

# CANDIDATES' HANDBOOK

DIACONAL



Church of Scotland

**Ministries Council**



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[http://www.churchofscotland.org.uk/resources/subjects/ministries\\_resources#cps](http://www.churchofscotland.org.uk/resources/subjects/ministries_resources#cps)

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



## I. INTRODUCTION

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

The Ministries Council offers education and training based on the "Deacons of the Gospel" policy statement. 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 will contain a combination of academic studies together with practical placements, both of which should inform the other. In addition, a comprehensive conference programme will complement this learning process.

We live in challenging times for the Church in Scotland, especially for ministers as they seek to enable and share in the ministry of all God's people. The educational and training requirements, which the Church now lays upon you, are not designed to be obstacles placed in your path, but necessary stepping stones to equip you for the demands of the diaconal 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.



## 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. An outline of the new structure can be found on the next page.

The Training Task Group will be the one directly involved in your training. Overall policy decisions are discussed by this Group 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.

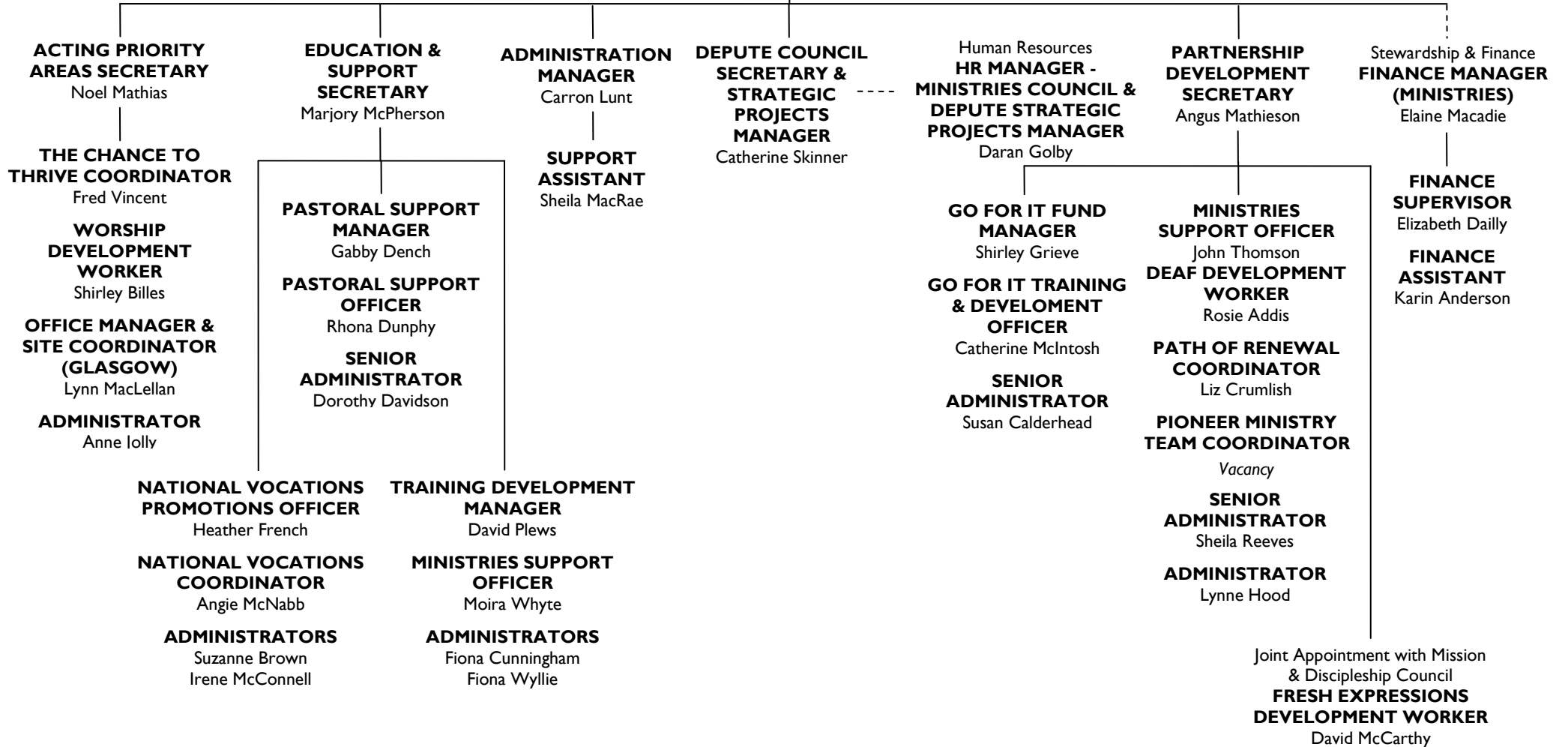
The principles, which form the structure of the present process of formation, are as follows:

- 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 and Task Groups, will continue to consult with Candidates’ Associations’ representatives at each of the five University Divinity Faculties in order that these views and suggestions can be heard and addressed.

**COUNCIL SECRETARY**

Martin Scott





### **3. DEACONS OF THE GOSPEL**

#### **A Vision for Today: A Ministry for Tomorrow**

## **2.2 Introduction**

**2.2.1** The Working Group on Ministry wishes to express at the outset its recognition of the distinctive ministry of the Diaconate and its vital role in the changing patterns of ministry in the life of the Church of Scotland today.

**2.2.2** In its remit for this Report, the Working Group was charged with developing the following:

- a theological reflection on the distinctive ministry of the Diaconate;
- a vocational profile of the deacon;
- a set of theological and vocational criteria for the selection, education and training of the Diaconate; and
- a scheme for selection, education and training.

**2.2.3** It was not part of the Working Group's remit to address the question of the ordination of deacons. This question is being addressed by the Panel on Doctrine who will report to the General Assembly in May 2001.

**2.2.4** In undertaking this work, the Working Group recognises that it is not covering this ground for the first time. It acknowledges the work of previous Task Groups and the insight gained from them in preparing this Report. Furthermore, those in the Working Group, who comprised representatives of the Board of Ministry and the Board of National Mission, express their appreciation of the consultations with the Board of National Mission, the Panel on Doctrine, the Board of Practice and Procedure and the Diaconate Council, and their collaboration in the drafting of this Report.

**2.2.5** It is hoped that the adoption of this Report will address contemporary concerns about this particular, distinctive ministry within the Church of Scotland while, at the same time, establishing a process of fair practice which, from initial enquiry to final deployment, will be free of anomalies and incongruities.

## **2.3 Theological Reflection on the Distinctive Ministry of the Diaconate – The Nature of Diaconal Ministry**

*"I am in the midst of you as one who serves." (Luke 22:27)*

**2.3.1** The model for diaconal ministry is Jesus Christ, "one who serves". Servanthood is the key to understanding the "call" to diaconal ministry. Servanthood ministry is a call and empowerment by God to enable people to experience God's gracious power and love. This is based on an understanding of God whose love and care extends to all people. It is a call to be in relationship with God, God's Word and God's world, to accept, support, comfort, equip and encourage others to use their own gifts to fulfil their potential in service and in life.

**2.3.2** In the Church the people of God gather as a community to worship and are sent out to serve. God calls us to worship and be nurtured. God sends us out to nurture others. It is a constant movement of gathering and dispersing. The sending out or diaconal nature of the Church expresses its life and purpose. The ministry of the Diaconate involves the two aspects of the Church – the people of God gathered as a community and the Church acting in the world as Christ's servants.

**2.3.3** Within the life and worship of our Church, the distinctive role of diaconal ministry is to see needs in the world and to call the Church to respond. In practice this has meant that deacons have been involved in pastoral care, social service, evangelism and mission, wherever their particular gifts and service can be used to encourage and enable the whole people of God.

**2.3.4** Servanthood, as expressed by diaconal ministry, is positive and a privilege. It is not to be confused with servitude or slavery! "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet." (John 13:14) It is a ministry that enables others also to do ministry. Ministry is fruit-bearing when it draws others into ministry.

**2.3.5** As Christ identified with the suffering of the world, with injustice, with poverty, with the disenfranchised, with the abused, so the Diaconate calls the people of God to see the suffering of the world and to be involved. We are to bear one another's burdens, not to make others dependent, but to

express solidarity and support and to be agents of healing and hope. There is a call to persevere in ministry and to be faithful. The Diaconate, like the ministry of Word and Sacrament, is committed to collaboration, so that it works with all the people of God and others in ordained and commissioned service to proclaim the Gospel, not just by what we do but by who we are. Ministers of Word and Sacrament are expected and called to work in a collegial manner with members of the Diaconate to ensure that a variety of gifts and forms of service are harnessed for the proclamation of the Gospel and the care of God's people.

**2.3.6** Through reflection, the Diaconate is engaged in asking some of the deep and important questions about Church and society to enable the Church to be a living witness to the Gospel in the years ahead; and, through training and ongoing commitment to growth and development, it is dedicated to the formation of the people of God in the community. *“To prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.”* (Ephesians 4 vv 12-13)

## **2.4 Vocational Profile of Deacons**

### **2.4.1 Introduction**

**2.4.1.1** Deacons are called to serve Christ through the worship and witness of the Church. In the Church of Scotland deacons typically practise ministry in a team situation and most are currently employed in a parish setting. There are exceptions to this, however, and some deacons are to be found working in industrial or hospital chaplaincy, the armed forces or in other forms of ministry approved by the Church.

