establish a LOM position and appoint the candidate as a LOM probationer.

### Important

As training and study constitutes being a LOM probationer, the local parish or ministry setting must be aware that time must be allocated for study and training requirements, while receiving the stipend paid by the local parish or ministry setting.

There is no set time limit for a period of probation, but it is expected that the Training Agreement (which includes foundation theological study) be completed within four to five years or be reviewed.

At the beginning of the LOM probation the Presbytery will hold a commissioning (similar to that for NOM Interns). The commissioning happens during a regular worship service with Presbytery representation.

For parish appointments, the interim moderator continues during the period of LOM probation.

(Please note **Appendix 12**: suggested Decisions of Presbytery in the LOM process)

## §6. Training Process

LOM training is a partnership between KCML and the Presbytery. One of the KCML staff acts as the LOM training advisor, who is the main point of contact. Presbytery must appoint a training enabler for each LOM probationer to mentor, support and resource the LOM in their training.

### 6.1 Training and Study Agreement

A **Training and Study Agreement (Appendix 6)** will be drawn up, to cover:

- any academic courses of study required
- alternative processes for covering topics, such as directed reading, block courses
- practical aspects of ordained ministry to be addressed by the Presbytery, including celebrating sacraments, PCANZ policies and doctrines, facilitating meetings, cultural awareness, reflection on worship, preaching and missional leadership, based on Training Needs Analysis (**Appendix 5**)
- attendance at a PCANZ risk management course (required of all ministers)
- feedback on worship leading (typically through a 'crit service'; a form is provided in **Appendix 9**)
- a significant essay, called an 'Final Integrative Exercise' (FIE) in which the LOM Probationer expresses theological, biblical and personal convictions about their ministry.

The Training Agreement will specify what is required to be completed before ordination.

## 6.2 Academic Study

The General Assembly of the Presbyterian Church of Aotearoa NZ (PCANZ) determines the policies, procedures, profiles of ministry, training needs and standards which govern the training programmes for ordained ministry.<sup>1</sup>

**IMPORTANT:** Foundation theological study is a crucial part of the process. In addition to study at one of the approved training providers, there can be the need to complete supplementary study facilitated by the Knox Centre for Ministry and Leadership. This is usually by means of a reading paper on relevant topics. An important decision will be whether the LOM Probationer studies part-time or full-time.

Local Ordained Ministers (LOMs) are Presbyterian ministers of Word and Sacrament ordained by a Presbytery for ministry in a particular ministry context.

LOM was introduced in 2002 as one of four strands of ordained ministry in the Presbyterian Church of Aotearoa New Zealand.

The distinctive characteristics of the LOM strand of ministry are:

- d) a focus on addressing the ministry needs of a local community
- e) robust and comprehensive training in a flexible partnership training process
- f) recognition of a ministry within a particular context (which could be geographic, cultural or theological).

Part of the “robust and comprehensive training” will involve theological study at an approved theological training provider.

### The Character and Competence of a PCANZ Local Ordained Minister

Your training and formation as a LOM Probationer is intended to develop you in areas which are essential for any minister of the PCANZ. The areas in focus are:

- ◆ *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.
- ◆ *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.
- ◆ *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.
- ◆ *Enabling Mission Practice*

<sup>1</sup> PCANZ Book of Order – section 9.5, page 62.

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.

## LOM Ministry Formation

In preparing to be a LOM you will be responsible to ensure the right people are in conversation with you and study is progressing as agreed. You need to be talking with key people as soon as you can and to remain in close contact with them. They will help guide you through the process and ensure you are making wise choices with your study programme.

1. **Your [Presbytery Candidate Convener](#).** They will advise and guide you through the comprehensive application process, which will include a training needs analysis with a suitable person within your Presbytery to establish what formal and informal training is required overall. A training agreement will be written to capture this as and once conversations have also been completed with first the Dean of Studies of Knox Centre for Ministry and Leadership and then the chosen training provider.
2. **[Dean of Studies](#) at the Knox Centre for Ministry and Leadership.** The Dean will consider your overall experience and previous study and determine which theological studies you will need to complete. In deciding that, we need to respect the training provider may have subjects they require to be included a particular course of study.
3. **A training provider recognised by the PCANZ.** While the required formal study programme may not be a fully-fledged degree programme, you are expected to study subjects in significant depth.

*Please note: all training providers provide distance options for study*

- ◆ [Carey Baptist College](#) (Auckland)
- ◆ [Laidlaw College](#) (Henderson, Manukau, Christchurch)
- ◆ [Otago University](#) (Dunedin)
- ◆ [Pacific Theological College](#) (Suva)

**The coverage of subjects expected to be engaged with include:**

### ***Biblical Studies***

You will need to learn how to read the Bible so that you can speak into and engage with the life of the world.

Your study will show evidence of:

- Deep and focused engagement with the Scriptures as ancient texts
- Interpretation of the Scriptures as a contemporary voice
- Working knowledge of the diversity and unity of the Old and New Testaments
- Appreciation of the place of the Gospels

### ***Christian Thought and Church History***

You will need to have a working and active knowledge of how the Christian Church has formed her identity, thinking and action through the ages.

Your study will show evidence of:

- Exposure to and practice of introductory theological methods
- Study of the historical story of the church; including as it pertains to New Zealand
- Engagement with the person and work of Christ (Christology)
- Engagement with the nature and mission of the church (Ecclesiology)
- Engagement with theological ethics



### **Ministry in Church and Society**

You will be studying in response to the call of God on your life; which means you are studying for the benefit of others that you will minister to. A crucial element of that is the practice of being able to study, reflect and practice what you are learning. There are a range of subjects that will develop your skills and gifts in this way.

Your study will show evidence of:

- Study and engagement in ministry subjects

Each training provider offer a suite of subjects whose range includes Mission, Pastoral and Contextual Studies, Spiritual Formation, Christian Education, Leadership and Youth Ministry.

### **Te Ao Māori**

The PCANZ takes seriously her commitment to Te Tiriti o Waitangi and our ministry partner, Te Aka Puaho, and seeks to deepen our responsibility to living and ministering accordingly.

Your study will ideally include:

- One course on Māori language and/or culture at the beginning of your formal study

## **6.3 Ministry Formation**

**Formational training:** Before a candidate can be approved by Presbytery as a LOM probationer, a programme of formational training must be agreed on. The focus of such training is on the skills required for the particular ministry context of the LOM. Appendix 5 is a **Training Needs Assessment**. Agreed priorities should be recorded in the Training and Study Agreement (**Appendix 6**).

