

**Candidates' Handbook**  
**Ordained Local Ministry**  
**(OLM)**



**Church of Scotland**

**Ministries Council**  
**August 2018**

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Any general enquiries please contact the Training Team on [MinistriesTraining@churchofscotland.org.uk](mailto:MinistriesTraining@churchofscotland.org.uk)

## I. Introduction

The Ministries Council welcomes you as a candidate in training for the Ordained Local Ministry, nominated by your Presbytery. Assessment Conference Assessors have concurred with you in your sense of God's call to serve the Church in this way and have recognised gifts and skills in you which lead them to believe you would be suitable to undertake this process of formation.

The Ministries Council offers education and training based on the "Ministers of the Gospel" policy statement contained in the Ministries Council Report and accepted by the General Assembly of the year 2000. A section of this booklet provides an abridged version of that statement, full details of which can be found in that Ministries Council report. The process of formation provided will contain a combination of academic studies together with practical placements, both of which should inform the other. In addition, a conference programme will complement this learning process.

We live in challenging times for the Church in Scotland, especially for ministers as they seek to enable and share in the ministry of all God's people. The educational and training requirements, which the Church now lays upon you, are not designed to be obstacles placed in your path, but necessary stepping stones to equip you for the demands of the Ordained Local Ministry. We would be doing you and the Church as a whole a disservice if we did not seek to provide you with the best possible opportunities for formation for your future ministry.

The Ministries Council will seek to offer you support in this process and indeed throughout your ministry thereafter. We hope and pray that you will find great joy and blessing in the years of service that lie ahead.

### **Letter from a Candidate on entering ministry**

*"Here I am three months into my ministry and with it being the beginning of the year I've taken stock of the last few years and the future. In this exercise I realised just how much I owe to the staff of the Ministries Council and the vast array of speakers you brought along to the conferences. We have been prepared and prepared well for the task ahead.*

*Already I've conducted a baptism and administered communion in homes and in the church. In an area like this funerals come thick and fast. I've had to hold the hand of an elder and pray with her in the last weeks of her life. I've had to deal with session and board times two. I've had to go into the community and build new relationships as well as healing broken ones. As a family we've had to adjust to the goldfish bowl that is the manse. The list goes on as I'm sure you know.*

*You have not prepared us for every eventuality and such an expectation would be unrealistic anyway. I think in our training you covered the main bases and helped us to be confident and prayerful enough to address the shortfalls.*

*While I was attending these conferences and filling out forests of assessment forms I used to wonder what we were doing always, seeing a quicker easier way. Now, with the benefit of hindsight I see better training than I've had for anything else I've ever done in life. The training we get today equips us well to go into the parish ministry, I think better training than the church has ever given to candidates so I thank all of those involved in getting me here. As much as ministry is a team effort so is the training. I stand here today not because I am so good but because a dedicated team nudged me along the way. Thank you all for your valued and committed input towards growing a ministry in me."*

## 2. The Ministries Council

The Ministries Council came into being on 1 June 2005. It is comprised of the former Board of Ministry, with elements of the former Board of National Mission and the former Board of Parish Education. An outline of the structure can be found on the next page.

The Training Task Group will be the one directly involved in your training. Overall policy decisions are discussed by this Task Group and submitted to the Education and Support Committee for approval, which in turn operates under the broad strategic directions endorsed by the Ministries Council. The implementation of all policy will be undertaken by the Training Task Group in conjunction with staff members.

The principles, which form the structure of the present process of formation, are as follows:

- The importance of the integration of theology and practice
- The essential nature of good supervisory practice for the ongoing development of candidates
- The development of recognised teaching placements
- The development of a substantial conference programme, beginning in candidate life, continuing throughout all practical placements prior to ordination
- Encouraging a sense of belonging to the church from the point of selection
- Developing and extending peer group formation
- The desire to have a consistent and coherent system of practical experience leading to ministerial formation
- Financial assistance for ministerial candidates

## MINISTRIES COUNCIL STAFFING STRUCTURE

### SECRETARIAT

COUNCIL SECRETARY – Jayne Scott

DEPUTE COUNCIL SECRETARY – Craig Renton

LEARNING & DEVELOPMENT OFFICER – *recruitment in process*

FINANCE MANAGER – Elaine Macadie (Stewardship and Finance)

ADMINISTRATION MANAGER – Carron Lunt

ADMINISTRATOR – Nicola Nicholls

SUPPORT ASSISTANT – Sheila Macrae

### PARTNERSHIPS AND DEVELOPMENT

PARTNERSHIPS AND DEVELOPMENT SECRETARY (Secondment) – Daran Golby

#### MINISTRIES

SUPPORT OFFICER – John Thomson

CO-ORDINATOR FOR NEW AND EMERGING MINISTRIES – Kenneth Fleming

DEAF DEVELOPMENT WORKER  
Rosie Addis

SENIOR ADMINISTRATOR  
Sheila Reeves

ADMINISTRATOR – Lynne Hood

#### GO FOR IT

MANAGER – David Williams  
TRAINING & DEVELOPMENT

OFFICER – Karen Bass  
SENIOR ADMINISTRATOR – Susan Calderhead

#### PATH OF RENEWAL

CO-ORDINATOR – Liz Crumlish

### PRIORITY AREAS

PRIORITY AREAS SECRETARY  
Shirley Grieve

MINISTRIES SUPPORT OFFICER –  
John Finch

CHANCE TO THRIVE CO-ORDINATOR  
Fred Vincent

WORSHIP DEVELOPMENT WORKER  
Iain McLarty

OFFICE MANAGER AND SITE CO-  
ORDINATOR (GLASGOW)  
Lynn MacLellan

ADMINISTRATOR  
Naomi Dornan

### RECRUITMENT & SUPPORT

RECRUITMENT & SUPPORT SECRETARY – Lezley Stewart

PASTORAL SUPPORT MANAGER  
Gabby Dench

PASTORAL SUPPORT OFFICER  
Rhona Dunphy

RECRUITMENT OFFICER  
Heather French

VOCATIONS CO-ORDINATOR  
Angie McNabb

ADMINISTRATORS  
Suzanne Brown  
Irene McConnell

### EDUCATION & TRAINING

EDUCATION & TRAINING SECRETARY – David Plews

INITIAL MINISTERIAL EDUCATION (IME) OPERATIONS MANAGER –  
Mairi Thomson

TRAINING OFFICERS  
Isobel Armstrong-Holmes (Secondment)  
Moirra Whyte  
Katie Bradley (Maternity Leave)

CONTINUING MINISTERIAL DEVELOPMENT (CMD) PROJECT OFFICER – Eileen-Joann McCormick (Maternity Cover)

PROJECT OFFICER –  
Clare Milrine (Maternity Leave)

ADMINISTRATORS  
Fiona Cunningham  
Alison Stewart  
Fiona Wyllie

### 3. Ministers of the Gospel

#### **Extract from Ministers of the Gospel Report. (General Assembly 2000)**

In the introduction to this report the Board lays out the theological biblical and doctrinal foundation of the Church as the body of Christ, whose members all exercise a ministry as an expression of the one ministry of Jesus Christ, of which the ordained ministry of Word and Sacrament is but one. The Gospel in Word and Sacrament orders the life of the Church and equips God's people for service and to this end some are called to this ministry. The purpose of the ordained ministry is to keep the Church faithful to its nature and calling as the people of God, in worship and witness, fellowship and service. The report goes on to explore the manner in which this ministry is to be exercised in today's culture.

#### **Ministers of the Gospel – Serving Jesus Christ**

There is only one ministry, the ministry of Jesus Christ. The report explores this ministry outlining the biblical basis for the way we understand it in both its aspects; the earthly ministry and the continuing heavenly ministry. This confession of Jesus Christ leads the Board to make three points about the ministry of the Church and the ministry of Word and Sacrament.

First, only the whole people of God can demonstrate all aspects of the one ministry of Jesus in and to the world.

Second, within that context the ordained ministry of Word and Sacrament has a specific role.

#### **Christ's Gift to the Church**

The Church of Scotland affirms that its Presbyterian government is agreeable to the Word of God and subject to continuing reform in accordance with that Word, contemporary mission and ecumenical dialogue and believes that Christ has gifted to his Church an authorised form of ministry to pass on the Apostolic teaching, as preachers and teachers of the Gospel. In the Church of Scotland, that order of ministry has been known as the ordained ministry of the Gospel in Word and Sacrament. While this does not take the place of the ministry of the whole people of God, it has been and is a particular ministry that ensures the right ordering of the Church's life and service around the apostolic Gospel, through hearing Christ in Scripture and receiving Christ in the Sacraments.

#### **The Integration of Person and Practice in Ordained Ministry**

The third point therefore, is this: if ministers of the Gospel are to serve in this way, not only must their particular service be put in the proper context of the one ministry of Jesus Christ and the wider ministry of the whole people of God, they must also be people who seek to integrate who they are as persons in Christ with the particular functions they fulfil in the service of Jesus Christ.

#### **A Three-fold Affirmation of Ministry Today**

First, we affirm that only the ministry of the whole church can reflect the height and depth and length and breadth of the one earthly and continuing ministry of Jesus Christ in the world. The Church is a community of service. All Church members are called and commissioned in baptism to this life of service in Jesus Christ.

Secondly, as an essential part of the health and growth of the Church's ministry, we also affirm that the Ascended Christ gives to his Body the Church the gift of a ministry of the Gospel, in Word and Sacraments, the purpose of which is to keep the Church faithful to its nature and calling as the Body of Jesus Christ.

Thirdly, we affirm that person and practice joined together in the one ministry of Jesus Christ should never be separated in the Church's discernment and development of those women and men called to serve Jesus Christ as ministers of his Gospel.

#### **Ministers of the Gospel – Serving in a Changing Society**

The Church of Scotland has a clear mission as a national Church, as set out in Article Three of its Articles Declaratory to share the Gospel throughout Scotland. The report outlines the kind of service needed from ministers of the Gospel by the Church of Scotland under several headings.

- **A Changing Scotland;** including social, economic and cultural change.
- **The Nostalgia Trap;** the myth of a "golden age" when churches were full.
- **No Single Solution**
- **A Pluralist Context**

- **A Secular Society;** but not necessarily less moral or spiritual.
- **Religious Affiliation – what does it mean today?**
- **An Ageing Population**
- **A Mobile Society**

This analysis leads to three questions for ministry.

- To what extent does it simply go along with ministering to a changing Scotland, seeming to condone the changes; and to what extent does it provide alternative moral frameworks?
- In such a changing society, how valid is the traditional model of the full-time ordained and parish ministry, premised on its 'professional' status?
- To what extent is the Kirk still implicitly thirled to a traditional world in which the 'parish' is viewed as fairly static and immobile, in which 'place' is known socially and geographically?

Social trends have profound implications for what we consider to be appropriate forms of church life and mission, and also appropriate models of ordained ministry for a variety of changing local situations. The one ministry of Jesus Christ must be made incarnate time and again within contemporary Scotland, in all its social and cultural diversity and particularity. This, then, will require ministers who are:

- faithful to the unchanging Gospel and can minister appropriately to a changing Scotland
- people who can cope creatively with the impact of a changing Scotland on their own lives and ministry. We must not separate the impact of social change on the person in ministry from its impact on his or her functions and roles in ministry.

### **Ministers of the Gospel – Serving the Church**

In a wide-ranging consultation, the Board invited members of both church and community to consider what might be an appropriate model of ordained ministry for the 21<sup>st</sup> century. This resulted in the following responses:

- **Team Ministry;** allowing other ministries to flourish alongside that of Word and Sacrament
- **Group Practice;** an answer to the problem of the expectation of “multi-competency”
- **People of Passion;** a holistic passion for the Gospel; for the pastoral needs of the local congregation; and for building two-way links between the Church and the wider community.
- **Good Interpersonal Skills;** to be genuine team- and bridge-builders
- **Working with other Churches**
- **Committed to Life-long Learning;** perhaps the best learning grows out of open-minded self-awareness, and demands a willingness in ministers to allow themselves a degree of appropriate vulnerability.
- **The Church as a Partner;** not only with other denominations, but also with society at large.
- **Meaningful Participation;** this issue links closely with that of the formation of teams in ministry and it reflects the measure to which church members have often felt excluded from the possibility of exercising their role within the ministry of the whole people of God.

As a result of this consultation it became clear that the Church is looking for ordained ministers who can integrate who they are as persons in Christ with their distinctive calling in the ministry of Word and Sacrament; in collaborative and reflective patterns of working and leadership and in ways that enable and empower the people of God for their ministry in Christ. The Church looks for the fruit of this integration of person and practice, in ministers who sustain a spiritual passion for their calling, a healthy self-awareness and good humour, and openness to continuing development and supportive appraisal.

### **Profile of Ministers of the Gospel**

This, being neither definitive nor exhaustive, is constantly open to review and revision and has a clarity and consensus about the theology and practice of ordained ministry to agree a profile that the Church can own and affirm.

### **Ministers of the Gospel - Called and Ordained**

One essential way of keeping the Church faithful to the Gospel and its ministry is through the service of the ordained ministry of Word and Sacrament – Ministers of the Gospel. Christ calls from his Body mature Christian women and men gifted and ready to give this particular service. The Church affirms their call, prepares those selected for service and then authorises and enables them to exercise this particular form of ministry in a variety of settings, dependent always on the enabling power of the Spirit of Christ.

An underlying assumption of all the Board’s reflections on ordained ministry has been that ministers of the Gospel will increasingly work in a range of settings, requiring flexibility and a variety of different skills, not least within changing and diverse types of parish ministry itself. However, within this range of settings, the Board believes that there is still a distinctive and common ministry of the Gospel that must always be exercised which is distinct from but complementary to other forms of service.

The call to the Ministry of Word and Sacrament must normally begin in the local context of the congregation as members participate fully in the worship and witness of the Church and as others recognise their gifts and potential for this particular ministry. A call commonly includes three elements. These are:

- A personal call from God to an office of service within the ordered ministry of the Church; marked by a clear and shared sense that God has called someone because of that person's specific gifts and character traits;
- The testing and validating of one's fitness for that particular service – functionally, personally and theologically – by a governing body of the Church, through a recognised process of ministerial formation;
- Confirmation of this personal call by means of a public call from a community of God's people, ordinarily a local congregation.

The word ordination is derived from the word “order”. In ordination, the Church orders itself for ministry, identifying and authorising women and men with particular gifts to equip and lead it in serving God's reign in the world, through holding it to the Gospel in Word and Sacrament. The Board identified the following qualities which should be evident in those called to this form of ministry.

- **Maturity of Faith**
- **Sound Judgement**
- **Healthy Self-Awareness**
- **Sensitivity Toward the Needs of Others**
- **Manner of Life That Is a Manifest Demonstration of the Christian Gospel**
- **Personal Integrity in All Aspects of Life**
- **Lives Marked by the Fruit of the Spirit: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-control (Gal. 5:22-23)**
- **Lives Lived in Communion with God**
- **Truthfulness**

Along with these personal attributes, Ministers of the Gospel need to develop certain abilities to be able to fulfil their calling as those gifted by God for this service. Three at least are essential:

- **The ability to discern and communicate the Gospel**
- **The ability to exercise a personal presence in ministry**
- **The ability to sustain a disciplined passion in the following of Jesus Christ.**

Ministers of the Gospel are called by God and ordained by the Church to show these attributes and abilities as they fulfil their vocation in:

- **Proclaiming the Word with Authority**
- **Celebrating the Sacraments**
- **Forming Christian Community**
- **Building up the Body of Christ**
- **Leading the Church through its structures**
- **Witnessing prophetically in all aspects of life**

Given such a practical theological profile of the attributes and abilities of the ordained ministry, how is such a ministry of the Gospel to be exercised in practice in the context of the three perspectives on ministry set out at the start: the ministry of Christ; mission in a changing society; and the concerns of the Church? In the future, it should be axiomatic that ministers of the Gospel will exercise their particular calling in the following three styles:

- **Collaborative Approach:** this requires commitment, a range of skills and a level of maturity from all involved in the process.

