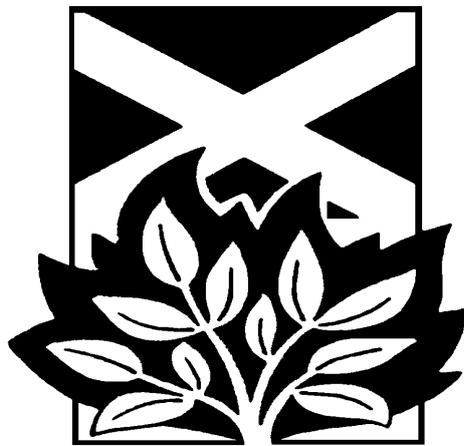


PROBATIONERS' HANDBOOK



Church of Scotland

Ministries Council

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Any general enquiries please contact the Training Team on MinistriesTraining@churchofscotland.org.uk

All handbooks and reporting forms can be downloaded from the website:
http://www.churchofscotland.org.uk/resources/subjects/ministries_resources#cps

I. INTRODUCTION

The Ministries Council is pleased to offer you continuing training and support as you enter the final phase of your ministerial formation and welcomes you to this stage of your training commonly referred to as “probation”.

The Ministries Council offers education and training based on the “Ministers of the Gospel” policy statement contained in the Board of Ministry Report of 2000 and accepted by the General Assembly of that year. A section of this booklet provides an abridged version of that statement, full details of which can be found in that Board of Ministry report. The process of formation provided at this stage is a full-time placement in a congregation alongside a comprehensive conference programme. A biblical Portfolio exercise and essay in Church Law 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 full-time 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 new 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.

The Training Task Group will be the one directly involved in your training. Overall policy decisions are discussed by this Committee and submitted to the Council Executive 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

Future training is not “set in stone” but open to change as we seek best practice. In that regard the Ministries Council certainly takes cognisance of views and suggestions from candidates. The Ministries Council, through its Committees, will continue to consult with Candidates’ Associations’ representatives at each of the four University Divinity Faculties in order that these views and suggestions can be heard and addressed.

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 21st 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**; an 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 an 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 21st 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

SELECTION AND TRAINING for the FULL-TIME MINISTRY

*Regulations approved by
the General Assembly
of 1998
and amended by
the General Assembly of 1999, 2000, 2001, 2002, 2003 and 2004*

X ACT ANENT SELECTION AND TRAINING FOR THE FULL-TIME MINISTRY AND ELIGIBILITY FOR ORDINATION (relevant sections only)

Edinburgh, 20 May 2004, Session VII

The General Assembly hereby enact and ordain as follows:

Definitions

I. In this Act the following definitions apply:

- (a) "The Ministries Council" is the General Assembly's Ministries Council responsible for recruitment, selection and training for the full-time ministry.
- (b) "The Assessment Scheme Committee" is the Committee to which the Ministries Council delegates authority to determine matters relating to assessment and selection.
- (c) "The Training Task Group" is the Committee to which the Ministries Council delegates authority to determine matters relating to university courses and practical training requirements in preparation for ministry.
- (d) "The Assessment Conference" is the body of trained Assessors to which the Ministries Council delegates authority to assess the calling and fitness of applicants for all forms of ministry (in terms of 6(1)), and to accept as prospective candidates those deemed appropriate.
- (e) "Ministry" is the full-time ministry of inducted parish ministers, and other posts requiring the same training and qualifications.
- (f) "Enquirers" are those who have registered for enquiry in terms of sub-section 2(1).
- (g) "Applicants" are persons who are seeking to be recognised as candidates for the ministry.
- (h) "Prospective Candidates" are persons who have been accepted by the Assessment Scheme Committee and who are awaiting the outcome of their application to Presbytery for nomination.
- (i) "Candidates" are persons who have been both accepted by the Committee and nominated by their Presbytery. The term "Candidate" may not be used of or by any person who has yet to be, or who has failed to be, nominated by Presbytery.
- (j) "Probationers" are persons currently undertaking the full-time probationary placement of fifteen months described in Section 17(1).
- (k) "Certificated Candidates" are those who have completed their training and received exit certificates in terms of Section 22, but who have not yet been ordained. The term is to be applied without limit of time to anyone in this situation.

The Course

12. Each candidate shall have a course prescribed by the Training Task Group immediately following acceptance as a prospective candidate.
13. The candidate shall satisfy the Training Task Group of competence
 - (a) in all areas of study prescribed from time to time by the Ministries Council and reported to the General Assembly.
 - (b) in knowledge of the Bible and the Law of the Church, by fulfilling such assessment requirements as are set by the Training Task Group ;
 - (c) in all areas of practical knowledge required by the Committee, by active participation throughout their candidature in such residential courses and conferences as are prescribed by the Training Task Group , including practical training of not less than fifteen months after the end of the academic course in accordance with sub-section 17(1);
 - (d) in the practice of ministry, by completing to the satisfaction of the Training Task Group the four placements prescribed in the course. (See section 17);
 - (e) in the area of child protection, and in other areas determined from time to time by the General Assembly.

Placements

17. (1) As part of the Church requirements, four periods of placement work shall be undertaken by the candidate, and must be completed to the satisfaction of the Training Task Group which shall determine the length and content of each placement. The placements shall normally include three during the academic course (of which two shall be part-time and shall last not less than twenty-five weeks and one shall be a full-time summer placement lasting not less than ten weeks) and one full-time probationary placement of fifteen months commencing on the first day of July, August, September or October in the year of graduation; the Committee shall have power in exceptional circumstances to vary this arrangement. The candidate will not normally be permitted to engage in academic study through a university or college or in remunerative

employment or office during the course of the fifteen months full-time placement at the conclusion of the academic course.

- (2) The supervisor of each placement will be chosen by the Training Task Group and shall undertake training as specified by the Committee. The supervisor shall be responsible for supervising the placement according to the guidelines and standards established by the Training Task Group, and shall produce assessment materials as required.
- (3) The assessment materials shall be assessed by the Training Task Group . It shall be competent for the Committee to refuse to sustain a placement.
- (4) The Training Task Group shall obtain from a candidate evidence that he or she has satisfactorily completed the prescribed degree course, whereupon the Secretary shall inform the candidate that he or she has permission to commence the final placement.

Supervision during Course

18. Throughout the course of training a candidate must remain under the oversight and pastoral supervision of a Presbytery, initially the Presbytery which nominated him or her, and shall inform the Presbytery of any change of address.
19.
 - (1) Where a candidate's permanent place of residence changes following nomination so that the oversight and pastoral supervision of the nominating Presbytery is no longer possible, the candidate shall, within two months of changing residence, apply in writing to the nominating Presbytery, to be transferred to the supervision of the Presbytery within whose bounds he or she now resides. On granting such application the Presbytery shall forward an Extract Minute to that effect to the candidate, to the Presbytery within whose bounds the candidate now resides, and to the Candidates' Supervision Committee. This sub-section shall not apply to candidates who move residence to a University centre for purposes of study, who shall be considered under sub-section (3).
 - (2) Prior to each official meeting with the candidates under its supervision the Presbytery shall initiate consideration of the circumstances of any candidate who has thus changed his or her permanent place of residence but who has not made formal application to transfer. The Presbytery shall thereafter raise with the candidate concerned the question of which Presbytery might most appropriately be responsible for the continuing supervision, and shall have power to effect a transfer to that Presbytery within whose bounds the candidate now has permanent residence. When such a transfer is effected an Extract Minute to that effect shall be sent forthwith to the candidate, to the Presbytery within whose bounds he or she now resides, and to the Training Task Group .
 - (3) A candidate may, in exceptional circumstances, make application to be transferred to the supervision of the Presbytery within whose bounds is situated the University at which he or she is studying or proposes to study. If the application is granted the same procedure shall be followed as in sub-section (1).

Final Placement and Sustaining the Course

22. The review process during the final (fifteen month) probationary placement shall be as follows:

- (1) After six months, an informal review of the placement shall take place, conducted by a member of the Presbytery and the appropriate staff member, and any concerns shall be addressed either informally or by recourse to the procedures set out in section 23.
- (2) An Annual Review meeting shall be held after twelve months, at which it shall be decided whether the final placement can be sustained and whether the candidate is fit to be ordained in due course: the Presbytery representative shall be appointed in such a way as to have powers to indicate the final approval of the Presbytery at this stage.
- (3) Where such approval has been given, the Training Task Group shall satisfy itself that the requirements of sections 13-17 have been fulfilled, including all academic requirements. Provided both requirements are satisfied, the Board of Ministry shall have the power to issue an Exit Certificate upon completion of the fifteen month placement, at which point the candidate shall become a Graduate Candidate and shall then remain under the supervision of the Presbytery within whose bounds the final placement was undertaken, pending ordination to a charge or appointment.
- (4) The Presbytery shall in each calendar year assess in terms of the criteria set out in section 9 above, the general suitability of each Graduate candidate and, if satisfied, shall issue a Graduate Candidate's Certificate confirming continuing approval, and shall advise the Board of Practice and Procedure by 31 December. Candidates will have a right of appeal in the event of the Presbytery declining to issue a Certificate.
- (5) A Presbytery must obtain a current Graduate Candidate's Certificate for any Graduate Candidate whose call or appointment is to be sustained by that Presbytery after 31 December of the year in which his or her Exit Certificate was awarded.

Complaints Procedure

23. The provisions of this section shall apply

- (a) where any party to an *Expectations and Responsibilities* document claims that another party is in breach thereof; or
- (b) where the Presbytery or the Board of Ministry claim that a candidate has failed to fulfil his/her obligations under the agreed *Learning and Serving Covenant*; or
- (c) where a material complaint is made to the Board of Ministry or Presbytery about the candidate's conduct during training.

Any such claim or complaint shall be intimated by lodging with the Convener of the Training Task Group a Concern Slip, which shall provide specific details thereof and shall be intimated by the Convener to all parties to the document or covenant.