It is the shared task of the LOM candidate, the appointing body, the Presbytery candidate convenor and KCML to identify the training needs of each LOM. This will demand an understanding of the skills and knowledge required for the particular context for the local ordained ministry, and an honest examination of the prior learning, training and skills of the candidate. The LOM candidate should identify their own learning goals, as well as individual preferences of training processes and style.

A range of options are available to presbyteries in providing ministry formation, including:

- directed reading: books read and discussed with a mentor
- written assignments
- seminars and workshops (including those offered by neighbouring Presbyteries)
- short-term supervised ministry placements, e.g. to experience a chaplaincy or different parish or cultural context
- specialist intensives (e.g. with Kids Friendly)
- retreat or a period of Spiritual Direction

Presbyteries must appoint a **Training Enabler** to mentor the LOM probationer through their ministry formation. This person needs to have a good understanding of the ministry context. The LOM probationer and his/her training enabler need to meet regularly to report on training. Together with the candidate convenor and KCML teaching staff, clear goals need to be set and progress recorded.

The training enabler is asked to provide a written report to the candidate convenor every 6 months on progress.

The purpose of the LOM Probationary period is formation in the context of responsible ministry. Critical in this is the role of the Training Enabler in giving shape to the ministry the LOM Probationer 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. Training Enablers must not regard LOM Probationers as just another task to accomplish but rather commit themselves to build formatively into the life of the Probationer. Mentoring approached in such a way will add to the workload of Training Enablers. They will need to commit themselves to the giving of their time and building relationships. The effectiveness of Training Enablers will depend largely on the nature of the relationship built between Probationer and the Training Enabler.

The **characteristics** looked for in a **Training Enabler** include:

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

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

The **Training Enabler's** responsibilities include:

1. To oversee the ministry of the Probationer by being present and available to the Probationer, with the exception of normal holidays and other leave;
2. To meet at least weekly with the Probationer. These meetings must be more than times for task assignment and scheduling. They need to be times also for analysis of the Probationer's experience and discussion of the various dimensions of ministry in which the Training Enabler shares from their own ministry experience;
3. To help the Probationer in the development of a role description and learning goals that meet the needs for the Probationer's ministry formation as well as serve the needs of the congregation;
4. The LOM Probationer is to attend a Presbytery ethics and risk management workshop, with their Training Enabler. The Training Enabler is to engage with the Probationer in a process of reflection post-workshop.

It is recommended that a **Ministry Reflection Group** be established, who can speak from and into the context that the LOM is ministering, and give feedback and support. This group would be formed from people within the ministry context of the LOM Probationer, with mentoring from Presbytery (**Appendix 7**), and report to the candidate convenor every 6 months.

A LOM probationer is also required to have a professional **supervisor** (paid for by the local parish or ministry setting). It would be helpful for the supervisor to be aware of ministry formation and training goals.

## 6.4 Final Integrative Exercise

LOM probationers are required to complete a Final Integrative Exercise (FIE), an opportunity to reflect at some length on the integration of ministry practice, identity, spirituality and theology in their ministry formation. The focus is on personal theological reflection and the integration of learning, ministry, faith and calling. The LOM probationer is encouraged to write in an autobiographical fashion and begin working on this as soon as possible (about a year before the time s/he expects to be ordained). You will need to discuss initial ideas and several drafts with the LOM training advisor at KCML and your mentoring minister *before* bringing it to completion. The LOM training advisor at KCML will advise when it is considered ready for final

submission. It is submitted to the Presbytery whose approval is needed. The central topic needs to be relevant to the LOM's own sense of ministry formation. The final version is around 5,000 words. A full description of what is required for the FIE can be found as **Appendix 8**.

This is a major part of the LOM training process, and both the candidate convenor and the LOM's mentor/training enabler need to be actively encouraging progress on the FIE.

Once KCML approves it for submission to the Presbytery, two people are asked to formally assess it on behalf of the Presbytery, and write to the candidate convenor recommending that the FIE be either accepted or not accepted. The candidate convenor or the training enabler should both read the FIE, but should not be the assessors.

Once the FIE is approved, the final 'sign-off' from KCML is received, and the Crit Service done, the candidate convenor shall write a final report to the Presbytery Council recommending that the LOM probationer be ordained and inducted.

## §7. Ordination

When the probationer has completed the requirements of the training agreement, the Presbytery, in consultation with KCML, shall satisfy itself that all requirements for ordination have been met.

If the Presbytery is not satisfied that all requirements for ordination have been met, the probation must be either extended or terminated.

If the Presbytery approves the probationer for ordination:

- a) Terms of Call must be confirmed. This may be a continuation of arrangements during the LOM Probation but needs to be reviewed and formally approved as a call.
- b) the congregation must vote on the call (or other process as relevant to another ministry setting)
- c) the probationer must accept a call from the Presbytery.

The Presbytery must conduct a service of ordination, which includes:

- (a) the signing of the Formula, and
- (b) the preaching of the word, and
- (c) a prayer of ordination, and
- (d) the laying on of hands, joined in by all ministers who are present, and
- (e) a declaration of ordination.

Then the Presbytery also inducts the probationer into the position to which he or she has been called.

If the appointment is to a partnership context, such as a cooperative venture, the other partner denominations will be involved.

At ordination, the LOM becomes a full member of the Presbytery, and will be expected to participate fully in the life of the wider church. LOMs have access to other church provisions for ministers, including holidays at Glen Innis, study leave, etc.

If the church council or Presbytery does not approve the call, or if the LOM Probationer does not satisfy the requirements for ordination, a ministry settlement board shall be reconstituted.

## §8. Transfer of a Local Ordained Minister to another Local Ordained Ministry

Local Ordained Ministers are not automatically eligible to receive a call to a ministry position other than the one that they are trained and ordained into (*Book of Order 9.13*). If a LOM feels called to a new ministry, or if their previous ministry comes to an end for some reason, and another Ministry Settlement Board (or

other appointing body) wishes to invite a LOM into a conversation about a new appointment, the process outlined in the Book of Order 9:21 must be followed.

## §9. Ministry Development

a) All Presbyterian ministers, both locally and nationally ordained, are required to complete a Minister's Development Plan (MDP) every three years. This process was previously called the Minister's Development Review (MDR).

The Minister's Development Plan has moved the focus from reviewing a ministry, to supporting a minister's personal and professional development. It is a facilitated reflection process over 10 to 15 weeks which will be guided by a trained and accredited facilitator. This is one of the ways that a Presbytery expresses its care and support for its ministers. The process is administered by KCML and the Administrator can be contacted at [admin@knoxcentre.ac.nz](mailto:admin@knoxcentre.ac.nz)

b) All Presbyterian ministers, both locally and nationally ordained, also require a Certificate of Good Standing.