**2.4.1.2** In our efforts to understand as fully as possible the range of skills and qualities expressed in the ministry of the Diaconate, we consulted with the deacons presently employed by the Church of Scotland and with the Board of National Mission's Parish Assistance Task Group. This consultation exercise was carried out in a number of ways including formal meetings and discussions with representatives of the Diaconate Council, a questionnaire to all serving deacons, a study of the role of the Diaconate internationally, as well as informal conversations with deacons. These consultations helped to clarify the distinctive contribution that the Diaconate makes to the ministry of the Church of Scotland and have informed the following vocational profile.

### **2.4.2 Collaborative Approach**

**2.4.2.1** Deacons work in team situations alongside other ministers and with members of a local congregation, church groups and community. Team working is not an optional exercise for the Diaconate, it is a core skill, critical to the distinctive ministry of the Diaconate. These collaborative skills embrace such diverse qualities as planning, organising, supporting, encouraging, enabling, resourcing and motivating and they are typically practised across the whole age range.

### **2.4.3 Pastoral Skills**

**2.4.3.1** The Diaconate is an office of the Church which involves a wide range of pastoral skills and responsibilities, not just for the community of the faithful, but for others outside the Church from all walks of life. In their care of the elderly and pastoral support of the bereaved, deacons often work alongside those ordained to the ministry of Word and Sacrament. Deacons are also employed in encouraging others to fulfil these pastoral tasks and here the role of the deacon becomes one of instructor and enabler, sharing skills and equipping other people for the task of pastoral ministry.

### **2.4.4 Ecumenical Dimension**

**2.4.4.1** Although an integral part of the Church of Scotland's tradition and practice of ministry, there is an ecumenical and international dimension to the ministry of the Diaconate. In common with their colleagues in the ministry of Word and Sacrament, deacons require a breadth of outlook that will seek to engage with those in other churches and traditions. Ecumenical awareness and engagement is one of the important features of the Diaconate.

### **2.4.5 Worship Skills**

**2.4.5.1** It is generally expected that deacons will be able to lead worship and offer prayer in a variety of contexts such as a nursing home, hospital ward, private home, school assemblies and services. Preaching is also an activity in which a number of deacons are actively engaged, although few deacons would see preaching as one of their core activities.

#### **2.4.6 Christian Education**

**2.4.6.1** It is often the case that deacons are involved in the provision of Christian education to various groups within the Church and in school settings. An understanding of education principles in relation to the Christian faith is necessary.

#### **2.4.7 Social and Cultural Awareness**

**2.4.7.1** Many deacons are engaged in working with the local community and this demands an awareness of the social context in which the particular congregation is operating and the prevailing culture in which the Church exists. The meeting place of Church and world is often the daily task of deacons and their work can involve them in collaboration with social and community workers, district nurses and health visitors, community education officers, credit unions and youth and pensioner groups outwith the life of the local congregation.

#### **2.4.8 General Education**

**2.4.8.1** Like their colleagues in the ministry of Word and Sacrament, deacons are committed to life-long learning. Given the significant changes in the opportunities for further education, and acknowledging the range of skills and abilities needed for the ministry of the Diaconate, the Board is of the opinion that, from now on, graduate training will be the accepted requirement for the Diaconate, although consideration will always be given to applicants with other formal qualifications and relevant life experience. All candidates are expected to maintain a commitment to ongoing training and development.

#### **2.4.9 Conclusion**

**2.4.9.1** As part of the ministry of the Church, the deacon has an historic role to fulfil. Deacons bring to the practice of ministry a variety of skills and interests that complement the ministry of Word and Sacrament. The focal point of diaconal ministry is service and through this service to encourage the Church to fulfil its calling to serve. As such, diaconal ministry contributes to the continuing ministry of Jesus Christ in the world.

### **2.5 Characteristics of a Potential Deacon**

#### **2.5.1 Intrinsic**

- evidence of a maturing faith;
- a sense of vocation;
- a sense of commitment to the Gospel;
- a commitment to being part of a collaborative ministry;
- an ability to reflect and integrate personal faith journey with that of the wider Church.

#### **2.5.2 Knowledge and Understanding**

- of the Christian faith;
- of the organisation and structures of the Church of Scotland;
- of the principles and practice of team ministry in the Church of Scotland;
- of the role and special contribution of ministers of Word and Sacrament, deacons and other paid or authorised staff;
- of the organisation of our society; and salient contemporary social problems and needs.

#### **2.5.3 Formative**

- an openness to personal growth and professional development;
- ability to envision possibilities to see “what might be” and to innovate in order to achieve what needs to be done;

- capacity for study and subsequent application of knowledge and ideas.

#### **2.5.4 Collaborative**

- ability to work with others, including persons in authority;
- capacity to work as an effective team member, observing mutual accountability and ability to respond constructively with colleagues;
- capacity to communicate with groups/audiences, large or small;
- capacity to enlist and motivate others.

#### **2.5.5 Reflective**

- a capacity to be self-reflective in practice;
- possession of some awareness of personal strengths and weaknesses;
- ability to demonstrate an insight into the dynamic relationship between who we are and what we are.

### **2.6 Diaconal Selection Process**

**2.6.1** In the recent past, since the Board of Ministry took over the selection, recruitment and training of the Diaconate, a process of involvement in the selection conference programme of the Church of Scotland has been instituted. It is the view of the Task Group that this process, which has been developed by the Task Group on Vocational Guidance, should continue. It is also recommended that those who have expressed an interest in diaconal ministry should be invited to be part of the Enquiry Process, to allow them to explore the parameters of diaconal and other ministries and forms of service within the Church of Scotland. As a result of engaging in the Enquiry Process, along with others who are interested in the ministry of Word and Sacrament and other forms of service, those who express interest are invited to take part in a journey of vocational exploration that may lead them to apply for consideration as a candidate. In order to underpin the team work and collaboration that lies at the heart of the Board's understanding of ministry, it is proposed that the age requirements for selection and training to the ministry of Word and Sacrament will also apply to the Diaconate.

**2.6.2** After completion of the Enquiry Process, which will include field assessment and a parallel process of experience, review and assessment, as required for potential ministers of Word and Sacrament, an enquirer may submit an application; the applicant, normally a member of the Church of Scotland, would be invited to a selection conference, in which there would be a group or groups of applicants with assessors who had particular training and background materials, including deployment, on the Diaconate. The application at this point would be accompanied by a report from the applicant's minister and Presbytery. The vocational profile and details of this report would form the criteria for assessment. The exercises of the selection conference process would helpfully explore the issues of a collaborative, reflective and formative ministry and highlight the characteristics and issues of diaconal service that the Church has agreed are critical.

**2.6.3** The actual details of the process of the selection conference would be designed by the Vocational Guidance Task Group, drawing on its past experience of running selection conferences over the last thirty or more years, in particular the recent experience of diaconal selection processes. Full cognisance would be taken of the reports from the applicants, Presbyteries, congregations and relevant referees. Involvement in the Enquiry Process would ensure that those who had expressed a wish to be selected for diaconal service had an adequate and appropriate knowledge of the boundaries and practice of diaconal ministry within the Church of Scotland. The recommendation from the selection conference would be made to the appropriate Task Group of the Board of Ministry for consideration and would be reported through the Board to the individual and Presbytery concerned.

### **2.7 Course Proposals**

#### **2.7.1 Introduction**

**2.7.1.1** If we are agreed that the Diaconate needs to be a group of widely skilled, competent and confident people who have gifts to offer to the whole people of God in their ministry, we must be certain that the training they have equips them to serve in a particular and helpful manner for the good of the

Church. Such a training will include divinity topics to allow deacons to work from a strong theological base. Training will also include social science topics to enable insight into social and cultural issues.

### **2.7.2 Core Course**

**2.7.2.1** Any core course should include the following:

- Old and New Testament Study;
- Introductory Course in Practical Theology including Mission, Evangelism, Pastoral Care Counselling, Worship of the Church, in particular the Church of Scotland, and Sociological and Ecclesiological Issues;
- Church History with special reference to the Church of Scotland;
- Systematic Theology in the areas of the Principal Doctrines of the Christian Faith, including, for example, Trinity, Salvation, Redemption, Doctrine of God and Christology;
- Practical Placements;
- History and Contemporary Understanding of the Diaconate (Church of Scotland and Ecumenical);
- Law and Practice of the Church of Scotland;
- Christian Education;
- Voice and Communication Skills;
- Attendance and Participation at Diaconate Council.

**2.7.2.2** While a faculty of divinity or an institute of higher learning with a religious studies department would normally offer such courses, flexibility would be allowed to acknowledge a candidate's previous study in these areas prior to commencing any course or preparation for the Diaconate.

### **2.7.3 Additional Courses**

**2.7.3.1** A list of options would be possible to encourage the development of particular skills in the candidates for the Diaconate. Included in this list would be:

- Youth Work;
- Christian Spirituality;
- Hospice and Hospital Care;
- Industrial Chaplaincy;
- Management Analysis and Systems;
- Work with Elderly;
- Developmental and Co-operative Enterprises with Secular Agencies for Community Projects.

## **2.8 Acknowledgement of Work Experience**

**2.8.1** While many of our candidates may well have completed a degree at one of the four faculties of divinity, the Scottish Churches' Open College or another institution of higher learning, it would be important to agree that some time in training (in a practical sense and through conference work) was undertaken with other candidates for ministry, so that they are acquainted with the issues, and have challenged others by their presence, participation and witness regarding the ethos and understanding of diaconal service.

**2.8.2** This would be fulfilled through the candidates for diaconal ministry attending the conferences for candidates for the ministry of Word and Sacrament which are held each year in September, as well as undertaking practical placements where they work alongside others in ministry. If a candidate has completed his or her academic training in all areas prior to acceptance as a candidate, we would expect at least one year of full-time training in an institution recognised for training by the General Assembly, involving other candidates for the ministry. This would allow candidates to undertake either a Diploma, a Certificate in Ministry or perhaps even a Master's Degree, and would provide opportunities for interaction with candidates training for other ministries.