24. (1) As soon as is reasonably practicable after receipt of a Concern Slip, one of the Board's Ministry Officers shall meet with all relevant parties and seek to resolve such claim or complaint to the satisfaction of all concerned.
- (2) In the event that such resolution is not possible, any party to the document or covenant may request a formal meeting of all parties in order to determine what is required to effect resolution.
- (3) Such a formal meeting shall be attended by up to two representatives of each of the parties to the document or covenant, and shall be called by the Board of Ministry and shall be convened by a staff member of the Board of Ministry, who will notify all parties in writing of the conclusions of the meeting. Such notification shall provide details of the consequences that will ensue in the event of failure by any parties to adhere to the conclusions of the meeting.
25. (1) In the event that no agreement is reached between parties at such a formal meeting as to the facts, or no agreed resolution is reached; or in the event that any party fails to adhere to the agreed conclusions, the Convener of the Training Task Group shall convene a Hearing of all relevant parties.
- (2) The Hearing shall be held as soon as is reasonably practicable. At such a Hearing the candidate shall be present and may be accompanied by a companion who shall not be entitled to speak. The panel for the Hearing, in addition to the Convener, shall comprise two representatives of Presbytery and two representatives of the Board of Ministry, none of whom shall have had prior personal involvement with the claim or complaint giving rise to the Hearing. A Board of Ministry staff member shall attend as an adviser.
- (3) In the event that the claim giving rise to the Hearing relates to a breach by the Training Task Group, or that the failure is by the Committee, the Hearing shall be convened by the Convener of the Board of Ministry and not as in sub-section (1) hereof.
- (4) At the Hearing all parties thereto shall be entitled to present evidence, to question witnesses and to make a concluding statement. At the conclusion of the Hearing, or as soon as may be practicable thereafter, the panel shall issue its decision and advise all parties. Such a decision shall be final and binding on all parties, subject only to appeal being made in the circumstances of, and in terms of, section 6(6) hereof.

Repeals and Amendments

26. Acts V 1985 and V 1998 are hereby repealed.

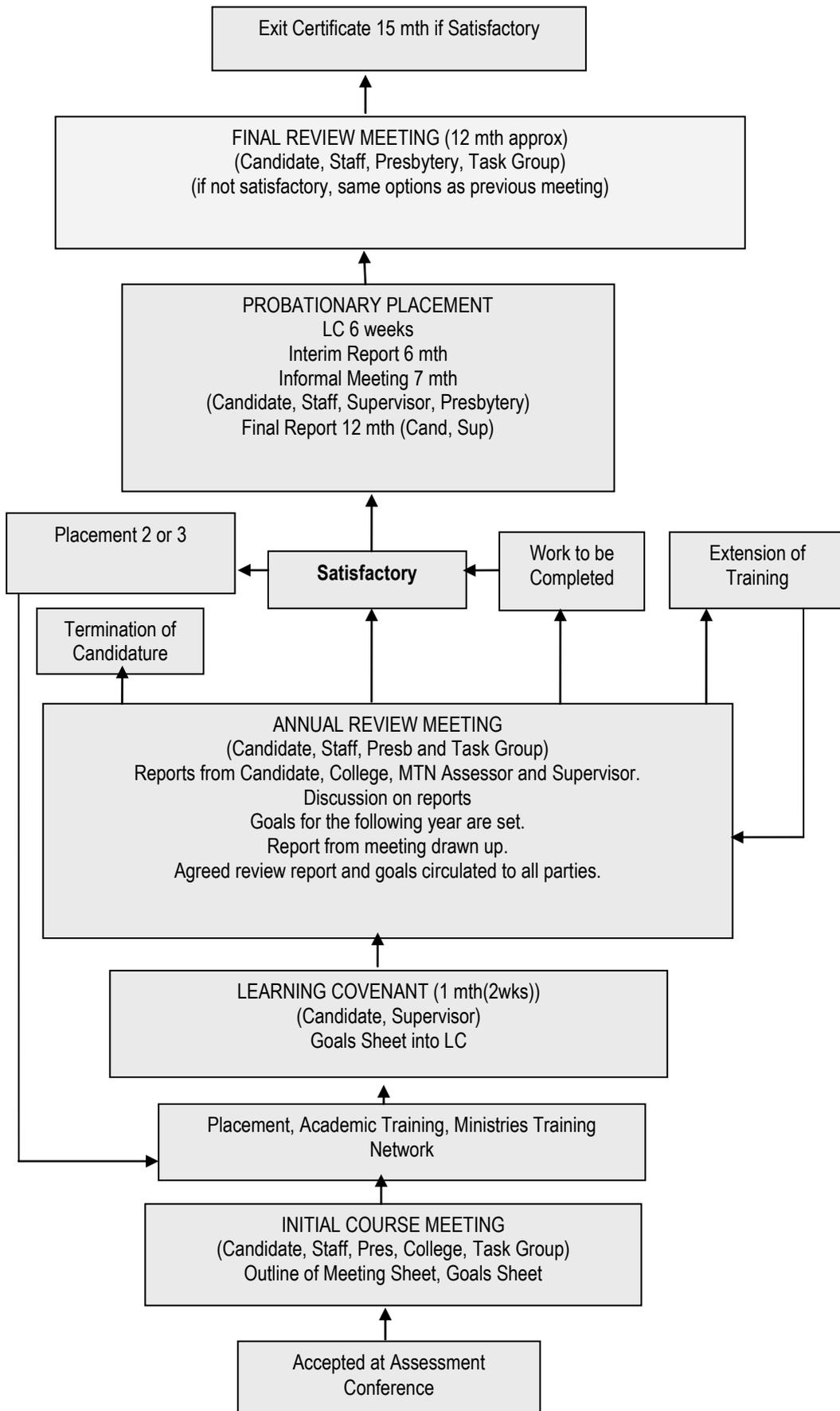
27. (1) In the following Acts references to Act V 1998 are hereby amended by the substitution of "Act X 2004", and references to sections 26 or 27 of Act V 1998 are hereby amended by the substitution of section 22 of Act X 2004: Act II 2000 s.1; Act III 2001 s. 2; Act IX 2001 ss. 1 and 6; Act IX 2002 ss. 9(1) and 9(3), 11; Act VIII 2003 s.20(3); Act XV 2003 s.5; Act XIII 2003 ss.1, 4, 6 and 8 (first sentence).
- (2) Act IX 2001 is hereby amended as follows: in section 2 the first sentence is amended to read "Act X 2004, sections 2-11, 16 and 18-21 shall apply to the Diaconate.";
- (3) Act IX 2002 is hereby amended as follows: (a) in section 10, by the deletion of "sections 3 to 12 of Act V 1998 (as amended)" and the substitution of "sections 3 to 11 of Act X 2004"; (b) by the amendment of section 12 to read "For the purposes of this Act, the Appeals procedure shall be that set out in section 6(6) of Act X 2004 Anent Selection And Training For The Full-Time Ministry And Eligibility For Ordination.";
- (4) Act XIII 2003 is hereby amended as follows: (a) in section 7 all references to section 6 of Act V 1998 (as amended) shall be deemed to refer to section 6 of this Act; (b) in section 8 by the deletion of the last sentence.

APPENDIX

RULES OF PROCEDURE FOR PANEL OF ARBITERS

1. When a person seeking to be recognised as a candidate for the ministry (hereinafter referred to as “the applicant”) has not been accepted by the Assessment Scheme Committee after attendance at Assessment Conference and has appealed to the Appeals Committee of the Board of Ministry (hereinafter referred to as “the Appeals Committee”) but is dissatisfied with the decision of the Appeals Committee, such applicant may appeal to the Panel of Arbiters (hereinafter referred to as “the Panel”) appointed by the General Assembly for this purpose.
2. Appeals shall be submitted in writing to the Secretary of the Appeals Committee within twenty-one days of receipt of intimation of the decision appealed against.
3. The written appeal may contain reasons, and it shall contain an explicit statement to the effect that the applicant agrees that the decision of the Panel shall be final and also understands that if the Panel’s decision is that he or she be not accepted, no return to any subsequent Assessment Conference will be permitted.
4. The General Secretary of the Board of Ministry shall, within ten days of receipt of the appeal, transmit it to the Principal Clerk, together with copies of all papers which were before the Board of Ministry when it reached the decision appealed against. The Secretary shall also transmit a written response to the appeal, giving reasons for the Appeals Committee’s decision. The Appeals Committee may, at the meeting at which it makes the decision, delegate to any member or members the authority to prepare a response to any appeal.
5. When the Principal Clerk receives the appeal, the other documents mentioned above and the response, he shall consult with the Convener of the Panel and arrange a date for the Panel to meet. He shall call a meeting of the Panel for that date, and cite the applicant and the Appeals Committee to appear. Copies of the appeal, other documents and the response shall be sent to all members of the Panel and to both parties.
6. The applicant may appear in person or by counsel or agent. If electing to appear in person the applicant may be accompanied by a friend who shall neither have access to the papers nor be permitted to speak but may provide moral support.
7. The Panel shall meet in private.
8. The Panel shall follow the procedure of the General Assembly in hearing appeals provided that, while no document or evidence which was not before the Appeals Committee should normally be considered by the Panel, the Panel may nevertheless on special cause shown call for any other document or evidence if that appears to be essential in the interests of justice, provided that parties shall have the right to be heard on any such document or evidence.
9. At the conclusion of the hearing, the parties shall leave the meeting so that the Panel may deliberate in private.
10. When the Panel has reached a decision a minute of its proceedings shall be read and submitted for approval. When this has been done, parties shall be recalled and judgement intimated in terms of the minute.
11. The Principal Clerk shall subsequently issue extract minutes to the parties.
12. The Panel may also hear appeals from prospective candidates or candidates against decisions of Presbyteries not to nominate them, or to discontinue nomination, provided that in each case both parties agree to accept the decision of the Panel as final, and procedure in any such case shall be, mutatis mutandis, in accordance with the above Regulations.

5. CANDIDATURE REVIEW PROCESS



CANDIDATURE REVIEW PROCESS

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;
- 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 and Serving Covenant* for the subsequent year of study and placement.

Annual Review – Probationary Period

During the fifteen-month Probationary Period the review sequence will be as follows:

- After a period of approximately six 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. 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 Committee;
- After a period of approximately twelve months, a Final Review meeting will be held in which a final decision on the candidate's fitness to enter ministry will be determined.
 - This will normally take place either in the candidate's home Presbytery. 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 the Presbytery Assessor, 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 all relevant reports from 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;

- The candidate is entitled to bring a companion to the Review meeting, and this person shall have the status of an observer only;
- At the successful conclusion of the probationary period, the Exit Certificate (sustaining letter) will be issued on behalf of the Ministries Council. From this point onward, the candidate is referred to as a Graduate Candidate. Certificated Candidates normally remain under the care and supervision of the Presbytery within whose bounds the probationary period was successfully completed, until such time as a call or appointment is sustained by that Presbytery;

Where the review meeting 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 fifteen month period. The Presbytery Assessor so empowered by Presbytery, will indicate the satisfaction of the Presbytery and note this in the final report;

Annual Reviews — Non-Sustaining of Candidature

In the event that the parties fail to agree at any Annual Review to sustain the placement, 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 Ministries Council and Presbytery Assessors present at the Review meeting and subsequently reported to and minuted by the Presbytery and the Training 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.