### **Section 2.1 Certificate of Good Standing: Provisions for current ministers**

*2.1.1 As a member of their Presbytery, each national and local ordained minister serving in a congregation or chaplaincy must hold a Certificate of Good Standing.*

#### *2.1.2 General criteria*

*To be in good standing a minister must:*

- *receive regular and adequate supervision*
- *not be the subject of disciplinary procedures*
- *have received a clearance from NZ Police at the beginning of each new appointment*
- *have completed a PCANZ-approved ministry ethics and risk management course.*

c) Professional Supervision is required for all Ministers, including LOM Probationers, to be paid for by the local parish or ministry setting.

d) It is important to be familiar with our Code of Ethics (**Appendix 11**) and to understand our disciplinary processes, set out in Chapter 15 of the Book of Order.

e) Ministers are expected to engage in life-long learning, taking up opportunities for spiritual practices, regular training, study leave and networking with ministry colleagues.

f) Ministers are also expected to participate in the life of the Presbytery by attending planned gatherings, ordinations and inductions, and participating in Presbytery committees and tasks like Interim Moderator and on Ministry Settlement Boards.

## Appendix 1: LOM Application Form

Please fill this Form in, preferably on a computer and save as a named file. If you need to fill in by hand, please print off and add in spaces between the questions. Email (or deliver) documents to the Candidate Convenor in your Presbytery.

With this Form you also need to submit:

- a) a 'statement of call' explaining your sense of call to ministry
- b) your CV, with your work history, qualifications and other training
- c) your academic record
- d) a covering letter with anything else you think is relevant to your application

### CONTACT DETAILS

Full name:

Preferred name:

Date of birth: Male/female

Home address:

Alternative address:

Contact Numbers: (home) (work)

Email:

### FAMILY

Marital status: Spouse's name:

Children living at home, names and ages:

Other financial dependents:

Previous marriages/civil unions:

### CHURCH INVOLVEMENT

Where and when did you become a communicant member of the church?

*(Applicants must have been members for a minimum of two years at the time of their application to the Presbytery.)*

*(If different from the above)* Where and when did you become an active member of the Presbyterian Church of Aotearoa New Zealand or Co-operating church?

What do you consider to be your home church?

How are you involved in your congregation at the present time?

### FAITH

How would you describe your relationship with God?

What are your central convictions about God?

## **SKILLS AND ABILITIES**

What experience do you have of “reflection-based supervision”? (someone helping you to reflect on your practice and experience in a work situation)

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

What weaknesses are you aware of?

What areas of strength would it be helpful to develop?

What leadership experience have you had?

LOM training involves academic study. How is this for you?

Which languages do you speak? What is your principal language? What are your skills in written and/or spoken English?

## **COMMUNITY INVOLVEMENT**

What community activities have you been involved in?

## **LEISURE**

What hobbies, sports or other interests do you have?

## **CROSS-CULTURAL EXPERIENCE**

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

## **PERSONAL CIRCUMSTANCES**

What is your availability for ministry and further training?

What other commitments do you have?

## **REFEREES**

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

|          |                        |      |        |
|----------|------------------------|------|--------|
| Name:    | Relationship with you: |      |        |
| Address: |                        |      |        |
| Email:   |                        |      |        |
| Phone:   | (wk)                   | (hm) | (cell) |
|          |                        |      |        |
| Name:    | Relationship with you: |      |        |
| Address: |                        |      |        |
| Email:   |                        |      |        |
| Phone:   | (wk)                   | (hm) | (cell) |



## DECLARATION

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

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

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

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

I have / have not (*delete one*) been convicted in a court, either in New Zealand or elsewhere, of an offence carrying a maximum penalty of a fine of \$1,000 or more, or where the offence carries a penalty of imprisonment for whatever period. If you have, please give further information in your covering letter.

I give permission for a Police check.

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

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

Signature

Date

## *Appendix 2: Police Vetting*

The NZ Police Vetting form is available on the Knox Centre for Ministry and Leadership website:

<https://knoxcentre.ac.nz/forms>

## Appendix 3: Character and Competencies of Local Ordained Ministers

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

### Character

#### Virtues

- Emotional resilience and perseverance
- Reliability and trustworthiness
- Self-control
- Courage and conviction
- A resistance to exercising favour, and with no bias or unbridled self-interest
- Honesty and integrity

#### Faith, Hope and Love

- Faith – risks trusting in Christ and God's purposes in Christ (*please see note on faith below*)
- Hope – anticipates the good, the promise of God's presence and action (grace)
- Love – exercises loving-kindness towards others, including those who are different and difficult

#### Self Management and Self-Care

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

#### Self Awareness

- The ability to recognise and take responsibility for thoughts, feelings, behaviour and personality difference
- Self-awareness with regard to leadership includes some awareness of the role of ego dynamics
- Ability to engage in robust reflection on ministry practice – especially by drawing on theological and biblical categories

#### 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, etc.

#### Accountability

- Respects the ethos of the PCANZ and able to abide by its guidelines and expectations, and Code of Ethics
- Teachable and committed to growth and learning
- Recognises and uses boundaries for handling power appropriately

#### Theological Integration

- Recognises the value and limitations of their theological beliefs
- Able to articulate these beliefs to others
- Exhibits a growing coherence between beliefs and actions
- Evidences a commitment to ongoing theological formation and learning

#### 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

## *Competencies*

### **Leading Worship and Theological Attentiveness**

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

### **Cultivating Communal and Pastoral Formation**

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

### **Enabling Mission Practice**

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

### *Note on faith conviction:*

At ordination, ministers are required to declare their faith and sign "The Formula". This includes affirming the Old and New Testaments of the Bible as our supreme rule of faith, and the Westminster Confession and our PCANZ Kupu Whakapono as our "subordinate standards". In the candidating process, it is important to clarify these, and make a personal response to them.

## Appendix 4: PCANZ Policies requiring agreement

### Candidate's ability and willingness to work within the decisions of the General Assembly

As the National Assessment Workgroup, we are obliged to ascertain the willingness of each candidate to work within the provisions of the Book of Order, its supplementary provisions and the decisions of the General Assembly. This is what is meant by the phrase in the formula signed by Elders and Ministers at ordination which reads 'I acknowledge the Presbyterian government of this Church to be agreeable to the Word of God and promise to submit to it.' (Book of Order Reg 1.7). We strongly recommend that you become familiar with chapters 1-3 of the Book of Order found on the PCANZ website.