Here are some pointers to what a truly collaborative ministry involves, taken from another recent Roman Catholic report from England and Wales, as cited by Grundy (pp.59, 60):

- Involvement in collaborative ministry demands conscious commitment to certain values and convictions;
- Collaborative ministry begins from a fundamental desire to work together because we are all called by the Lord to be a company of disciples, not isolated individuals;
- Collaborative ministry is committed to mission. It is not simply concerned with the internal life of the Church. Rather it shows the world the possibility of transformation, of community and of unity within diversity;
- Collaborative ministry does not happen just because people work together or co-operate in some way. It is a gradual and mutual evolution of new patterns;

- Collaborative ministry is built upon good personal relations;
  - Collaborative teams, where personal relationships are important, highlight the importance of emotional maturity;
  - Collaborative parishes and teams generally place a high priority on developing a shared vision, often expressed in a mission statement, or in regularly reviewed aims and objectives;
  - The courage to face and work through conflict, negotiating until a compromise is found, and even seeking help in order to resolve it, are not weaknesses but signs of maturity and commitment;
  - The desire for shared decision-making is the natural outcome of working collaboratively;
  - Teams need to work very hard at how they communicate, and enable different members to take responsibility for what they think and feel.
- **Reflective Practice:** Mission prompts questions about social change. Seen from this sociological perspective, tomorrow's ministers will have to be capable of working in a climate of uncertainty and change, as our social analysis indicated. Fresh insights from the Gospel, new ways of being church and more appropriate ways of serving others will have to be found, time and again, in many different situations. Ministers will need training in leading congregations through change, which is often experienced as a grief process of loss, before renewal. The Church will require ministers who are able to help it think creatively, reflect critically and act wisely, in collaboration with others - in the light of the Gospel and in response to a changing Scotland. At the same time, authentic pastoral ministry alongside people in suffering and loss will always call for constancy in prayer and love.
 

*I mean by it the capacity, in the midst of the practice of ministry, to lead the church to act in ways that are faithful to the Gospel and appropriate within the situation. To [minister and] lead reflectively involves a kind of hermeneutic [interpretation] of practice. It entails the capacity to 'read' situations, and, in the midst of them, draw on resources of knowledge, experience, and skills - often by inventing new ones - to construct faithful and appropriate responses. It means also having an identity and personal style that inspire trust and confidence among those with whom one shares ministry. [Ministers] who function as reflective [practitioners and] leaders function with authority - not in a top-down, asymmetrical fashion but in partnership with laity. (Jackson Carroll, As One With Authority, p. 122)*
  - **Commitment to Formation:** those called to be ministers of the Gospel must be open to continuing formation in the attributes and abilities that their office and service require. They must be formative, in the dictionary definition of that word, being people who are capable of development and growth. They must also be open to mutually supportive and accountable appraisal in the educational development and exercising of their own ministry.

### Ministers of the Gospel

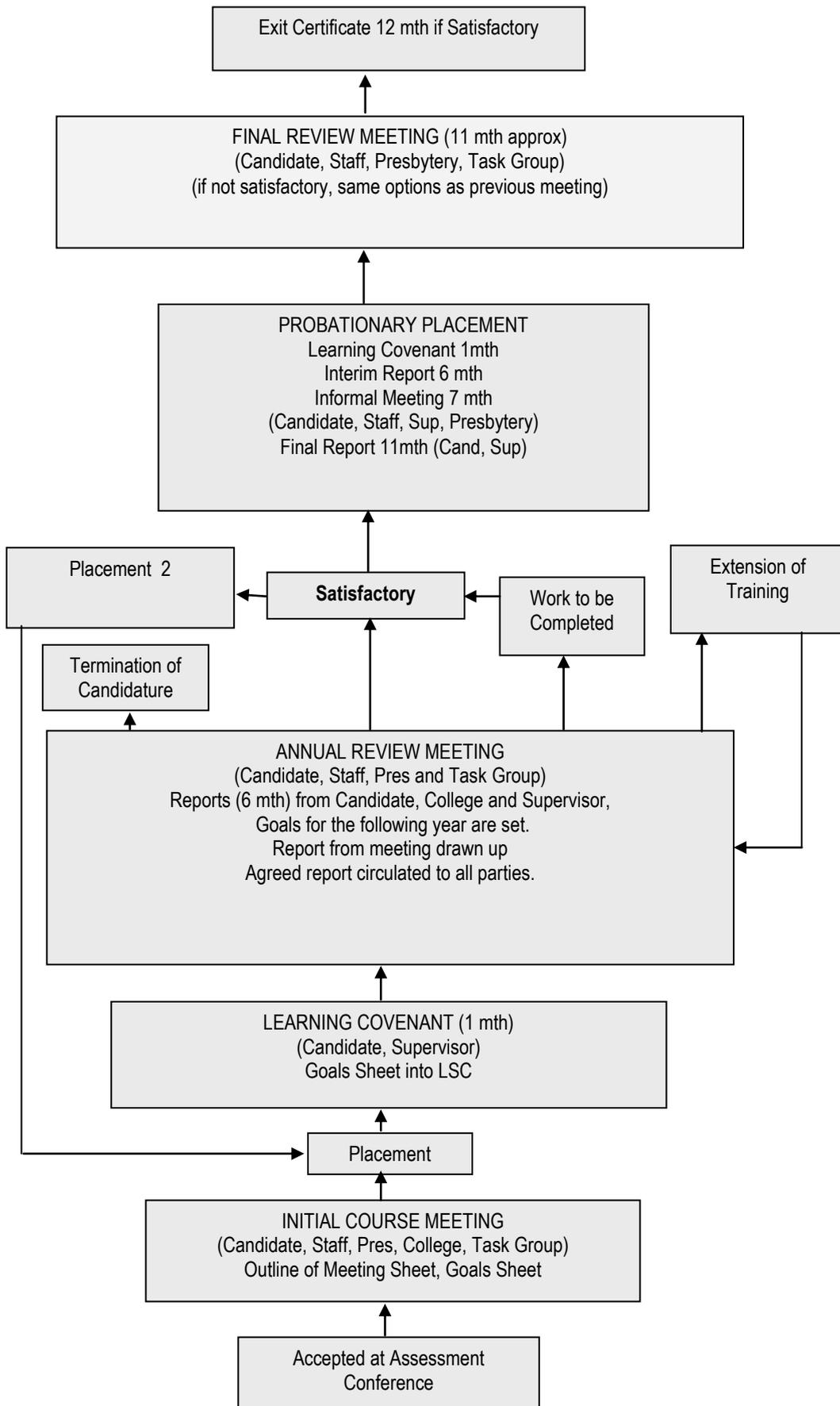
As those called and ordained to the ministry of Word and Sacrament, ministers of the Gospel in the 21<sup>st</sup> century must be reflective practitioners, collaborative leaders and formative learners. That is not to restrict ministers to a certain mould. The Board affirms and welcomes the range of personalities and approaches to ministry among those whom Christ calls into this particular service. However, the theology and practice of ordained ministry affirmed here by the Board and the wider Church requires a clear capacity and commitment among all ministers of the Gospel to deep reflection, genuine collaboration and continuing formation as persons in Christ and practitioners in ordained ministry.

## 4. Regulations for Selection and Training

Please see undernoted link to Act

[http://www.churchofscotland.org.uk/\\_data/assets/pdf\\_file/0003/6681/2011\\_Act\\_9.pdf](http://www.churchofscotland.org.uk/_data/assets/pdf_file/0003/6681/2011_Act_9.pdf)

## 5. Candidature Review Process



## 5(a). Expectations and Responsibilities – Sample Document

### 1. Preamble — The Ministry of the Body of Christ

From New Testament times onwards, Christians have recognised and acknowledged that there are different expressions of ministry which make up Christ's body, the Church (John 21:20-22; Acts 6:1-7; 13:1-3; 15:36-41; Rom 12:3-8; 1 Co 12:1-31; Eph 4; 1 Tim 3:1-13). While historically there have been times when the leadership of the Church was almost entirely dominated by ordained clerics, at least from the time of the Reformation onwards, there has been a gradual recovery of the concept of the *ministry of the whole people of God* as the holistic expression of the one ministry of Jesus Christ, in whose name and footsteps the Christian Church is planted. The presbyterial form of government of the Church of Scotland offers to the Church catholic one particular outworking of this holistic ministry, within which is recognised the specific calling to ordained ministry, be it of Diakonia or of Word and Sacrament. It is for this particular ministry of Jesus Christ that Candidates in Training seek to prepare themselves, and to which the Ministries Council and the Presbyteries of the Church of Scotland pledge their cooperation and support.

In seeking wholeness for all creation, Christ's ministry is concerned with God's desire, proclaimed by the prophets, for justice, peace and integrity (Mic 6:8). Amongst the characteristic attitudes that Jesus embodied in a ministry to others were the following:

- *collaborative* — it drew together disparate individuals into a living community of faith expressed in radical discipleship;
- *formative* — it was founded upon and shaped around teaching, preaching, prayer, affirmation and admonition;
- *reflective* — it rooted itself in the study and living out of God's law expressed in the scriptures and brought to life by the Spirit.

It is these attitudes also, highlighted in the Ministries Council's *Ministers of the Gospel* Report (GA, 2000), which continue to underpin the ministry of the Church of Scotland today. That ministry is expressed through parishes and Presbyteries, enabled and resourced by the work of the Ministries Council.

### 2. Introduction and Definitions

In the light of this understanding of Christ-like ministry, and as part of its commitment to mutually accountable and participatory structures, the Church of Scotland Ministries Council exercises, in partnership with nominating Presbyteries, the following policy with regard to *expectations and responsibilities* of parties involved in the ongoing review of Candidates in Training for ministry. This document is not intended to cover every eventuality which might arise in the course of a candidate's progress towards ordination. It does outline clearly, however, the framework of expectations which each party may reasonably have of the others, and the responsibilities which each party holds towards the others throughout the period of Candidature.

This document represents a binding agreement between the named parties and the assent of the three parties to it marks the beginning of a candidate's training. In signing this document, the parties involved (Ministries Council; Presbytery of xxxxxx; and A.N. Other) make a formal commitment to seek to live up to the expectations and responsibilities outlined. In the event that one or other party is unable, or fails significantly to meet these expectations and responsibilities, clear lines of action are indicated in section 6, below.

**Expectations:** by using the word "expectations" in this document, we imply the following: those actions, structures, support mechanisms, training opportunities, encouragements, guidelines and boundaries which each party may appropriately hope will be provided by the others. These are things to which each party may rightly see themselves as *entitled*, but within a framework of a collaborative relationship rather than an atmosphere of demand.

**Responsibilities:** by using the word "responsibilities" in this document, we imply the following: those actions, structures, support mechanisms, training opportunities, encouragements, guidelines and boundaries which each party may appropriately expect to provide for the others. These are things which each party

may rightly see as being expected by others, but they are willingly offered as part of a collaborative and developmental relationship.

**Candidates in Training:** Applicants who are accepted at an Assessment Conference become prospective candidates until they are nominated by Presbytery. From the point of nomination onwards to the conclusion of the Probationary Placement, they are known as Candidates in Training, and in fulfilling their Candidature shall have the expectations and responsibilities outlined below.

**Role of the Ministries Council:** the Ministries Council is responsible for providing an assessment process which leads to the acceptance of appropriate applicants as prospective Candidates in Training. Following nomination of an applicant as a Candidate in Training by their Presbytery, the Council takes on the responsibility of overseeing an appropriate period of training, for which the expectations and responsibilities outlined below shall apply.

**Role of the Presbytery:** a Presbytery receives from the Ministries Council the names of those applicants whom the Council has assessed as suitable to become prospective Candidates in Training. At this point the Presbytery must decide if it concurs with the decision of the Council by nominating the persons concerned as Candidates in Training. If the Presbytery does so, it is then responsible for sustaining that nomination throughout the period of Candidature (annually). An Exit Certificate (in the form of a sustaining letter) is issued by the Council on satisfactory completion of the *full* programme of training. This Certificate is signed by the Convener of the Council and issued to the candidate with due notice to the Presbytery Clerk. The Presbytery shall therefore have the expectations and responsibilities outlined below in relation to Candidates in Training and the Ministries Council.

### **3. Expectations**

#### **3.1 Candidates in Training**

As a Candidate in Training for ministry of Word & Sacrament or the Diaconate of the Church of Scotland, I may expect the Ministries Council and my nominating Presbytery (as appropriate) to maintain appropriate, open and honest lines of communication with me and to provide:

- a comprehensive briefing of the programme for all Candidates in Training at the outset of Candidature, including:
  - academic requirements
  - placement obligations
  - conference commitments
  - candidate assignment requirements
- a structured Conference programme which includes such teaching and experiential learning additional to the prescribed academic course as may enable the integration of theological study and the practice of ministry;
- a structured course in Church of Scotland law and polity (*normally as part of the Conference programme*);
- a variety of appropriate placements under supervision (*normally 2 x 25 weeks; 1 x 12 months*);
- supervision on placement by trained and accredited supervisors;
- a developmental Annual Review structure which:
  - as far as possible sets measurable and achievable goals in relation to personal, academic, spiritual and pastoral development
  - reviews these goals annually with a view to further development
  - offers appropriate support to enhance existing skills or to address any areas of weakness or concern
- administrative and pastoral support from Council staff;
- pastoral support from the nominating Presbytery (*or another Presbytery to whom this may be delegated by mutual consent during study*);
- support for spiritual development from a suitable person nominated by the Presbytery and trained by the Ministries Council

### **3.2 Ministries Council**

As the body responsible for providing and overseeing the training of candidates for ministry of Word and Sacrament or the Diaconate of the Church of Scotland, we may expect that Candidates in Training will maintain appropriate, open and honest lines of communication with Council staff, supervisors and appropriate Presbytery personnel and will:

- engage in a full and open-minded way in a prescribed process of training, including:
  - a relevant course of academic study;
  - designated supervised placements;
  - the Candidates' Conference programme;
  - the Probationary Placement Conference programme
  - submission of assignments according to published deadlines.
- observe and uphold the laws and doctrines of the Church of Scotland, (for example, the Church's policies on baptism and the ordination of women), and will not engage in any conduct which is declared censurable by the word of God, Act of the General Assembly, or established custom of the Church (Act iii 2001);
- complete such reflective forms and reports as may be required in relation to the Candidature process;
- make every effort to attain those goals set by the Annual Review meeting;

and further that Presbyteries will:

- engage in a collaborative way with the Council and candidates to enable the best quality of training and experience for Candidates in Training;
- provide the names of appropriate personnel for selection and training in relation to the Annual Review structure

### **3.3 Presbytery**

As the court of the Church responsible for the nomination and sustaining of candidates for the ministry of Word & Sacrament or the Diaconate of the Church of Scotland, we may expect that Candidates in Training will maintain appropriate, open and honest lines of communication with appropriate Presbytery personnel and will:

- engage in a full and open-minded way in a process of training prescribed by the Ministries Council, including:
  - a relevant course of academic study;
  - designated supervised placements;
  - the Candidates' Conference programme;
  - the Probationary Placement Conference programme
  - submission of assignments according to published deadlines.
- observe and uphold at all times the laws and doctrines of the Church of Scotland, noting in particular the Church's policies on baptism and the ordination of women, and will not engage in any conduct which is declared censurable by the word of God, Act of the General Assembly, or established custom of the Church (Act iii 2001);
- make every effort to attain those goals set by the Annual Review meeting;

and further that the Ministries Council will provide:

- appropriate selection and training processes for Presbytery personnel involved in the Annual Review structure;
- initial and regular in-service training for supervisors.

## **4 Responsibilities**

### **4.1 Candidates in Training**

As a Candidate in Training for ministry of Word & Sacrament or the Diaconate of the Church of Scotland, I understand that it is my responsibility to maintain appropriate, open and honest lines of communication with Council staff, supervisors and appropriate Presbytery personnel and will:

- engage in a full and open-minded way in a prescribed process of training, including:
  - a relevant course of academic study;
  - designated supervised placements;
  - the Candidates' Conference programme;
  - the Probationary Placement Conference programme
  - submission of assignments according to published deadlines.
- observe and uphold at all times the laws and doctrines of the Church of Scotland, noting in particular the Church's policies on baptism and the ordination of women, and will not engage in any conduct which is declared censurable by the word of God, Act of the General Assembly, or established custom of the Church (Act iii 2001);
- complete such reflective forms and reports as may be required in relation to the Candidature process;
- make every effort to attain those goals set by the Annual Review meeting;

### **4.2 Ministries Council**

As the body responsible for providing and overseeing the training for ministers of Word & Sacrament or the Diaconate of the Church of Scotland, we understand that it is our responsibility to maintain appropriate, open and honest lines of communication with Candidates in Training and will provide:

- a comprehensive briefing of the programme for all Candidates in Training at the outset of Candidature, including:
  - academic requirements
  - placement obligations
  - conference commitments
  - candidate assignment requirements
- a structured Conference programme which includes such teaching and experiential learning additional to the prescribed academic course as may enable the integration of theological study and the practice of ministry;
- a structured course in Church of Scotland law and polity (*normally as part of the Conference programme*);
- careful marking and clear feedback on assignments (*normally within 4 weeks of receipt by the Council*);
- a variety of appropriate placements under supervision (*normally 2 x 25 weeks; 1 x 12 months*);
- supervision on placement by trained and accredited supervisors;
- a developmental Annual Review structure which:
  - insofar as possible sets measurable and achievable goals in relation to personal, academic, spiritual and pastoral development
  - reviews these goals annually with a view to further development
  - offers appropriate support to enhance existing skills or to address any areas of weakness or concern
- administrative and pastoral support from Council staff

and further to provide for Presbyteries:

- appropriate selection and training processes for Presbytery personnel involved in the Annual Review structure;
- initial and regular in-service training for supervisors and those nominated by Presbyteries to provide support for spiritual development for Candidates in Training.