Reports

The following parties shall submit reports in good time for all other parties to receive and read them in advance of the Final 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*;
- **Ministries Council:** on receipt of the above reports, the TDO will prepare a draft review report. This draft will be amended and agreed after 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 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 and co-opted members will be allocated to the Task Group.

A representative of the Task Group will attend each of the Probationers’ Conferences, enabling good communication and consultation to take place, although all candidates can raise issues also through the appropriate Training Development Officer (TDO).

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; 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 Development Officer or the Education and Support Secretary or, in other special cases, those others deemed appropriate by specific decision of the Task Group.

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

7. ROLE OF TRAINING DEVELOPMENT OFFICER

The TDO helps to facilitate the implementation of the Ministries Council's policy, however it should be noted that the TDO is not a voting members of the Ministries Council or any of its Committees and Working Groups.

The broad outline of responsibilities of the TDO in relation to probationers is as follows:

- To facilitate and organise the Candidate Review Process
- To be the primary contact for each probationer with the Ministries Council
- To work with department colleagues to organise and plan Probationers' Conferences in consultation with probationers
- To keep in contact with supervisors to have a picture of each probationer's progress in placement
- To keep in contact with Presbyteries who nominated the probationer to keep them apprised of progress.

8. PLACEMENT

The probationary placement will be 15 months full-time.

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
- supervisors must have had at least one candidate on part-time or 10 week placement prior to being offered as a probationary placement
- 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

**CHURCH OF SCOTLAND MINISTRIES COUNCIL
TRAINING TASK GROUP**

GUIDELINES FOR THE OPERATION OF THE PLACEMENT SCHEME

1. As part of the Church requirements a 15 month placement will be required to complete training.
 - (b) The final full-time placement of 15 months will commence on the first day of July, August, September or October in the year of graduation; in exceptional circumstances the Task Group shall have power to vary this arrangement. An informal Interim Review will take place after 6 months. A Final Review Meeting will take place at 12 months, at which it shall be decided whether the final placement can be sustained and whether the candidate is fit to be ordained in due course. Only after this approval is given, will he/she be able to preach as sole nominee. Where such approval has been given, the Training Task Group shall satisfy itself that the requirements of sections 13-17 of THE ACT have been fulfilled. The Ministries Council will then issue an Exit Certificate upon completion of the fifteen month placement. No-one will be inducted prior to the end of 15 months. (see note three) (Applications for vacant charges can be submitted after 12 months)
 - (f) During the placement the probationer will be expected to take part in Ministries Training Network and complete all required exercises.
2. Emolument:
 - (a) Payment through the final 15 month placement will be set at 80% of the minimum stipend scale and will be paid monthly in arrears. If, however, no housing is provided then payment will be set at 85% of the minimum stipend scale. The method of payment will be by credit transfer into a designated bank/building society account, for which all National Insurance, banking and personal details should be submitted on form 018 which will be sent to you prior to each placement.
 - (b) The cost of travelling expenses incurred during a placement will be reimbursed by the Ministries Council by credit transfer, as above. 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 rate of reimbursement shall be as decided by the Ministries Council (see note five). The mileage claimed must be **wholly, exclusively and necessarily** in the pursuit of your duties in your placement and should not include travel to and from your place of work. Claims should be made on the yellow forms in your Log Book and reach the Ministries Council by the 11th of the following month. Payment will be made at the end of that month, e.g., October mileage in by 11 November will be paid in November's payroll.
3. Ministers who supervise candidates will be selected, trained and assessed and receive on-going 'in-service' training by the Ministries Council. Presbyteries may be involved in the approval of potential supervisors and parish and other placement opportunities as 'appropriate'. (see section nine)
4. Liaison and arrangements for the placements with candidates and supervisors shall take place through the appropriate Training Development Officer.
5. The conference programme is **compulsory** for all probationers throughout their final placement. Candidates will have opportunities for peer group development and involvement with candidates for other ministries (deacons/ordained local ministers) at the same conferences when appropriate. (see section 12)
6. The Training Task Group shall consider all reports and approve all arrangements.

N.B. If you move into a different Presbytery to undertake your Probationary Placement 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 probationary 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.

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

Notes

- (One) The guidelines state that candidates should have at least one full day off per week, however the Ministries Council would bring to the attention of candidates and supervisors that the equivalent of two days off per week, endorsed by the General Assembly, should be observed – this may take the form of another full day or appropriate parts of other days. The total hours worked in any week should be an average of 40, recognising the need for flexibility in ministry.
- (Two) Candidates will have the opportunity to start applying for charges after completing twelve months of the final placement; however the full 15 month period must be completed before an exit certificate can be issued. Payment will cease at the end of 15 months. The Ministries Council is aware that some candidates may have a number of months, after completing the probationary placement, where they have no income whilst waiting on a call to a charge/appointment. In that regard, the Ministries Council has hardship funds for which candidates may apply before the end of their probation but these are limited. If this scenario seems likely, then a candidate should actively pursue options to provide themselves with an income – the Ministries Council would be happy to encourage Presbyteries to engage such candidates in locum work until called to a suitable charge. The Ministries Council will seek to support candidates as it is able, however it should be noted that at no time, even at the point of being accepted by Assessment Conference, does the Ministries Council guarantee employment for candidates.
- (Three) Candidates are free to apply for charges after the satisfactory completion of the Final Review at the beginning of the thirteenth month. Candidates are free to preach as sole nominee during the fourteenth and fifteenth months.

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 reports. **Please note the submission dates for these reports.** It is extremely important that these dates are strictly observed. Reports are read by members of the Task Group in advance of review meetings and a delay in receiving the report may result in a delay in progress through training.

At all placements the first document to be completed is the learning covenant – to be completed and returned within the first six weeks of the placement. Probationer and supervisor will receive a blank copy – only one should be submitted, whilst the other is retained for future reference by probationer and supervisor – this can be altered at any stage of the placement with the agreement of supervisor, candidate and the Committee. 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 an interim report should be submitted at five months by both candidate and supervisor and a final appraisal at eleven months from both probationer and supervisor. The appraisal format by each may have similar features but please note that separate appraisals must be received from probationer and supervisor.

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

To maintain and encourage an open approach between supervisor and probationer, 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.

See Section 11 for a chart outlining the various deadlines throughout the placement. It is imperative to adhere to these deadlines. Reports are read and essays marked by a variety of people and in courtesy to them, in order to assist in the smooth running of the administrative process and ensure the timeous return of essays and arrangement of meetings it is important that written work is submitted in good time. If, for any reason, this is likely to be difficult please inform the TDO as soon as possible.

If any difficulties or questions arise regarding the placement at any time, please contact the TDO as soon as possible. (see section 9 for further information re supervision)

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 minister of a charge, 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 group should not be afraid to occasionally say hard things to the probationer if necessary. Constructive feedback 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.

SAMPLE LETTER TO CONGREGATIONS

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. The Committee 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 probationer. The aim is to ensure that the probationer 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 salary costs and travelling expenses are met centrally. The placement is normally for 15 months.

Changes for your minister

It might seem that your minister will be having an easier time with a probationer 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 probationer 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 probationer together, or perhaps the probationer on his/her own. Please understand that if the probationer 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 probationer to experience before going to his/her own parish.

The Task Group hopes that you will warmly welcome the probationer, and offer to him/her (and where appropriate spouse and family), support and encouragement. Each probationer 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 probationer will be allocated, so it is unwise for the probationer to develop too many new initiatives which cannot be sustained when he/she has gone.

Changes for the probationer

For most probationers this is an exciting time; it is full-time ministry, an opportunity to get to know a congregation well, the challenge of fulfilling their calling. Parish life is very difficult from university life, and time is needed to adjust. Every probationer makes mistakes; so please be patient and understanding!

Conference programme

The Task Group arranges a series of four residential compulsory conferences for all probationers 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 probationers 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 probationer will go to his/her first charge. 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

9. SUPERVISORS' TRAINING

The Ministries Council approves all placements which probationers 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 probationer 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 probationer 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 probationer is resident although some choose to move for this placement as it is an extended one.

Supervisors have a key role to play in the placement scheme, trying to make sure that a probationer 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 probationer 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.

Candidates will meet with a representative of the Task Group, the Secretary and the TDO in the year **prior** to that in which they expect to begin their probationary placement. At this meeting four options will be discussed and agreed. At this point the candidate will do some research into the options and decide on a first and a second choice. These are then reported to the Candidates’ Task Group who will make the final decision. At this point the potential supervisor is contacted and when an affirmative response is received the candidate will be asked to contact the supervisor and a meeting between candidate and supervisor will then take place; thereafter both parties will separately confirm to the TDO whether or not they are happy for this placement to proceed. Once confirmed, full copies of all previous reports will be sent to the supervisor.

Full details of the reports procedure are contained in section eight of this booklet. Supervisors are asked to make sure return dates are strictly observed.

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 TDO 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.

The following information on supervision, prepared by Rev Dr David Lyall (former Principal of New College), may be helpful and give an example of some of the issues raised at supervision training. Also included are copies of letters which your supervisor may use, for example, in a Church newsletter, to prepare the placement congregation for your arrival (see paragraph four on previous page) and Congregational Support Group Guidelines.

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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 Covenant* which will help you to set realistic goals for that particular placement. The Learning 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 middle of your placement you and your supervisor will both complete an interim report. This is followed by a final report at the beginning of the twelfth month of your placement. 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 TDO and one or two members of the Training Task Group.

They are assessed not only as either **COMMENDED** or (very rarely) **NOT COMMENDED** but will also 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.

The final report should be submitted in good time to enable your final review to take place timeously. This is important as it is only once this review has been satisfactorily completed that you are free to apply for a charge.

10. TERMS AND CONDITIONS

Terms and Conditions

Applicable to

the Probationary Placement for training to be undertaken by “the Candidate”.

