



The Church of Scotland

FORMATION FRAMEWORK

Ministries Council, May 2019

Introduction

What you have in your hands has not been called Training Framework, nor has it been named an Education Framework. It is a Formation Framework - written with the understanding that the process by which we grow in ministry is one in which we are formed. It is not simply about the memorising of ideas and texts (although this is more important than has sometimes been supposed), it is not only about acquiring particular skills (although once again, this is more important than has sometimes been supposed), this is about the whole person - the whole of the person being shaped - body, mind, strength and soul. That is why we speak of formation, whole-person formation.

And this is a Framework, it is an attempt to hold in words what was maybe thought as indescribable. It is tempting to say that the fullness of ministry is beyond words, and so nothing should be written down. But this is an avoidance when we, as a Church, are trying to ensure that the ministry in which we are formed, is the same as the ministry we are called to practice. We cannot shape the process of formation for ministry if we have no words to say what Ministry actually is.

This Formation Framework has grown out of much previous work - including Church of Scotland documents like "Ministers of the Gospel", a similar framework employed in the Church of England, and research that has come from North America. There has also been a considered attempt to reference writing from non-Western contexts. The framework is also responsive to more recent thinking, including the Church's renewed emphasis on Discipleship, and anticipation of the development of Pioneering models of ministry.

It is hoped that the Formation Framework here will be developed into a course which will host its first students in the Autumn of 2021. There is much work still to be done, but we believe that work here marks an important step along the way, towards a ministry which is inspired by the best of the Church's past, which is fully engaged with its present, and looks with prophetic imagination towards its future.



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Convener - Ministries Council

Formation Framework

Introduction

This document outlines the Formation Framework for the recognised ministries in the Church of Scotland.

Framework Scope

The purpose of the Formation Framework is to:

- Root our training in our call - the call from God to ministry and mission, and the call to be ourselves.
- Inspire a vision for Ministry within the wider Church
- Affirm the process as Christ Centred and Student Focused
 - with these values being present at all points of training
- Ensure integration with other key pieces of work including
 - The Discernment Process
 - Continuing Ministerial Development
 - Other Recognised Ministries
 - New and emerging forms of ministry
 - With the training of all God's people
- Identify the key elements that will be covered by the Curriculum for Initial Ministerial Education [IME]
- Describe the levels of competency that will be required by different points in the formation process.
- Ensure consistency of approach throughout all elements of IME.
- Nurture positive team and healthy group dynamics with those involved in training.
- Provide a baseline for future development of IME

Formation Framework

This Formation Framework is for the training for the recognised ministries of the Church of Scotland. It contains:

- Purpose, Vision and Values
- The Communities, Support and Connections which are key to any training environment
- The Context of Formation
- Layers of Formation
- Dimensions of Formation

Purpose, Vision and Values

The Purpose of the Formation Framework is to nurture and guide candidates in their calling. It provides a clear structure for formation for ministry. This offers the Church a consistent and thorough approach. It gives candidates confidence about the expectations required of them and assures the Church that there is a thorough approach.

We aspire for our candidates to be exceptional: a spiritually centred, contextually engaged, leader of a dynamic Christian community in a secular, post-Christendom Scotland.

In all this work we strive to be Christ-centred and student-focused. God has called each individual candidate with the unique gifts and experiences that they bring.

At the core of ministry practice and the Formation Framework is the model of Christ's ministry of leading, inspiring and enabling others and the nurturing of life giving community and relationships.

Foundations summary

WHY	To nurture and guide candidates in their calling
VISION	Empowering candidates to lead and inspire people, and respond to the challenges of the Church today
VALUES	Christ-centred Student-focused Mission-orientated Responsible Reflective Diverse Reforming Community

Communities, Support and Connections

The Formational journey from affirmation of God's call through to Ordination does not happen in isolation, but is shaped in and by community.

Candidates will experience the support and mentoring of many people throughout their formation. Family and friends play a vital role as do home churches as those in formation become part of a close knit community of candidates.

Formation is supported and encouraged by the expertise of our Academic Partners, skilled placement supervisors, members of the Training Task Group and Ministries Council, as well as Ministries Council staff.