<http://www.presbyterian.org.nz/for-parishes/book-of-order>

The church requires that its ministers: make provision for the baptism of infants (Reg 4.4 [b]), are willing to participate in the ordination of women to Eldership and Ordained Ministry (Reg 6.5 d, e, f), and refrain from sexual relationships outside the marriage of a man and a woman. (Reg 9.1 [1a]) Please discuss these with your Presbytery candidates' convenor, moderator or mentor in order to sign the declaration below with informed integrity. They are explained more fully below.

#### Baptism of infants

If your calling to ordained ministry is confirmed, you will be required to make provision for infant baptism in any subsequent parish positions. If you are unable or unwilling to baptise infants yourself, you are required to:

- a) make this known during the call or appointment process and before any induction and
- b) undertake not to preach against infant baptism and
- c) make provision for infant baptism to occur within the parish of which you have charge

#### The ordination of women

The Presbyterian Church of Aotearoa New Zealand ordains women to Eldership and to the Ministry of Word and Sacrament. If your calling to ordained ministry is confirmed, you will be required to support and participate in the ordination of women within the church.

#### Sexual Relationships

Those who are being trained for or are within the ordained ministry of the Presbyterian Church may not be involved in any sexual relationship other than that of a faithful marriage between a man and a woman.

**Please complete and return with the LOM Application to your Candidate Convenor**

**Name of Candidate:** \_\_\_\_\_

#### Declaration of Candidate:

In accordance with the Book of Order and Supplementary Provisions, I am willing to work with the practise of the Church as determined from time to time by the decisions of the General Assembly and with particular reference to infant baptism, the ordination of women, and sexual relationships of those ordained and seeking to be ordained within the Presbyterian Church of Aotearoa New Zealand.

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

## Appendix 5: Training Needs Analysis

LOMs are expected to gain experience and understanding over a wide range of ministry skills and knowledge. Each LOM candidate will bring a unique mix of experience, and the training process will extend this and address any gaps. *The following is provided as a guide for self-reflection and for conversation, particularly with the Presbytery Candidate Convenor, and the Training Enabler/Mentor appointed by the Presbytery.* Ministry training might include mentoring, visiting other churches and outreach ministries, seminars and workshops, reading of books & online resources, reflection on ministry practice, retreats, supervision, spiritual direction, Presbytery events, etc.

Please highlight areas for support, training and mentoring, and set plans in place to address these. When having the conversation with the Presbytery rep include any prior learning and plans to address learning needs.

### Key question:

What experience do you have of “reflection-based supervision”? (someone helping you to reflect on your practice and experiences in a work situation.)

### **1. WORSHIP**

*... able to bring together personal convictions, theology, Presbyterian tradition (and other partner churches) appropriately in the LOM's local church context*

- Worship leading, prayer, liturgy, music, accessing resources
- Preaching
- Inter-generational worship and creativity
- Worship across cultures
- Communion
- Baptism (infant & adult)
- Funerals
- Weddings

### **2. LEADERSHIP**

- Role of ordained minister in the local context
- Intercultural relationships and partnerships
- Teamwork, encouraging lay ministry, role of elders
- Chairing meetings and facilitation skills
- Understanding parish finances
- Administration, time-management, reporting
- Websites, publicity & appropriate use of social media, emails etc

### **3. MISSION**

Mission & strategic planning

- Outreach, evangelism, social issues & care for creation
- Understanding context
- Global mission

### **3. PASTORAL CARE**

- Pastoral skills
- Use of supervision
- Attendance (required) at PCANZ Risk Management Seminar
- Safe practice and boundaries
- A breadth of understanding of pastoral practice covering:
  - Relationships & marriage preparation
  - Children and young people



- Death & dying
- Grief, loss, abuse & trauma
- Mental health & other vulnerable people
- Referring on to other professionals

#### **4. BEING PRESBYTERIAN**

- Presbytery involvement
- Subordinate Standards (Kupu Whakapono and Westminster Confession) & the Formula
- Presbyterian history, Reformation to NZ/Pacific
- Book of Order, Conditions of Service Manual, etc.
- Able to access the PCANZ website & Assembly Office
- Te Aka Puaho, Kids Friendly, PYM, Presbyterian Support, Global Mission, and other aspects of PCANZ
- Complaints procedure and Code of ethics
- Minister's Development Plans
- Policies related to ministry, such as sexual standards, women in ministry, infant baptism
- Conditions of service: stipend, reimbursements, Kiwisaver, allowances, computer, etc.
- The 'unit' system for work hours, managing workload

#### **5. CO-OPERATING VENTURES**

- If in a CV or inter-church agency, will need to learn about partner churches, including traditions, worship forms, ways of operating, also the 'UCANZ Guide to Procedures'
- Inter-church networks, e.g. local leaders

#### **6. PERSONAL WELLBEING**

- Regular patterns of faith and prayer
- Spiritual direction, retreats & inspiration
- Study of scripture and reading for personal growth
- Sabbath-keeping and holidays
- Family life and marriage
- Physical health & exercise

#### **7. OTHER** areas specific to the LOM ministry context ...

## Appendix 6: Training and Study Agreement Forms and Template

### Important

All this Appendix must be used when commencing the LOM Probationary arrangement. This Appendix provides all the documentation which all parties retain a copy and sign.

In terms of the stipend which is paid to the LOM Probationer – the Conditions of Service Manual outline those requirements:

[https://www.presbyterian.org.nz/sites/default/files/for\\_parishes/boa/Conditions%20of%20Service%20Manual%20-at%2012%20Dec%202023.pdf](https://www.presbyterian.org.nz/sites/default/files/for_parishes/boa/Conditions%20of%20Service%20Manual%20-at%2012%20Dec%202023.pdf)

## Guidance for LOM Training and Study Agreement

### LOM Probationer Engagement

#### Locally Ordained Minister Probationers and their Roles

1. Locally Ordained Minister Probationers (**LOM Probationers**) carry out many roles within their local parish or ministry setting, as they are called to service.
2. In order to understand their role and how it relates to the Presbyterian Church of Aotearoa New Zealand (**PCANZ**), tasks that LOM Probationers do can be broken down into three categories:
  - a. Tasks Critical to their LOM Probationer training.
  - b. Task that are necessary to undertake to contribute to the running of their Parish.
  - c. Tasks that are voluntary.
3. There must be a clear distinction between these categories so that the different aspects of a LOM probationers training is clear.
4. LOM Probationer are not paid remuneration, but are paid a stipend to support their living expenses and enable them to undertake their training.
5. A LOM Probationer is not an employee for the purposes of s6(1) of the Employment Relations Act 2000.