- 1 The Probationary Placement (“the Placement”) for training the Candidate with a view to ordination to the office of Minister of the Church of Scotland, should the candidate complete all the requirements of the General Assembly, to the satisfaction of the Ministries Council, shall commence on the first day of July, August, September or October and, unless earlier terminated or extended in accordance with these terms and conditions, shall end on the last day of September, October, November, December.
- 2 The Candidate shall throughout the Placement be paid a training allowance monthly in arrears equivalent to 80% of year one of the Minimum Stipend scale in force at that date. The Candidate shall have no right to occupy any such accommodation once the Placement has come to an end and will accordingly vacate the accommodation immediately on the expiry of the Placement. If no housing is provided by the Congregation(s) of the Parish(es) in which the Placement is being carried out, then the training allowance will be 85% of year one of the Minimum Stipend scale in force at that date. Unless the Placement is extended in terms of clause 13 hereof, no payment shall be made beyond the completion of the fifteen month Placement.
- 3 The Ministries Council of the Church of Scotland (“the Council”) will send to the Candidate a list of important dates. These will include the dates for submitting the Interim Report and Final Appraisal forms, for permission to apply for vacant charges, sustaining of the Placement and when payment of the said training allowance will cease.
- 4 As from the commencement of the Placement, the Candidate shall become a member of the Church of Scotland Retirement and Death Benefit Scheme for Ministers and Missionaries for death-in-service benefits only. Where the Candidate, after completing the Placement does not immediately find a Charge or appointment, the death-in-service cover will continue until the earliest of the Candidate being inducted to a charge, or taking up other pensionable employment or the expiry of six months from the end of the Placement.
- 5 The Candidate shall undertake his or her training in a Charge, or Charges, as determined by the Council and shall, whilst on Placement, work under the direct supervision of the Parish Minister of that Charge (the “Supervising Minister”), and under the general supervision of the Council through the Council’s Training Task Group (“the Task Group”). In the event of the Supervising Minister being unable to continue his or her direct supervision, then another minister shall be appointed by the Council as the Supervising Minister.
- 6 During the Placement the Candidate and the Supervising Minister will give particular attention to the aims set out in the Learning Covenant to be issued to the Candidate. The completed Learning Covenant should be returned to the Council within six weeks of the commencement of the Placement. The terms of the Learning Covenant can be renegotiated at any time with the agreement of the Candidate, the Supervising Minister and the Task Group.
- 7 The Candidate shall attend conferences, seminars, study sessions, and other training courses as directed by the Task Group. The Placement will not be sustained if the Candidate fails to attend

these without justification, of which the Task Group will be sole judge. If a Candidate fails to attend due to illness, the said Task Group may instruct the Candidate to attend further conferences, seminars, study sessions and other training courses as it thinks appropriate.

- 8 The Candidate shall be responsible to the Supervising Minister for carrying out all of the practical training duties of ministry which are entrusted to him/her. The Supervising Minister shall report to the Task Group by sending an Interim Report and Final Appraisal no later than the first day of the sixth month and the first day of the twelfth month respectively from the commencement of the Placement.
- 9 The Council or Congregation(s) shall reimburse the Candidate for expenses incurred as follows:-
 - a Telephone calls, postage and stationery: The cost of business telephone calls and of business postage and stationery will be reimbursed. The cost of telephone installation and rental cannot be reimbursed.
 - b Removal : the reasonable cost of removing the Candidate's belongings to the house which will be occupied by the Candidate during the Placement. Three competitive estimates should be obtained in all cases for such removals.
 - c Travelling Expenses:
 - By car: The Candidate shall receive travelling expenses at a rate of 45p per mile for the first 833 miles in any month. Travel in excess of 833 miles will be reimbursed at a rate of 25p per mile. A Car Log Book must be kept and made available on request to the Council. Private mileage costs will not be refunded.
 - By public transport: Actual costs incurred of up to £450 per annum may be paid for necessary use of public transport or at a higher sum if agreed by the Council.
 - By motor cycle: A Candidate may claim at a rate of 24p per mile. A Log Book should be used to record the mileage covered.
 - By bicycle: A candidate may claim at a rate of 20p per mile. A Log Book should be used to record the mileage covered.

The above rates are subject to periodic review by the Council.

- 10 After the probationary placement has been sustained at a Final Review meeting, the Candidate may apply to vacant charges, but cannot preach as Sole Nominee until the start of the fourteenth month.
- 11 The Candidate is required to send an Interim Report and Final Appraisal to reach the Task Group no later than the first day of the sixth month and the first day of the twelfth month respectively from the date of commencement of the Placement. The Council shall inform the Candidate after the Final Review Meeting whether or not the Probationary Placement has been sustained. If a Probationary Placement is sustained, the Candidate can apply for a charge. If called to a charge he/she can then be inducted and ordained after obtaining permission from the Council, but not before the completion of the full fifteen months of the Placement.

If the Placement is not sustained, the Task Group may require the Candidate to undertake a further period of training and, in such an event, the training period will be extended for a further period as so determined by the Council. Otherwise the Placement will end on the last day of the fifteenth month.

- 12 The Candidate will be granted 6 weeks holiday (including Sundays) during a fifteen month Placement. In addition, there will be an entitlement to eight further days not including Sundays in lieu of public holidays, Christmas and Easter. Holidays will be arranged in consultation with the Supervising Minister.

- 13 The Regulations anent the Selection and Training for the Full-Time Ministry approved by the General Assembly of 1998 and amended by the General Assembly of 1999, 2000, 2001, 2002, 2003 and 2004 and the "Guidelines for the Operation of the Placement Scheme", both of which are contained in the Candidates' Handbook, will apply.
- 14 In the event of any disagreement arising between the Candidate and the Supervising Minister, the procedures outlined in the Expectations and Responsibilities document should be followed.
- 15 In the event of the Candidate being unable to perform his/her training duties on account of ill health, then the Candidate will continue to receive the training allowance in full while absent through illness for a period, or periods, of up to three months during the Placement. Any absence through illness should be supported by a medical certificate. In the event of the Candidate being unable to return to the Placement after being absent for three consecutive months, then the Placement will terminate and a further Placement may be agreed at a future date.
- 16 The Candidate may terminate the Placement by giving one month's written notice. In the event of the Candidate being unable to continue to exercise his/her training duties, other than on ground of ill health (see Section 15) then the Task Group may terminate the Placement by giving one month's written notice.
- 17 The Candidate is strongly advised to transfer to the Presbytery within whose bounds the charge, in which he/she is undertaking the Placement, is situated and shall be subject to the discipline of that Presbytery alone. The above terms and conditions do not affect the judicial functions of the Courts of the Church of Scotland.

II. IMPORTANT DATES

Document / Meeting	Placement start	Due Date
Learning Covenant	July 1 st	August 16 th
	August 1 st	Sept 15 th
	Sept 1 st	Oct 15 th
	Oct 1 st	Nov 15 th
Interim Report	July 1 st	Jan 3 rd
	August 1 st	Feb 1 st
	Sept 1 st	Mar 1 st
	Oct 1 st	Apr 1 st
Interim Review	July 1 st	January
	August 1 st	February
	Sept 1 st	March
	Oct 1 st	April
Church Law Essay		May (date tbc)
Ministries Training Network	Essay on the practice of ministry	Date tbc
Final Report	July 1 st	June 1 st
	August 1 st	July 1 st
	Sept 1 st	August 1 st
	Oct 1 st	Sept 1 st
Final Review	July 1 st	End June
	August 1 st	End July
	Sept 1 st	End August
	Oct 1 st	End September
Free to apply from	July 1 st	July 1 st
	August 1 st	August 1 st
	Sept 1 st	Sept 1 st
	Oct 1 st	Oct 3 rd
Free to preach as sole nominee	July 1 st	August 1 st
	August 1 st	Sept 1 st
	Sept 1 st	Oct 3 rd
	Oct 1 st	Nov 1 st
Placement ends	July 1 st	September 30 th
	August 1 st	October 31 st
	Sept 1 st	November 30 th
	Oct 1 st	December 30 th

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 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. The Ministries Council welcomes such a consultation process and will continue to promote good communication at all times between itself and all candidates.

In the probationary placement, all candidates will attend four conferences, lasting three days each, details of these follow, with full programmes and provisional dates.

These conferences not only allow a consistent and coherent programme to be followed by all probationers, 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.

PROBATIONARY PLACEMENT CONFERENCE PROGRAMME

1 Exploring Worship (Fri - Sun)

- Leadership and Collaboration
- Worship & Music
- Prayer in Worship
- Church Law
- Remembrance
- Eucharist
- Prayer

3. Exploring Pastoral Ministry (Fri - Sun)

- Leadership and Collaboration
- Funerals and Bereavement Care
- Church law
- Marriage and the Law
- Baptism
- Towards Ordination

2. Exploring Mission: Tues – Fri

- Leadership and Collaboration
- Working with Young People:
- Working in Schools
- Mission
- Future Focus
- Pastor the Old, Nurture the New
- Tools for Engagement

4. Moving On: Tues – Fri

- Leadership and Collaboration
- Vacancy procedures
- Spirituality: Clergy self-care
- Preaching Workshop- Difficult Texts
- Preparing for 1st charge
 - The first Year
 - Creating a CV (optional)
 - General Trustees, Finance & Stewardship
 - Living in a Manse
- Enabling the Vision
 - Understanding the Parish
 - Planning agendas/chairing meetings
- Working with Elders

Probationers at the General Assembly: Tues – Wed of GA

At 121 George St, Tues afternoon: Understanding Congregational Accounts
OSCR, Trusteeship and data protection

Tuesday evening: Discussion of the reports for the following day's business at Assembly. At this point the probationers will consider the reports and will aim to unpack the salient points and issues.

Wed At the Assembly until the close of business
Debrief and discussion on the day

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.

Admissions and Re-admissions

Often other ministers will join the conference programme for some or all of its parts. They are entering the ministry of the Church of Scotland through the **Admissions and Re-admissions** process as part of which they undergo a period of familiarisation. Please welcome these colleagues as part of the peer group.

Pre-Conference

Time-tabling events around attendance at conference is an important discipline so probationers are able to arrive on time and participate throughout. 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 probationers must attend the four conferences in all parts:

Papers for Conferences

Probationers 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 probationer will miss all or part of a conference, the following procedures should be followed:

- The probationer should make immediate telephone contact with the Ministries Council and speak in person to the Training Development Officer. In the event of that person being unavailable, another TDO 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 probationers 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 TDO.
- Any emergency at the conference should be reported immediately to the TDO.

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.

Special dietary requirements should be sent in writing to the TDO or office by the probationer 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 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 probationers. 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 probationer will have an unexpected difficulty with attendance. It is essential that, as soon as the difficulty becomes apparent, the probationer 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 probationer to complete an essay to make up for the absence from the conference.

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 probationer, minimise disruption for staff and candidate, and ensure that a full training is experienced by the probationer.