## **2.9 Act Anent Selection, Training and Admission of Deacons (Appendix I)**

**2.9.1** The Board of Ministry places before the General Assembly at this time an Act to change various previous pieces of legislation affecting the Diaconate. The Board presents this proposed

legislation for the approval of the Assembly in the hope that it will enable the Board of Ministry to undertake the effective recruitment, training and support of potential deacons for the future benefit of the Church as a whole.

## **2.10 Other Issues**

**2.10.1** It would be important that the training devised acknowledged the changes in Scotland and the challenges that will develop in the future in any form of ministry in this country. Perhaps being rigidly prescriptive would be a mistake; instead, candidates should be encouraged on an individual basis to develop particular skills in sociological and psychological development, to prepare them for understanding the multitude of needs in society and in individuals whom they seek to serve as deacons.

**2.10.2** Any regulation of the core course might be left flexible and open to determination by the Working Group on Academic Questions which will advise the Education and Training Task Group and the Board in 2001 regarding the educational requirements of all candidates for ordination or commissioning.

## 4. REGULATIONS FOR SELECTION AND TRAINING

### VIII. CONSOLIDATING AND AMENDING ACT ANENT DEACONS (incorporating the provisions of Acts VIII 1998, IX 2001, VII 2002 and II 2004, all as amended)

*Edinburgh, 22 May 2010, Session IV*

The General Assembly declare and enact as follows:-

#### **The Office of Deacon**

1. A Deacon is a man or woman who, under a Call from God, has pledged himself or herself to the service of Jesus Christ and His Church and has been selected, trained and ordained to exercise ministry in terms of this Act (or any succeeding legislation) and according to the doctrine and discipline of the Church of Scotland. The Office of Deacon is recognised by the Church to be a distinctive, lifelong status within the ministry of the Church and to be agreeable to the Word of God. For the avoidance of doubt, this Act does not apply to members of Deacons' Courts.

#### **A. SELECTION, TRAINING AND ORDINATION OF DEACONS**

##### **Definitions**

2. Section I of Act X 2004 shall apply to the Diaconate subject to the deletion of sub-sections (h), (j) and (k), all for the purposes of that application only.

##### **Selection and Training of Deacons**

3. Sections 2-11, 18-21 and 23-25 of Act X 2004 shall apply to the Diaconate. For the purposes of this Act:
  - (i) references to 'the Ministry of the Church of Scotland' or 'the full-time ministry' shall be understood as referring to the diaconal ministry of the Church of Scotland (ii) references to Universities shall be deemed to include any institution of higher education approved by the Ministries Council for the training of Deacons.

For the avoidance of doubt appeals against decisions taken in terms of this section shall be subject to the provisions of Act VI 2007 anent the Ministries Appeals Panel.

##### **Academic and Practical Training of Deacons**

4. (a) Each Candidate shall have a Course prescribed by the Ministries Council immediately following acceptance as a Prospective Candidate.
  - (b) The Candidate shall satisfy the Ministries Council of competence:
    - (i) in all areas of study prescribed from time to time by the Ministries Council, which shall always include the interpretation and use of Holy Scripture (both Old and New Testaments), the development and growth of the Church (with special reference to the Church of Scotland), the principal doctrines of the Christian faith (their interpretation, their defence and their application), the constitution and laws of the Church of Scotland, the history and contemporary understanding of the Diaconate in the Church of Scotland and ecumenically, practical theology (including mission, evangelism, pastoral care and counselling, the worship of the Church (especially the Church of Scotland), and the contemporary understanding of Church and society, and voice and communication skills;
    - (ii) in further optional courses approved from time to time by the Ministries Council and selected by the Candidate;
    - (iii) in all areas of practical knowledge required by the Ministries Council, by satisfactory participation throughout their candidature in such residential courses and conferences as are prescribed by the Ministries Council;
    - (iv) in attendance and participation at the Diaconate Council;
    - (v) in the practice of the diaconal ministry, by completing to the satisfaction of the Ministries Council the three placements prescribed below.

##### *Placements during Training*

5. (a) As part of the Church requirements, three periods of placement work shall be undertaken by the Candidate, and must be completed to the satisfaction of the Ministries Council which shall determine the length and content of each placement. The placements shall normally include two during the academic course (of which one 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 placement of twelve months commencing on the first day of July, August,

September or October in the year of completion of the prescribed academic course; the Ministries Council 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 twelve months full-time placement at the conclusion of the academic course.\*

- (b) The supervisor of each placement will be chosen by the Ministries Council and shall undertake training as specified by the Ministries Council. The supervisor shall be responsible for supervising the placement according to the guidelines and standards established by the Ministries Council and University, and shall produce assessment materials as required.
- (c) The assessment materials shall be assessed by the Ministries Council. It shall be competent for the Ministries Council to refuse to sustain a placement where it considers that the Candidate has not met the required standard or for other relevant reasons.

#### *Sustaining the Course*

- 6. (a) The Ministries Council shall obtain from the universities lists of those Candidates who have satisfactorily completed their prescribed Course, whereupon the Secretary of the Ministries Council shall inform candidates that they have permission to commence their final placement.
  - (b) The Ministries Council shall, in consultation with the Presbytery, decide whether to sustain the final placement after nine months.
7. The Council shall maintain a list of those who have satisfactorily completed their training in terms of this Act and Act X 2004. An individual who has completed training, who has not been ordained as a Deacon and who has not applied to be removed from the above list, shall for the purposes of superintendence and discipline be treated in the same manner as a Graduate Candidate as defined in section 22 of Act X 2004 and all Acts and Regulations of the General Assembly relating to the superintendence or discipline of a Graduate Candidate shall apply to such individuals.

#### **Ordination**

- 8. (a) *Entitlement.* It belongs to Presbytery to ordain an individual to the Office of Deacon on his or her taking up an appointment. However, in order to ensure a general standard of qualification and training for the Office throughout the Church, a Presbytery may ordain a candidate to this Office only if it is furnished with a recommendation to that effect from the Ministries Council.
- (b) *Procedure.* The procedure leading to the act of ordination shall be the same as the procedure described in section 29 of Act VIII 2003 for ministers of Word and Sacrament, *mutatis mutandis*.
- (c) *Ordained status.* A Deacon, on being ordained, shall have the authority of the Church to exercise his or her appointed ministry. He or she shall be entitled to append the letters "DCS" (Deacon of the Church of Scotland) after his or her name and to wear the Diaconate badge. On being ordained, a Deacon shall be admitted into membership of the Diaconate Council.
- (d) *Membership of Presbytery.* A Deacon shall be a member of Presbytery if he or she occupies a parish appointment, or any other post that would entitle a Minister of Word and Sacrament to membership of Presbytery in terms of sections 11-13 of Act III 2000, and the provisions of those sections shall determine which is the relevant Presbytery.

\*In 2014 the General Assembly agreed that Diaconal training would comprise two term time placements of 25 weeks minimum, one full-time summer placement and a full-time probation of 15 months.



## **B. FUNCTION OF DEACONS**

### **The Function of a Deacon**

11. The function of a Deacon is to exercise a ministry of an evangelistic, pastoral, educational or social nature, including the conduct of public worship as need arises, in one or more of the following spheres:

- (a) service in the employment of a Council, Committee or Court of the Church;
- (b) service in a Chaplaincy, including University, College, School, HM Forces, Prison and Hospital, or as a Lecturer or Teacher in Religious Education, and in similar spheres;
- (c) other service which is approved by the Ministries Council and the Presbytery concerned.

### **Deacons and Marriage Services**

12. (1) The functions of a Deacon shall include the solemnisation of marriage, subject to the provisions of sub-section (3) hereof and to the permission and supervision of the minister or Interim Moderator of the parish in which the marriage takes place.

(2) For the purposes of the conduct of marriages, section 18 of Consolidating Act II 2000 anent Ministry (as amended) shall apply to Deacons.

(3) The Principal Clerk shall authorise Deacons to conduct marriage services where that is consistent with the provisions of the relevant civil law, or with the special permission of the Registrar General of Births, Deaths and Marriages.

### **Retirement Age**

13. The normal retirement age for Deacons shall be 65 years.

## **C. SUPERINTENDENCE OF DEACONS**

### **Responsibility for Life and Doctrine**

14. (a) A Deacon shall be responsible for his or her life and doctrine to the Presbytery of which he or she is a member, or from which he or she holds a current Practising Certificate.

(b) A Deacon who is not a member of Presbytery and who does not hold a Practising Certificate is nevertheless subject to the jurisdiction of the Presbytery of the bounds in which is situated the congregation of which he or she is a member, or in which he or she lives, as he or she shall choose, and are under obligation to notify the Presbytery Clerk of any change of address.

### **Responsibility for Service**

15. A Deacon shall be responsible for the due performance of his or her service as follows; namely:

(a) a Deacon, serving under a Council, Committee or Court of the Church shall be responsible to that body;

(b) a Deacon, serving outwith the jurisdiction of the Church of Scotland, shall be responsible to the employer.

### **Practising Certificates**

16 The provisions of sections 5-15 of Consolidating Act II 2000 anent the Ministry shall apply to Deacons *mutatis mutandis*.

### **The Roll of the Diaconate**

17. (1) The Ministries Council and Diaconate Council shall keep a Roll of the Diaconate containing the following lists:

(a) Deacons who are voting members of Presbyteries.

(b) Deacons holding Practising Certificates.

(c) Deacons who are neither members of Presbyteries nor holders of Practising Certificates.