Alongside are a variety of church congregations and local communities who contribute to learning through placement experiences. This formation experience provides the foundation for the relationships that guide a life in ministry, where learning in community becomes a mutual encounter.

The call to ministry is to nurture, support and enable others, as we are also supported, nurtured and enabled in our specific calling to ordained ministry.



The Context of Formation

The Formation Framework has its origin in God and our call from God. A call that is both deeply personal and yet shared by all God's people. It is a call for the purpose of ministry and mission. This context is vital. Without it there is a danger that the framework is simply about abstract personal development.

Called by God

'Do not fear, for I have redeemed you; I have called you by name, you are mine.' Isaiah 43:1

'You did not choose me, but I chose you... that you might go and bear fruit' John 15:16

All our work, endeavour and existence is rooted in God. This is God made known to us in Jesus Christ.

The First Article Declaratory of the Church of Scotland states:

The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit;

It is this God who creates us and calls us, who summons us to the work of ministry and to become the individuals and communities He called us to be. All ministry is grounded in the shock, the scandal even, of our call. It is God who in Christ gives us the call "Follow me" – all our formation is in response to this. The most critical value of our training is "Christ centred".

This means a focus on Jesus of Nazareth, revealed in the Gospels, whose life is the model for our own living. Constant reflection on the story of Jesus will be a key component of our training. This also means a focus on Jesus Christ, the Christ who is the saviour of the world, who is constantly calling, renewing and redeeming us.

Called to be Ourselves

'Once a seminary student asked to shadow me for two days to see what my life as a pastor was like. At the end, he said, "Oh my gosh, you're basically a person for a living.'"

- Nadia Bolz-Weber

It is one of the great mysteries of Christian ministry that God calls human beings who are made in his image as those who are unique, relational and particular¹. And yet we are called with all our fragility, our limits; our capacity for love and our capacity for bitterness and hate. It is we who are called. The wonder of this should never leave us from the first recognition that God is calling us to serve Him and throughout a life of ministry.

Called to Ministry

'the chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry' - World Council of Churches

'Ministry means taking up a specific role in order to help build up the church. That role may be formal or informal. Ordained ministry refers to the setting aside of certain people, usually involving extensive formation, education and training to carry out fundamental roles in a Christian community, often including the performance sacraments, the preaching of the word, the leading of worship and the convening of the body's decision-making process.' - Sam Wells (2017)

1 British Council of Churches (Study Commission on Trinitarian Doctrine) (2011) The Forgotten Trinity

“Ministry doesn’t always mean speaking at a pulpit often it comes dressed as everyday work.... For ministry is a state of mind not a career path. - Rachel Hamilton

We are called to minister in the Church, to build up the body of Christ through the faithful ministry of Word and Sacrament. Through this we enable the ministry of all the people of God. Thus we are called not in isolation, but as part of and for a larger body, the Church, and the work that it must do.

Called to Mission

‘The Church of Scotland seeks to inspire the people of Scotland and beyond with the Good News of Jesus Christ through enthusiastic worshipping, witnessing, nurturing and serving communities’ - Church of Scotland Mission Statement

‘The mission of the Church is the gift of participating through the Holy Spirit in the Son’s mission from the Father to the world’ - James Torrance

‘The church is a missional community. In the church, mission is not a secondary function peripheral to worship, but the very essence that makes the church true church’ - Chul-Ho Youn

Mission is the calling of the whole Church. We are called to live and work beyond the Church, in community and in a variety of contexts, to proclaim afresh the good news of Jesus Christ in and for every generation. Our formation is not simply for service within the Church it is also for a life of witness.

We are called to express the Gospel in our words and actions, baptise and nurture new believers, form Christian communities in a post-Christendom context, act decisively for social justice, seek peace and reconciliation in conflict, and sustain the environment of God’s creation.



Layers of Formation

Having situated calling within the wider context – God’s call to individuals for ministry in the Church and mission in the world - we can turn our attention to the formation of the person. This has three key layers:



Who We Are

At the heart of our formation for ministry we need to be concerned with understanding the call that God has for each of us individually. Each person brings with them gifts and passions which need to be nurtured and developed throughout initial formation as we seek to grow into the people God has called us to be in Christ.