The committee will continue to monitor the policy and the details of absences.

13. MINISTRIES TRAINING NETWORK

The Ministries Training Network is a series of regional meetings designed to enable candidates to meet together for worship, peer support and learning. The written work from these meetings forms the basis of a portfolio of work which demonstrates the Candidate's integration of theory and practice and will be assessed by an independent marker. The proposals for a Training Network for candidates, which were approved by the Ministries Council, were also approved by the General Assembly of 2007.

SEQUENCE OF MEETINGS

There will be one meeting per month, organised locally in groups of about 6 - 8 Candidates. These will be held between October and May and will be considered part of the placement. In addition Candidates will be required to journal – about 200 - 300 words per fortnight, reflecting on the placement experience if they are on placement, otherwise on any worship, pastoral, academic experiences that cause them to reflect.

CONTENT OF MEETINGS

Meetings will consist of biblical/theological reflection and reflection on case studies/verbatim reports brought by each candidate in turn. Meetings will begin with worship.

ASSESSMENT

Assessment of development would be on the basis of growing spirituality, leadership skills and awareness of vocation. Once during the year candidates will be asked to reflect critically and theologically on externally provided material and such reflections would be assessed. The material will relate directly to the practice of ministry e.g. material on spirituality or leadership skills.

In probation there is no requirement to journal however the Task Group strongly recommends this practice. It is hoped that by the time a probationer reaches this stage the value of journaling as a reflective tool will be clear.

Structure of Meetings and Guidelines for Submission

Structure of Meetings

- A 2-hour meeting a month from October to May, offset against placement time.
- Small groups of 6 – 8 candidates organised geographically.
- Opening worship (10 – 15 minutes)
- Biblical reflection (45 minutes)
- One verbatim/case study from each candidate (in each month one would be provided for discussion, analysis and reflection). (60 minutes)

One assessed exercise

- Essay on the practice of ministry - reflection on provided material. This material will relate directly to the practice of ministry e.g. material on spirituality or leadership skills. A bibliography will be provided for this, but should not be considered to be exclusive. This is a reflective piece outlining how the reading has influenced/shaped your understanding of ministry and how your practice will alter as a result. (1500 words max)

Submissions

Essay on the practice of ministry:

Submission in February date tbc

All submissions will be assessed as Satisfactory/Unsatisfactory. A satisfactory submission will show signs of engagement with and critical reflection on the issues, a self awareness in terms of good or poor practice, the identification of learning needs and a commitment to improved practice in ministry.

Submissions should be emailed to Fiona Wyllie at fwyllie@churchofscotland.org.uk by the appropriate date. **Submission dates should be strictly observed and are issued early to allow for forward planning.** Late submissions are unhelpful to and inconsiderate of the assessor and may result in work having to be repeated. If an emergency arises, you should contact the appropriate member of staff in the first instance.

Each page should carry as a header:

- Candidate's name
- University
- Year of study (Church of Scotland not academic) eg 1 of 3
- Placement number (if applicable)
- Name of facilitator

Please note: all conversations, written exercises and observations are completely confidential and should not be discussed outwith the context of the reflective group.

14. CHURCH LAW

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 during the conferences and must be completed within this conference programme. One essay will be set over the course of the year and marked by the Board of Practice and Procedure as a process of assessment.

All documents can be accessed on the Church website through the extranet:
http://www.churchofscotland.org.uk/about_us/church_law/acts

- Submission date: tbc
- E-mail to Fiona Cunningham – fcunningham@churchofscotland.org.uk.
- Receipt of the submission will be acknowledged by email.
- Ensure that the submission is named and dated.
- Indicate whether you are a probationer or in the familiarisation process.
- Keep a copy.
- If some last-minute emergency occurs which will make the submission date difficult for you to adhere to, contact the TDO to discuss the situation.
- Submissions will be marked within 4 weeks (if submitted on time), and returned to you with comments.
- If a submission is not satisfactory, you will be given guidance as to re-submission.
- This submission forms part of your church requirements, and your year cannot be deemed satisfactory without successful completion of this piece of work.
- The submission date is set so as to give sufficient time for marking (and re-submission if necessary) before the first Final Review Meetings start (or familiarisation is due to end).

Probation			
Conference 1	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.
Conference 3	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
Conference 3	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.
Conference 3	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.
Conference 4	Vacancy procedures	2003 Act 08: Vacancy Procedures	Understand Church Law as it related to vacancy procedures
Day Conference	OSCR Trusteeship Buildings		Have a good awareness of the relationship between OSCR regulations and Church Law and the role and responsibilities of Trustees. Understand Church Law as it relates to buildings
24 hour Conference: GA	General Assembly	Practice and Procedure	Experience of the General Assembly and an introduction to its practice and procedure

15. 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 three 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:	www.wippell.com
Juliet Hemingray:	www.church-textiles.co.uk
Hayes & Finch:	www.hfltd.com
J & M Sewing	www.jandmsewing.com

Also useful is the Christian Resources Exhibition:
www.creonline.co.uk

16. TOWARDS THE CLOSE OF TRAINING

Applying for a Parish – the Dos and Don'ts (Everything you need to know but were afraid to ask...)

It is always important to remember that Call is a two-way process; it involves minister and congregation and it has to be sustained by the Presbytery. Not only is it a process, but due process must be seen to be done. In recognising a Vocation or Call to a specific charge there are a number of stages on the way. It is always important that all parties feel that they have had the freedom to explore the call in conversation and prayer; and that ultimately they are free to say no if they feel it is not right. At all stages it is also important that the candidate/ applicant is not felt to be exercising too much influence – this could be deemed to be “undue influence” and is contrary to Church Law, if such influence is suspected, this can delay or even prevent a Call being Sustained.

The Application Process

Towards the close of your training your mind will inevitably turn to the ministry you are about to undertake. At this point you will want to consider the variety of opportunities open to you and will begin to look at vacant charges. You may well begin to receive Parish Profiles through the post, even in advance of being eligible to apply. In addition, the full list of vacant charges can be found on the Church website at: www.churchofscotlandextranet.org.uk/xvacantcharges/xvclist.htm. While the dates you have been given for the process must be strictly adhered to you will find it of benefit to look at Parish Profiles, discuss them with your supervisor, and perhaps drive round an occasional parish to get the “feel” of the place. What you must not do, of course, is make any formal contact with anyone who has any responsibility for the vacancy procedure in advance of being eligible to apply for the charge.

Before the final Review

FAQ

- ***Can I request a Parish Profile/application form?*** Yes, but make it clear that you cannot apply until after your final review, and indicate when that is.
- ***Can I visit the parish or attend a service?*** If possible you should visit the parish and drive or walk around it, possibly even have a coffee somewhere. It is permissible to attend a service in the church, although no approach should be made to any personnel, and this may not be terribly helpful.
- ***Can I ask to see round the church or manse?*** No. Once you have actually applied the nominating committee may organise a visit to both places if appropriate. This is part of the formal process.
- ***Can I phone the Interim Moderator with a request for more information?*** This is okay, as long as you make it clear that this is an informal approach and that you cannot formally apply until a future date.
- ***Can I phone the Clerk to the nominating committee?*** No. This is problematic and could be construed as undue influence if it predates your being free to apply. It is best to restrict contact to the Interim Moderator as s/he will not be party to the final decision.
- ***What other avenues of research are available to me?*** You should do as much homework as possible by asking your supervisor or neighbouring ministers what they might know by way of background to the congregation.
- ***What should I do if I am approached by a nominating committee?*** If you are approached, which may happen, you should clearly outline the timescale you are working to, and indicate the date you can formally apply. You should not engage in lengthy discussions at this stage.

- **What if a nominating committee wants to hear me preach before my final review?** A church service is a public act of worship and as such is open to anyone, however you should not allow yourself to be interviewed, or engage in discussion with anyone from the nominating committee.
- **What constitutes a formal approach or application?**

A formal approach or application consists of, for example:

- a letter of interest to an Interim Moderator or Clerk to the nominating committee
- a CV
- a submitted application form

After the Final Review

Once you are free to apply for a charge, you will find it helpful to take advantage of your supervisor's expertise in this area and you are encouraged to seek his or her advice and opinions.

This can be a confusing and somewhat stressful time as you begin to loosen the ties made with the congregation, and consider where your call might take you in the future. We hope that as you engage with this process your supervisor might find the time to accompany you on it. This can be in a variety of ways; by giving you the benefit of his/her experience of search and call, by reflecting with you on parish profiles, by accompanying you on occasion and if appropriate as you view potential charges but perhaps most importantly by recognising the need for the space and time to create a CV and visit vacant charges, possibly even on a Sunday morning if you both feel that this would be of benefit.

During these last months of the placement we would expect that your involvement in the work of the congregation to gradually decrease as the work of looking to the future increases but you are still in a training situation and every arrangement should be made with the agreement of your supervisor.

Please note the following timetable for the close of training:

- final review and sustaining of placement: 12th month;
- free to apply for charges: 13th month;
- free to preach as sole nominee: 14th and 15th month.
- exit certificate issued: 15th month;
- placement ends: end of 15th month.

Making Contact

Visiting; worshipping; practicalities

Once you have given yourself a 'shortlist' take time to chat the profile over with your supervisor. You may wish to speak informally to the Interim Moderator – he/she is a good person to ask specifics – and any awkward questions that you have in mind.

Drive around the area, get a feel for the place. Sit in a coffee shop and watch the world go by.

Visiting on a Sunday: remember this is a church in vacancy – what you see is what the locum does – this may not have any bearing at all on the congregation itself (especially if it has been a long vacancy)

remember also that congregation numbers often go down during a vacancy

The IM may offer to show you round informally; looking at the buildings is very helpful.

If you feel that one place has a stronger pull than the others go with your instincts: God speaks to our guts as well as our hearts!

You may wish to make an informal approach to the convener of the Nominating Committee now. He or she may wish to arrange for them to come & hear you preach.

When you have prayerfully identified the place you want to apply to send in a CV and a covering letter. The CV is a summary of your experiences, but it is also about your vision for ministry and your general sense of call. The covering letter should begin to articulate your sense of call to them in particular.

The interview

Be prepared for the interview to be rigorous; they should be asking about your ministry, your priorities, gifts, skills... they may ask (directly or indirectly) your theology, and your views on current issues affecting the church nationally.

You should be prepared to ask them similar questions – identify for yourself what your priorities for ministry are – and ask them what they think is important.

You should consider how they might support their minister (practically - admin, worship, prayer support; financially – expenses, phone, garden etc)

If they do not introduce themselves – then ask them to! It may help you to have a pad and jot down those names for when you begin to ask each other questions.