### **4.3 Presbytery**

As the court of the Church responsible for nominating candidates and annually sustaining Candidature for the ministry of Word & Sacrament or the Diaconate of the Church of Scotland, we understand that it is our responsibility to maintain appropriate, open and honest means of communication throughout the period of Candidature, and provide for Candidates in Training:

- a developmental Annual Review structure, in cooperation with the Ministries Council, which:
  - insofar as possible sets measurable and achievable goals in relation to personal, academic, spiritual and pastoral development
  - reviews these goals annually with a view to further development
  - offers appropriate support to enhance existing skills or to address any areas of weakness or concern
- pastoral support from appropriate Presbytery personnel (*or arrange for this from another Presbytery to whom this may be delegated by mutual consent during study*);
- support for spiritual development from a suitable person nominated by the Presbytery and trained by the Ministries Council;
- appropriate hosting facilities for the Annual Review meeting.

and further to provide for the Ministries Council:

- collaborative personnel to work together in offering Candidates in Training the best quality of training and experience;
- the names of appropriate personnel for selection and training in relation to the Annual Review structure

### **5. Role of University**

Candidates in Training, with the exception of those who may already have completed all academic requirements before entering training, shall normally attend Aberdeen University's Centre for Life Long Learning, or Highland Theological College, or Glasgow University. An Annual Report will be sought from the Director. This report will be written using the agreed *Indicators for Assessment* in use in all other areas of the Candidature Review process, and will draw upon the reflections of those academic staff who have had regular contact and knowledge of the engagement of the candidate in the educational process throughout the year. The report will offer comment on both candidates' academic achievements and their engagement in the wider educational process. This report will be made available to all parties involved in the Annual Review, including the candidate.

### **6. Procedure on Breach**

Where any party is considered by another to be in breach of the responsibilities set out in this agreement, the following procedure shall apply, as regulated by sections 23-25 of Act X 2004:

#### **Stage One**

The first stage in dealing with any perceived non-material breach of this Agreement will be the lodging of a Concern Slip. These slips are available to all parties to be used to record any concerns which arise about the fulfilment of expectations and responsibilities. Concern Slips should be lodged in the first instance with the Convener of the Training Task Group, who will take appropriate action (normally through the Training Development Officer). Concern slips will normally be held on file for a period of one year.

The Training Development Officer will discuss the matter with the parties involved and seek resolution of the issues on an informal basis. In the event that resolution proves impossible in this way, the matter will proceed to Stage Two.

#### **Stage Two**

If a matter dealt with under Stage One has remained unresolved; or if a perceived material breach of this Agreement by a party is noted; or if a party continues in the same manner to breach the Agreement, subsequent to reaching initial resolution under Stage One procedures, then Stage Two procedures shall apply.

At this stage, a formal meeting of the parties shall be held to seek resolution. A formal meeting can be called by any one of the parties, and arrangements shall be made for such a meeting by the staff member (except in cases where the staff member is implicated – see above).

The formal meeting will reach a conclusion about steps which need to be taken to resolve the breach, and these conclusions will be notified to parties in writing. This written document will also contain an indication of any further steps or penalties which may be incurred by failure of a party to adhere to the conclusions. The document will normally be held on file for a period of one year.

In such cases, the formal meeting shall normally be attended by representatives of all three parties to this Agreement. A staff member will normally act in an advisory and support role to this formal meeting.

In the event that any matter remains unresolved, or any party remains aggrieved, parties should proceed to Stage Three.

### **Stage Three**

If a matter dealt with under Stage Two has remained unresolved; or if a serious matter of discipline arises in relation to any party; or if a party remains in breach of resolutions reached in Stage Two, then Stage Three procedures shall apply.

At this stage, a formal hearing shall take place, at which parties may present evidence of the relevant facts. The hearing will be convened by the Convener of the Training Task Group, or in the event that the Task Group is perceived to be in breach, by the Convener of the Council. The candidate will be present and may bring a companion in an observing role. The hearing Panel will comprise two members of Presbytery and two members of the Council who have had no prior involvement with the issues, with a staff member in attendance.

The decision of the hearing will be binding on all parties. In the event that a Candidate in Training has his or her status removed as the result of such a hearing, there will be a right of appeal to the Ministries Appeal Panel set out in section 25(5) of Act X 2004.

Signed:

*(Candidate)*

*(on behalf of Presbytery )*

*(on behalf of the Ministries Council)*

## 5(b). Candidate Review Process – Detailed Structure

### Initial Course Meeting

After a candidate is nominated by Presbytery, the Presbytery Clerk will contact Ministries Council staff to make arrangements for an Initial Course meeting. The aims of this meeting are to:

- welcome the candidate to the training process;
- offer the candidate feedback from the Assessment Conference;
- ensure that the candidate is given a full briefing on his / her course;
- set goals for the first year of training under the headings of the *Learning Covenant*;
- ensure all parties acknowledge and sign the standard *Expectations & Responsibilities* document.

The personnel involved in the Initial Course meeting will be:

- a representative of Presbytery;
- a representative of the Ministries Council (this role may be undertaken by the staff member);
- a representative of the Church College (where possible)
- the staff member responsible for care of the candidate;
- the candidate.

Where possible, the representative of Presbytery and of the Ministries Council (where applicable) should be those who it is anticipated will participate in the Annual Review meeting at the end of the academic year.

### Goal Setting

It is important that any goals set for a particular year of education and training are ones that are able to be achieved by the candidate without undue stress or anxiety. That is not to say that the goals should not be challenging, but the following guidelines are indicative of considerations that need to be taken into account in setting goals. Goals should be:

- as specific as possible rather than broad and vague;
- measurable in some way, where possible;
- achievable within the context of the placement or the university course;
- reasonable in the light of the candidate's current skills;
- manageable within reasonable time constraints.

All goals should be directed towards enabling the candidate to develop skills, whether in academic, practical or spiritual matters. Where a candidate is being asked to undertake something which has resource implications, the Ministries Council will be responsible for ensuring that resources are made available. In the event that resources are not available, the candidate will be informed of this by the Ministries Council and the goals appropriately adjusted.

The goals drawn up in the Annual Review meeting will be used by the candidate and supervisor in drawing up a *Learning Covenant* for the subsequent year of study and placement.

### Annual Review: Format and Outcome

Annual Reviews will be held towards the end of every year of training, regardless of whether a candidate is in academic study, or is engaging in placement work. If a candidate is not involved in a placement, the review will proceed as outlined below without any report from a supervisor.

### Annual Review — Initial Training

During those years of initial training prior to the commencement of the Third Placement, the Annual Review will normally take place after the close of each academic year and before the beginning of the next phase of training (academic year or placement). The following conditions apply to the review:

- it will normally take place either in the candidate's home Presbytery, or in the Presbytery in which the candidate's university studies are being undertaken. In the interests of good stewardship, however, another venue, mutually agreeable to all parties, may be chosen on a regional basis;

- it will normally be convened by a representative of the Presbytery, as the nominating body, and always set in the context of prayer and support for the candidate;
- the membership of the Review Group shall comprise up to two representatives of Presbytery and up to two of the Ministries Council, with a Ministries Council staff member present in an advisory and administrative capacity;
- the Review meeting will last up to one hour with the candidate present;
- the Review Group will set aside fifteen minutes before and after meeting the candidate to consider the content and outcome of the Review meeting;
- in advance of the Review meeting, all parties will have received reports from:
  - the candidate (including a record of any University results);
  - the supervisor;
  - the College (where applicable);
  - the Ministries Council (through an appropriate staff member);
- the Review meeting will take the form of an extended conversation between the parties, focussing on
  - what has gone well;
  - what has been difficult;
  - the extent to which the goals set have been achieved;
  - what the candidate has learned about him/herself over the year;
  - what goals should be set for the next phase of training.
- the candidate is entitled to bring a companion to the Review meeting, and this person shall have the status of an observer only;
- during the Review meeting, the draft report prepared and circulated in advance by the staff member, will be appropriately amended and approved by all parties;
- following the meeting, the agreed report will be circulated to all parties;
- if any party wishes to disagree with any points in the report, this may be done in writing and appended to the report. Changes shall not normally be made to the report following agreement by the Presbytery and Ministries Council representatives, except in the case of any factual inaccuracies identified by any party;
- the report will contain the joint decision of the Presbytery and Ministries Council with regard to sustaining of candidature for the year.

### **Annual Review – Probationary Period**

During the twelve month Probationary Period, the review sequence will be as follows:

- after a period of approximately five months, a brief informal review will take place. At this review consideration will be given to the progress of the placement and any necessary action will be taken to ensure that the candidate is able to gain maximum benefit from the probationary period. This initial review will be conducted by a representative of the Presbytery and the staff member responsible for care of the candidate. In the event that some serious concern is raised, this will be reported to the Training Task Group whereupon appropriate action will be outlined by the Task Group;
- after a period of approximately eleven months, a Final Review meeting will be held in which a decision on the candidate's fitness to enter ministry will be determined. At the end of such a review meeting, which indicates a successful outcome to a candidate's probationary period, the report will indicate that an Exit Certificate may be issued by the Ministries Council at the end of the twelve month period. The representative of the Presbytery so empowered by Presbytery, will indicate the satisfaction of the Presbytery and note this in the final report;
- at the successful conclusion of the probationary period, the Exit Certificate will be issued on behalf of the Ministries Council.

### **Annual Reviews — Non-Sustaining of Candidature**

In the event that the parties fail to agree at any Annual Review to sustain the candidate or the probationary period, the following options are available:

- the candidate may be given a specified period of time in which to complete the areas of work or outstanding pieces of work that have not been completed or have given cause for concern;
- an extension of training, subject to the approval of the Ministries Council, to allow matters of concern to be addressed;
- an agreement is reached that candidature should be terminated (subject to normal appeal procedures set out in the Act).

An agreement to terminate candidature should be made by the representatives of the Ministries Council and Presbytery present at the Review meeting and subsequently reported to and minuted by the Presbytery and the Candidates' Task Group.

The assessment of the candidate throughout the years of candidature shall at all times take place against the criteria outlined in the Ministries Council's *Indicators for Assessment*. In addition, all parties will comply with the *Expectations & Responsibilities* outlined in the standard document.

### **Annual Reviews : Reports**

The following parties shall submit reports in good time for all other parties to receive and read them in advance of the Annual Review meeting:

- **Candidate:** the candidate will complete a report on the year's work under headings corresponding to goals set at the beginning of the year;
- **Supervisor:** the supervisor will complete a report on the development of the candidate during the placement under headings relating to the *Learning Covenant*;
- **College:** the College will complete a report (where applicable) under the direction of the Principal / Master. This may be delegated to those members of College staff who have had direct knowledge and experience of the candidate during the year, and will be signed by the Principal / Master;
- **Ministries Council:** on receipt of the above reports, a member of staff (normally the one in whose care the candidate has been placed throughout the year) will prepare a draft review report. This draft will be circulated with other reports to all parties for discussion, amendment and adoption at the Annual Review meeting.

The aims of all reports should be to:

- give affirmation to the candidate for achievement;
- identify any areas for potential future development;
- note any concerns either already resolved during the year, or still outstanding.

It is important to emphasise that, within the boundaries of normal confidentiality, *all* reports are open to all parties involved in the Annual Review process.

## **6. Training Task Group**

This Task Group will meet regularly throughout the year and be the “face of the Ministries Council” to candidates. The Ministries Council itself is made up of 34 members appointed by the General Assembly with the ability to co-opt to its committees such people with the relevant expertise which may be required. Some 10 to 15 Ministries Council members will be allocated to the Task Group.

The Task Group will carry out the policy of the Ministries Council; the Task Group will take decisions on the suitability or otherwise of a particular placement; placement reports will be read by members of the Task Group; some members may accompany the Training Officer when visiting University to interview candidates; an annual report on each candidate’s progress is made by the Annual Review Group, on behalf of the Task Group, as part of the Candidature Review Process. A decision is taken regarding progress, and goals for the following year are discussed. Progress in training is not automatic – whilst Assessment Conference and Presbytery initially take account of a person’s character, beliefs, vocation, motivation and general suitability, it is important to note that this is not a “once and for all” snapshot in time, but the start of an ongoing assessment process throughout training.

It may be necessary for the Task Group to discuss specific issues that have arisen concerning individual candidates. It should be noted that such discussions are kept confidential in a record apart from the usual minutes of Task Group meetings. Access to this information is strictly limited to the following: Candidate, Supervisors, Presbytery Assessor, Training Officer or the Education and Training Secretary or, in other special cases, those others deemed appropriate by specific decision of the Task Group.

The Task Group will also provide basic and ongoing training for ministers who act in a supervisory role in placements (see Section 9).

### **Training Task Group**

#### **Remit**

To oversee, support and develop initial and continuing formation for all ministries, including:

- Candidate training (Word and Sacrament, Diaconal and Readership)
  - Candidate Review
  - Conference programme
  - Practical placements
  - Ministries Training Network
  - Academic requirements
- Support personnel training
  - Supervisors
  - Presbytery Assessors
  - MTN Facilitators
  - Supervision Trainers
- First five years in ministry
- Continuing Professional Development

To enable the Education and Support Committee to make well-informed recommendations to the Council and to aid their decision-making.

To consult with other Councils and agencies where appropriate.

To be pro-active in enabling the future development of training to enable well-equipped ministries of the Church.

To contribute to relevant areas of the Council’s work.

## **7. Role of the Training Officer (TO)**

The TO helps to facilitate the implementation of the Ministries Council's policy, however it should be noted that the TO is not a voting members of the Ministries Council nor any of its Committees and Working Groups.

The broad outline of responsibilities of the TO in relation to candidates is as follows:

- To facilitate and organise the Initial Course Meetings and Candidate Review Process
- To get to know each candidate by regular visits to the University
- To be the primary contact for each candidate with the Ministries Council
- To work with department colleagues to organise and plan Candidates' Conferences in consultation with candidates
- To keep in contact with the Principal/Master and staff at each University in order to build up a picture of each candidate's academic progress
- To discuss placements with candidates in order to give them a variety of experiences of the Church and make arrangements for these placements
- To keep in contact with supervisors to have a picture of each candidate's progress in placement
- To keep in contact with Presbyteries who nominated the candidates to keep them apprised of progress.

## 8. Academic Requirements

The Certificate of Christian Studies (120 credits) , which is part-time and can be done by distance learning, will normally last two years and the Training Task Group will specify the modules to be taken in order to cover the major elements of Biblical Studies, Systematic Theology, Church History, and Practical Theology and Ethics. It is envisaged that the successful completion of the course will require up to ten hours study per module each week, although a candidate's previous qualifications and studies will be taken into account in the detailed planning of his/her course. The modules covered have been selected to cover a core curriculum which the Council deems suitable for those who are training for ministry. All courses are set at level 1.

A candidate for Ordained Local Ministry is normally expected to work towards a Diploma in Theology post-ordination, however, study towards this can be begun pre-ordination. Modules undertaken must first be agreed with the Ministries Council.

During the two academic years, the candidate shall be attached for a six month period to a parish: this will not normally be his/her home parish and equally it will not be the parish in which, when ordained, the OLM will serve. Time spent in these attachments (three hours per week plus Sundays) would be over and above the hours to be devoted to study.

Probationary period: time spent in this attachment equals approximately ten hours a week plus Sundays. Normally speaking no academic study should be undertaken during the probationary placement. Only when this period has been sustained may the Presbytery proceed to ordain the candidate.

Your University Adviser of Studies will advise you on the appropriate choice of subjects – not all options within a Degree in Divinity are acceptable to the Church as preparation for the ministry, thus you should check that you are studying the appropriate subjects for the Church's core curriculum. In addition it should be noted that not all courses are available every year and so care should be taken when making choices to ensure that all topics can be covered within the appropriate timescale.

The appropriate points of contact for information regarding academic studies are:

Sam Newington, Distance Learning Co-ordinator at Aberdeen University, who can be contacted on 01224 273056 or emailed at [s.newington@abdn.ac.uk](mailto:s.newington@abdn.ac.uk)

Rev Hector Morrison, Highland Theological College, who can be contacted on 01349 780000 or emailed at [hector.morrison@uhi.ac.uk](mailto:hector.morrison@uhi.ac.uk)

## 9. Placements

To allow for practical experience and to further the vital principle of integrating theory and practice, all candidates will be required to complete three placements during their training. Two of these will be during the academic session i.e. October to Pentecost and the final placement will be 12 months. This placement will mirror the terms and conditions under which you will serve as an Ordained Local Minister, i.e., it will be for 10 hours a week plus Sunday with due allowance for holidays.