(2) In cases of doubt as to the list on which a Deacon's name should be placed, the decision of the Ministries Council shall be final. In December of each year, the Ministries Council shall check the Roll with Presbyteries, including the names of those to whom Practising Certificates have been issued.

### **The Diaconate Council**

18. (1) The functions of the Diaconate Council, of which all Deacons shall be members, shall include the representation of the interests of all Deacons to the Ministries Council, and the support of the Ministries Council in the professional development of Deacons.

(2) The Constitution and Standing Orders of the Diaconate Council, and the Constitution of Local Associations thereof, are as set out in the Appendix, and are subject to the powers of alteration contained therein.

## **D. REPEALS AND AMENDMENTS**

19. Sections 26 and 27 of Consolidating Act III 2000 anent Church Courts (as amended) are hereby repealed, and shall be replaced by a note reading “See Act VIII 2010”

20. Act II 1988 anent the Judicial Commission (as amended) is hereby further amended as follows:

- by the addition in paragraph 2(a), after the word ‘Ministers’ of ‘, Deacons’.
- by the addition in paragraph 2(j), after the word ‘Ministers’ of ‘, Deacons’.

21. Paragraph 1(c) of Act XV 2003 anent Scottish Criminal Records office Checks of Ministers, Deacons and readers in Terms of the Police Act 1997 (as amended) is hereby amended to read “Deacon, for the purposes of this Act only, refers to all Deacons who are members of Presbyteries or holders of Practising Certificates.

For the avoidance of doubt, this Act does not apply to members of Deacons’ Courts.”

## **APPENDIX A**

### **CONSTITUTION OF DIACONATE COUNCIL**

#### **Functions**

The Functions of the Diaconate Council hereinafter constituted shall be:

- a) To formulate and express the collective views of its members
- b) To make contacts with those engaged in like work at home and overseas
- c) To provide opportunity for in-service training and personal development

#### **Constitution**

The Council shall consist of:

- (i) All Deacons on the Active List
- (ii) All retired Deacons
- (iii) Deacons with a Practising Certificate may attend Council at their own expense and be non-voting members.
- (iv) Two members appointed by the Ministries Council
- (v) Deacons ordained or commissioned by the Church of Scotland who are serving overseas as members of another Church shall be entitled when on furlough to attend all meetings of the Council as corresponding members without the right to vote.

#### **Office –bearers**

The Office bearers shall be:

A President, who shall hold office for three years, and not be eligible for re-election.

A Vice President, who shall hold office for three years, and not be eligible for re-election.

A Secretary, who shall be appointed for three years and be eligible for reappointment.

A Treasurer, who shall be appointed for three years and be eligible for reappointment.

The President and the Vice President shall be elected by the Council in manner specified in the Standing Orders.

#### **Committees**

Business Committee – a Business Committee to attend to business during the meetings of the Council and at other times, as agreed, between Councils, may be constituted in manner provided in Standing Orders.

#### **Other Committees**

The Council shall have power to appoint, if it so desires, other Committees to facilitate its business and to consider various aspects of the service undertaken by Deacons.

#### **Meetings**

The Council shall meet for one day in January/February of each year.

The Council shall normally meet for two days in June of each year or as otherwise decided.

The Council shall meet in public or in private as the Business Committee may decide.

The Council may in exceptional circumstances meet at such other times as the Ministries Council appoint.

#### **Procedure**

Meetings shall each day be opened, and the Council closed with prayer.

Other procedures shall be as set out in Standing Orders. The cost of Council, including the travelling expenses of full members of Council, shall be met by the Ministries Council.

The Diaconate Council shall be represented on the Ministries Council through its President.

The administration of the Council shall be serviced by a Secretary appointed by the Diaconate Council and an admin assistant appointed and financed by Ministries Council.

### **Local Associations of Deacons**

The Council shall set up Local Associations of Deacons, which shall have the following aims:

- a) To provide a fellowship of Deacons
- b) To be a channel through which Deacons may communicate to the Business Committee and/or Diaconate Council matters concerning Deacons or the wider interests of the Church
- c) To give an opportunity to Deacons to express their views on matters of public interest
- d) To be the body to liaise with such local groups as are related to the interest of the Diaconate
- e) To do all things necessary for or incidental to the Constitution

Local Associations shall be governed by the Constitution.

### **Alteration of Constitution**

Any alteration to this Constitution may be made only by a two-thirds majority of the whole membership of the Diaconate Council, upon a motion of which seven days' notice has been given to all members thereof.

## **APPENDIX B**

### **THE DIACONATE COUNCIL – STANDING ORDERS**

#### **Standing Orders**

##### **Procedure at Meetings**

The President, or in his or her absence the Vice-President, shall preside, whom failing the Council shall appoint its own Chairperson.

Proceedings each day shall be opened with prayer.

##### **Business**

The business of the Council shall include:-

- (1) Election of Office-bearers, Committees and Representatives on the Ministries Council, such election to take place at the meeting of the Council in June.
- (2) Reports from Local Associations, Committees of the Council, and the Ministries Council.
- (3) Initiation of discussion on any matters which concern the Diaconate and the wider interests of the Church.

##### **Election of Office-bearers**

Nominations for the election of the President and Vice- President shall be sent in by Local Associations. Each Local Association shall send in a maximum of four nominations, selected from the whole membership of the Council, and those nominated must have been ordained/commissioned for at least five years. The Secretary shall draw up a list which shall be sent to all Deacons, both active and retired, for their postal vote.

##### **Business Committee**

The President, Vice-President, Secretary and Presidents of the Local Associations shall constitute the Business Committee.

##### **Other Committees**

Any Committee appointed by the Council by virtue of the power conferred on it in the Constitution shall be given a special remit, and shall report to the Council.

##### **Finance**

Members may be required to pay an annual subscription fee.

Any proposal involving finance amounting to more than the total of Council Funds shall, before action is taken, be referred to the Ministries Council.

##### **Minutes**

The Minutes of Diaconate Council shall be approved at the opening session of the next Council.

Full Minutes of the proceedings of the Council shall be circulated to all members.

##### **Reports**

Reports from Local Associations and Committees of the Council shall reach the Secretary at least seven days before the meeting of the Council.

##### **Any Other Business**

Local Associations or individuals may request an item of competent business to be placed on the Agenda, giving seven days' notice to the Council. Where shorter notice has been given, the mover shall briefly

introduce the item and the Council shall, without discussion, decide by simple majority to take up the item of business.

### **Close of the Council**

When the business set down for the final day of the session of the Diaconate Council has been completed, the Council shall appoint the date and place of its next meeting.

### **Alterations of Standing Orders**

Seven days' notice having been given, these Standing Orders, with the exception of the paragraph on Finance, may be altered by a two-thirds majority of the Diaconate present at a meeting of the Council.

## **APPENDIX C**

### **LOCAL ASSOCIATION OF THE DIACONATE -CONSTITUTION**

1. The name shall be "Church of Scotland Diaconate.....Local Association"

#### **2. Aim**

- (a) To provide a fellowship for Deacons
- (b) To be a channel through which Deacons may communicate to the Diaconate Council matters concerning the Diaconate or the wider interests of the Church
- (c) To give an opportunity to Deacons to express their views on matters of public interest
- (d) To be the body to liaise with such local groups as are related to the interests of the Diaconate
- (e) To do all things necessary for or incidental to the Constitution.

3. The aim shall be reached by:-

- (a) holding at least four statutory meetings each year;
- (b) providing an opportunity for corporate worship, retreat and help for the devotional life of Deacons throughout the year;
- (c) submitting to the Council a report which will include matters referred to the Local Association by the Council;
- (d) initiating business for the Council.

#### **4. Membership**

All Active Deacons and retired Deacons, shall be full members of the Association.

All Deacons holding a Practising Certificate shall be associated but without voting power.

Deacons serving a probationary period shall be associated but without voting power.

Deacons ordained/commissioned by the Church of Scotland who are serving overseas as members of another Church may be corresponding members, and when on furlough may attend meetings but may not vote.

Deacons of other denominations may be associated.

#### **5. Office Bearers**

The Association shall appoint its own office-bearers and committee in accordance with a procedure agreed by the Association in advance.

#### **6. Subscriptions and meetings**

The Association shall fix the amount of subscription and arrange the time and character of its meetings.

#### **7. Report for Council**

The adoption of the Association's Report for the Council shall be moved by one of the office-bearers.

After adoption by the Association, the Report shall be dispatched so as to be in the hands of the Secretary of the Council seven days before the meeting of Council.

#### **8. Individual Business**

Any business brought forward by an individual Deacon, if rejected by the Association, shall if desired by the Deacon, be forwarded by the Association with full comments to the Secretary of the Council.