Theory, Tradition and Knowledge

We then need to pay attention to the ways in which we have received and developed that understanding. We recognise God speaking to us through Scripture and how as a community this has shaped our tradition and ways of expressing our calling as God’s people in Scotland².

Skills, Practices, Abilities and Qualities

Only when we are nurturing the sense of who we are in Christ along with the context of that calling can we turn our attention to the tasks of mission and ministry.

Who We Are

‘To put off the old self, which is corrupt through deceitful desires, and to put on the new self, created after the likeness of God, in true righteousness and holiness’ Ephesians 4:24

‘Now, with God’s help, I shall become myself’ - Kierkegaard

‘We are not here to fit in, be well balanced or provide exemplars for others. We are here to be eccentric, different, perhaps strange, perhaps merely to add our small piece, our little clunky, chunky selves to the great mosaic of being’ - James Hollis

² Whilst always remembering that the Church of Scotland has a presence beyond Scotland, the focus of training will be ministry within the Scottish context.

For any Candidate there must be a developed understanding of Call. This entails both the call to become a follower of Jesus Christ, and the call to become a Minister of the Church. The discernment and affirmation of Call is the principle focus of the Discernment and Assessment process, but this should continue to be discerned, shaped and refined throughout the whole of ministry – during Initial Ministerial Education and after Ordination.

It is also critical that there be a student-focussed approach to learning. The formation framework recognises that God has called individuals and offers a structure for ministerial formation that can never be a one size fits all approach.

It is to be emphasised from the start that training is not based on, and will not be assessed as, a series of boxes to be ticked, or aspects to be endured, so that a pass mark will allow an individual to be ordained. This is about formation in order to exercise a vibrant, dynamic and enduring ministry³. Not everyone will be experts in each dimension, but there needs to be a competency in all of them.

Theory, Tradition and Knowledge

'To be renewed in the spirit of your minds' – Ephesians 4:23

'Our ability to think about a thing depends on how much we know about it.' Daniel Didau

'Learning is most likely to occur when we have to think hard.' Robert Coe

In recent years there has been a tendency to contrast formal theological study, “knowledge *about* God”, or even “knowledge about what people *think* about God”, with “knowledge *of* God”. This is a false choice. Our knowledge of God is not diminished by engaging with the thinking of those who have thought deeply about God. The story of the early Church is a story of inspiring missionary growth – growth in depth as well as growth in numbers. This was also an environment where people were thinking very hard about God. A commitment to theology does not diminish the energy of mission – rather when done properly each is enlarged by the other.

This applies not only to the formal disciplines of theology (sometimes set out as Biblical Studies, Religious Studies, Systematic and Practical Theology, Church History) but to other formal disciplines such as Leadership Studies. The acquisition of theoretical understandings and knowledge is not something that happens in isolation. There is a right importance placed upon thorough academic study as part of formation for ministry. Alongside this the nurturing of habits of life-long learning is vital. The skills of study and theological reflection developed in the academy must continue beyond the door of the classroom. As such, placements provide essential arenas for exploring the tradition, testing the theory, and the knowledge acquired.

It is vital too that the theory studied and knowledge created is firmly situated within the Reformed tradition of the Church.

Skills, Practice, Abilities and Qualities

'The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.' Walter Brueggemann

There is a need to ensure that those being ordained have the skills and abilities to flourish in ministry in the church of today and tomorrow. These skills and abilities of ministry are what congregations most often see in day to day practice.

At each stage of formation there is a need to ensure that the practical skills possessed are adequate for the task at hand, while retaining a future focus. They are skills that will develop throughout the life-cycle of ministry (and have varying degrees of importance at different times and in different contexts).

Dimensions of Formation

We have identified eight dimensions that are key to the Formation Framework. There are a number of potential groupings we could have used here and we have drawn from all of them.⁴ Some of the dimensions we have identified are found in the current indicators of assessment used in the Discernment Process (see appendix 1). Other dimensions are derived from the understanding of mission and ministry in the Church of Scotland today and the needs of the Church into the future.