Reg 17 of Act V 1998 (as amended) states that:

"The supervisor of each placement will be chosen by the Training Task Group."

Significant criteria for selection of placements and supervisors include:

- candidate's learning needs and experience of the Church of Scotland
- candidate's place of residence
- compulsory attendance at training for supervisors
- supervisors must normally have at least five years experience of ministry and have been in their current charge for at least one year
- if there is an associate or a deacon or other professional staff in the charge, then all parties in the team must have been in post for at least one year, and relationships in the team should be settled.
- only in very exceptional circumstances will a candidate serve a placement in their home congregation
- supervisor will not be absent for significant time during placement

Where a charge fits these criteria and is deemed to be a good fit for a candidate's learning needs, but the minister has not been trained in supervision, it is possible for the placement to begin, whether part time (concurrent with theological education), or full time, with the supervisor attending the next available training event in supervision.

The cost of training supervisors is considerable. Therefore, although a Presbytery may offer a list of suggestions of persons suitable for use as supervisors, they may not be trained or used immediately. The Task Group will take all circumstances into account and seek the best use of supervisors and the most appropriate situation for each particular candidate.

In accordance with the instruction of the General Assembly and bearing in mind a candidate's previous church experience, it is hoped that candidates will gain experience of the broad Church of which we are all part. (This is in accordance with previous instructions from the General Assembly). Candidates will therefore be placed with ministers, both men and women, of differing theological stances in various settings, e.g. city, rural, suburban, UPA, linkage, chaplaincy etc. It is also possible for candidates to undertake their summer placement in Europe or the Africa, India, Jerusalem or the United States.

# Church of Scotland Ministries Council

## Training Task Group

### Ordained Local Ministry

#### Guidelines for the Operation of the Placement Scheme

1. Ordained Local ministry candidates are required to undertake three official placements during the course of training, the first two for a period of six months each; and the third - a probationary placement – for a period of 12 months. All placements are chosen by the Presbytery in consultation with the Ministries Council and normally commence in October of each year.
2. The candidate shall attend the principal act of worship in the parish to which he or she is attached on each Sunday unless specifically excused on a particular Sunday by the minister of the parish.
3. (a) The candidate shall conduct at least three complete services during the period of the Autumn (6 month) Placement and four during the probationary placement. The candidate shall preach a minimum of eight times during the probationary placement.  
  
(b) The candidate shall be expected to attend, observe, or participate in, one other act of worship or meeting of an organisation each Sunday. It should not always be the same activity. Where no such involvement is easily available, Sunday afternoon or evening should be utilised for appropriate pastoral visitation.  
  
(c) The candidate shall on most Sundays be afforded the opportunity of assisting the minister by taking different parts of the principal service. While many candidates may have some experience of the leadership of worship, it is important that they are allowed to discuss worship issues and experience the pressure and routine of regular preparation.  
  
(d) The candidate shall spend one afternoon or evening outwith Sunday (approximately three hours in the Autumn Placement, approximately ten in the Probationary Placement) in the concerns of the Placement. The nature of the candidate's activities shall be determined by the minister in consultation with the candidate with a view to providing diversity of experience.  
  
(e) The candidate is eligible for a holiday period of three Sundays (and associated week-day work) in the Autumn Placement and five Sundays in the Probationary Placement at a time suitable to both supervising minister and candidate.
4. The Placement shall be undertaken in a different parish each year. The Placement will not be in the candidate's own congregation except in exceptional circumstances to be agreed with the Task Group; nor will it be in the parish in which Presbytery intends the first designated appointment to be located, where that parish is known when the Placement is arranged.
5. The second Placement should involve more responsibility than the first, and care should be taken to ensure that by the time the academic course is completed the candidate will have had, where possible, first-hand experience in the major areas of a normal parish ministry. The Task Group recognises, however, that the hours of a candidate's availability may make diversity difficult.
6. (a) All Placements should include, if possible, the opportunity to participate in the life of the Presbytery and discussion of the issues of membership of the Presbytery and the duties of a minister in relation to Presbytery. Similarly, the candidates should be exposed to the courts of the Church and the administrative load that is carried by a minister. He/she should be welcomed in the work of the Kirk Session and other courts and allowed, as far as time permits and particular sensitive situations may allow, to participate in the leadership of some segments of the meetings, and be allowed to reflect on this experience.  
  
(b) The candidate should be given the opportunity for discussion and reflection on the ordinances of

the Church and the minister's relationship to the Sacraments. The particular practices of a congregation should be shared with the candidate and, once some experience has been gained in the conduct of worship, he/she should be involved in the Sacraments and ordinances as far as is appropriate and possible. The guidance given by the supervisor in this regard is a vital part of the supervisory process.

7. The supervising minister and candidate are obliged to complete the relevant documentation relating to the Autumn Placements: this comprises a Learning Covenant after one month, and a Final Report after five months. Any concerns should be intimated to the Task Group. The candidate is under the care and supervision of his/her nominating Presbytery and subject to the normal processes of Candidature Review (see attached).

8. No emolument shall be paid, but candidates who submit a detailed expense account shall be reimbursed by the Task Group for out-of-pocket expenses necessarily incurred in the course of Placement duties. Travel, where possible, should be by public transport. Where suitable public transport exists it is only the cost of this that may be claimed. Where a car has to be used, the current rate of reimbursement will be paid. It may be that Presbytery would be willing to take responsibility for travelling expenses in training.

9. Supervising ministers are asked to remember that Ordained Local Ministry candidates are generally in full-time, secular employment. Consideration has to be given to their paid employment as a primary concern when arranging the required hours to be spent in the placement. However, this should not exempt demands being made upon the candidates. It is part of Ordained Local Ministry to be able to balance the demands of study, the placement and their secular career, and to protect them from the experience of ministry is more harmful than good.

## Reporting System

A comprehensive reporting system greatly assists the Ministries Council in gauging a candidate's satisfactory progress through training. Therefore, at each placement, both candidate and supervisor will be asked to complete proforma reports.

At all placements the first document to be completed is the learning covenant – to be completed and returned within the first month of the placement. Candidate and supervisor will receive a blank copy – only one should be submitted, whilst the other is retained for future reference by candidate and supervisor – this can be altered at any stage of the placement with the agreement of supervisor, candidate and the Task Group. This is an important document in the learning process as it enables goals to be set at the start, bearing in mind the previous experience of a candidate, which he/she hopes to achieve at this stage of training.

In the probationary placement only, an interim report should be submitted at five months by both candidate and supervisor. All placements require a final appraisal, at five months in the Autumn placement and in the probationary placement at ten months, again from both candidate and supervisor. The appraisal format by each may have similar features but please note that separate appraisals must be received from candidate and supervisor.

At the end of the supervisor's final appraisal, he/she will indicate whether or not the candidate's overall progress is satisfactory or unsatisfactory at that particular stage of training.

To maintain and encourage an open approach between supervisor and candidate, the appraisals should be read by each other, with an opportunity to make comments on a joint response sheet which should also be submitted along with the appraisals.

**Please observe the return dates that will be stated clearly on the front of the appraisals** – this will assist greatly in our administrative process. In addition, while we do not anticipate problems arising during training, it is of vital importance that there is up-to-date documentation were there to be any issues to be resolved. All documents will be read by the TO, as well as members of the Training Task Group.

**All documentation is sent by email from the office and must be returned electronically.  
Handwritten reports are not acceptable.**

All reports from previous placements, including a copy of your Assessment Conference feedback information seen and signed by each candidate, will be forwarded to your next supervisor and it is hoped that this will prove helpful in drawing up future learning and serving covenants and ensure that candidates receive the experience needed as placements progress.

Placements are arranged in discussion with the TO. When a placement is proposed, a candidate will be asked by the TO to contact the supervisor to arrange a meeting to discuss the possibility. Once this meeting has taken place, both supervisor and candidate should confirm that they are happy for this to proceed. Thereafter, all the necessary paperwork will be sent out.

If any difficulties or questions arise regarding the placement at any time, please contact the relevant TO as soon as possible. (See section 10 for more information on supervision)

**Ministries Council  
Candidates Placement Guidelines**

The suggested process is at best a guideline. It is often the case that supervising ministers cannot offer all facilities to a Candidate and it may therefore be appropriate to involve a neighbouring minister. If, for instance, there is no school within a parish but there is one in a neighbouring parish the minister who is chaplain might be approached and asked to assist. Alternatively the placement may offer specialist experience not covered below. The Candidate's ability and previous experience should also inform the process.

**1<sup>ST</sup> AUTUMN PLACEMENT**

<b>WORSHIP</b>	<b>PASTORAL</b>	<b>INTERNAL ORGANISATION</b>
<ul style="list-style-type: none"> <li>• Basic use of the Lectionary</li> <li>• Sermon construction and preparation</li> <li>• Structure of prayers - available resources</li> <li>• Thematic choice and use of hymns - suggested lists</li> <li>• Understanding and presentation of ONE major festival (either Easter or Christmas)</li> <li>• Divisions of the Christian Year</li> </ul>	<ul style="list-style-type: none"> <li>• Limited pastoral work</li> <li>• Introduction to funeral/ bereavement process</li> <li>• Purpose and techniques of visiting - practice in straightforward congregational and parish work.</li> <li>• Mapping and understanding parish and environs.</li> </ul>	<ul style="list-style-type: none"> <li>• Structure of Church Courts and relationships</li> <li>• Role and function of Kirk Sessions</li> <li>• Understanding Kirk Session procedures and Task Group work.</li> <li>• Congregational Board procedures and Task Groups.</li> </ul>

**2<sup>ND</sup> AUTUMN PLACEMENT**

<b>WORSHIP</b>	<b>PASTORAL</b>	<b>EXTERNAL ORGANISATION</b>
<ul style="list-style-type: none"> <li>• Developing breadth of prayer material and usage</li> <li>• Developing preaching skills</li> <li>• Concentration on other major festival</li> <li>• Speaking to older people</li> <li>• Reality of the Congregational Year</li> <li>• Speaking to children/ schools/nursing homes/ hospitals</li> </ul>	<ul style="list-style-type: none"> <li>• Marriage preparation and involvement</li> <li>• Hospital visiting</li> <li>• Being with terminally ill</li> <li>• Difficult funerals and conduct of funerals</li> </ul>	<ul style="list-style-type: none"> <li>• Presbytery discipline and Task Group structure – visits of presbytery.</li> <li>• Ecumenical relationships</li> <li>• Schools, role of minister/ chaplain in primary/ secondary</li> </ul>

**PROBATIONARY PLACEMENT (after completion of studies)**

<b>WORSHIP</b>	<b>PASTORAL</b>	<b>ADMINISTRATION</b>
<ul style="list-style-type: none"> <li>• Theology and practice of the Sacraments</li> <li>• Long term service planning</li> <li>• Contemporary worship</li> <li>• Other festivals, Harvest, Remembrance</li> </ul>	<ul style="list-style-type: none"> <li>• Honing of pastoral skills</li> <li>• Children's work</li> <li>• Weekend retreats</li> <li>• Person to person skills</li> <li>• Personal support in place</li> <li>• Increased responsibility for funerals</li> </ul>	<ul style="list-style-type: none"> <li>• Immersion in ministerial routine</li> <li>• Visit to General Assembly</li> <li>• Team development</li> <li>• Flexible prioritisation</li> <li>• Minutiae of the desk.</li> <li>• Time Management</li> </ul>

## 10. Portfolio and Review Meeting

Few can doubt that the pressures on Parish Minister today are unlike any from the past. Not only are the range of skills required increasing but the days when she or he could count on the support of knowledgeable office-bearers can no longer be taken for granted. As a result, a minister is very much the hub not just for worship, discipleship and pastoral care but also church management, leadership and communications. Moreover, this unprecedentedly wide spectrum of tasks must be performed against a background where outreach and mission to an increasingly individualistic parish can never have had a greater priority.

Recognising both the challenges and the opportunities in ministry to 21st Century Scotland, a key set of skills and the training objectives necessary to deliver them has been identified for both full-time and part-time Ordained Ministers by the Church of Scotland's Ministries Council. These form the basis of this Training Portfolio and indeed future assessment of your successful training.

At first glance, these tasks collectively may look daunting. Nevertheless, please do not forget these are to be accomplished over the relatively long period of your placements and your Probation. Ultimately, it may not be possible to demonstrate competence in all the skills proposed. However, even the opportunity to discuss a skill with your supervisor would impart valuable information for the future; a lead that could be quickly followed up when encountering a challenge in the early years after ordination. Moreover, the provision of the whole skills-set may also prompt as yet unconsidered avenues for exploration and reflection.

The candidates' portfolio is a method of recording your learning, both for reflection and to assess your own progress. It takes the place of the Candidate Appraisal form which previously was completed by every candidate after every placement. Candidates found these forms repetitive and not altogether helpful and it is hoped that the portfolio will be a more personal and therefore more useful document recording learning undertaken, achievements and facilitating the identification of training needs. As it will follow you throughout your entire period of training there is no need to address all the elements of each section in every placement. Indeed, you may reach the end of training with some areas left unaddressed however after each placement there should be evidence of good and broad experience under each of the headings.

### Using the Portfolio - An overview

As already mentioned, the Training Portfolio contains a comprehensive skills set to assist in meeting the challenges of early ministry.

Laid out in the Record Section, each of these has an overall heading and three related columns. These are:

**Heading** - This gives the overall domain in which the skill lies and there are 7 such domains for Ordained Local Ministry.

**Area Column** - This gives a more specific skills grouping and scope for the specific skill to be learned & demonstrated.

**Task Column** - The specific task that will define the skill that is being learned and assessed. This is occasionally accompanied a brief guidance note.

**Progress Comment Column** - This is the space for comments to be made, usually by the student, as to how well a skill has been demonstrated. In some cases (e.g. Church Law) this may be a one-off assessment after a course and can be marked as completed. However, most other entries in this column (e.g. draft prayers) will be a record of ongoing performance and should be filled in with pencil to allow future updating as attachments and the probation period progress. Clearly there is insufficient room for detailed comment; such reflection could be usefully be placed in a journal. Instead an 'aid memoire' is more appropriate.

Entries in this column constitute part of the provision of evidence of satisfactory skills performance.

**The overall principle in using the Portfolio effectively is to see it as a living document helping the student and supervisor keep an overview of the development of the necessary skills for ministry that will be fully demonstrable at the end of training.**

### **The Portfolio's role in Assessment**

The Portfolio has a number of roles in assessment:

**Self-Assessment.** A frequent survey of the Portfolio and updating by students will give a clear view of what standard needs to be demonstrated in a skill and also a sense of progress to their overall training.

**Supervisor Assessment.** A regular viewing of a Portfolio will assist in gaining a feel for a student's achievements in previous attachments, a reminder of current skills performance and indicator of areas yet to be addressed.

**Review Assessment.** It is planned that the Portfolio will play a key role in National Assessment at Reviews. To that end the Portfolio will be presented to the Assessors shortly before the actual meeting and then the Student will give a brief presentation on their progress in their attachment based on their skills achievement.

### **General Guidance Notes**

#### **Role of Student**

With regards this Training Portfolio, the student is required to:

- Understand its structure
- The different types of record or evidence each section requires.
- Discuss with supervisor current performance each skill against the given criteria.
- Gather evidence from all other training activities including retaining essays, sermons, reports of pastoral encounters and personal plans.
- Routinely survey the portfolio to ensure that it gives an accurate statement of the current level of competence and progress in learning.
- In terms of the assessment process the student is required to:
- Be familiar with the each skill he/she is self- assessing.
- Know the criteria for assessment.
- Collect the evidence of a current training outcome or, with the agreement of the Supervisor, a learning experience from the past which gave rise to a current competence.
- Evaluate the evidence using the relevant criteria.
- Make a personal assessment decision whether the evidence or performance meets the assessment criteria and discuss with Supervisor.

#### **Role of Supervisor**

The supervisor's role includes coaching, mentoring and assessment.

Supervision in the sense of coaching is a form of learning requiring a more experienced individual providing and sharing their knowledge directly with the individual. This training method usually provides the most direct approach to acquiring knowledge and is most appropriate for skills-based instruction. When combined with a comprehensive and structured learning programme, coaching is one of the best methods of reinforcing new habits.