#### **9. Election of President and Vice-President of Council**

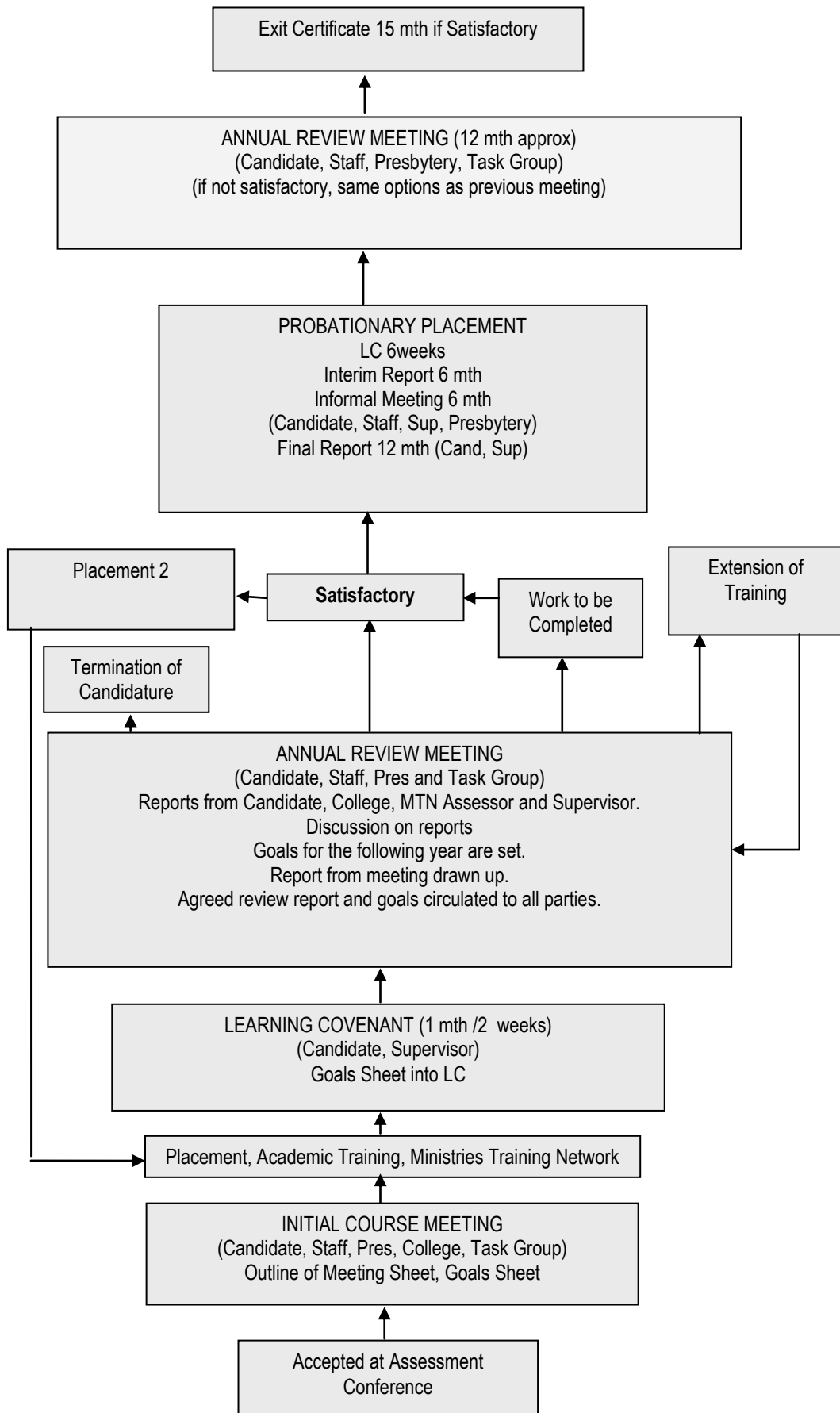
On the occasion of the election of a President or Vice-President of the Council, the Association shall send to the Secretary of the Council by the end of February not more than four nominations for each office.

Nominations shall be selected from the whole membership of the Council and must have been ordained / commissioned for not less than five years.

#### **10. Change of Constitution**

Any change in this constitution proposed by the Association shall be notified to all other Local Associations, as each Association is governed by the same Constitution, and shall become effective only when approved by the Council.

## 5. CANDIDATURE REVIEW PROCESS



**5(a). EXPECTATIONS AND RESPONSIBILITIES – SAMPLE DOCUMENT**

**Church of Scotland**

**EXPECTATIONS AND RESPONSIBILITIES  
FOR  
CANDIDATES IN TRAINING,  
THE MINISTRIES COUNCIL AND PRESBYTERIES**

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

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

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

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

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

## 2. Introduction and Definitions

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

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

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

**Responsibilities:** by using the word "responsibilities" in this document, we imply the following: those actions, structures, support mechanisms, training opportunities, encouragements, guidelines and

boundaries which each party may appropriately expect to provide for the others. These are things which each party may rightly see as being expected by others, but they are willingly offered as part of a collaborative and developmental relationship.

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

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

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

### **3. Expectations**

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

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

- a comprehensive briefing of the programme for all Candidates in Training at the outset of Candidature, including:
  - academic requirements
  - placement obligations
  - conference commitments
  - candidate assignment requirements
- a structured conference programme which includes such teaching and experiential learning additional to the prescribed academic course as may enable the integration of theological study and the practice of ministry;
- a structured course in Church of Scotland law and polity (*normally as part of the Conference programme*);
- careful marking and clear feedback on assignments (*normally within 4 weeks of receipt by the Ministries Council*);
- a variety of appropriate placements under supervision (*normally 2 x 25 weeks part-time; 1 x 10 weeks full-time 1 x 15 months full-time*);
- supervision on placement by trained and accredited supervisors;
- a developmental Annual Review structure which:
  - as far as possible sets measurable and achievable goals in relation to personal, academic, spiritual and pastoral development
  - reviews these goals annually with a view to further development



- offers appropriate support to enhance existing skills or to address any areas of weakness or concern
- administrative and pastoral support from Ministries Council staff;
- pastoral support from the nominating Presbytery (*or another Presbytery to whom this may be delegated by mutual consent during study*);
- support for spiritual development from a suitable person nominated by the Presbytery and trained by the Ministries Council

### **3.2 Ministries Council**

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

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

and further that Presbyteries will:

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

### **3.3 Presbytery**

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

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

and further that the Ministries Council will provide:

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

## **4 Responsibilities**

### **4.1 Candidates in Training**

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

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

### **4.2 Ministries Council**

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

- a comprehensive briefing of the programme for all Candidates in Training at the outset of Candidature, including:
  - academic requirements
  - placement obligations
  - Conference commitments
  - Candidate assignment requirements
- a structured Conference programme which includes such teaching and experiential learning additional to the prescribed academic course as may enable the integration of theological study and the practice of ministry;
- a structured course in Church of Scotland law and polity (*normally as part of the Conference programme*);
- careful marking and clear feedback on assignments (*normally within 4 weeks of receipt by the Ministries Council*);
- a variety of appropriate placements under supervision (*normally 2 x 25 weeks part-time; 1 x 10 weeks full-time 1 x 15 months full-time*);
- supervision on placement by trained and accredited supervisors;
- a developmental Annual Review structure which:
  - insofar as possible sets measurable and achievable goals in relation to personal, academic, spiritual and pastoral development
  - reviews these goals annually with a view to further development

- offers appropriate support to enhance existing skills or to address any areas of weakness or concern
- administrative and pastoral support from Ministries Council staff

and further to provide for Presbyteries:

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

### **4.3 Presbytery**

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

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

and further to provide for the Ministries Council:

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

### **5. Role of Church Colleges**

Candidates in Training, with the exception of those who may already have completed all academic requirements before entering training, shall normally attend one of the three Church Colleges (Aberdeen: Christ's College; Edinburgh: New College; Glasgow: Trinity) or St Mary's College in St Andrews. An Annual Report will be sought from the Principal/Master of the appropriate College. This report will be written using the agreed *Indicators for Assessment* in use in all other areas of the Candidature Review process, and will draw upon the reflections of those academic staff who have had regular contact and knowledge of the engagement of the candidate in the educational process throughout the year. The report will offer comment on both candidates' academic achievements and their engagement in the wider educational process. This report will be made available to all parties involved in the Annual Review, including the candidate.

Where a candidate is studying at an institution other than one of the four ancient Universities, a report will be sought on the same basis from the appropriate senior member of staff via the College Principal / Master.

## **6. Procedure on Breach**

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

### **Stage One**

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

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

### **Stage Two**

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

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

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

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

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

### **Stage Three**

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

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

The decision of the hearing will be binding on all parties. In the event that a Candidate in Training has his or her status removed as the result of such a hearing, there will be a right of appeal in terms of the conditions set out in section 6(e) of Act X 2004.

Signed:

*(Candidate)*

*(on behalf of Presbytery)*

*(on behalf of Ministries Council)*

## 5(b). CANDIDATE REVIEW PROCESS – DETAILED STRUCTURE

### Initial Course Meeting

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

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

The personnel involved in the Initial Course meeting will be:

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

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

### Goal Setting

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

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

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

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

### Annual Review : Format and Outcome

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

### Annual Review — Initial Training

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

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

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

During the 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 responsible for care of the candidate. In the event that some serious concern is raised, this will be reported to the Training Task Group, whereupon appropriate action will be outlined by the Task Group;
- after a period of approximately eleven months, a normal Annual Review meeting will be held in which a final decision on the candidate's fitness to enter ministry will be determined. At the end of such a review meeting, which indicates a successful outcome to a candidate's probationary period, the report will indicate that an Exit Certificate may be issued by the Ministries Council at the end of the fifteen month period. The representative of the Presbytery so empowered by Presbytery, will indicate the satisfaction of the Presbytery and note this in the final report;
- at the successful conclusion of the probationary period, the Exit Certificate will be issued on behalf of the Ministries Council. 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;

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

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

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

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

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

### **Annual Reviews : Reports**

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

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

The aims of all reports should be to:

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

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





## **6. TRAINING TASK GROUP**

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

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

It may be necessary for the Task Group to discuss specific issues that have arisen concerning individual candidates. It should be noted that such discussions are kept confidential in a record apart from the usual minutes of Task Group meetings. Access to this information is strictly limited to the following: Candidate, Supervisors, Presbytery Representative, 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 basic 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 nor any of its Committees and Working Groups.