#### Purpose of this Guidance

6. This guidance is intended to allow relevant stakeholders to correctly manage LOM in a way that is both legally compliant and fit for purpose.
7. It is important to note that the relationship of training is between the LOM Probationer and God, as the call to train is a call from God made to the candidate. The relationship between Stakeholders and LOM Probationers is one of guidance and not employment.
8. This package is intended to:
  - a. Set guidance for Stakeholders to correctly manage LOM Probationers.
  - b. Define the relationship between LOM Probationers and relevant Stakeholders.

#### Key Parties

9. PCANZ stakeholders include:
  - a. **Presbytery Candidates Convenor** guides the process from initial contact, through the formal application and interviews, to ordination
  - b. **Knox Centre for Ministry & Leadership** is the training advisor.

- c. **The Presbytery** ensures that during the LOM probationary period, there is the support necessary for the LOM to grow in their skill, competencies and formation. Along with the Knox Centre for Ministry and Leadership, the Presbytery oversee the training of the LOM.
- d. **Local Parish (or other local ministry setting)** The Parish or Ministry Setting: this is the context in which the probationer is trained and formed, and eventually ordained and inducted into. The Parish or Ministry Setting is responsible for the financial cost of supporting the LOM probationer's training.
- e. **National Assessment Work Group** is the group charged by the PCANZ with selecting people for ordained ministry. They will be involved in the LOM assessment, supporting the Presbytery.
- f. **LOM Probationers** are those undertaking or intending to undertake training to become a Locally Ordained Minister.

### Agreement

- 10. A template study agreement is available and is intended to be used to document the relationship between the Stakeholders and the LOM Probationers.

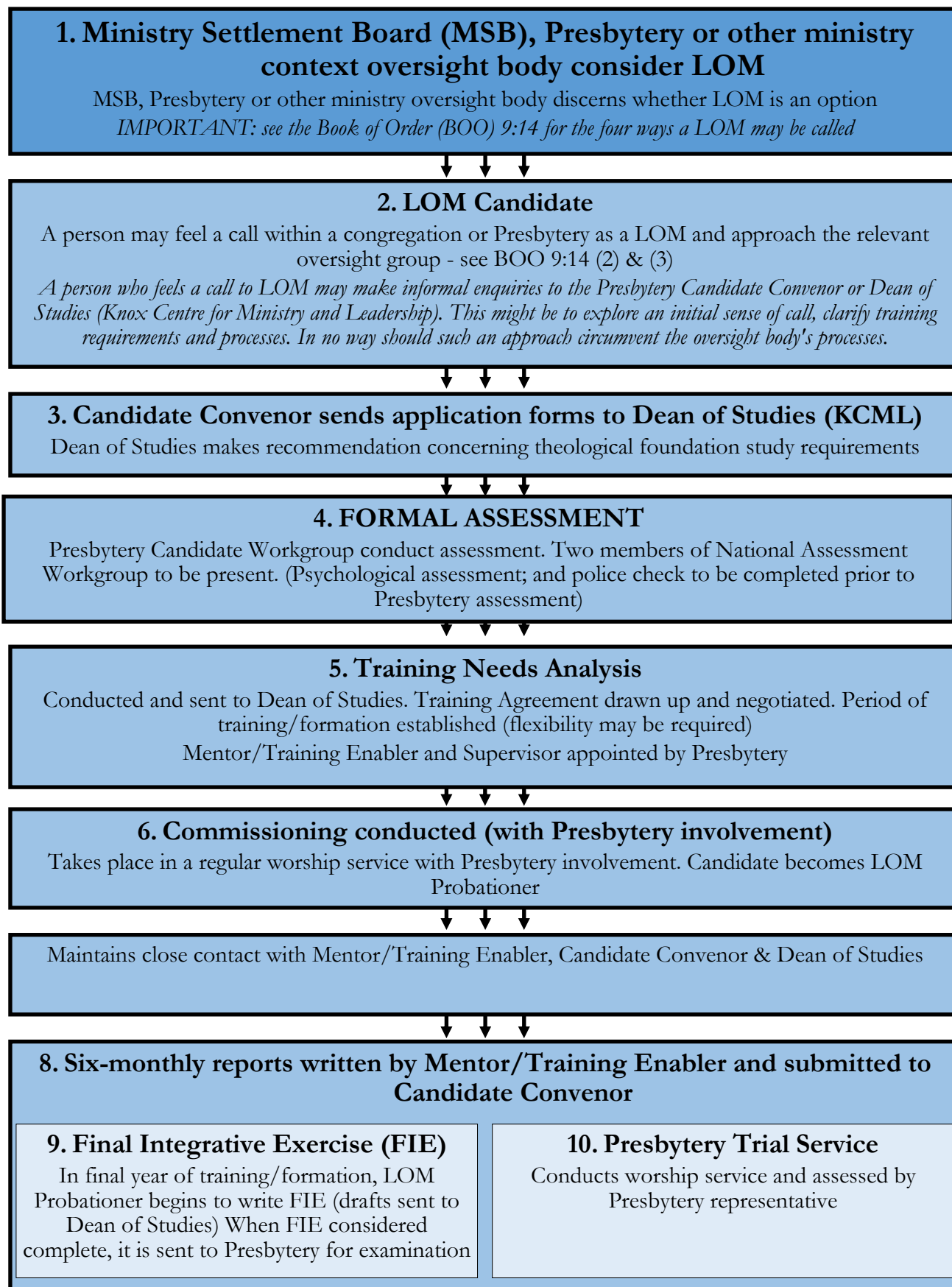
### LOM Probationer Process

- 11. An end-to-end process map from the LOM Handbook can be found attached to this guidance as Annex One.

### Failure Process

- 12. In the circumstance where either party does not wish to continue the LOM Probationer Process, the below process is to be followed:
  - a. If the LOM Probationer wishes to terminate the process, they are able to do so by providing the Presbytery with two weeks written notice.
  - b. If the Presbytery wishes to terminate the process, they are able to do so by following a path of natural justice. Ultimately the Presbytery is the decision maker in this process.
- 13. Guidance for this process can be found in the LOM Handbook.