Supervision in terms of 'mentoring' is a one-to-one relationship based on encouragement, constructive comments, openness, mutual trust, respect, and a willingness to learn and share. It exists between a more experienced minister and a less experienced student. The mentor is a model, a motivator and a counsellor to the learner. The mentor's responsibilities include:

- Helping the student set long-term career goals and short-term learning objectives;

- Helping the student understand the organisational culture;
- Recommending and/or creating learning opportunities;
- Transferring knowledge in the designated skills domains (c.f. Portfolio) and generic areas such as communication, critical thinking, responsibility, flexibility, and teamwork;
- Pointing out strengths and areas for development;
- Answering any questions;
- Aiding reflection and
- Providing guidance on personal matters.
- In terms of the assessment process the role of the Assessor is to:
- Inform the learner further about skills laid down in the Portfolio.
- Support and guide the learner in the collection of evidence
- Help the learner develop and use their self-assessment abilities
- Ensure that the Portfolio is being used to indicate necessary skills and their performance criteria.
- Conduct the skill performance assessments and provide feedback
- Ensure that the Portfolio's recording requirements have been met
- Engage with the National Assessment process by ensuring timely rendering of reports that are accurate, frank and fair.

### **Guidance on the Evidential Sections**

The entire Portfolio is a collection of different types of evidence relating to the work being assessed. As already stated, the key evidence of skill's performance are the notes made in the 'Progress Comment' column. But it should also include a selection of the actual work completed by the learner.

When compiling the entire Portfolio, the learners should bear in mind that learning occurs in the following areas:

- Formal education & training programmes
- Formal and informal on the job education and training
- Self-study for enjoyment
- Informal experience gained in the workplace or community
- Non-formal in-house education and training

Whilst the supervisor and student may jointly plan the Portfolio's evidence, it is important to bear in mind that it is the **learner's** responsibility to collect the evidence and compile the portfolio.

The type of evidence required will be determined by current Ministries Council guidelines.

Ultimately, the guiding principle is the continuous development of a balanced portfolio which will then be assessed according to its:

- **V**alidity;
- **A**uthenticity;
- **C**urrency;
- **C**onsistency; and
- **S**ufficiency.

### **At the Review Meeting**

Your portfolio is assessed at the Annual Review meeting which is also the point at which the Council and the Presbytery satisfy themselves that your year has produced a useful and rounded learning experience and that you are ready to proceed to the next stage of training.

Your portfolio should be submitted to the Review Panel at your Annual Review 15 minutes before the commencement of the interview. This is to give the Review Panel the opportunity to satisfy itself regarding what you have covered, in what depth, and to identify any gaps for the next placement. Any deeply personal material which you do not want the Assessors to see should be removed from the portfolio before submission. You will be asked to wait outside while the panel consider your portfolio and supervisor's report. The portfolio will be returned at the beginning of the interview.

You should come to the Review meeting prepared to make a 10 – 15 minute presentation on your placement. **You should provide the Panel with an outline of your presentation**, e.g., an A4 sheet, or PPT hand-outs. This will be returned to you to form part of your portfolio. The presentation should cover: what has gone well, and what has been challenging; what areas of ministry you have explored/covered and what is still outstanding; what you have learned and what are your learning needs for your next placement. You may use any presentation method with which you are comfortable but if you require electronic equipment, please let us know **a week in advance** so that this can be organised. You will be kept to time as there is a lot to get through in the space of 45 minutes so please try not to exceed 15 minutes.

The remainder of the interview will be dedicated to questions on your placement experience, including your supervisor's report, and considering goals for the next stage of training. A report will be generated from the meeting and this will be emailed to you as soon as possible and no later than one week from the review. The decision of the panel will be contained within the report. While there are four possible decisions which any panel may come to, there should be no surprises at the interview and if there were likely to be any problems you would be made aware of them in advance. This does not mean, however, that the interview is a "rubber stamp" on the year and the panel do have the capacity to make any of the four decisions should the interview itself not go well. You will find a note of the four possible decisions at the end of this document.<sup>1</sup>

Notwithstanding these options, please be assured that the process is designed to be supportive, to identify as far as possible your specific training needs and to treat you as an individual. The aim is to equip you for ministry as fully as possible and to ensure that you get all the help and support that you need along the way.

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<sup>1</sup> The four possible decisions are:

Candidate proceeds to next stage of training

Candidate completes outstanding work within an agreed timescale and then proceeds to next stage of training

Candidate has an extension of training followed by a further review

Candidature is terminated

## I I. Supervisors' Training

The Ministries Council approves all placements which candidates undertake and therefore trains supervisors as it deems appropriate; the Ministries Council seeks to build up a "pool" of supervisors representative of the broad nature of the Church of Scotland – both men and women, of different theological stances, in a variety of church settings. The Ministries Council's policy is that supervisors must have served at least five years in the ministry and at least one year in his/her present charge; the supervisor should have attended a basic training course in supervision and be committed to ongoing training. A supervisor, who has a candidate undertaking a placement, should not be absent from the charge for a prolonged period of time e.g. on lengthy study leave; if circumstances change for a supervisor e.g. a move of charge or illness, it may be necessary to move the candidate to another placement; if there is an associate or a deacon in the charge, then all parties in the team must have been in the post for at least one year and relationships in the team should be settled.

There is a need to keep a good number of ministers on the supervisors' list; however the limited number of candidates in training means that not all will be used and some, especially in some parts of the country, rarely used. It also greatly depends on where a candidate is resident which, given the fact that studies are undertaken at one of the five Universities, most stay close to these centres, at least during study time.

Supervisors have a key role to play in the placement scheme, trying to make sure that a candidate has adequate opportunity to make progress in their formation for ministry. The Ministries Council recognises and affirms that good supervision takes time – to have a candidate undertake a placement is not the equivalent of having an assistant – the candidate is there primarily to gain experience and reflect on that experience with the supervisor, and therefore rather than "saving time" by having someone else "do a job", good supervision means that more of the minister's time is taken up in this important and vital task for the good of the future ministry of the Church. The Ministries Council is extremely grateful to ministers who are able to give their time and experience in this way.

It is also important to prepare a congregation to accept a candidate on placement. A sample letter which can be inserted into a church magazine is included in this section which may prove helpful in this regard.

Full details of the reports procedure are contained in section eight of this handbook. It is vital that the return dates on documentation are strictly observed. When these documents are returned to the Ministries Council they are sent to designated members of the Training Task Group who submit reports for the Annual Review.

### **The late arrival of reports may affect progress to the next stage of training.**

If problems do occur in a placement, every effort should be made to resolve these informally, through discussion between the candidate and the supervisor. It would be extremely unusual for a candidate or supervisor to raise problems in a final report that had not, in some way, been previously aired and attempts made to rectify the situation. The TO is also there as a contact for both candidates and supervisors – if you feel that staff can help in any way, please do not hesitate to contact us at the Church Offices in Edinburgh.

Should informal efforts prove unsuccessful, there is a complaints procedure, which is in the Act passed at the General Assembly in May 2004.

Supervisors will not confine themselves to whether or not certain "ministry tasks" have been experienced or carried out, but a candidate's ability to reflect on situations, work collaboratively and relate theology to practice; a candidate's whole approach to ministry will be considered, including the continuing assessment of character, beliefs, vocation, motivation and general suitability for ministry.

The supervisor will also be responsible for setting up a Support Group for the duration of the placement – this is a requirement for the probationary placement, and something the Ministries Council would encourage in all other placements, although recognising that a Support Group for the ten week placement may be more difficult to arrange.

## Supervision

The Ministries Council regards your placements (see section eight) as critical in the process of formation for ministry. These placements are not designed simply to give you 'work experience' (though hopefully you will 'learn by doing') nor to provide help for the minister (though sometimes - especially during the probationary placement - you might provide a modicum of such!) Rather you are in placement to help you to grow in ministry and the role of the supervising minister is to facilitate this process.

Supervising ministers and their congregations are carefully selected as providing situations where ministers in training will be enabled to grow both personally and professionally. The supervising ministers themselves have attended a conference on supervision and the Ministries Council is in the process of developing ways of enhancing the supervisory skills of ministers.

What is supervision? It is certainly easy to say what it is NOT. It is not 'superintendence' (though of course your supervisor does carry responsibility to see that training requirements are met); and it is not more academic education (but don't be surprised if your supervisor recommends you read the odd book). There are two senses in which we can understand the process of supervision, a broad one and a narrow one. In the broader sense, your supervising minister is your supervisor from the moment the placement is formally agreed to the moment when your contact with him/her and the congregation ceases. During this period you will learn in many ways, by observation, by asking questions, by trying things out for yourself and receiving constructive feedback both from your supervisor and any congregational support group which exists.

There is however a narrower understanding of supervision to which more attention must be given. You and your supervising minister will meet regularly and quite intentionally 'for supervision'. The frequency will vary according to the stage of your training but it will be a time especially set aside so that together you may explore what you are learning. The early meetings will inevitably focus upon the *Learning and Serving Covenant* which will help you to set realistic goals for that particular placement. The Learning and Serving Covenant is not however set in concrete and with the agreement of all parties may be renegotiated should new learning goals be identified.

Normally your supervisor will expect you to come prepared to talk about some previously agreed topic. It may be a service (or some part of it) which you have conducted; it may be your observation of what happened at a Kirk Session meeting; it may be your attendance at a funeral; it may be a pastoral visit to a home or hospital. Sometimes you will be asked to report verbally; at other times you may be asked to produce something in writing.

### Preparing for Supervision

Whether you are giving an oral or a written presentation of your work you will gain most from it by preparing for it in advance. There are some key questions worth considering which your supervisor may (or may not) raise with you. Not all of these questions will be relevant for everything you present but it is worth considering whether they are.

*What actually happened?* It is important to develop your powers of observation and recall. You may find it helpful to make some notes as soon after an event as possible and will almost certainly need to do so if you are writing up a *verbatim* of a pastoral visit. Try to remember as honestly as possible how you actually responded to the situation.

*What feelings were around?* Try to identify how you were feeling at the time of the event. Interested? Bored? Angry? Anxious? Puzzled? Try to enter imaginatively into the feelings of others involved (but don't assume you are getting it right!)

*How did you understand what was going on in the situation?* Do you have any provisional understanding of how the events related to one another? Are there any theories which help? (but don't fit people into theories!)

*What might you have done differently?* Try to identify alternative courses of action and to imagine their possible consequences. What alternatives are open to you now (if the situation is on-going)

*What did this incident teach you about yourself?* Perhaps you have discovered strengths/abilities which you did not know you had. Maybe you have discovered an area in which you lacked experience or a skill which needed further development.

*What did you learn about ministry from this event?* Was it something which surprised you? Or did you come to realise that an issue was more complex than you had thought?

*What has this incident taught you about God?* Can you identify theological issues in the situation? Are their biblical incidents which are relevant? What have you learned about the relationship between theology and practice?

### **Interim Reports and Final Appraisals**

Towards the end of your placement you and your supervisor will both complete appraisals (in the probationary placement an interim report is also required). These appraisals form part of the Candidate Review Process. Each of you will sign an additional joint response sheet with comments on the other's appraisal. These appraisals are read by the TO and one or two members of the Training Task Group .

They are not meant to be assessed simply as either SUSTAINED or (very rarely) NOT SUSTAINED but will be a record of the topics and issues which you and your supervisor have explored together. In good supervision there should be 'no surprises' in any report because all issues of importance will have been addressed in supervision. You and your supervisor will have been on a pilgrimage together. Hopefully you will feel affirmed in your achievements and be looking forward to the next stage of the journey with a degree of excitement as you seek to address a fresh set of learning issues (even of the end of your probationary placement). Perhaps also you will have appreciated the process of supervision so much that when you enter fully into ministry on your own you will find a group of colleagues with whom you can share in a process of mutual supervision or consultation.

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## **To congregations about to receive a candidate on probation**

The Training Task Group of the Ministries Council is delighted that you are going to provide a training placement for a candidate on probationary placement. Most congregations find this a stimulating, enriching and enjoyable experience, but it also means change, especially if you are having a candidate for the first time. The Task Group thought it might be helpful to outline its hopes for the placement, and the thinking that underlies it.

### **The background**

The placement is made by the Task Group in careful consultation with the candidate. The aim is to ensure that the candidate receives the best possible training, and is given ample opportunity to receive constructive criticism, and to reflect on the relationship between their theological education and parish life. All travelling expenses are met centrally. The placement is normally for 12 months.

### **Changes for your minister**

It might seem that your minister will be having an easier time with a candidate to share the load. The task of training, however, is a major one, and will occupy a great deal of your minister's time, energy and imagination. This work is largely unseen, but it is vital for the candidate to receive a well planned range of experiences, good critical feedback on the work that has been done, and time to discuss, reflect and ask questions.

### **Changes for the congregation**

There will be a new face, a new voice, perhaps a new approach to some areas of parish life. On occasions where in the past you would have seen only your minister, now you may see minister and candidate together, or perhaps the candidate on his/her own. Please understand that if the candidate visits you at home or in hospital, or is asked to conduct a funeral, this does not mean that your minister is not interested in you. These are important areas of work for the candidate to experience before going to his/her own parish.

The Task Group hopes that you will warmly welcome the candidate, and offer to him/her (and where appropriate spouse and family), support and encouragement. Each candidate brings a unique blend of skills and gifts, and these need to be used to the full; at the same time, however, it is important to remember that there is no guarantee that a replacement candidate will be allocated, so it is unwise for the candidate to develop too many new initiatives which cannot be sustained when he/she has gone.

### **Changes for the candidate**

For most candidates this is an exciting time; it is an opportunity to get to know a congregation well and has the challenge of fulfilling their calling.. Every candidate makes mistakes; so please be patient and understanding!

### **Conference programme**

The Task Group arranges two residential compulsory conferences for all candidates to enable them to work together on issues relating to ministry.

### **If things go wrong**

Thankfully this is a rare occurrence; if there are problems, the Task Group will seek to deal with them in a caring and pastoral way.

### **Finally**

The church's candidates represent the next generation of ministers, and this final stage of their pre-ordination training is an exciting and vital task. The Task Group hopes that you will enjoy sharing in it. At the end of the placement, your candidate will go to his/her first appointment. That congregation as well as the Task Group and indeed the whole church looks to you to prepare them as fully as possible.

We wish you God's blessing as you undertake this task.

Yours sincerely

Convener  
Training Task Group  
Ministries Council

## **To congregations about to receive a candidate on term time placement**

The Training Task Group of the Ministries Council is delighted that you are going to provide a training placement for a candidate on placement. Most congregations find this a stimulating, enriching and enjoyable experience, but it also means change, especially if you are having a candidate for the first time. The Task Group thought it might be helpful to outline its hopes for the placement, and the thinking that underlies it.

### **The background**

The placement is made by the Task Group in careful consultation with the candidate. The aim is to ensure that the candidate receives the best possible training, and is given ample opportunity to receive constructive criticism, and to reflect on the relationship between their theological education and parish life. All travelling expenses are met centrally. The placement normally lasts from October to Pentecost.

### **Changes for your minister**

It might seem that your minister will be having an easier time with a candidate to share the load. The task of training, however, is a major one, and will occupy a great deal of your minister's time, energy and imagination. This work is largely unseen, but it is vital for the candidate to receive a well planned range of experiences, good critical feedback on the work that has been done, and time to discuss, reflect and ask questions.

### **Changes for the congregation**

There will be a new face, a new voice, perhaps a new approach to some areas of parish life. On occasions where in the past you would have seen only your minister, now you may see minister and candidate together, or perhaps the candidate on his/her own. Please understand that if the candidate visits you at home or in hospital, or is asked to conduct a funeral, this does not mean that your minister is not interested in you. These are important areas of work for the candidate to experience before going to his/her own parish.

The Task Group hopes that you will warmly welcome the candidate, and offer to him/her (and where appropriate spouse and family), support and encouragement. Each candidate brings a unique blend of skills and gifts, and these need to be used to the full; at the same time, however, it is important to remember that there is no guarantee that a replacement candidate will be allocated, so it is unwise for the candidate to develop too many new initiatives which cannot be sustained when he/she has gone.

A candidate will have a heavy workload from his/her University studies and his/her employment situation and therefore time spent in placement is limited and very much on a part time basis. Involvement in the life of congregation will therefore be restricted and this should be borne in mind.

### **Changes for the candidate**

For most candidates this is an exciting time; a real taste of ministry in practice; an opportunity to get to know another congregation, the challenge of fulfilling their calling. Parish life is very difficult from university life, and from other employment and time is needed to adjust. Every candidate makes mistakes; so please be patient and understanding!

### **Conference programme**

The Task Group arranges compulsory conferences for all candidates to enable them to work together on issues relating to ministry.

### **If things go wrong**

Thankfully this is a rare occurrence; if there are problems, the Task Group will seek to deal with them in a caring and pastoral way.