You should definitely write down the questions you want to ask, and the areas you hope will be covered.

At the end of the interview the committee should give you an indication of when you will know their decision- if they don't specify it is perfectly acceptable to ask. They may be interviewing other candidates, and will certainly need time to talk and pray together before making their decision.

When you receive the response – even if you want to say yes, take time to pray about it yourself, and put your acceptance in writing. **a verbal acceptance is not enough.*

Sole Nominee

Once you are invited to preach as sole nominee a set of formal procedures come into play.

The date for preaching should be set for no longer than 4 weeks from the acceptance of the invitation – any variation from this needs permission from Presbytery. Intimations of the date set must be given by edict on two Sundays prior to the date fixed.

Please inform the Ministries Department when you are invited to preach as sole nominee, at this point a letter will be sent giving you important information such as

- details regarding the car lease scheme
- car loan application form
- removals to and from manses
- removal and disturbance allowance regulations
- new ministers furnishing loan application form

Minister Elect

Once you have preached and been accepted you should formally accept the call to the charge. A sample letter is appended below.

Once you have accepted the call, a Call document is made available for members of the congregation to sign – this is not simply a 'nice thing' but part of the procedure – if only a handful sign it, the Presbytery may question the validity of the call.

It is the Presbytery who decides to sustain the call. If there has been any variation in procedure, then the call may be taken to Presbytery to make a final, formal decision. This is rare, but not unknown.

The Presbytery fixes the date for Ordination & Induction, in consultation with you and the Kirk Session. (The Nominating Committee is released after the preaching and take no further formal role)
Please inform the TDO at the Ministries Department of the date of your Ordination & Induction.

Things to be wary of...

Whether you are a Probationer, or still in full-time training, you may have some previous association with a congregation where you would like to explore. Be careful of how you make your approach; under no circumstances should you imply that God has called you to *St. Angles of Mercy*.

Sample Interview Questions – Committee to candidate

1. Can you give us an example of a Minister whose style you admire and tell us the reasons why you admire this person and how they have influenced your calling as a Minister?
2. What specific personal values/qualities do you think you possess and could bring to this job?
3. How would you deal with differences of opinion in one of the Churches or between the two Churches?
4. If you became our Minister what would your immediate plans be, what would you change, or start doing which is different to how we operate at present?
5. How would you attract people, particularly young people and young parents, into Church?
6. With so much time being spent running around with kids on Sundays e.g. football, swimming etc. would you consider doing services outwith the church?
7. Can you paint a picture of where you would see this charge being in five years' time and highlight where you will use your skills and talents to take us there?
8. What is your position regarding baptisms and weddings where neither parent or partner is a member of either our Church or any Church?
9. Although we have had ordination of female Ministers and Elders in the church for many years there are parts of the wider Church which clearly do not support this policy. The Church is also awaiting the report to the Assembly in 2011 on same sex relationships. What is your position in terms of inclusivity?
10. What ideas would you introduce to improve communication amongst church members and also the wider community to ensure that the Church is seen to actively include the whole community?
11. There are continuing new technologies available for use. How would you harness their use in the wider development of worship and pastoral care?

Sample Interview Questions – candidate to committee

1. What skills do you consider essential in your minister?
2. How would you like to develop the involvement and participation of the congregation in worship & parish life?
3. What one thing would you like to see change within the parish in the next five years?
4. SWOT (or SMART?) analysis, if you were to think about the strengths and weaknesses (goals?) of Anytown – what springs to mind?
5. What change would you like to see in the national church in the next 5 years?
6. How does, or could, the parish support the minister?

Be prepared for the interview to last up to 2 hours

Sample Acceptance Letter

Rev Interim Moderator
St Andrews Manse
High Street
Smallville

Dear Andrew

Thank you for your letter (call/email) of 17 March inviting me to accept the call to the congregation of St. Isosceles and All Angles to be their minister.

I am very happy so to do and hereby confirm my acceptance of the call and furthermore offer assurance that I exercised no undue influence in relation to this call.

I enclose my sustaining letter provided by the Ministries Council.

Thank you for all your help thus far. I look forward to the induction in due course

With all good wishes

CONTACT DETAILS FOR NOMINATING COMMITTEES

It is the Council's practice to give out contact details to Nominating committees of vacant charges in each month that probationers become free to apply for charges. Details given are:

Name, Address, Phone number and Email address.

UNLESS OTHERWISE INFORMED, WE WILL ASSUME THAT YOUR CONSENT HAS BEEN GIVEN FOR THESE DETAILS TO BE RELEASED.

In the event that you receive unsolicited parish profiles it is nonetheless courteous to respond, even if your response is negative. The Nominating Committee have taken the time and trouble to contact you and are naturally anxious to know how their profile has been received. If you indicate that you are not interested it allows them to concentrate on other candidates.

17. ROLE OF PRESBYTERY (INCLUDING PASTORAL CARE)

Pastoral Care

Whilst the Ministries Council seeks to support all candidates for ministry as it is able, through staff support, hardship funds, 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 the full-time ministry. Please contact the appropriate person in your Presbytery in this regard – if in doubt, contact the Presbytery Clerk.

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. It is a requirement that, at the start of the 15 month final placement, candidates transfer to the Presbytery in which the charge, where he/she is working, is situated if this is not their original nominating presbytery.

If your situation is such that you wish to change presbytery the following procedure should be followed. Write to your Presbytery informing them that you hope to transfer to the Presbytery in which you will be working. Write to the Presbytery to which you wish to transfer asking them to assume responsibility as your nominating Presbytery and to send an extract minute to that effect to the Ministries Council. It would be helpful if you would also write to the TDO with the same information.

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.

If on reaching the end of your Probationary Placement you have not yet secured a call to a charge, the Presbytery assumes the primary responsibility for your care. In such circumstances it is recommended that the Presbytery seek to provide you with remunerative employment, such as a locum-ship, if at all possible, as payment from the Ministries Council will cease at the end of the fifteenth month period.

GRADUATE CANDIDATES and PRESBYTERIES

WHAT TO DO AFTER TRAINING AND PRIOR TO ORDINATION TO MAINTAIN THE STATUS OF 'GRADUATE CANDIDATE'

The Candidate becomes a Graduate Candidate upon completion of the probationary period and then remains under the supervision of the Presbytery within whose bounds the final placement was undertaken, pending ordination to a charge or appointment.

The Presbytery shall in each calendar year assess in terms of the criteria set out in Section 9 of Act 10 2004, the general suitability of each Graduate candidate. The terms in Section 9 are – character and beliefs, vocation, motivation and general suitability. The Presbytery must make this assessment each year following the 31 December of the year of the year in which probation was satisfactorily completed. Each Graduate Candidate will have received from the Ministries Council a letter to say that training has been completed (which is referred to as an Exit Certificate in the Act).

A form of words which has been used before is:

The Presbytery of being satisfied as to the character and beliefs, vocation, motivation and general suitability of NAME AND ADDRESS OF GRADUATE CANDIDATE(S) hereby grant Graduate Candidate Certificate(s) to him/her/them for the Year.....

Presbyteries in the past have interviewed the Graduate Candidate(s) at the start of each year. An extract minute should be sent to the Education and Support Secretary of the Ministries Council.

18. FINANCE

If you are experiencing financial hardship, it is possible to apply for hardship funds administered by the Church of Scotland through the Ministries Council however you must supply the Ministries Council with details of your financial status. Please be assured that such an application is treated in the strictest confidence. If it seems that you may be facing serious financial difficulties, then it is best to seek help sooner rather than later – the staff of the Ministries Council would be willing to help you find the right advice in this regard.

It should also be noted that the Ministries Council, in general circumstances, is not able to afford to pay for childcare costs, but will look at cases of genuine hardship.

The Church of Scotland car loan scheme is not open to Probationers, but some car leasing schemes may be. Contact the department for details.

Travel Expenses incurred in the course of your duties are paid by the department. A log book is provided for this purpose, sent to you with your introductory pack. Replacements are available from the department, contact Fiona Cunningham.

Reimbursement Rates

The Ministry Support Committee recommended that the travel reimbursement rate for candidates in their placements should be paid at **45p per mile for the first 10,000 miles** and **25p per mile for any additional miles**.

Inland Revenue Rules

The mileage claimed has to be **wholly, exclusively and necessarily** in the pursuit of your duties in your placement and does not include travel to and from the church which for the purposes of the placement is designated as your place of work.

When a candidate is placed by the Training Task Group in a parish that is outwith a reasonable distance from home (more than 15 miles each way), a case should be made to the committee to allow travel reimbursement to the parish bounds at the committee expenses rate of 25p per mile.

General Information

The church or church office or similar 'space' given to you within the parish to work will be defined for Inland Revenue purposes as your office therefore the cost of travel to the church building cannot be reclaimed.

However, please note that if travelling direct to a pastoral visit from home within the parish before going to the church building, the total mileage can be charged at 45p.

Procedure

All travel reimbursements claims must be claimed through the log book.

All travel reimbursements will be paid through the payroll along with your placement salary.

The monthly claim form must be in by the 12th of the month following the claim. This will be paid at the end of that month e.g. October mileage in by the 12th November will be paid in November's payroll.

Please note that November mileage must be in by 6th December.

For travel expenses other than mileage there is a place on the form to reclaim these e.g. bus fares.

DO NOT INCLUDE EXPENSES OTHER THAN TRAVEL ON THE FORM

Probationers are paid travel and subsistence expenses to allow them to attend and observe one day of General Assembly business.

If you have financial difficulties and want to apply to the hardship funds, please do not wait till the problem has become a crisis. Application should be made to Elaine Macadie, Asst Treasurer (Ministries), through your Training Development Officer, whenever the problem begins to surface. All applications will be treated in confidence and the help given related to your individual circumstances, but you must fill in a form (available from Elaine Macadie), giving details of your income and expenditure. Hardship funds are available to all who are encountering genuine distress and who have availed themselves of all other financial assistance.

Please do not feel embarrassed about asking for help.

Haldane Trust and Hope Trust

Each year the Haldane Trust gives an automatic bursary to all ministers Ordained within the previous calendar year. This amounts to something in the region of £250. As this grant is solely for the purpose of buying books, it may affect how you decide to spend the **Hope Trust** voucher which you receive during probation.