**Annex 1:** The following flowchart can be found in the LOM Handbook.



## Locally Ordained Ministry Training and Study Agreement

### Key Parties

- (a) **The Parish or Ministry Setting:** The Parish or Ministry Setting: this is the context in which the probationer is trained and formed, and eventually ordained and inducted into. The Parish or Ministry Setting is responsible for the financial cost of supporting the LOM probationer's training.
- (b) **The Presbytery:** ensures that during the training period there are the support people necessary for the LOM Probationer to grow in their skill, competencies and formation. Along with the Knox Centre for Ministry and Leadership they oversee the training of the LOM Probationer.
- (c) **National Assessment Work Group:** is the group charged by the PCANZ with selecting people for ordained ministry. They will be involved in the LOM assessment, supporting the Presbytery.
- (d) **Knox Centre for Ministry & Leadership:** is the training advisor.
- (e) **LOM Probationers:** include those undertaking or intending to undertake training to become a Locally Ordained Minister

### Engagement

- (a) As part of the LOM training process, the Locally Ordained Minister Probationer (**LOM Probationer**) will undertake practical training activities and other tasks to obtain relevant experience, for the purpose of completing the LOM training requirements so as to be eligible to apply to be ordained as a Local Ordained Minister.
- (b) The LOM Probationer agrees to study the following courses, practical training activities and other tasks as coordinated by the Presbytery and the relevant parish and set by KCML, as set out in the enclosed schedule of activities.
- (c) The LOM Probationer does not expect to be rewarded, and will not be rewarded for training, and there is no work to be performed. The stipend paid to the LOM Probationer is to assist with living expenses and enable them to undertake training.
- (d) The LOM Probationer agrees that performing the training and any practical training tasks will not make the LOM Probationer an employee of the Church or any other party for the purpose of s 6 of the Employment Relations Act 2000, and the LOM Probationer therefore understands they cannot make a claim for employee benefits, including payment under the Minimum Wage Act 1983.
- (e) This Study Agreement is not a contract of service, rather it is intended to record the intent of the parties and the training program to be followed by the LOM Probationer in order to be eligible to apply to be ordained as a Local Ordained Minister, and to outline the training and support to be provided by the Key Parties.

### Activities

2. The LOM Probationer will undertake the following activities (**the Activities**):
  - (a) Training and practical training tasks:
  - (b) The LOM Probationer agrees to accept all reasonable direction in relation to the training.
  - (c) The LOM Probationer undertakes that, whenever providing the training and any practical training tasks to the Church, the LOM Probationer will act in accordance with the values and ethics of PCANZ.

### Information

3. Confidentiality and intellectual property.
  - (a) The LOM Probationer agrees to hold all confidential information belonging to the Church in confidence, and will not, without the prior written consent of the Church, directly or indirectly during the term of this agreement or following its termination (for so long as the information continues to be confidential information):
    - (i) use any confidential information;
    - (ii) disclose any confidential information to any person, firm, company or organisation; or
    - (iii) copy any material containing confidential information for personal use or for use by any other unauthorised person, firm, company or organisation,

other than to the extent necessary to carry out the LOM Probationer's activities under this agreement or as required by law.
4. Duty of Disclosure
  - (a) The LOM Probationer agrees to disclose the following information:
    - (i) Any criminal convictions not covered by the Criminal Records (Clean Slate) Act 2004.
    - (ii) Any finding of unsatisfactory conduct by a regulatory body.
    - (iii) If the LOM Probationer is charged with any criminal offence during the duration of this agreement.
    - (iv) If the LOM Probationer is convicted of any offence during the duration of this agreement.
    - (v) If the LOM Probationer is granted a discharge without conviction under s 106 of the Sentencing Act 2002 during the duration of this agreement.

### Authority

- (a) Unless expressly authorised to act as such, the LOM Probationer is not an agent or representative of the Church, nor does the LOM Probationer have any authority or right



to assume any obligation of any kind on the Church's behalf, nor to bind or commit the Church.

- (b) Any matter requiring the authorisation of, or permission from, the Church, may only be validly authorised or permitted in writing by a person to whom express authority is granted.

### Reviews

- (a) 6-monthly reviews will be conducted to encourage, monitor and record progress and formation; reports to be submitted by the Training Enabler to the Presbytery Candidate Convenor.

### Stipend

- (a) The LOM Probationer is not entitled to remuneration, salary, or wages as the LOM Probationer is not an employee for the purposes of s 6 of the Employment Relations Act 2000.
- (b) The LOM Probationer is however, entitled to a stipend as payment to enable the LOM Probationer to undertake the Activities.
- (c) Full-time LOM Probationers will be provided an annual four week training and study break, with those who are studying part-time receiving a *pro-rated* length of training and study break.

### Suspension

- (a) If the LOM Probationer is suspected or accused of serious misconduct the LOM Probationer may be suspended pending investigation.

### Termination of Agreement

- (a) If the LOM Probationer is not fulfilling the requirements set by KCML, whether through academic performance, failure to attend to training and formation requirements as set out in this agreement, conduct concerns or medical concerns, the LOM Probationer may be terminated in accordance with the provisions in this agreement.

### Performance and Conduct

#### 5. Academic performance or conduct concerns.

- (a) The following process will be followed for issues of academic performance, failure to attend to training and formation requirements as set out in this agreement, or conduct concerns:
  - (i) The LOM Probationer must be notified of the concerns in writing with necessary detail of the concerns.
  - (ii) If necessary, an investigation of the concerns should take place.
  - (iii) Once all investigations are completed the LOM Probationer will be informed of the preliminary findings.
  - (iv) The LOM Probationer will be invited to comment or meet with the decision maker. If a meeting is held then the LOM Probationer is entitled to bring a support person.

- (v) If the concerns are upheld, a decision on termination may then be made. The LOM Probationer should be notified in writing of any preliminary decision and be given a reasonable opportunity to make comment before a final decision is made.

### **Medical**

- (a) The following process will be followed in relation to issues of medical concern:
  - (i) The LOM Probationer must be notified of the concerns in writing with relevant detail of the concerns.
  - (ii) The LOM Probationer will be invited to receive medical assessment at the cost of the Presbytery.
  - (iii) The findings of the examination will be made available to both the decision maker and the LOM Probationer.
  - (iv) The LOM Probationer should be invited to comment or meet with the decision maker. If a meeting is held then the LOM Probationer is entitled to bring a support person.
  - (v) If the concerns are upheld, a decision on termination may then be made. The LOM Probationer should be notified in writing of any preliminary decision and be given a reasonable opportunity to make comment before a final decision is made.

### **Termination by LOM Probationer.**

- (a) If the LOM Probationer wants to terminate the process, they may do so by providing the Presbytery with two weeks written notice.

### **Appeal Process**

- (b) Where a process of appeal is not prescribed in the Book of Order, the LOM Probationer may appeal the termination of this agreement to the Presbytery, which will appoint a commission to determine the appeal.
  - (i) The appeal must be made in writing to the Presbytery within 5 working days of the decision to terminate.
  - (ii) The appeal decision is final.