### **Finally**

The church's candidates represent the next generation of ministers, and this stage of their pre-ordination training is vital. The Task Group hopes that you will enjoy sharing in it. Future congregations as well as the Task Group and indeed the whole church looks to you to prepare them as fully as possible for the challenges of ministry that lie ahead.

We wish you God's blessing as you undertake this task.

Yours sincerely

Convener  
Training Task Group  
Ministries Council

## **Congregational Support Groups for Probationary Placement – Guidelines**

You have kindly agreed to become a member of the Support Group for the probationer who is to be attached to your congregation. Such groups have a significant role in enhancing the value of this important final phase of training for the ordained ministry of the Church.

Obviously, responsibility for the supervision of the probationer falls upon the minister of the congregation. Nevertheless, it is felt that there is a different but complementary kind of feedback which can be provided by members of the congregation. In the normal course of events, your trainee minister will soon be ministering to people like yourself. The reflections, discussions and contributions which you and your group may provide can both affirm the probationer in his/her calling to the ordained ministry and at the same time enable him/her to take account of constructive comment which reflects the views of members. This is NOT intended as an exercise in negative criticism, nor as an opportunity to receive uncritical admiration but as a positive learning experience for the probationer in these first important months of full-time ministry.

### The Practicalities

1. It is expected that the Congregational Support Group (consisting of about 4 - 6 people) will initially meet with the probationer about once a month. As relationships develop, frequency of meetings may (or may not) reduce.
2. The Group will help facilitate the entry of the trainee minister (and where appropriate any family) into the life of the congregation. Members of the Group will be in a position to help the trainee minister understand the nature of the congregation and parish, its history and its story and its understanding of how it sees its present purpose. The Group will be a resource for the trainee minister as he/she begins to come to grips with the work of the ministry.
3. Within the overall aim of being supportive and encouraging, the Group will enable the trainee minister to 'hear' the reactions of the congregation to his or her ministry in its broadest sense and to aid reflection upon and interpretation of this experience.  
The Group will have a particular role in providing feedback, from the perspective of members of the congregation on preaching and the conduct of worship. Ministers and congregations do not necessarily hear (nor do they look for) the same things in these two areas of ministry!  
The groups should not be afraid to occasionally say hard things to the probationer if necessary. Constructive criticism is a necessary part of support.
4. Feedback also implies enabling the trainee minister to 'hear' responses to his or her pastoral ministry and to reflect upon the importance of establishing good human relationships within the congregation.
5. The Group will meet with the trainee minister on his/her own, usually but not necessarily without the presence of the minister, the discussions being conducted in a spirit of openness and honesty. It is NOT the role of the Group to provide an alternative mode of supervision for the trainee minister, least of all to exclude the minister from an awareness of the issues being explored by the Group and the trainee minister, . The Convener of the Group will have a crucial role by way of liaison with the minister. The relationship between the minister, trainee minister and Group should be one of mutual trust and openness, with the observance of appropriate degrees of confidentiality rather than of secrecy. In no sense should the minister be seen as being excluded; rather the Group should see itself as providing the opportunity for a mutual exchange with the trainee minister in a non-supervisory setting. At the end of the day it is the minister who has responsibility for the trainee minister's work and learning.
6. Most important, this group is a feedback group (not an inquisition) conducted in a climate of support. It needs, wherever possible, to encourage and affirm a new minister in his/her unaccustomed role within the Church. Hopefully it will be a positive experience for all concerned.

## 12. Conference Programme

There are vital areas of ministry which are not catered for in the academic setting, but which must be considered seriously in formation for ministry – the Ministries Council has devised a conference programme which will hopefully complement the learning experience of both University and placements. These pre-ordination conferences are a compulsory part of training and are the result of research and feedback over recent years about the needs of ministers in training, and constructed after consultation with candidates' representatives from each of the Divinity Faculties. The Ministries Council welcomes such a consultation process and will continue to promote good communication at all times between itself and all candidates.

There will be a conference in Summer/Autumn of each year. The overall conference programme is rolled out over three years with three dedicated streams within each year: new candidates concentrate on Pastoral Care, 2<sup>nd</sup> year candidates on Worship and 3<sup>rd</sup> year candidates on Mission. In addition there are sessions on Church Law relating to these three areas of Church life and a number of plenary sessions which explore issues of significance to ministry in 21<sup>st</sup> century Scotland. Over the three years the following topics are covered in plenary:

Year A: Focus on Ministry: Being Presbyterian; Exploring Interfaith, Working Ecumenically, The Guild; Mission and Discipleship

Year B: Focus on Ministry: Being Inclusive (a broad church); Disability Focus; World Mission; Church and Society

Year C: Focus on Ministry: Power and Privilege and Use of Authority; Race Relations; Gender Issues; Ministries Council; Crossreach

In addition there will be a spring conference taking the form of a spiritual retreat over 48 hours. These retreats will be in small groups – usually about 7 or 8 candidates.

Exact dates of these conferences may vary slightly each year and will be advised to all candidates as soon as these are fixed. When you attend and complete this conference cycle may depend on the length of course you are following, so please confirm details with the TO. Candidates will only start attending these conferences within three years of the expected completion of academic studies – the first three placements will also be arranged to coincide with this three year period. Any alterations to these arrangements will be on an exceptional basis and must be agreed by the Training Task Group.

In the probationary placement, all candidates will attend a further four conferences, lasting three to four days each, details of these are given in the Probationers' Handbook.

These conferences not only allow a consistent and coherent programme to be followed by all candidates, but also develop peer group formation from an early stage in training. The conferences allow space for reflection and collaboration with fellow trainee ministers and hopefully provide encouragement for one another and increase that sense of belonging to the Church.

## **Conference Arrangements and Etiquette**

Welcome to the conference programme. The following information is important for you to note.

A series of conferences arranged by the Training Task Group forms an essential and compulsory part of ministry education and formation. The conference programme will provide opportunities for co-operation, collaboration and personal development. Time spent together with others will help cement life-long friendships and strengthen a team spirit within the church. It is for these positive reasons that candidates are requested to take part in the full programme. Social time will provide occasions for relaxation in the company of others. Ideally work, other than for the conference, should not be done in this time.

### **Pre-Conference**

Time-tabling events around attendance at conference is an important discipline so candidates are able to arrive on time and participate throughout. If in a placement, advance arrangements should be made with supervisors to ensure minimum preparation for the following Sunday. The Task Group is aware that this time away from family and other responsibilities is not easy to achieve, but feel the group experience is an essential part of training.

All candidates must attend the following conferences in all parts:

August/September each year (Friday – Tuesday); Ordained Local Ministry Candidates attend the weekend

March or April each year - 48 hours retreat: Full-time candidates only

### **Papers for Conferences**

Candidates should bring all papers that have been sent by post, along with any other books and materials they have been requested to bring.

### **Emergencies**

In the event of an emergency, where it is likely a candidate will miss all or part of a conference, the following procedures should be followed:

- The candidate should make immediate telephone contact with the Ministries Council and speak in person to the Training Officer who is their contact within the department. In the event of that person being unavailable, another Training Officer should be contacted and an appropriate message left with a contact number for reply. It is vital that this is done as soon as possible for various practical reasons related to conference arrangements but more importantly to ensure that permission to be absent is given. In some circumstances candidates may be asked to provide written information or medical certification in support of their request. Candidates should report any bereavement within their own family to the TO.
- Any emergency at the conference should be reported immediately to the TO.

## **Conference Venue**

Normally single room accommodation will be provided; however, on occasion it may be necessary for candidates to share if single room accommodation is not available. Rooms are not necessarily ensuite.

Special dietary requirements should be sent in writing to the TO or office by the candidate for each conference, as a number of different venues are used by the Ministries Council. At the venue the candidate should identify him/herself to the staff to ensure the correct diet.

Fire regulations are normally listed on the information given at the venue along with smoking regulations, key and other domestic arrangements.

## **Travel Expenses**

The Ministries Council will pay travel expenses at the Committee rate as outlined in the claim form. It is expected that those travelling a great distance will make advance bookings for the best prices.

## **Mobile Telephones**

Mobile phones should be switched off, or on silent, during the conference sessions.

## **Absence from Conferences**

Attendance at conferences is a compulsory part of training, and allows a consistent and coherent programme to be followed by all candidates. It also allows space for reflection, an opportunity for collaboration with fellow trainee ministers and an increased sense of belonging. It is therefore assumed that candidates will attend all conferences, treating attendance as being of the highest priority.

However, it is recognised that there will be times when a candidate will have an unexpected difficulty with attendance. It is essential that, as soon as the difficulty becomes apparent, the candidate must contact the relevant Training Development Officer and discuss the particular situation.

Where only a short absence is agreed to be necessary e.g. to attend a funeral, it is usually possible for a candidate to complete an essay to make up for the absence from the conference.

Where a longer absence is agreed to be necessary, it may be possible to attend a conference at an alternative time. However, this must be discussed in the light of the rotation of conferences and their content, the reason for the absence, and the stage of training of the candidate.

Each case will be discussed, and the particular set of circumstances considered, on an individual basis.

The aim will be to provide support for the candidate, minimise disruption for staff and candidate, and ensure that a full training is experienced by the candidate.

The Task Group will continue to monitor the policy and the details of absences

### **13. Speech Training**

It is one of the Church requirements that a candidate must have satisfactory attendance at, and performance in, courses in speech training. This must be completed before entering into the final placement.

At present, instruction in speech training takes place at the Candidates' Conferences.

In addition, a one-to-one arrangement will be made in their first placement whereby each candidate will be heard taking a service. Constructive Feedback will be given. Candidates are responsible for ensuring that this takes place. Details of who to contact will be given to Candidates in September of the year of their final placement.

#### 14. Church Law

Again, it is a requirement of the regulations that all candidates should have satisfactory attendance at, and performance in, a course in Church Law. This will be provided at the conferences and during the probationary placement and must be completed within this conference programme. An assessment of a written piece of work will be made by the Principal Clerk at the Probationary stage of training.

Stage of Training	Area of Church Law	Relevant Acts	Competencies	Assessment
<b>Induction Conference</b>	Safeguarding	2005 Act 5: Child Protection Procedures 2011 Act 7: Protection of Vulnerable Groups		
<b>Year 1</b>	Pastoral Care: Kirk Session and Constitution	1932 Act 18: Congregational meetings 2001 Act 03: Discipline of Ministry 2004 Act 6: Kirk Session Meetings 2007 Act 4: Protection Against Bullying	Be aware of Church Law as it relates to the pastoral care of congregation and parish and have a good understanding of both the implications of the law for practice, and how it should be applied.	
<b>Year 2</b>	Worship	Consolidating Act Anent Ministry (As amended by Acts VIII 2000, XIII, 2002, III, VI And VIII 2003, X and XIII 2004, I and IV 2006, IV 2008, Act LI 2011, and Act XV 2012) Consolidating Act Anent Church Courts (as amended by acts VII 2001, II 2002 and III, VII 2003, I 2005 and I, II, XII, XIV 2006, VII 2007) and I, II, VII, and VIII, 2010) 2000 Act 5: Sacraments - consolidating act 2000 Act 6: Communion Rolls - consolidating act 1996 Act 12: Vows of Church Membership 1931 Act 16: Precentor or organist	Be aware of Church Law as it relates to worship and have a good understanding of both the implications of the law for practice, and how it should be applied.	
<b>Year 3</b>	Leadership and Mission	2006 Act 1: Presbytery Membership 2000 Act 3: Church Courts - consolidating act 1989 Act 5: Church finance 1932 Act 10: Election and admission of Elders and Deacons 2012 Act 10: Co-operation among Presbyteries	Be aware of Church Law as it relates to the Leadership of the Church and have a good understanding of both the implications of the law for practice, and how it should be applied.	

<b>Probation</b>				
<b>Conference 1</b>	Overview	Westminster Confession Articles Declaratory	Be aware of what it means to be Presbyterian. Why we are governed in the way we are, how it relates to scripture and Church history and what the relevance of this is to the Church today.	
<b>Conference 3</b>	Local Church Review	2011 Act 1: Local Church Review	Understand the nature and purpose of Local Church Review as a tool to develop mission and vision	
<b>Conference 3</b>	Baptism	2000 Act 5: Sacraments - consolidating act	Have a good understanding of Church Law relating to baptism and be aware of how this affects practice.	
<b>Conference 3</b>	Marriage	1978 Act 3: Proclamation of banns 1977 Act 1: Recognition of marriage services 1959 Act 26: Remarriage of divorced persons Marriage Act Scotland	Have a good understanding of Church Law relating to marriage and be aware of how this affects practice.	
<b>Conference 4</b>	Vacancy procedures	2003 Act 08: Vacancy Procedures	Understand Church Law as it related to vacancy procedures	
<b>24 hour Conference : GA</b>	OSCR Trusteeship	OSCR regulations and law regarding Trusteeship	Have a good awareness of the relationship between OSCR regulations and Church Law and the role and responsibilities of Trustees.	
	<b>General Assembly</b>	Practice and Procedure	Experience of the General Assembly and an introduction to its practice and procedure	

Assessment is currently one essay (1500 words) in probation set by the Principal Clerk or the Depute Clerk.

## **15. Safeguarding**

The Church of Scotland has long since recognised that harm and abuse of children and adults can happen anywhere- including Church communities- and is committed to providing a safe and caring environment for all who wish to worship or be involved in the life of the Church.

The Safeguarding Committee provides governance for the work of the Church's Safeguarding Service and is responsible for formulating policy and strategy. The Safeguarding Committee and the Safeguarding Service have continued to evolve in line with current legislation and good safeguarding practices.

Candidates should make themselves aware of the relevant Safeguarding Deliverances which are now collated and incorporated into a Safeguarding Act, available on the Church of Scotland website.

A Candidate is required to be a member of the PVG (Protection of Vulnerable Groups (Scotland) Act 2007) Scheme, and this process is undertaken at the start of training via the Safeguarding Service. A Candidate is required to have PVG Scheme Membership for both the children's workforce and the protected adults' workforce. PVG Scheme Membership must be in place before a Candidate undertakes the requirements of their training placement i.e. undertakes regulated work. If a Candidate has PVG Scheme Membership for both workforces at the start of training, then a PVG Update is required. If a Candidate has PVG Scheme Membership of only one workforce, they must become a member of the other workforce. Once ordained, regular updates are required, and the Ministries Council sets the policy for how this is maintained.

Training in the Church's Safeguarding processes is compulsory for all candidates for the recognised ministries of the Church. Such training will normally be delivered as part of the first conference which candidates attend.

This training enables every candidate to be familiar with the policy and practice to be adopted in relation to child and adult protection concerns or incidents, as well as alleged or suspected concerns or incidents. The training also enables candidates to be aware of the appropriate measures to be implemented by Kirk Sessions, including requirements laid down by Law and by the Church.

The main point of contact for Candidates on Safeguarding issues is through the Safeguarding Service, 121 George Street, Edinburgh. All congregations should have a congregational Safeguarding Co-ordinator, and a large range of resources are available on the Church of Scotland Website. This includes a series of Handbooks, and a Safeguarding Audit Checklist.

The Safeguarding Service can be contacted on 0131 240 2256. Both the Ministries Council and the Safeguarding Service are pleased to give information and advice at any time.

## **I 6. Role of Presbytery (including Pastoral Care)**

### **Administration**

Overall administration throughout will be in the hands of Ministries Council's Training Task Group. The Task Group liaises with the appropriate university staff in the Certificate of Higher Education and also with Presbyteries particularly in relation to practical placements. Forward planning in this area is of great encouragement to candidates as well as being of help to the Task Group.

### **Practical Placements**

The arranging of the two attachment placements and of the probationary placement is the responsibility of the Presbytery, in consultation with the Ministries Council. Supervision and assessment of placement work are the responsibility of the supervising minister and the Task Group. Consultation with the Department and the Training Task Group is always welcomed so that the best supervision and training is arranged. Placements for the next session should be arranged in April/May.

The Ministries Council acknowledges the rightful place that Presbyteries play in relation to candidates and seeks at all times to keep Presbyteries fully informed of the progress of candidates in terms of placements, academic studies and continuing general suitability for ministry. This should be seen in a positive light as Ministries Council and Presbytery seek to work together to enable good formation for ministry for all candidates, and, if problems do occur, then again it is vital for Ministries Council and Presbytery together to address these with candidates.

An annual report on each candidate's progress is made by the Annual Review Group, on behalf of the Task Group, as part of the Candidate Review Process. A decision is taken regarding progress, and goals for the following year are discussed with the candidate, representatives of Presbytery and the Ministries Council.