I9: THE CHURCH OF SCOTLAND GENERAL TRUSTEES

GUIDELINES FOR MANSES

Introduction

The Trustees are aware that there is considerable confusion among Financial Boards with regard to what basic level of fitting out and decoration they are required to provide at Manses. These notes aim to clarify the position and to provide “best practice” guidelines for Financial Boards, Ministers and Presbyteries.

So far as the level of accommodation is concerned, it is worth noting that the General Assembly has reaffirmed that a Manse should normally have not less than three public rooms, four bedrooms and a garage.

The Basic Position

A Minister’s remuneration comprises both a stipend and a Manse. Accordingly, before a Minister is inducted to a vacant Charge, Presbytery has to be satisfied that there is a suitable Manse within the Parish or in close proximity and that all work needed to make it so has been carried out. Every Congregation has a duty through its Financial Board to provide a wind and watertight Manse which is habitable and to keep it in a good state of repair and decoration during its occupation by the Minister and family. The Minister should not have to spend his or her own stipend to achieve this. Presbyteries must ensure that Manses are inspected at least once every year by Congregational Fabric Committees and any necessary repairs undertaken. A Minister has the right to live in the Manse and a corresponding duty to occupy it.

The Basic Essentials

In light of modern standards of comfort and expectation of what constitutes an acceptable family home, it is appropriate for every Board to provide a Manse which has:-

- An efficient heating system throughout
- A lead-free supply of hot and cold running water
- A modern wiring system with plenty electrical sockets in all rooms
- A kitchen with cooking facilities and sufficient work surfaces and storage
- Bathroom and sanitary ware; at least one bathroom should have an efficient shower and there should be a separate toilet and washbasin for the use of visitors
- Proper lighting in every part including sufficient exterior lighting
- Carbon monoxide and smoke alarms on every floor and a fire blanket or extinguisher in the kitchen all compliant with current regulations
- An annual check on gas, electrical and fire safety appliances. Maintenance arrangements should be in place for gas appliances
- Adequate storage facilities for garden equipment , bicycles, etc.

The Minister and Board should agree an annual program to maintain the Manse garden and grounds

The Board must also have in place a rota for systematic internal and external decoration. A suggested programme is shown overleaf.

Desirable Provisions

Boards should also consider providing other benefits including:

- A fridge, washing machine, tumble dryer and dishwasher
- Carpets and floorcoverings in all rooms
- Blinds or curtains in the study and the public rooms
- Security systems
- Double glazing and loft insulation

Ministers’ Responsibilities

The Minister and Manse family are responsible for:-

- Allowing the Board access to the Manse for all necessary purposes particularly for urgent repairs and annual or six-monthly inspections, at a mutually convenient time
- Maintaining the garden and grounds in a neat and tidy condition

- Treating the Manse fabric including fittings and fixtures with due care and consideration and, where these are provided by the Board, leaving them in the Manse as the property of the Board

Financial Considerations

- It is recognised that not every Manse will immediately meet the foregoing criteria and a Board may therefore need to plan a programme to bring its Manse up to standard over a period of several years. For Congregations with holdings in the Consolidated Fabric Fund, costs will be recoverable from capital or revenue. Financial assistance may also be available from the Central Fabric Fund by way of grants and loans.

A suggested decoration programme for a standard 7-apartment Manse is as follows:

Year 1	outside painterwork	Year 6	outside painterwork
2	vestibule, hall and stairway	7	bedroom 2
3	bedroom 1	8	dining room and kitchen
4	kitchen, utility room and study	9	bathroom, toilet and bedroom 4
5	lounge	10	bedroom 3

Further Notes

Guidelines are available from the General Trustees' Secretary's Department on:

- Building a New Manse
- Acquisition and Sale of Manses

20. VACANCY PROCEDURES

Excerpts from: VIII. ACT ANENT VACANCY PROCEDURE (AS AMENDED BY ACTS IX AND X 2004, II 2005, V 2006 AND I, IV AND VI 2008, II AND V 2009, IV 2010 AND V 2011) Edinburgh, 17 May 2003

THIS SECTION CONTAINS THE FOLLOWING IMPORTANT INFORMATION:

- **Manse**
- **Task of the Nominating Committee**
- **Eligibility for Election**
- **Ministers of a Team**
- **Nomination**
- **Preaching by Nominee**
- **Election of Minister**
- **Ballot Procedure**
- **Withdrawal of Nominee**
- **The Call**
- **Transmission of Documents**
- **Sustaining the Call**
- **Admission to a Charge**
- **Arrangements for Payment of Stipend**

11. Manse

As soon as possible after the Manse becomes vacant, the Presbytery Property Committee shall inspect the Manse and come to a view on what work, if any, must be carried out to render it suitable for a new incumbent. The views of the Property Committee should then be communicated to the Presbytery which should, subject to any modifications which might be agreed by that Court, instruct the Financial Board of the congregation to have the work carried out. No induction date shall be fixed until the Presbytery Property Committee has again inspected the Manse and confirmed that the work has been undertaken satisfactorily.

16. Task of the Nominating Committee

- (1) The Nominating Committee shall have the duty of nominating one person to the congregation with a view to the election and appointment of a minister. It shall proceed by a process of announcement in a monthly vacancy list, application and interview, and may also advertise, receive recommendations and pursue enquiries in other ways.
- (2) The Committee shall give due weight to any guidelines which may from time to time be issued by the Ministries Council or the General Assembly.
- (3) The Committee shall make themselves aware of the roles of the other members of any ministry team as described in section 16 of Act VII 2003 and may meet with them for this purpose, but shall not acquire responsibility or authority for the negotiation or alteration of their terms and conditions.

17. Eligibility for Election

The following categories of persons, and no others, are eligible to be nominated, elected, and called as ministers of parishes in the Church of Scotland, but always subject, where appropriate, to the provisions of Act IX 2002:

- (1) A minister of a parish of the Church, a minister holding some other appointment that entitles him or her to a seat in Presbytery or a minister holding a current Practising Certificate in terms of Section 5 of Act II 2000 (as amended).
- (2) A minister of the Church of Scotland who has retired from a parish or appointment as above, provided he or she has not reached his or her 65th birthday (or, subject to the provisions of Regulations II 2004, his or her 70th birthday).
- (3) (a) A licentiate of the Church of Scotland who has satisfactorily completed, or has been granted exemption from, his or her period of probationary service. (b) A graduate candidate in terms of section 22 of Act X 2004.
- (4) A minister, licentiate or graduate candidate of the Church of Scotland who with the approval of the World Mission Council, has entered the courts of an overseas Church as a full member, provided he or she has ceased to be such a member.
- (5) A minister, licentiate or graduate candidate of the Church of Scotland who has neither relinquished nor been judicially deprived of the status he or she possessed and who has served, or is serving, furth of Scotland in any Church which is a member of the World Alliance of Reformed Churches
- (6) The holder of a Certificate of Eligibility in terms of Act IX 2002. The holder of a Certificate of Eligibility who is a national outside the European Economic Area and Switzerland shall be eligible to apply for charges only in terms of section 25A of this Act.
- (7) For the avoidance of doubt anyone who has served as an interim Moderator in the current vacancy shall not be eligible to apply or to be considered as an applicant.

18. Ministers of a Team

Ministers occupying positions within a team ministry in the charge, or larger area including the charge, and former holders of such positions, shall be eligible to apply and shall not by virtue of office be deemed to have exercised undue influence in securing the call. A *locum tenens* in the vacant charge shall not by virtue of office be deemed to have exercised undue influence in securing the call. 20.

Nomination

- (1) Before the candidate is asked to accept Nomination, the Interim Moderator shall ensure that the candidate is given an adequate opportunity to see the whole ecclesiastical buildings (including the Manse) pertaining to the congregation, and to meet privately with all members of staff of the charge or of any wider ministry team, and shall be provided with a copy of the constitution of the congregation, a copy of the current Presbytery Plan and of any current Basis of Adjustment or Basis of Reviewable Tenure, and the most recent audited accounts and statement of funds, and the candidate shall acknowledge receipt in writing to the Interim Moderator.
- (2) Before any Nomination is intimated to the Kirk Session and Presbytery Clerk, the Clerk to the Nominating Committee shall secure the written consent thereto of the nominee.
- (3) Before reporting the Nomination to the Vacancy Procedure Committee, the Presbytery Clerk shall obtain from the nominee or Interim Moderator evidence of the eligibility of the nominee to be appointed to the charge.
 - (a) In the case of a minister not being a member of any Presbytery of the of Act X 2004, or evidence of status from the Ministries Council, or a current practising certificate, or certification from the Ministries Council of eligibility in terms of Act IX 2002.
 - (b) In the case of a minister in the first five years of his or her first charge, this shall consist of an extract minute either from the Vacancy Procedure Committee of his or her current Presbytery, or from that Presbytery, exceptionally releasing the minister.

21. Preaching by Nominee

- (1) The Interim Moderator, on receiving notice of the Committee's Nomination, shall arrange that the nominee conduct public worship in the vacant church or churches, normally within four Sundays, and that the ballot take place immediately after each such service.

- (2) The Interim Moderator shall thereupon cause intimation to be made on two Sundays regarding the arrangements made in connection with the preaching by the nominee and the ballot thereafter, all in terms of Schedule H hereto.

22. Election of Minister

(a) Delete the words “*in terms of this section*” from sub-section 4 of section 7.

(b) Amend sub-section 1 of section 22 to read as follows:

- (1) The Interim Moderator shall normally preside at all congregational meetings connected with the election, which shall be in all cases by ballot, and shall normally be in charge of the ballot.
- (2) The Interim Moderator may invite one or more persons (not being persons whose names are on the Electoral Register of the vacant congregation) to assist him or her in the conduct of a ballot vote when he or she judges this desirable.
- (3) When a linking or a deferred union or deferred linking is involved the Interim Moderator shall consult and reach agreement with the minister or Interim Moderator of the other congregation regarding the arrangements for the conduct of public worship in these congregations by the nominee as in section 21(1) above. The Interim Moderator shall in writing appoint a member of Presbytery to take full charge of the ballot vote for the other congregation. In the case of a deferred union or deferred linking the minister already inducted shall not be so appointed, nor shall he or she be in any way involved in the conduct of the election.