### **Health and Safety**

- (a) The Church must ensure, as far as reasonably practicable, the health, safety and welfare of all persons who are affected by its activities.
- (b) The LOM Probationer agrees to cooperate fully with the Church's health and safety policies to enable the Church to perform any activity or comply with any requirement imposed by law.
- (c) The LOM Probationer further agrees to:
  - (i) take reasonable care for his or her own health and safety;
  - (ii) take reasonable care that his or her acts or omissions do not adversely affect the health and safety of other persons; and

- (iii) comply, as far as he or she is reasonably able, with any reasonable instruction given by PCANZ representative to comply with the Health and Safety at Work Act 2015 and related regulations.

**Accepting this offer**

To accept this offer, the parties must sign below and the LOM Probationer must complete the declaration in Schedule 1.

Signature of church representative:

Name:

Date:

Signature of LOM Probationer:

Name:

Date:

## SCHEDULE 1: LOM Probationer declaration

I undertake, to the best of my abilities, with the grace of God, to complete the following training and study during this period of LOM Probation.

I declare that I have no criminal record.

I certify the accuracy of the information I have provided in support of my application to become a LOM Probationer.

I acknowledge and accept that I am not entitled to the payment of any remuneration with respect to the Activities as defined in the Training and Study Agreement.

I acknowledge and agree that I am not an employee, and I am not entitled to the benefit of any statutory entitlements applicable to an employee of PCANZ, such as annual leave (an annual four week training and study break is provided for full-time LOM Probationers, with those who are training and studying part-time receiving a *pro-rated* length of study break), personal leave or long service leave.

I declare that I am entering into this agreement voluntarily.

I acknowledge that I have been informed of my right to seek legal advice, and have had the opportunity to do so.

---

Signed by LOM Probationer

---

Print name of LOM Probationer

---

Date

## Schedule of Activities

### KEY PEOPLE:

### Contact details:

LOM Probationer:

Church/context:

Presbytery:

Candidate Convenor:

Knox Centre Training Advisor:

Mentor/Training Enabler:

Others involved (*e.g. Interim Moderator*)

Supervisor:

**COMMISSIONING**

At the commencement of [NAME OF LOM PROBATIONER] work in the ministry context, the [NAME OF PRESBYTERY] will hold a commissioning during a regular worship service to commission [NAME OF LOM PROBATIONER] as a Local Ordained Ministry Probationer (see BOO 9.17).

**COMMITMENT DURING LOM PROBATION**

*To be signed during the Commissioning to mark the beginning of the LOM Probation.*

**LOM Probationer:**

*"I undertake, to the best of my abilities, with the grace of God, to complete the following training during this period of LOM Probation."*

Signed: \_\_\_\_\_

**Presbytery:**

*"We commit to supporting the LOM Probationer during this period of training, providing encouragement and challenge, resources and opportunities."*

Presbytery Clerk or Moderator: \_\_\_\_\_

Candidate Convenor: \_\_\_\_\_

Mentor/Training Enabler: \_\_\_\_\_

Parish Clerk or other local representative: \_\_\_\_\_

Commissioning Date: \_\_\_\_\_

Training Agreement approved by KCML Training Advisor: \_\_\_\_\_

**COURSES OF STUDY**

*As determined by KCML and agreed by Presbytery and the LOM Probationer.*

**Courses of Study:**

**Training Provider or supervisor:**

**Completed:**

**MINISTRY FORMATION**

*The top priority areas from the Training Needs Assessment process, under oversight of Presbytery and KCML.*

**Topics to cover:****How? Who?****Completed:**

Worship &amp; Sacraments

Preaching

Leadership

Pastoral Care

Mission &amp; LOM Context

Being Presbyterian

Partner Churches

Personal Wellbeing

**REVIEWS**

6-monthly reviews will be conducted to encourage, monitor and record progress and formation; reports to be submitted by the Training Enabler to the Presbytery Candidate Convenor.

Reviews received:

Date:

Date:

Date:

Date:

Reports also to be received from the Ministry Reflection Group

**FINAL INTEGRATIVE EXERCISE**

- ◆ Initial conversations and early drafts to KCML Date: \_\_\_\_\_
- ◆ FIE submitted to Presbytery Date: \_\_\_\_\_
- ◆ FIE approved by 2 Presbytery reviewers: Date: \_\_\_\_\_

**FINAL REPORTS & REVIEW**

- ◆ 'Crit Service' Reviewer: \_\_\_\_\_ Date: \_\_\_\_\_

- ◆ Completion Report from KCML: Date: \_\_\_\_\_
- ◆ Summary Report to Presbytery from Candidate Convenor: Date: \_\_\_\_\_

## **ORDINATION**

*Ordination to proceed only upon the satisfactory completion of the above specified training requirements and reviews.*

Date of ordination: \_\_\_\_\_

## Appendix 7: Ministry Reflection Group

### Introduction

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

*Thank you for being willing to be part of the MRG. As a member of the MRG, your job is like being an interpreter, about the life of the congregation/context to the LOM probationer. You can tell the LOM probationer about life as you experience it, and the challenges you face. You can tell the LOM probationer how well s/he is equipping you for your ministry. With loving concern you can tell the LOM probationer 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.*

### Appointment

The MRG is appointed by the church council (or equivalent) in consultation with the LOM probationer'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 LOM probationer grow in the dimensions listed above.

### Roles and Responsibilities

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

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

Some key skills for the MRG

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

The MRG should meet monthly with the LOM probationer during their time as a probationer. The MRG does not provide disciplinary oversight of the LOM probationer. The MRG reports every 6 months to the Presbytery candidate convenor.



## Appendix 8: Final Integrative Exercise

LOM probationers are required to complete a Final Integrative Exercise (FIE), an opportunity to reflect at some length on the integration of ministry practice, identity, spirituality and theology in their ministry formation. The focus is on personal theological reflection and the integration of learning, ministry, faith and calling. The final version is around 5,000 words. However, if required you can exceed that limit with the agreement of the Dean of Studies, KCML.

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

This is not primarily an academic exercise 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 will be assessed on the following criteria:

- Awareness of your own person and practice as these relate to ministry and leadership
- Evidence from your work that illustrates your learning.
- Integration of theological thinking, practical ministry understanding, personal and spiritual growth.
- Identifying 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

Start with an **Introduction**. It is important in the introduction that you describe your ministry context in detail. The examiners of your FIE will more than likely not be familiar with your context. Then, reflect on the following three questions. It is important to provide specific examples.