### **Pastoral Care**

Whilst the Ministries Council seeks to support all candidates for ministry as it is able, through staff support, trained supervisors and placement support groups, the primary pastoral support of candidates is the responsibility of Presbyteries. It is important, as in the case with ordained ministers that appropriate pastoral care is extended to candidates in training for ministry. Please contact the appropriate person in your Presbytery in this regard – if in doubt, contact the Presbytery Clerk.

Many Candidates find a spiritual director of great benefit during their training and beyond. The Presbytery has the responsibility to facilitate this process and you should contact the Presbytery Clerk or the convener of the appropriate Presbytery Committee for suggestions if this is something you would like to consider.

Unless you opt to change, you remain under the care of your nominating Presbytery throughout your training, however you should take special note of section 19 of the Regulations which apply if you change your permanent place of residence outwith the bounds of the Presbytery which nominated you.

Presbyteries are required to reaffirm each candidate's suitability for training on an annual basis.

It may be possible to make candidates corresponding members – including those candidates resident within the bounds who have been nominated by other Presbyteries.

As a result of the General Assembly of 2004, the Candidature Review processes will be instituted with all candidates from 2004 onwards (as indicated in the Act) and Presbytery will be involved in the ongoing review, support and evaluation of a candidate's progress towards ordination.

**N.B.** If you move into a different Presbytery and intend to transfer your nomination you need to write to both Presbyteries to effect this transfer. Below is a form of words you may wish to use.

To your home Presbytery via the Presbytery Clerk:

As of (Date) I will be on placement in the charge of (NAME) under the supervision of (MINISTER'S NAME) the Presbytery of (NAME). As such I will be writing to the Presbytery Clerk to ask the Presbytery to receive me as a candidate in training for ministry and to take on my nomination and so will cease to be under the supervision of this Presbytery. I would like to take this opportunity to thank the Presbytery of (NAME) for all their help and support in my training thus far. It has been much appreciated.

To the Presbytery Clerk of the Presbytery in which you will be serving your probation:

As of (Date) I will be on probationary placement in the charge of (NAME) under the supervision of (MINISTER'S NAME) in the Presbytery of (Name). As I am currently under the supervision of the Presbytery of (NAME) I would like to request that the Presbytery of (NAME) would receive me as a candidate in training for ministry and supervise this last stage of my training. I have written to the Presbytery Clerk of the Presbytery of (NAME) to inform him/her of this. I look forward to hearing from you in due course.

## 17. Finance

### Guidelines for Claiming Travel Expenses while on Placement

Candidates may claim travel expenses at 45p per mile for car use, for travel relevant to their placement activities. (Other rates apply to travel by bicycle.) Candidates should complete their Log Book each month, either electronically or paper copy, and submit this to their Supervisor for checking and approval. This approved claim can then be submitted to the Ministries Accounts Department. (In some circumstances e.g. a city placement, a monthly bus pass would be a cost-effective solution for the Ministries Council – such a possibility should be discussed with a staff member prior to any decision being made.)

Please note that no claim can be made for making your way to your place of work, deemed to be the church building.

Examples of journeys which **can** be claimed are:

Home to hospital visit.

Home to pastoral visit.

Home to Supervisory meeting at the manse.

Home to Presbytery Meeting (if not in the church building of your placement).

Travel from place to place e.g. hospital to place of work, place of work to manse etc.

The critical matter is that you may not claim to get from your home to your place of work, as defined above.

Should you be required to travel more than 15 miles from your home to your place of work, it may be possible to make an additional payment from hardship funds, to acknowledge the fact that you are using your car, petrol etc. more than would be usual. Should your placement come into this category, contact Moira Whyte (Candidates) or Katie Bradley (Probationers) to discuss.

Claiming expenses:

You need to keep a running detailed record, and then submit a summary claim after each month.

Each journey should be recorded (date, what the journey was e.g. hospital to church, and the miles involved). This should be kept up-to-date during each month. At the end of each month, a summary (Monthly Travel Expenses Claim) should be completed and signed by your Supervisor as accurate. Your Supervisor should have sight of the monthly running record of journeys undertaken in order to enable them to be able to verify the summary. This summary is sent into the Ministries Council, [Ministries@churchofscotland.org.uk](mailto:Ministries@churchofscotland.org.uk)

Records can be kept either on paper or electronically.

Paper copies of the Candidates Placement Log Book are available.

An electronic version of the Monthly Travel Expenses Claim Form is available (which is identical to that in the paper Log Book). A running record of journeys should be kept on a spreadsheet or similar, using the headings: Date, what the journey was e.g. hospital to church, and the miles involved).

## 18. Miscellaneous

### (a) Procedures in cases of illness

All candidates must report all absence from work/University to the Ministries Council through the TO. Initially this should be intimated by telephone, however the pro-forma notification of absence through illness or a similar statement should be sent on return to work/studies or after seven days absence, whichever is the sooner. Where absence is for over 7 days, it is necessary to attach a medical certificate covering the period of illness. Certificates should then be submitted regularly until a final certificate shows the date of return to work/studies. Candidates must continue to advise the Ministries Council accordingly through the TO.

The above information ensures that the Ministries Council's administrative procedures run smoothly, however please note that members of staff of the Ministries Council are always prepared to advise, assist and support any candidate in time of illness. In such cases, please write separately and mark the letter "confidential".

Presbytery, being the primary focus for pastoral support for candidates, should be notified in cases of illness, either by contacting the Presbytery Clerk or other appropriately appointed person within Presbytery.

### b) Regulations regarding dress and title

Ref: Board of Ministry Report to the General Assembly, 2003, 5.3.3

In the past candidates for the ministry were "licensed to preach" after the satisfactory completion of their academic training and the two placements, and in advance of the probationary placement. This entitled the Candidate to adopt the title of "Reverend" and to wear a clerical collar during the probationary period.

Now that Candidates are no longer licensed, their status does not change prior to ordination. This was the principle underpinning the General Assembly's decisions regarding education and training of Candidates for Ministry (Act V 1998 as amended). It is therefore the Council's view that the wearing of clerical dress and the use of the title "Rev" are not appropriate prior to ordination.

There having been nothing in the law of the Church which governed such matters, previously issues of tradition and custom, the Council has not invited the General Assembly to legislate on the issue.

At the point of Ordination, you may wish to consider purchasing robes and clerical clothing. Clerical outfitters operate mainly by mail order. Useful websites are:

Wippells:	<a href="http://www.wippell.com">www.wippell.com</a>
Juliet Hemingray:	<a href="http://www.church-textiles.co.uk">www.church-textiles.co.uk</a>
Hayes & Finch:	<a href="http://www.hfld.com">www.hfld.com</a>
J & M Sewing	<a href="http://www.jandmsewing.com">www.jandmsewing.com</a>

Also useful is the Christian Resources Exhibition:  
[www.creonline.co.uk](http://www.creonline.co.uk)

**Notification of Absence**

Name

.....

Presbytery

.....

Congregation

.....

Date of Birth

.....

I hereby certify that I was unfit for duty from

..... (time)

on ..... (day)

..... (date)

(\*delete if not appropriate)

\* I resumed my duties on ..... (day)

.....(date)

\* I continue to be unfit and enclose a Medical Certificate.

My Doctor's name and address is

.....

.....

Signed .....Date .....

Please return this form immediately if your illness lasts for more than 7 days, together with a Medical Certificate. Otherwise return the form upon your return to duty when the illness lasts for 7 days or less. Please note that when completing the form you should consider yourself as having a 7 day qualifying week.

(b) Change of Address Form

**Change of Address Form**

This form should be completed and returned to the Ministries Council as soon as possible if you are changing your address.

Name: .....

Address:

.....  
.....  
.....

Tel. No. ....

## Appendix I

### A Candidate's Guide to the Indicators for Assessment

#### Introduction

The Assessment Criteria outlined in this document are those which are used throughout the processes of assessment and training of all candidates for Church of Scotland ministry.

The qualities and skills named here are not all of equal importance, nor is the list comprehensive, but it does offer you a picture of the kind of considerations the Annual Review will take into account in making a decision about your suitability to continue as a candidate.

#### Integration of Life and Faith

*How and in what ways does the Candidate bring together the different parts of life under the heading of spirituality? In what ways has their background and life experience influenced them and brought them to this point?*

#### Interpersonal, Leadership and Teamwork Skills

*How does the Candidate relate to and deal with people? What leadership potential is evident? How does the Candidate work as part of a team? How does the Candidate deal with conflict?*

#### Openness to Learning

*How does the Candidate learn and how open are they to ongoing learning (continuous ministerial development)? How does the Candidate handle criticism, both just and unjust?*

#### Preparation and Reflective Skills

*How is the Candidate preparing? How does the Candidate organise and manage their life and work? How does the Candidate assimilate, analyse and integrate their experience?*

#### Handling and Facilitating Change

*How does the Candidate initiate and respond to change and how does the Candidate help others to deal with it?*

#### Discernment and Affirmation of Call

*How does the Candidate view their calling? In what ways has their call been affirmed? What is their understanding of the distinct role of the Ministry for which they are applying in the life of the Church of Scotland?*

## Appendix I I

### Submission of Work

Throughout the year the department will require the submission of various reports, essays and other pieces of work. These are strictly timetabled as they go to a number of Council representatives to be read and assessed. The task of administering this process is complicated and lengthy and in order to facilitate this process and assist in its administration the following procedures MUST be followed.

All work must be submitted by the due date unless specifically agreed by an appropriate person, i.e., the TO or the assessor. Failure to submit work on time can affect your progress through training. Due dates are clearly outlined when the placement begins or work is assigned.

1) All work must be submitted electronically. There is no need to submit a written and signed copy in addition as an electronic signature will suffice.

2) Learning Covenants and Placement reports should be emailed to Fiona Cunningham:  
[fcunningham@churchofscotland.org.uk](mailto:fcunningham@churchofscotland.org.uk)

3) All reports will be emailed to you in advance. These should be saved and returned to us in the format:  
Candidate Name-Learning Covenant-Learning Base,  
CANDIDATE NAME-Supervisor Placement Appraisal –Learning Base  
Learning Covenants are due within 1 month of the start of the placement

Final reports are due by mid April if your Annual Review is in June, and mid May if your annual review is in September.

### **Appendix III: Ordination Vows**

Do you believe in one God - Father, Son, and Holy Spirit; and do you confess anew the Lord Jesus Christ as your Saviour and Lord?

**I do.**

Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

**I do.**

Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?

**I do.**

Do you acknowledge the Presbyterian government of this Church to be agreeable to the Word of God; and do you promise to be subject in the Lord to this Presbytery and to the General Assembly of this Church, and to take your due part in the administration of its affairs?

**I do.**

Do you promise to seek the unity and peace of this Church; to uphold the doctrine, worship, government, and discipline thereof; and to cherish a spirit of love towards all your brothers and sisters in Christ?

**I do.**

Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of all people, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

**They are.**

Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the kingdom of God?

**I do.**

## Appendix IV

### Code of Professional Practice and Good Conduct for the Ministers of the Church of Scotland

#### Introduction

##### Applicability of the Code

The Code applies to all those serving in the recognised ministries of the Church of Scotland. Throughout the Code, the terms 'ministry' and 'recognised ministries' shall include ordained ministers, deacons and readers, and all paid employees in parish appointments, as defined in section 16(1) and 16(1)(a) of Act VII 2003.

##### Scope of the Code

The Code sets out the standards of conduct expected by the General Assembly. The Code is not intended to be an expansion or amplification of Act III 2001 anent Discipline of Ministers, Licentiates, Graduate Candidates and Deacons (as amended by Acts III and IX 2002, III 2003, X 2004, III 2005, XVI 2006, I and II 2007, VII 2008, I 2009, III 2010, III 2011 and VI 2012), and should not be regarded as containing an authoritative or exhaustive list of disciplinary offences. Presbyteries must always have primary regard to the terms of the Church's legislation, but are entitled to have regard to the terms of the Code in making their own assessment of the adequacy of conduct. The Code complements the policies and rules set out in the Ministers' and Employees Handbooks which cover such matters as balance of duties, absence, maternity and paternity leave, holiday arrangements, health and safety, discrimination, bullying and harassment. In addition the Code can be used:

- as a basis for education programmes to support good practice;
- as a document to reassure the public that all those serving in recognised ministries of the Church of Scotland are provided with a framework of standards and accountability;
- as a framework for analysing concerns and defining problems about conduct in all aspects of church life and work.

The Code is not a substitute for reflective and ethically disciplined practice, continuing learning and development, and regular supervision. Equally the Code is not to be used as a measure of ministerial capability. Such issues are matters for review under others headings such as accompanied review, support and development, further training, etc.

##### An ethical basis for the Code

The Church is concerned with the spiritual care, nurture and wellbeing of women, men, and children both within and outwith the membership of the Church of Scotland. Those in engaged in the ministries of the Church of Scotland (as defined above) have ethical obligations in the way they carry out their ministry. These obligations prohibit harm and promote the good of the person. The context of ministry is one in which people are often vulnerable and in need of support. Establishing appropriate boundaries fosters trust, helps to clarify ethical actions and enables the relationships involved in ministry to function effectively.

Ministry usually proceeds without any explicit agreement. It takes place wherever there is need and it is often unplanned. Even in a caring relationship, however, there is also a possibility that attempting to do good may result in a degree of harm, and that in helping others, those involved in ministry may be fulfilling a personal need. Therefore in deciding what to do in any particular situation, those involved in ministry need to be able to exercise ethical reasoning and deliberation in order to justify their actions.

#### I. General Conduct

Those serving in the recognised ministries of the Church of Scotland are responsible for their personal and ministerial conduct and must be able to justify their actions and practice to those in their care and to colleagues. In particular they should:

- act at all times in ways that promote trust and confidence in their profession;
- act at all times to promote and safeguard the interests and wellbeing of those to whom they minister;
- affirm the equal dignity and worth of those to whom they minister;
- act with integrity and with due respect for diversity and differences including, but not limited to, ethnicity, gender, sexual orientation, age and disability

- maintain good standing in the Church of Scotland;
- ensure that their conduct is consistent with their profession and appropriate to the setting in which they work.

## **2. Relationships between those in ministry and those they minister to**

Relationships have the capacity to be nurturing and healing, but they also have the potential to be damaging and destructive. An important reason for this is the intrinsic imbalance of power in the relationship. Those involved in ministry, therefore, should be aware of issues of power and should exercise any perceived power with sensitivity, discernment and within ethical boundaries. Those involved in ministry will seek to develop appropriate pastoral and supportive relationships within the whole people of God and with those to whom ministry is freely offered. The primary focus will be meeting the needs of those being ministered to; in this it may be appropriate to express our own vulnerability; but it would be an abuse of a pastoral relationship for those in ministry to use it to meet their own needs.

## **3. Maintaining Trust**

Ministry is both a privilege and a responsibility and those involved in ministry need to establish boundaries that enable trust and safeguard ethical relationships with those to whom they minister. In particular those involved in ministry should:

- behave in ways that honour the dignity and value of those to whom they minister;
- ensure as far as possible that no action or omission on their part and within their sphere of responsibility could be detrimental to the wellbeing of those to whom they minister;
- respect the trust established with those to whom they minister, while understanding the limits of confidentiality;
- respect the autonomy of those to whom they minister;
- recognise and act within the limits of their competence;
- maintain clear boundaries in the areas of self-disclosure, intimacy and sexuality;
- avoid any conflicts of interest; but in the event that the person involved in ministry has to withdraw on the grounds of conscience or ethical principles, endeavour to refer to someone else who can facilitate the transfer and continuity of ministry.

## **4. Respecting Confidentiality**

Confidentiality is a condition of trust that enables people to seek help at a time of need and to talk about personal, private and secret matters relevant to their spiritual health and wellbeing. Ministry often involves access to confidential information. Those engaged in ministry, therefore, must respect confidences, and in particular they should:

- respect the right of individuals to control access to their own personal information and to limit its disclosure;
- establish the boundaries of confidentiality with those to whom they minister and respect as far as possible the limitations of disclosure that an individual can reasonably expect or request;
- treat information about those to whom they minister as confidential and use it only for the purposes for which it was given;
- guard against breaches of confidentiality by protecting information from improper disclosure at all times;
- ensure that confidential information is not disclosed to a third party unless there are clear grounds for disclosure including: (1) the consent of the individual; (2) the public interest, particularly where there is a risk of harm or self-harm; (3) and in accordance with an order of a court or other public body that has jurisdiction. In this regard particular attention is drawn to the Protection of Vulnerable Groups (Scotland) Act 2007 and the Church's Safeguarding Service's Safeguarding Handbook 1, June 2011 which contains the Code of Good Safeguarding Practice for Kirk Sessions and Congregations in the Church of Scotland;
- discuss with those to whom they minister reasons why disclosing confidential information to other persons might be of benefit to the provision of good care;
- uphold the absolute confidentiality of information disclosed.