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

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

## 8. ACADEMIC REQUIREMENTS

In accordance with the Regulations (15(1)), (see also Section 4 of this Handbook), the Education and Support Secretary, on behalf of the Task Group, will ascertain the length of academic studies which you will undertake, which may differ according to your age and courses of study which you have previously completed. These requirements will be clarified at your Initial Course Meeting.

Your University Adviser of Studies will advise you on the appropriate choice of subjects – not all options within a Degree in Divinity are acceptable to the Church as preparation for ministry, thus you should check that you are studying the appropriate subjects for the Church's core curriculum.

### Course Requirements for Diaconal Ministry

- 2 years' minimum theological study to Diploma standard from Aberdeen, Glasgow, St Andrews or Edinburgh University or Highland Theological College (recognised providers) and covering the core curriculum:
    - Modern Church History
    - Old Testament
    - New Testament
    - Worship
    - Missiology
    - Practical Theology
    - Systematic Theology
  - 1 year's study in a relevant discipline (e.g. community work, youth work, counselling, art and drama, social work etc. Relevance will be determined by the Training Task Group and previous qualifications may be taken into account)  
OR
  - A third year of theological study leading to a degree in theology.
  - 3 undergraduate placements:
    - 2 x 25 weeks minimum from October to Pentecost in a parish
    - 1 x 10 weeks full-time in a parish or chaplaincy context
  - Full-time probation of 15 months
  - Satisfactory attendance at:
    - The full conference programme as outlined in the Candidates Handbook (Diaconal) which can be found on the Church website
    - Safeguarding training as provided by the Council
    - Speech training as provided by the Council
    - Ministries Training Network details of which are provided in the Handbook
    - Training in Church Law plus achieving a pass in Church Law assessment
1. For those who have already gained a full degree in theology from one of the recognised providers further theological study will be only be required to cover any areas of the core curriculum which have not already been covered in the degree . A second year of study in a relevant discipline will be required, unless the Training Task Group has agreed to give credit for prior learning.
  2. For those who are part way through a theological degree from one of the recognised providers further theological study will be required covering any areas of the core curriculum still outstanding and in order to complete diploma level theological education. A second year of study in a relevant discipline will be required, unless the Training Task Group has agreed to give credit for prior learning.

3. For those who have a theological degree but from an institution other than one of the recognised providers, one year's further theological study at one of these recognised providers will be required, including any of the areas of the core curriculum which have not already been covered in the degree. In addition, a second year of study in a relevant discipline will be required, unless the Training Task Group has agreed to give credit for prior learning.
4. All candidates will engage in the Candidate Review Process as outlined in Act X 2004 which can be found on the Church website or in the Handbook

## 9. PLACEMENTS

To allow for practical experience and to further the vital principle of integrating theory and practice, all candidates will be required to complete four placements during their training. One of these will be during the academic session i.e. October to Pentecost; one will be a ten week full-time summer placement; and the final 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
- if there is an associate or a deacon or other professional staff in the charge, then all parties in the team must have been in post for at least one year, and relationships in the team should be settled.
- only in very exceptional circumstances will a candidate serve a placement in their home congregation
- supervisor will not be absent for significant time during placement

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

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

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

## CHURCH OF SCOTLAND MINISTRIES COUNCIL

### TRAINING TASK GROUP

#### GUIDELINES FOR THE OPERATION OF THE PLACEMENT SCHEME

- I. As part of the Church requirements, three placements shall be undertaken by the candidate and must be completed to the satisfaction of the Training Task Group.
  - (a) Two of these periods of placement work shall be part-time, from 1 October to Pentecost, and last not less than 25 weeks (see note one). The third shall be a full-time in the summer for not less than ten weeks. Holidays during term-time placements should be negotiated between the candidate and his/her supervisor, however, the time spent working in the placement should still last not less than the 25 weeks period aforementioned. The full-time summer placement should normally be completed prior to the start of the compulsory candidates' conference at the end of August. Holidays will therefore have to be arranged appropriately to accommodate this. These three placements will be arranged within the period prior to the candidate's expected completion of academic studies.

#### PLACEMENTS

**In setting work, supervisors should at all times take account of the pattern of the academic year (which varies from University to University) and allow a certain leeway around the time when a candidate has exams. This is particularly important in first placements where candidates are coming to terms with a number of significant changes in their lives not least of which is the return to, or the beginning of, full-time study.**

- (a) In the part-time placement the candidate shall preach on a **maximum of six occasions** and be involved regularly in worship. Included in the **six** times when she/he may preach are to be **three full** services conducted in the presence of his or her supervisor.
- (b) Involvement in parish work/hospital/chaplaincy/other form of ministry will comprise **no more** than a Sunday and two 3½ hour sessions per week, a total of 10 hours per week. Time for worship leadership/event leadership and preparation will be included in the 3½ hour sessions. The completion date may, however, be negotiated to finish earlier than Pentecost to allow the candidate to commence a summer placement immediately after his/her examinations are over.

#### **NB: Ministries Training Network Meetings are included in the placement time**

- (c) Arrangements for a summer placement of 10 weeks shall be made to allow for candidates to prepare and attend any resit examinations. It will comprise a 40-hour week and involve the leadership of worship on Sundays where appropriate\*. Candidates will be expected to participate in a variety of pastoral duties. Time to prepare for worship and other responsibilities will be included in the hours worked with at least one full day off per week in agreement with the supervising minister. (see note two) The ten weeks may be split, by prior arrangement, in a 4:6, 5:5, or 6:4 week arrangement with a maximum of two weeks vacation. Candidates must not be unsupervised for longer than one week during this placement.

\*this may not be possible in, for instance, a hospital placement.

- (d) 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 Annual Review Meeting will take place after 11 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 seek a position. 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, at which point the candidate is free to seek a position. A candidate can not be ordained until he or she has secured permanent employment.
- (e) The Bible portfolio has been replaced by the Ministries Training Network, 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 the facilitator. More details of this can be found at Section 12 below.

## 2. Emolument:

- (a) In the part-time placement, the candidate will receive £2,500 (see note four below). For the full-time summer placement of ten weeks the candidate will receive £2,500 (see note five). Payment through the final 15 month placement will be set at 80% of the Parish Staffing scale and will be paid monthly in arrears. If, however, no housing is provided then payment will be set at 85% of the 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 10<sup>th</sup> of the following month. Payment will be made at the end of that month, e.g., October mileage in by 10 November will be paid in November's payroll.
3. Ministers and Deacons 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 Training Development Officer
  5. The conference programme is **compulsory** for all candidates throughout their training. Candidates will have opportunities for peer group development and involvement with candidates for the ministry of word and sacrament at the same conferences when appropriate. (see section 10)
  6. The Training Task Group shall consider all reports and approve all arrangements.

## Notes

- (One) For the avoidance of doubt, 25 weeks is the minimum a candidate should serve in this placement – even if this number of weeks is completed at an early stage, the candidate still remains there until Pentecost, the only exception to this being the scenario detailed in the last sentence of paragraph (c). This minimum requirement allows for flexibility between candidate and supervisor to arrange time off for holidays and studies when appropriate.
- (Two) 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 at least 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.
- (Three) Candidates will have the opportunity to start applying for positions after the final review. 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 securing an appointment. 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 actively support candidates in this position. 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.
- (Four) This sum **may** increase in line with inflation as agreed each year by the Ministries Council.



## MINISTRIES COUNCIL Candidates Placement Guidelines

As part of the Church requirements, four placements shall be undertaken by the candidate and must be completed to the satisfaction of the Candidate Task Group.

Three of these placements shall normally take place during the academic course; two of these periods of placement work shall be part-time, from 1 October to Pentecost, and last not less than 25 weeks. The third period of placement work shall be full-time in the summer for not less than ten weeks. Holidays during term-time placements should be negotiated between the candidate and his/her supervising minister, however, the time spent working in the placement should still last not less than the 25 weeks period aforementioned. The full-time summer placement should normally be completed prior to the start of the compulsory candidates' conference in September. Holidays will therefore have to be arranged appropriately to accommodate this. These three placements will be arranged within the three year period prior to the candidate's expected completion of academic studies.

In setting work, Supervisors should at all times take account of the pattern of the academic year (which varies from University to University) and allow a certain leeway, including time off if necessary, around the time when a candidate has exams. This is particularly the case in first placements where candidates are coming to terms with a number of significant changes in their lives not least of which is, for many, the return to full-time study.

- (a) The candidate and supervisor must ensure that at least one of the part-time placements will involve Advent/Christmas and the other Lent/Holy Week/Easter. In each of these part-time placements, the candidate shall preach on a **maximum of six occasions** and be involved regularly in worship. Included in the **six** times when she/he may preach are to be **three full** services conducted in the presence of his or her supervisor.
- (b) Involvement in parish work/hospital/chaplaincy/other form of ministry will comprise **no more** than a Sunday and two 3½ hour sessions per week, a total of 10 hours per week although lesser involvement should be agreed after Easter during the examination diet. Time for worship leadership/event leadership and preparation will be included in the 3½ hour sessions. The completion date may, however, be negotiated to finish earlier than Pentecost to allow the candidate to commence a summer placement immediately after his/her examinations are over.

**NB: MTN meetings are counted as part of placement time.**

Arrangements for a summer placement of 10 weeks shall be made to allow for candidates to prepare and attend any resit examinations. It will comprise a 40-hour week and involve the leadership of worship on Sundays where appropriate. This may not be possible in, for instance, a hospital placement.