#### **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) during your LOM probation have 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 theological attentiveness* (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 do you identify as areas for development?**

- What was not addressed in the LOM training 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?'*

## Appendix 9: 'Crit Service' - Trial Service Feedback Form

*For use prior to ordination, and at other times as appropriate, to give feedback to a candidate on their worship leading and preaching. A small group of people could be included in giving feedback, as well as the appointed examiner. This form should be the basis for a face-to-face conversation, with opportunity for the candidate to identify challenges and be encouraged.*

|                                  |
|----------------------------------|
| <b>Name of Candidate:</b>        |
| <b>Parish:</b>                   |
| <b>Date and time of Service:</b> |
| <b>Scripture Readings:</b>       |
| <b>Theme of service:</b>         |
| <b>Examiner(s):</b>              |

### Worship Leadership Roles:

Indicate those aspects of the service which were led by the candidate:

- |   |  |
|---|--|
| <input type="checkbox"/> Music                    | <input type="checkbox"/> Reading of Scriptures   |
| <input type="checkbox"/> Welcome                  | <input type="checkbox"/> Sermon                  |
| <input type="checkbox"/> Call to worship          | <input type="checkbox"/> Dedication of offering  |
| <input type="checkbox"/> Prayers                  | <input type="checkbox"/> Prayers for others      |
| <input type="checkbox"/> Confession and Assurance | <input type="checkbox"/> Sending and Benediction |
| <input type="checkbox"/> Notices                  | <input type="checkbox"/> Other:                  |
| <input type="checkbox"/> Children's Address       |  |

---

### 1) As Worship Leader

Gathering and welcoming of the congregation, sense of presence, drawing people into the presence of God, involving others and the community as a whole in worship, well organised, creating a sense of confidence about what was happening, ensuring all key elements of worship (as noted above) are present, dealing with distractions and helping the congregation keep focus.

Strengths:

Weaknesses:

---

### 2) Public speaking and presentation

Sense of occasion, clarity, audibility, use of microphone, stance, appropriate dress, eye contact, gestures, pace, pauses.

Strengths:

Weaknesses:

### 3) Prayers

Content, structure, language, connection with God and with congregation.

Strengths:

Weaknesses:

---

### 4) Preaching

Topic, content, connection with Bible readings, connection with congregation, illustration, application, language, length, clarity.

Strengths:

Weaknesses:

---

### 5) Team work

Involving others in the conduct of worship and ensuring they did their parts well.

Strengths:

Weaknesses:

---

### 6) Any other comments

Reflections arising from discussing together:

Anything for further work or study:

7) Evaluation out of 10 (10 being outstanding): \_\_\_\_\_

### 8) Recommendation

---

**Signed:** Examiner(s):

Candidate: \_\_\_\_\_

Date: \_\_\_\_\_

*(Please submit Feedback report to the Presbytery Candidate Convenor a.s.a.p.)*

## Appendix 10: Privacy Statement

### Preamble

As members of the church of Jesus Christ, we 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.

### ***The privacy commitment of Presbytery and National Assessment Workgroup members assessing applicants for Local Ordained Ministry....***

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

- name
- contact information
- Presbytery and National Assessment process summaries, psychological report, academic transcripts, resume and other supporting documents concerning your employment and ministry history as is relevant.

The psychological report will be collected at the time of application for the LOM Assessment process, for the purposes of helping ascertain your physical and psychological suitability for ministry training.

We collect your personal information in order to:

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

Besides those members of the National Assessment Workgroup, on occasions, this information is shared with others:

- The Presbytery is a part of an inter-connected set of national, regional and congregational workgroups. As such, at times discussions will occur between convenors/representatives of these bodies 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 kept on password-protected computers and any additional copies are deleted (e.g. sent items in email software). Hard copies of documents are kept in a locked office and in a secure cabinet.

We keep your information for the duration of your probation as a LOM and destroy it after completion of your training and ordination.

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 your Presbytery Candidate Convenor with such requests.

## *Appendix 11: Code of Ethics*

The PCANZ has two key documents concerning Code of Ethics.

The documents can be accessed on the PCANZ website and all candidates and probationers must be familiar with them and their ministry formed and guided by the Code of Ethics.

### **Code of Ethics**

[https://www.presbyterian.org.nz/sites/default/files/for\\_parishes/11.12.18\\_Code%20of%20Ethics%202018.pdf](https://www.presbyterian.org.nz/sites/default/files/for_parishes/11.12.18_Code%20of%20Ethics%202018.pdf)

### **Child Protection Policy**

[https://www.presbyterian.org.nz/sites/default/files/for\\_parishes/11.12.18\\_Child%20Protection%20SP%20Final.pdf](https://www.presbyterian.org.nz/sites/default/files/for_parishes/11.12.18_Child%20Protection%20SP%20Final.pdf)

## Appendix 12: Decisions of Presbytery as part of the LOM process

To aid presbyteries in working through the process, these are suggested formal decisions required at the various steps along the way.

1. If a candidate committee assesses a person as being suitable for LOM ministry, this would be reported to the Presbytery council, but no decision of the Presbytery is required.

2. If a ministry settlement board wishes to move towards a LOM appointment, this must be approved by a congregational meeting, and the Presbytery council may affirm

**That ... church is a suitable context for local ordained ministry.**

The MSB must also bring to the Presbytery council recommended terms of appointment, for approval. (Please note, these may be equivalent to Standard Terms of Call but this is not a call as such.)

3. If a ministry context other than a congregation wishes to move towards a LOM appointment, the ministry committee of the Presbytery will engage in discussions with this oversight body, and bring to the Presbytery council the recommendation:

**That ... is a suitable context for local ordained ministry.**

The ministry committee will also bring to the Presbytery council for approval the employment conditions for the LOM position.

4. If the candidating and appointing processes come together well, and once a Training Agreement has been negotiated, the Presbytery may decide:

**That ... (name of LOM) be appointed as a Local Ordained Ministry probationer to the ... (parish or other body)**

**That a commissioning be held on ... (date, time, venue)**

**That ... be appointed as the training enabler for the LOM probationer.**

5. If a LOM probationer completes the requirements as agreed in the Training Agreement, the Presbytery shall review the appointment (this may include a congregational meeting to vote on the call), and may decide:

**That a call be extended to ... for ordination as a Local Ordained Minister**

**That ... be ordained and inducted into ... congregation/ministry on ... (date, time, venue)**

**That the terms of call shall be ... (details of position, stipend etc)**

**That the MSB & Interim Moderator are thanked and discharged.**