## **5. Abuse**

Abuse is a violation of an individual's human and legal rights by any other person or persons. It is behaviour that is a clear departure from the ethical conduct required of us all. It can result from a misuse of power or

a betrayal of trust, respect or intimacy which causes harm or exploitation. It can be caused by purposeful or negligent actions as well as a failure to act where a duty exists. The main forms of abuse include spiritual, physical, psychological, verbal, sexual, and financial, and are defined here in the context of Christian ministry:

- Spiritual abuse is the imposition of values and beliefs on those to whom we minister; and while mission is part of the work of ministry, it is an abuse to fail to respect the freedom of those to whom we minister to make choices for themselves;
- Physical abuse is any form of physical contact which is likely to cause distress, pain or bodily harm;
- Psychological abuse is behaviour by a person in ministry which is exploitative, inappropriately manipulative, coercive or intimidating;
- Verbal abuse is spoken remarks by a person in ministry which are disrespectful, humiliating, intimidating or harmful to those to whom they minister;
- Sexual abuse is forcing, coercing or inducing any person to whom we minister to establish or pursue a sexual or improper emotional relationship and also the passing of hurtful remarks of a sexual nature;
- Financial or material abuse is the misappropriation of a person's money or assets by those involved in ministry through fraud or deception; or through misuse of a person's assets or money while having a legitimate access to them.

Though these definitions do not constitute any part of the specific terms of Act III 2001, the General Assembly believes that any Presbytery would be very likely to institute proceedings in terms of the Act upon receiving notice of circumstances indicating that such abuse may have been committed.

## **6. The Use of Touch**

Touch is a basic human gesture and physical contact is an integral part of wellbeing. Touch conveys to many people reassurance, care and concern and it can be a valuable expression of a supportive or therapeutic relationship. But touch is not value-free, it is conditioned by social and cultural norms and it can convey powerful signals. Therefore touch may be perceived as threatening or manipulative, it could be physically painful and it can be a form of abuse.

People use touch informally as a gesture of care and formally within rituals to signify beliefs and theological actions. However, because the use of touch can be misunderstood or misinterpreted, or it may be unwanted, particular sensitivity should be exercised and assumptions about gender and personal space carefully considered. If in any doubt as to whether touch may be acceptable, permission should be obtained. The use of ritual that involves touch should be carefully explained and permission obtained.

## **7. Working with Colleagues**

Working in ministry often depends on collaboration with colleagues both in other ministries and in other disciplines. In particular those in ministry should:

- respect the skills, contributions and integrity of colleagues;
- work in a collaborative and co-operative manner with colleagues and communicate effectively with them within the limits of confidentiality;
- respect the boundaries of other parishes, and take care not to undertake pastoral or sacramental duties within another parish for anyone other than a member of the congregation in which they minister. The recognised exceptions are (1) the conduct of a marriage or a funeral by private invitation and (2) circumstances in which the express permission of the minister of the other parish has been secured.
- participate in the work of multidisciplinary teams they are members of and respect their confidentiality;
- challenge colleagues who appear to have behaved unethically or in contravention of this Code. In addition be prepared to bring concerns of misconduct to those charged with responsibility for colleagues.

## **8. Probity in Practice**

The office of a recognised ministry in the Church of Scotland requires the highest standards of moral integrity and honesty. In particular those involved in ministry must:

- be honest and accurate in representing their professional affiliations, qualifications, and experience, and not make unjustifiable claims about their competence;
- distinguish between pastoral care and formal counselling and ensure that those to whom they minister understand the form of support being offered;
- not charge individuals personal fees for baptisms, weddings or funerals: in all circumstances ministers should follow the guidelines contained in the Year Book in respect of charging for weddings and funerals.
- refrain from encouraging inappropriately those to whom they minister to give, lend or bequeath money or gifts which will be of a direct or indirect benefit to themselves, or put pressure on those to whom they minister to make donations;
- manage any finances for which they are responsible with diligence and for the purpose for which they are intended;
- declare any involvement that might cause a conflict of interest;
- demonstrate honesty and objectivity when providing references for colleagues or completing and signing forms. Reasonable steps must be taken to verify any statement before they sign a document, and they must not write or sign documents which are false or misleading.

### **9. Dealing with Misconduct**

There is a wide range of behaviour that contravenes the boundaries of ministry and which constitutes misconduct including:

- failure to meet the standards of the Church of Scotland in respect of matters of Life and Doctrine;
- failure to fulfil the obligations expected of an office bearer or the contractual obligations as an employee;
- infringement of the disciplinary rules of the church courts or employer, including professional misconduct;
- wilful, careless, inappropriate or unethical behaviour likely to compromise the standards of a professional ministry;
- committing criminal offences in particular circumstances outside the place of work

Professional misconduct is conduct that contravenes the standards of professional behaviour required by the General Assembly.

### **10. Discipline**

Presbytery is responsible for the disciplining of all Ministers and Deacons. Where allegations involving issues of professional conduct are raised, Presbytery must proceed to investigate in terms of Act III 2001 anent Discipline of Ministers, Licentiates, Graduate Candidates and Deacons (as amended by Acts III and IX 2002, III 2003, X 2004, III 2005, XVI 2006, I and II 2007, VII 2008, I 2009, III, 2010, III 2011 and VI 2012).

Where an investigation establishes a suspected criminal action this must be reported to the police.

## **Appendix V**

### **The Articles Declaratory**

**I.** The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of Eternal Life; and labouring for the advancement of the Kingdom of God throughout the world. The Church of Scotland adheres to the Scottish Reformation; receives the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the Catholic faith founded thereupon.

**II.** The principal subordinate standard of the Church of Scotland is the Westminster Confession of Faith approved by the General Assembly of 1647, containing the sum and substance of the Faith of the Reformed Church. Its government is Presbyterian, and is exercised through Kirk Sessions; Presbyteries, [Provincial Synods deleted by Act V, 1992], and General Assemblies. Its system and principles of worship, orders, and discipline are in accordance with "The Directory for the Public Worship of God," "The Form of Presbyterial Church Government " and "The Form of Process," as these have been or may hereafter be interpreted or modified by Acts of the General Assembly or by consuetude.

**III.** This Church is in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles. As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.

**IV.** This Church as part of the Universal Church wherein the Lord Jesus Christ has appointed a government in the hands of Church office-bearers, receives from Him, its Divine King and Head, and From Him alone, the right and power subject to no civil authority to legislate, and to adjudicate finally, in all matters of doctrine, worship, government, and discipline in the Church, including the right to determine all questions concerning membership and office in the Church, the constitution and membership of its Courts, and the mode of election of its office-bearers, and to define the boundaries of the spheres of labour of its ministers and other office-bearers. Recognition by civil authority of the separate and independent government and jurisdiction of this Church in matters spiritual, in whatever manner such recognition be expressed, does not in any way affect the character of this government and jurisdiction as derived from the Divine Head of the Church alone or give to the civil authority any right of interference with the proceedings or judgments of the Church within the sphere of its spiritual government and jurisdiction.

**V.** This Church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its Confession of Faith, to modify

the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church shall be sole judge, and with due regard to liberty of opinion in points which do not enter into the substance of the Faith.

**VI.** This Church acknowledges the divine appointment and authority of the civil magistrate within his own sphere, and maintains its historic testimony to the duty of the nation acting in its corporate capacity to render homage to God, to acknowledge the Lord Jesus Christ to be King over the nations, to obey His laws, to reverence His ordinances, to honour His Church, and to promote in all appropriate ways the Kingdom of God. The Church and the State owe mutual duties to each other, and acting within their respective spheres may signally promote each other's welfare.

The Church and the State have the right to determine each for itself all questions concerning the extent and the continuance of their mutual relations in the discharge of these duties and the obligations arising therefrom.

**VII.** The Church of Scotland, believing it to be the will of Christ that His disciples should be all one in the Father and in Him, that the world may believe that the Father has sent Him, recognises the obligation to seek and promote union with other Churches in which it finds the Word to be purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised; and it has the right to unite with any such Church without loss of its identity on terms which this Church finds to be consistent with these Articles.

**VIII.** The Church has the right to interpret these Articles, and, subject to the safeguards for deliberate action and legislation provided by the Church itself, to modify or add to them; but always consistently with the provisions of the first Article hereof, adherence to which, as interpreted by the Church, is essential to its continuity and corporate life. Any proposal for a modification of or addition to these Articles which may be approved of by the General Assembly shall, before it can be enacted by the Assembly, be transmitted by way of overture to Presbyteries in at least two immediately successive years. If the overture shall receive the approval, with or without suggested amendment, of two-thirds of the whole of the Presbyteries of the Church, the Assembly may revise the overture in the light of any suggestions by the Presbyteries, and may transmit the overture when so revised to Presbyteries for their consent. If the overture as transmitted in its final form shall receive the consent of not less than two-thirds of the whole of the Presbyteries of the Church, the General Assembly may, if it deems it expedient, modify or add to these Articles in terms of the said overture. But if the overture as transmitted in its final form shall not receive the requisite consent, the same or a similar proposal shall not be again transmitted for the consent of Presbyteries until an interval of five years after the failure to obtain the requisite consent has been reported to the General Assembly.

**IX.** Subject to the provisions of the foregoing Articles and the powers of amendment therein contained, the Constitution of the Church of Scotland in matters spiritual is hereby anew ratified and confirmed by the Church.

## Appendix VI Frequently Asked Questions

### *What is the time commitment for an OLM?*

The rule of thumb is 10 hours plus a Sunday, however some weeks there may be more time involved and other weeks less. This does not include travel to and from the church. It is also not envisaged that you would be working every Sunday in the month. These hours would include some time for preparation, but if, for example, you were taking a whole service one Sunday preparation would not be seen as the sum of your commitment in that week. The hours you are expected to work should be clearly outlined in your contract.

However, while you are studying (towards a Diploma), an allowance against your contracted hours is encouraged and should be agreed in consultation with the Presbytery, supervising minister and Kirk Session.

### *What about further study?*

OLMs are expected to work towards a diploma and encouraged to work towards a degree, however all such study should be agreed with the Council in advance and the Council makes no commitment to pay for unauthorised study. This is to ensure that all such study falls within the agreed guidelines and covers the core curriculum. In addition to fees you are entitled to £275 per annum towards the cost of books. This applies through the period of your deployment as an OLM. To discuss this, contact [Ministries@churchofscotland.org.uk](mailto:Ministries@churchofscotland.org.uk)

### *Can I receive payment for what I do?*

It is clear from the Act governing Ordained Local Ministry\* that this is a non-stipendiary ministry, and that you are offering to serve the Church without any expectation of financial remuneration. As a number of OLMs have previously been readers and paid as locums the Council has agreed that the first 10 hours plus a Sunday of any contracted work that you do must be unpaid. Commitments outside of the 10 hours plus a Sunday can be remunerated, so, for example, you could receive a pulpit supply fee for taking a service (*not* normally at the church to which you are attached) on a Sunday when you are not contracted to be at your attachment, or, if you are providing locum cover over two days plus a Sunday you could be paid for hours over and above the 10 plus a Sunday.

Please note that if you are currently employed as a PPW this is a separate role and cannot be included in your 10 hours plus a Sunday.

### *How do I become Ordained?*

You can proceed to ordination after a successful final review, having completed all training and on receipt of a sustaining letter (which serves the purpose of the Exit Certificate). However, unlike being set apart as a Reader, you must be ordained *into* a post. As an OLM you are offering your services on a voluntary basis to the Presbytery and therefore the Presbytery decides where, when and to what you will be ordained. This can be a role in a specific charge, or within Presbytery, but is for Presbytery to decide. Before you are ordained, but after your final review, you have the status of “graduate candidate” and are free to, for example, offer your services for pulpit supply. Any post is, as already stated, non-stipendiary (10 hours plus some Sunday commitment). You must complete these non-stipendiary hours before any paid hours are worked. For example, if a Presbytery approves locum work, then the first 10 hours of this is non-stipendiary. The Agreement between the individual and the Presbytery is to provide special support as required by Presbytery e.g., in vacancies, illness etc. You cannot, however, be *inducted* to a part time post. An Ordained Local Minister cannot be a minister in a charge, whether full or part time. As per above re PPW posts, you cannot be ordained into your appointment as a PPW.

### *Can I serve as a locum?*

Depending on how the Presbytery wishes to deploy you, you may be ordained into a Presbytery-Wide appointment – available across a region to offer special support as required (e.g. vacancies,

illness) as a Presbytery resource. In such a post you would be free to take up the offer from a Kirk Session to become a Locum, subject to Presbytery approval.

**\*ACT IX 2011 ANENT THE ORDAINED LOCAL MINISTRY (AS AMENDED BY ACT XII 2012**

*What does it mean that I am supervised?*

As an OLM you are not allowed to exercise your ministry except under supervision. This means that you are responsible to a single person for the conduct of your ministry. This can be either the minister in the charge, the Interim Moderator in a vacancy, or a nominated individual within Presbytery if your deployment is to a Presbytery post.

*Do I have a contract?*

There is a standard contract template available on the website, which can be edited to suit the local situation. Presbytery, in consultation with Kirk Sessions, if applicable, will decide the terms and conditions of your contract.

A new contract should be agreed for every new role that you embark upon.

*Can I remain an Elder in my own Kirk Session?*

A minister of Word and Sacrament is a teaching Elder; an Elder in a congregation is a ruling Elder. Once you are a minister of Word and Sacrament you are no longer a ruling Elder and therefore cannot remain as a member of a Kirk Session. However, you would be expected to associate with the Kirk Session of the charge in which you are deployed and you may, if necessary, act as Moderator. If you are currently acting as a Session Clerk you would not necessarily have to resign as there is no requirement for the Clerk to be an Elder, but you may wish to consider carefully the implications for your time commitment.

*What is my role in Presbytery?*

As a minister of Word and Sacrament, ordained to a role within Presbytery, you are a member of Presbytery with concomitant rights and responsibilities. At any point when you are not actually deployed as an OLM, or if you are moving from one Presbytery to another, you should request a Practising Certificate from your Presbytery. This entitles you to a seat in Presbytery when you are not actually in an appointment.

Presbytery will also, therefore, have to appoint equalising elders for each new OLM post within the bounds.

*Can I be deployed as part of the Presbytery plan?*

Yes. The Ministries Council encourages Presbyteries to think creatively about how to use any OLMs within the bounds in terms of their plan.

*How do I claim travel expenses and what is covered?*

In training, travel expenses are reclaimed from the Ministries Council; once deployed, from the congregation, or Presbytery if in a Presbytery post. Travel to and from the church building is not an allowable expense, as the church is deemed to be your place of work. All other travel can be claimed at the rate of 45p per mile. If you go somewhere other than the church building before you go to the church, the whole amount of travel can be claimed at the rate of 45p per mile. In training, if you live further than 15 miles from your placement, however, arrangements can be made to reimburse you, at a lower rate, for travel in excess of 15 miles to and from the church building. After deployment you should enquire in your local situation as to arrangements.

*What if I want to move to another Presbytery?*

Presbyteries are free to deploy OLMs or not, as they see fit, so if you are moving into another Presbytery you will need to ask if it is prepared to find a role for you.

While it is customary to be a member of the Presbytery in which you reside, this is not a requirement, and you can if you choose, request membership of a neighbouring Presbytery. As an OLM is a local ministry, you should not offer your services outwith your own Presbytery unless

with the express permission of both your own Presbytery and the Presbytery in which you are seeking to work. In addition, it would be inappropriate for you to seek a position outwith your own Presbytery, although your assistance may be requested.

*What if I am encountering difficulties and need access to pastoral care?*

While in training your first point of contact is the TO responsible for organising your training. After ordination the Presbytery assumes responsibility for your pastoral support.

*Where should I address any further queries?*

In training you should address your queries to the TO responsible for your training within the Ministries Council. After deployment, any queries should be taken, in the first instance, to the Presbytery Clerk

## **Appendix VII Preaching Requirements during Placements and Holiday Entitlement**

### **OLM Candidates:**

#### IME (two autumn placements)

3 complete services

Holidays: 3 Sundays and associated  
weekday work

#### Probation

4 complete services, preaching a minimum of 8 times

Holidays: 5 Sundays and associated work

### **FTMWAS Candidates:**

#### IME

Two autumn placements: 3 complete

Services, preaching a minimum of 6 times

Holidays: Autumn placements – negotiated  
between Candidate

and Supervisor, placement must be a minimum  
of 25 weeks, with Christmas the focus for one  
year and Easter for another.

Summer placement – Maximum of two weeks

Within the 10 weeks of the placement.

#### Probation

Minimum of 23 times preaching over 15 months

Holidays: 6 weeks including Sundays over the 15  
months plus 8 days public holidays (not Sundays)