23. Ballot Procedure

- (1) The Kirk Session shall arrange to have available at the time of election a sufficient supply of voting-papers printed in the form of Schedule I hereto, and these shall be put into the custody of the Interim Moderator who shall preside at the election, assisted as in section 22 above. He or she shall issue on request to any person whose name is on the Electoral Register a voting-paper, noting on the Register that this has been done. Facilities shall be provided whereby the voter may mark the paper in secrecy, and a ballot-box shall be available wherein the paper is to be deposited when marked. The Interim Moderator may assist any person who asks for help in respect of completing the voting-paper, but no other person whatever shall communicate with the voter at this stage. The Interim Moderator, or the deputy appointed by him or her, shall be responsible for the safe custody of ballot-box, papers and Electoral Register.
- (2) As soon as practicable, and at latest within twenty-four hours after the close of the voting, the Interim Moderator shall constitute the Kirk Session, or the joint Kirk Sessions when more than one congregation is involved, and in presence of the Kirk Session shall proceed with the counting of the votes, in which he or she may be assisted as provided in section 22 above. When more than one ballot-box has been used and when the votes of more than one congregation are involved, all ballot-boxes shall be emptied and the voting-papers shall be mixed together before counting begins so that the preponderance of votes in one area or in one congregation shall not be disclosed.
- (3) A voting-paper shall only be considered as spoilt and the vote not counted where the intention of the voter is unclear, and in no other circumstances. It shall be for the Kirk Session, on the recommendation of the Interim Moderator, to determine whether the intention of the voter is clear.
- (4) If the number voting For exceeds the number voting Against the nominee shall be declared elected and the Nominating Committee shall be deemed to be discharged.
- (5) If the number voting For is equal to or less than the number voting Against, the Interim Moderator shall declare that there has been failure to elect and that the Nominating

Committee is deemed to have been discharged. He or she shall proceed in terms of Section 26(b) without further reference to the Presbytery.

- (6) After the counting has been completed the Interim Moderator shall sign a declaration in one of the forms of Schedule J hereto, and this shall be recorded in the minute of the Kirk Session or of the Kirk Sessions. An extract shall be affixed to the notice-board of the church, or of each of the churches, concerned. In presence of the Kirk Session the Interim Moderator shall then seal up the voting-papers along with the marked copy of the Electoral Register, and these shall be transmitted to the Presbytery Clerk in due course along with the other documents specified in section 27 below.

24. Withdrawal of Nominee

- (1) Should a nominee intimate withdrawal before he or she has preached as nominee, the Nominating Committee shall continue its task and seek to nominate another nominee.
- (2) Should a nominee intimate withdrawal after he or she has been elected, the Interim Moderator shall proceed in terms of sections 23(4) above and 26(b) below without further reference to the Presbytery.

25. The Call

- (1) The Interim Moderator shall, along with the intimation regarding the result of the voting, intimate the arrangements made for members of the congregation over a period of not less than eight days to subscribe the Call (Schedule K). Intimation shall be in the form of Schedule L hereto.
- (2) The Call may be subscribed on behalf of a member not present to sign in person, provided a mandate authorising such subscription is produced as in Schedule M. All such entries shall be initialled by the Interim Moderator or by the member of the Kirk Session appending them.
- (3) Those eligible to sign the call shall be all those whose names appear on the Electoral Register. A paper of concurrence in the Call may be signed by regular worshippers in the congregation and by adherents whose names have not been entered on the Electoral Register.

27. Transmission of Documents

- (1) After an election has been made the Interim Moderator shall secure from the person appointed a letter of acceptance of the appointment.
- (2) The Interim Moderator shall then without delay transmit the relevant documents to the Presbytery Clerk. These are: the minute of Nomination by the Nominating Committee, all intimations made to the congregation thereafter, the declaration of the election and appointment, the voting-papers, the marked copy of the Register and the letter of acceptance. He or she shall also inform the Clerk of the steps taken in connection with the signing of the Call, and shall arrange that, at the expiry of the period allowed for subscription, the Call shall be transmitted by the Session Clerk to the Presbytery Clerk.
- (3) After the person elected has been inducted to the charge the Presbytery Clerk shall:
 - (a) deliver to him or her the approved copy of the Vacancy Schedule referred to in section 10(2) above, and
 - (b) destroy the intimations and voting-papers lodged with him or her in terms of subsection (2) above and ensure that confidential documents and correspondence held locally are destroyed.

28. Sustaining the Call

- (1) All of the documents listed in section 27 above shall be laid before the Vacancy Procedure Committee which may resolve to sustain the call and determine arrangements for the induction of the new minister, subject to (a) a request for the release, if appropriate, of the minister from his or her current charge in terms of this Act and (b) the provisions of section 2 above. The Moderator of the Presbytery shall, if no ordinary meeting of the Presbytery falls before the proposed induction date, call a meeting *pro re nata* for the induction.
- (2) In the event that the matter comes before the Presbytery in terms of section 2 above, the procedure shall be as follows:—

- (a) The Call and other relevant documents having been laid on the table the Presbytery shall hear any person whom it considers to have an interest. In particular the Advisory Committee shall be entitled to be heard if it so desires, or the Presbytery may ask for a report from it. The Presbytery shall then decide whether to sustain the appointment in terms of subsection (1) above, and in doing so shall give consideration to the number of signatures on the Call. It may delay reaching a decision and return the Call to the Kirk Session to give further opportunity for it to be subscribed.
 - (b) If the Presbytery sustain an appointment and Call to a Graduate Candidate, and there be no appeal tendered in due form against its judgement, it shall appoint the day and hour and place at which the ordination and induction will take place.
 - (c) If the Presbytery sustain an appointment and Call to a minister of the Church of Scotland not being a minister of a parish, or to a minister of another denomination, and there be no ecclesiastical impediment, the Presbytery shall appoint the day and hour and place at which the induction will take place.
- (3) In the event that the Call is not sustained, the Presbytery shall determine either (1) to give more time for it to be signed in terms of section 25 above or (2) to proceed in terms of subsection (a) or (b) of section 26 above.

29. Admission to a Charge

- (1) When the Presbytery has appointed a day for the ordination and induction of a Graduate Candidate, or for the induction of a minister already ordained, the Clerk shall arrange for an edict in the form of Schedule O to be read to the congregation on the two Sundays preceding the day appointed.
- (2) At the time and place named in the edict, the Presbytery having been constituted, the Moderator shall call for the return of the edict attested as having been duly served. If the minister is being translated from another Presbytery, the relevant minute of that Presbytery or of its Vacancy Procedure Committee agreeing to translation shall also be laid on the table. Any objection, to be valid at this stage, must have been intimated to the Presbytery Clerk at the objector's earliest opportunity, must be strictly directed to life or doctrine and must be substantiated immediately to the satisfaction of the Presbytery, in which case procedure shall be sisted and the Presbytery shall take appropriate steps to deal with the situation that has arisen. Otherwise the Presbytery shall proceed with the ordination and induction, or with the induction, as hereunder.
- (3) The Presbytery shall proceed to the church where public worship shall be conducted by those appointed for the purpose. The Clerk shall read a brief narrative of the cause of the vacancy and of the steps taken for the settlement. The Moderator, having read the Preamble, shall, addressing him or her by name, put to the person to be inducted the questions prescribed (*See the Ordinal of the Church as authorised from time to time by the General Assembly*). Satisfactory answers having been given, the person to be inducted shall sign the Formula. If he or she has not already been ordained, the person to be inducted shall then kneel, and the Moderator by prayer and the imposition of hands, in which members of the Presbytery, appointed by the Presbytery for the purpose, and other ordained persons associated with it, if invited to share in such imposition of hands, shall join, shall ordain him or her to the office of the Holy Ministry. Prayer being ended, the Moderator shall say, "I now declare you to have been ordained to the office of the Holy Ministry, and in name of the Lord Jesus Christ, the King and Head of the Church, and by authority of this Presbytery, I induct you to this charge, and in token thereof we give you the right hand of fellowship". The Moderator with all other members of Presbytery present and those associated with it shall then give the right hand of fellowship. The Moderator shall then put the prescribed question to the members of the congregation. Suitable charges to the new minister and to the congregation shall then be given by the Moderator or by a minister appointed for the purpose.

[This sub-section is to be construed in conformity with Act III 2004]

- (4) When an ordained minister is being inducted to a charge, the act of ordination shall not be repeated and the relevant words shall be omitted from the declaration. In other respects the procedure shall be as in subsection (3) above.
- (5) When the appointment is for a limited or potentially limited period (including Reviewable Tenure, or an appointment in terms of section 19 above) the service shall proceed as in subsections (3) or (4) above except that in the declaration the Moderator shall say “I induct you to this charge on the Basis of [specific Act and Section] and in terms of Minute of Presbytery of date
- (6) After the service the Presbytery shall resume its session, when the name of the new minister shall be added to the Roll of Presbytery, and the Clerk shall be instructed to send certified intimation of the induction to the Session Clerk to be engrossed in the minutes of the first meeting of Kirk Session thereafter, and, in the case of a translation from another Presbytery or where the minister was prior to the induction subject to the supervision of another Presbytery, to the Clerk of that Presbytery.

ARRANGEMENTS FOR PAYMENT OF STIPEND

Important information regarding the P46: This section applies after you have preached as sole nominee and the congregation have called you to be their minister. At this point you have the status of “minister elect”. As April of 2013 the tax regulations have changed and it is necessary for the Finance Department to have all the key details of a new entrant to ministry *in advance of* the first month in which you are to be paid. If you already have a P45, this should be sent in at least four weeks before the date of ordination / induction. The P45 has all the information which Finance will need. Bank details can then be checked so that stipend can be paid directly into your account. If you do not have a P45, then a P46, available from Helen Osborne (hosborne@churchofscotland.org.uk) needs to be completed **in full**. This is to ensure that the correct tax code is allocated. If this is not completed in the first month, it cannot be processed the following month, which will result in a delay in your being paid.

You have to provide the following information, prior to going onto the payroll:

Full Name
Address
Date of Birth
National Insurance Number
Hours of work
Bank Details

You will note that we now request Hours of Work. This is a mandatory field which has to be completed for all employees.

If correct information is not supplied in time for the cut-off dates then payment will not be made until the following month.

Please note that you need to take action **well in advance** of being inducted to your first charge. Even if you do not have a P45 (perhaps because you are working up until the last minute), you can still complete the P46 and thus avoid being placed on an emergency tax code for the first month. If this occurs you would *then* have to fill in the P46 in any event.

21. MISCELLANEOUS

PROCEDURES IN CASES OF ILLNESS

All candidates must report all absence from work to the Ministries Council through the TDO. 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 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 TDO.

The above information basically 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.

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.

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.

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

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 II

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.

Do you accept and close with the call to be pastor of this charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

I do.

APPENDIX III

CODE OF PROFESSIONAL PRACTICE AND GOOD CONDUCT FOR THE MINISTRIES 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 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 IV

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.