- (b) Candidates will be expected to participate in a variety of pastoral duties. Time to prepare for worship and other responsibilities will be included in the hours worked with at least one full day off per week in agreement with the supervising minister. (see note two) The ten weeks may be split, by prior arrangement, in a 4:6, 5:5, or 6:4 week arrangement with a maximum of two weeks vacation. Candidates must not be unsupervised for longer than one week during this placement.
- (c) 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. A Final Review Meeting will take place after 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 seek a position. 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 appointed and Ordained prior to the end of 15 months. (Applications for positions can be submitted after 12 months)
- (d) In addition, students will be required to take part in the Ministries Training Network. This comprises 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.

## PLACEMENT ACTIVITIES

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

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

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

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

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

### Or SUMMER PLACEMENT - PARISH

| WORSHIP  | PASTORAL   | EXTERNAL ORGANISATION   |
|--|--|---|
| <ul style="list-style-type: none"> <li>• Developing breadth of prayer material and usage</li> <li>• Developing preaching skills</li> <li>• Developing worship leadership skills</li> <li>• Contemporary worship</li> </ul> | <ul style="list-style-type: none"> <li>• Holiday club if available</li> <li>• More intensive pastoral work</li> <li>• Residential Homes and hospital visiting</li> <li>• Responsibility for funerals if opportunity presents</li> <li>• Chaplaincies (Hospital, Hospice, Industrial etc.)</li> </ul> | <ul style="list-style-type: none"> <li>• Team work</li> </ul> |

### Or SUMMER PLACEMENT – HOSPITAL

| Worship   | Pastoral  | Team Work   | Other   |
|---|---|---|---|
| <ul style="list-style-type: none"> <li>• Leading worship where appropriate or possible</li> <li>• Prayers at the bedside</li> <li>• Liturgies for a variety of common situations e.g. blessing a still-born baby</li> </ul> | Experience different areas of the hospital e.g. <ul style="list-style-type: none"> <li>• General wards</li> <li>• Psychiatric</li> <li>• Intensive care unit</li> <li>• Maternity Ward</li> <li>• Bereavement care e.g. dealing with relatives</li> </ul> | <ul style="list-style-type: none"> <li>• Working as part of a multi-disciplinary team</li> <li>• Working with a specialist Chaplaincy team</li> <li>• Working in a multi-faith situation</li> </ul> | <ul style="list-style-type: none"> <li>• Time management</li> <li>• Theological reflection</li> </ul> |

## PROBATIONARY PLACEMENT (after completion of degree studies)

| WORSHIP   | PASTORAL  | ADMINISTRATION  | OTHER  |
|---|---|---|--|
| <ul style="list-style-type: none"> <li>• Contemporary worship</li> <li>• Other festivals, Harvest, Remembrance</li> </ul> | <ul style="list-style-type: none"> <li>• Honing of pastoral skills</li> <li>• Children's work</li> <li>• Weekend retreats</li> <li>• Person to person skills</li> <li>• Personal support in place</li> <li>• Increased responsibility for funerals</li> </ul> | <ul style="list-style-type: none"> <li>• Immersion in ministerial routine</li> <li>• Visit to General Assembly</li> <li>• Team development</li> <li>• Flexible prioritisation</li> <li>• Time Management</li> </ul> | <ul style="list-style-type: none"> <li>• Support and encouragement of the search process</li> <li>• Reflection on all aspects of ministry and theology</li> <li>• Schools</li> </ul> |

## PLACEMENT STRUCTURE

| Stage            | Description  | Needs   |
|------------------|--|---|
| First placement  | <ul style="list-style-type: none"> <li>· Dependant on supervision</li> <li>· Anxious about being evaluated</li> <li>· Diffidence about making professional judgements</li> <li>· Focused on content, task detail</li> </ul>  | <ul style="list-style-type: none"> <li>· Structure</li> <li>· Information</li> <li>· Teaching</li> <li>· Constructive and regular feedback</li> <li>· Encouragement</li> </ul>  |
| Second Placement | <ul style="list-style-type: none"> <li>· Fluctuate between autonomy and dependence</li> <li>· Over confident v overwhelmed</li> <li>· Less simplistic engage with complexity</li> <li>· Owning the role</li> </ul>   | <ul style="list-style-type: none"> <li>· Freedom to test out</li> <li>· Space to learn from mistakes</li> <li>· Reflection on realities and constraints</li> <li>· High support and high challenge or;</li> <li>· do things better, do things differently, do different things</li> </ul> |
| Probation        | <ul style="list-style-type: none"> <li>· Increased professional confidence</li> <li>· Sees wider context</li> <li>· Can generalise and reflect on learning and skills</li> <li>· Supervision more collaborative and challenging</li> <li>· Professional maturity</li> <li>· Can articulate professional knowledge and insight to others</li> <li>· Increased self-awareness of strengths and gaps</li> </ul> | <ul style="list-style-type: none"> <li>· Freedom to initiate</li> <li>· Further professional development</li> <li>· To be stretched and challenged</li> <li>To be given wider responsibility</li> <li>· To have experience utilised</li> <li>· Less frequent supervision</li> </ul>       |

### Non-Placement Years

Candidates may have a year during which there is no requirement to be on placement. Some find this a difficult year as the absence of specific church involvement can lead to a feeling of dislocation and rootlessness. Others appreciate the freedom from restrictions on time. Presbytery can often be of great assistance in this year and at the annual review immediately preceding this year suggestions and arrangements can be made for Presbytery support and involvement at whatever level is deemed appropriate.

There are a variety of ways to spend this year. Some find it helpful to return to their home congregation while others feel that this will make it more difficult to leave again when the year is over. It is possible to use this year to engage in pulpit supply, or perhaps to come to an informal arrangement with your own or another congregation in terms of involvement in church life. It is an ideal opportunity to visit other congregations and gain experience of a variety of ways of offering worship.

During every non-placement year of *academic* training you will be asked to complete an end of year report. This is a self-appraisal and asks for reflection on the year in terms of theology and ministry and asks for an indication of any ministry offered and extracurricular courses taken (such as one-off conferences) during the year and a brief indication of issues which may have arisen which have encouraged theological reflection and an indication of possible goals for the coming year. This report enables the relevant TDO to prepare a report for the annual review and is helpful in identifying goals to be taken into the following year.

## Reporting System

A comprehensive reporting system greatly assists the Ministries Council in gauging a candidate's satisfactory progress through training. Therefore, at each placement, the supervisor will be asked to complete a proforma report, while the candidate keeps a portfolio as a record of learning and learning needs.

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

In the probationary placement an interim report should be submitted at six months by both candidate and supervisor and a final appraisal at twelve months, again from both candidate and supervisor. The appraisal format by each may have similar features but please note that separate appraisals must be received from candidate and supervisor.

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

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

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

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

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

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

If any difficulties or questions arise regarding the placement at any time, please contact the TDO as soon as possible. (see section 10 for further information re supervision)

## 10. PORTFOLIO AND REVIEW MEETING

### INTRODUCTION

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

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

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

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

### Using the Portfolio - An overview

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

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

**Heading** - This gives the overall domain in which the skill lies and there are 8 such domains for Full-time Ministry and 7 for Ordained Local Ministry.

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

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

**Progress Comment Column** - This is the space for comments to be made, usually by the student, as to how well a skill has been demonstrated. In some cases (e.g. Church Law) this may be a one-off assessment after a course and can be marked as completed. However, most other entries in this column (e.g. draft prayers) will be a record of ongoing performance and should be filled in with pencil to allow future updating as attachments and the probation period progress.

Clearly there is insufficient room for detailed comment; such reflection could be usefully be placed in a journal. Instead an 'aid memoire' is more appropriate.  
Entries in this column constitute part of the provision of evidence of satisfactory skills performance.

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

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

The Portfolio has a number of roles in assessment:

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

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

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

### **General Guidance Notes**

#### **Role of Student**

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

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

#### **Role of Supervisor**

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

Supervision in the sense of coaching is a form of learning requiring a more experienced individual providing and sharing their knowledge directly with the individual. This training method usually provides the most direct approach to acquiring knowledge and is most appropriate for skills-based instruction.

When combined with a comprehensive and structured learning programme, coaching is one of the best methods of reinforcing new habits.

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

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

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

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

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

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

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

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

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

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

## At the Review Meeting

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

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

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

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

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

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

Candidate proceeds to next stage of training

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

Candidate has an extension of training followed by a further review

Candidature is terminated



## 11. SUPERVISORS' TRAINING

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

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

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

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

Full details of the reports procedure are contained in section eight of this booklet. It is vital that the return dates on documentation are strictly observed. When these documents are returned to the Ministries Council they are sent to designated members of the Training Task Group who submit reports for the Annual Review. **The late arrival of reports may affect progress to the next stage of training.**

If problems do occur in a placement, every effort should be made to resolve these informally, through discussion between the candidate and the supervisor. It would be extremely unusual for a candidate or supervisor to raise problems in a final report that had not, in some way, been previously aired and attempts made to rectify the situation. The 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, and something the Ministries Council would

encourage in all other placements, although recognising that a Support Group for the ten week placement may be more difficult to arrange.

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.

## 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 or deacon (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.

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

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 there biblical incidents which are relevant? What have you learned about the relationship between theology and practice?*

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

Towards the end of your placement your supervisor will complete an appraisal (in the probationary placement an interim report and a final report from both of you is also required). These appraisals form part of the Candidate Review Process. Each of you will sign the report and you are free to make comments on the appraisal. These appraisals are read by the TDO and one or two members of the Training Task Group.

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

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

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

### **The background**

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

### **Changes for your minister**

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

### **Changes for the congregation**

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

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

### **Changes for the candidate**

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

### **Conference programme**

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

### **If things go wrong**

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

### **Finally**

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

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

Yours sincerely

Convener  
Training Task Group, Ministries Council



## 12. CONFERENCE PROGRAMME

There are vital areas of ministry which are not catered for in the academic setting, but which must be considered seriously in formation for ministry – the Ministries Council has devised a conference programme which will hopefully complement the learning experience of both University and placements. These pre-ordination conferences are a compulsory part of training and are the result of research and feedback over recent years about the needs of ministers in training.

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

Year A: Focus on Ministry: Being Presbyterian; Interfaith issues, Ecumenical issues, The Guild; Mission and Discipleship

Year B: Focus on Ministry: Being Inclusive; Disability Focus; HIV AIDS; World Mission; Church and Society

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

In addition there will be a spring conference taking the form of a spiritual retreat over 48 hours. These conferences will be in small groups – usually about half of any year group.

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

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

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

## **CONFERENCE ARRANGEMENTS AND ETIQUETTE**

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

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

### **Pre-Conference**

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

All candidates must attend the following conferences in all parts:

June in the first year of training only: an induction conference

August/September each year (Friday – Tuesday): Candidates' Conference (Ordained Local Ministry Candidates attend the weekend only)

March or April each year – spiritual retreat, 48 hours, full-time candidates only

### **Papers for Conferences**

Candidates should bring all papers that have been sent by post, along with any other books and materials they have been requested to bring. Any preparatory work should also be done as a matter of priority – you will only get out of the conference programme as much as you are prepared to put in.

### **Emergencies**

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

- The candidate should make immediate telephone contact with the Ministries Council and speak in person to the Training Development Officer who is their contact within the department. In the event of that person being unavailable, another Ministries Support Officer should be contacted and an appropriate message left with a contact number for reply. It is vital that this is done as soon as possible for various practical reasons related to conference arrangements but more importantly to ensure that permission to be absent is given. In some circumstances candidates may be asked to provide written information or medical certification in support of their request. Candidates should report any bereavement within their own family to the 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. Rooms are not necessarily en suite.

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

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

## **Travel Expenses**

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

## **Mobile Telephones**

Mobile phones should be switched off during the conference sessions.

## **ABSENCE FROM CONFERENCES**

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

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

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

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

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

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

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

### **13. 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 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. Each candidate would be asked to submit their verbatim/case study (not assessed) alongside a critical commentary which would include theological reflection on it (assessed). These two exercises would amount to the assessed work in the year.

Journals will be submitted twice during the year, and at the end of the year and read by the group facilitator who will identify training needs on the basis of observable development. Journals will be expected to show critical reflection on practice, the development of reflective skills, awareness of vocational process and the identification of learning needs. A short critical commentary on the journal will be appended by the candidate, identifying their own perceived learning needs.

## 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)

### Two assessed exercises

- 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)
- Critical commentary on verbatim/case study discussed at the meeting. (1500 words max)  
The purpose of the commentary is to begin to address a learning need identified in the course of analysing the verbatim, therefore a bibliography will not be supplied but should be constructed in response to the learning need. The verbatim/case study should be submitted as an appendix to the essay.

### Journalling

The requirement is to journal no less than fortnightly. As a rough guide, entries should be 200 - 300 words long. The journal will be submitted at the end of December, the end of February, and at the end of May, but not assessed. It will be reviewed by the group facilitator. A critical commentary of 500 words should be attached to this. This commentary will identify personal development and awareness of learning needs and will inform the goal-setting exercise at Annual Review. This commentary will be assessed.

### Submissions

|  |  |
|--|--|
| Essay on the practice of ministry:           | February   |
| Case Study/verbatim and critical commentary: | May/June   |
| Journal:                                     | 1 <sup>st</sup> Submission<br>Submission by 31/12<br>2 <sup>nd</sup> Submission<br>Submission by 31 March      |
| Journal and Critical Commentary              | 3 <sup>rd</sup> Submission<br>Submission by mid-May (for probationers or those whose annual review is in June) |
| Journal and critical commentary:             | Submission by end June/July<br>(for those whose annual review is in September – check with facilitator)        |

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](mailto: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 staff member 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. SPEECH TRAINING

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

At present, instruction in speech training takes place at the Candidates' Conferences, however a one to one tuition period will also be arranged for each candidate during their training. These will be arranged through Mr Richard Ellis (Edinburgh/Glasgow/St Andrews) who can be reached at [rellis.consultancy@virgin.net](mailto:rellis.consultancy@virgin.net), Mrs Gwen Haggart (Aberdeen/St Andrews) [g.m.haggart@btinternet.com](mailto:g.m.haggart@btinternet.com) Mrs Mary Stobo (Highland Theological College) [MStobo@churchofscotland.org.uk](mailto:MStobo@churchofscotland.org.uk).

At some point during placements, each candidate will be heard by either Mr Richard Ellis, Mrs Gwen Haggart or Mrs Mary Stobo on one occasion. Candidates are responsible for ensuring that this visit to hear them conduct worship and preach, and to give feedback, takes place.

## 15. CHURCH LAW

Again, it is a requirement of the regulations that all candidates should have satisfactory attendance at, and performance in, a course in Church Law. This will be provided at the conferences and during the probationary placement and must be completed within this conference programme. Essays will be set and marked by the Board of Practice and Procedure as a process of assessment.

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



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



## 16. SAFEGUARDING

The General Assembly of the Church of Scotland of 1997 agreed the following policy statement.

The Church of Scotland has a deep concern for the wholeness and wellbeing of each individual. It seeks to safeguard the welfare of all people, regardless of age, who come into contact with the Church and its organisations. It is the responsibility of each individual within the fellowship of the Church to prevent the physical, sexual or emotional abuse of children and young people.

Since then, the Church has continued to build on this position, adopting best practice in the field, ahead of legislative requirements. As a result, the Church has been well placed to respond to new developments in the Law as they have been introduced by the Scottish and UK Parliaments.

Candidates will normally be in possession of an Enhanced Disclosure Certificate at the point of acceptance. Once ordained, or appointed to a post, the Church requires that ministers and deacons re-apply for an Enhanced Disclosure Certificate as part of an exercise conducted by the Ministries Council on a five yearly cycle, in terms of Act XV 2003.

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

This training enables every candidate to be conversant with the policy and practice to be adopted in this most sensitive area; enables candidates to be clear about appropriate measures to be implemented by Kirk Sessions; enables candidates to be clear about the action to be taken in the event of an allegation of child abuse, including requirements laid down by Law and by the Church; and also enables candidates to be aware of issues for good practice in their pastoral work. The underlying theology in the training in the protection of children and young people is one of fullness of life and of seeking to safeguard the welfare of all people regardless of age.

The main point of contact for candidates on Safeguarding issues is through the Safeguarding Office, 121 George St, Edinburgh. All congregations should have a congregational Child Protection Co-ordinator, who holds the most up-to-date version of the Safeguarding Handbook. Ministers or candidates seeking to update an Enhanced Disclosure Certificate should contact the Safeguarding Office.

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



## **17. ROLE OF PRESBYTERY (INCLUDING PASTORAL CARE)**

After completion of a period Discernment, applicants may present to an Assessment Conference. When someone has been accepted at an Assessment Conference, s/he must also be nominated as a candidate by his/her Presbytery. If such nomination is not made, then training cannot proceed.

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

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

### **Pastoral Care**

Whilst the Ministries Council seeks to support all candidates for ministry as it is able, through staff support, hardship funds, trained supervisors and placement support groups, the primary pastoral support of candidates is the responsibility of Presbyteries. It is important that appropriate pastoral care is extended to candidates in training for the diaconal 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 most of 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.

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.



## **18. MISCELLANEOUS**

### **(a) Procedures in cases of illness**

All candidates must report all absence from work/University to the Ministries Council through the relevant 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/studies or after seven days absence, whichever is the sooner. Where absence is for over 7 days, it is necessary to attach a medical certificate covering the period of illness. Certificates should then be submitted regularly until a final certificate shows the date of return to work/studies. Candidates must continue to advise the Ministries Council accordingly through the TDO.

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

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

### **(b) Change of Address Form**

**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**

### **A CANDIDATE'S GUIDE TO THE INDICATORS FOR ASSESSMENT**

#### **Introduction**

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

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

#### **Integration of Life and Faith**

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

#### **Interpersonal, Leadership and Teamwork Skills**

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

#### **Openness to Learning**

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

#### **Preparation and Reflective Skills**

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

#### **Handling and Facilitating Change**

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

#### **Discernment and Affirmation of Call**

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



## APPENDIX 11

### SUBMISSION OF WORK

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

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

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

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

3) All reports will be emailed to you in advance. These should be saved and returned to us in the format:  
Learning and Serving Covenant, Placement 1, Candidate Name  
Final Report Supervisor Candidate name

Learning Covenants are due within 1 month of the start of the Autumn placement, and 2 weeks of the start of the summer placement

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

4) Ministries Training Network submissions should be emailed to Fiona Wyllie:  
[fwyllie@churchofscotland.org.uk](mailto:fwyllie@churchofscotland.org.uk)

Submissions should be emailed in the following format:

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

#### Submissions

|   |   |
|---|---|
| Essay on the practice of ministry:  | Submission by end February  |
| Case Study/verbatim and critical commentary:  | Submission by end April/May   |
| Journal critical commentary:<br>(Journal to facilitator, commentary <i>only</i> to Fiona)     | 1 <sup>st</sup> Submission<br>Submission by end December<br>2 <sup>nd</sup> Submission<br>Submission by Beginning March<br>3 <sup>rd</sup> Submission<br>Submission by mid June (for probationers<br>or those whose annual review is in June) |
| Journal and critical commentary:<br>(Journal to facilitator, commentary <i>only</i> to Fiona) | Submission by end June/July<br>(for those whose annual review is in<br>September – check with facilitator)  |

## **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.

## **1. 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.