Each of the eight dimensions has elements that sit within the Formational Layers. In the delivery of formational training not only does each dimension need to be addressed with care, but each of the layers also needs attention and development.

For each of the dimensions the key elements of formation are set out showing how these are spread across the layers of Who We Are, Theory Tradition & Knowledge and, Skills, Practice, Abilities and Qualities. A table is then provided to show how each of the dimensions is interpreted and the expectations of development across the entirety of the initial ministerial formation journey from initial selection, through the academic phase, into probation and then at ordination.

The progression through each of the dimensions should not be confused with a competency list which would place the emphasis too heavily on the skills and practice elements at the expense of the deeper formational elements. The framework is one that is formational. The understanding of, and ability to demonstrate, skills within each of the dimensions is something that should be developing throughout IME (and beyond).

⁴ There are a number of ways of grouping the skills, practice, abilities and qualities of Ministers. A classic formulation is Pastor, Preacher, Priest, Teacher, Administrator and Organiser. Recently much attention has been given to the five-fold ministry of Apostle, Prophet, Evangelist, Shepherd and Teacher of Ephesians 4:12. The Church of England Formation Criteria uses Christian, Tradition, Faith and Life; Mission, Evangelism, And Discipleship; Spirituality and Worship; Personality and Character; Relationships; Leadership, Collaboration and Community. Church of England also have a separate section for Pioneering.

Faith, Vocation and Spirituality

'Come to [Christ], a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.' 1 Peter 2: 4-5, 9

'Following Christ means doing the things that Jesus did and teaching the things that Jesus taught in the manner that Jesus did and said them.' Dallas Willard

'Our people will not expect us to be experts in drains or in finance, but they will expect us to be experts in prayer. And that is what they should expect from us.' Desmond Tutu

The starting point for all formation for ministry is the articulation of a sense of call. This growing sense of vocation must be nurtured and discerned both by the individual and the wider church. There is a recognition that vocation must continue to grow and develop throughout formation and beyond. Alongside a growing understanding of identity in Christ there must also be a deepening and sustaining spiritual journey.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Articulation of Call	Growing faith	Openness to different expressions of faith
	Discernment	Respectful dialogue
	Involvement in Christian Community	Breadth of sustaining interests
	Self-awareness	Spiritual disciplines

Values - Christ Centred



Criteria

	At selection	At end of academic phase	At end of probation	At first appointment
1	<p>Candidates should have an inner sense of call that is confirmed by others, that shows commitment to the Church of Scotland and that shows how their vocation is forming them. They ...</p>	<p>Candidates believe themselves to be called by God and the church to ordination in the Church of Scotland. They ...</p>	<p>Candidates are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as ordained ministers in the church of God. They ...</p>	<p>Ministers are ready for, and open to, exercising a ministry of leadership and vision as Ordained Ministers in the church of God.</p>
	<p>should have understanding of ministry within the Church of Scotland.</p>	<p>are able to articulate their calling to discipleship and to ordained ministry within the Church of Scotland.</p>		
	<p>should have knowledge and understanding of the Church of Scotland and show willingness to work within its diversity.</p>	<p>understand aspects of the history, diversity and contemporary challenges of the Church of Scotland.</p>		
	<p>should have a realistic vocation that demonstrates fulfilment of the selection criteria for ordained ministry within the Church of Scotland.</p>	<p>understand the sacrificial nature and theological underpinning of different ministries in the Church of Scotland.</p>	<p>understand the sacrificial and corporate nature of their role in ministry and mission as an ordained minister within the breadth and diversity of the Church of Scotland.</p>	

2

<p>Candidates are rooted in a worshipping community of the Church of Scotland.</p>	<p>Candidates are rooted in corporate worship in the traditions and practices of the Church of Scotland. They ...</p>	<p>Candidates are rooted in the traditions and practices of the Church of Scotland and share in the spiritual life of the communities they serve. They ...</p>	<p>Ordained Ministers lead, shape and enable the worship of the whole people of God. They...</p>
	<p>understand the Church of Scotland's role and opportunities for Christian ministry and mission in a range of public settings, agencies and faith communities, including schools chaplaincy.</p>	<p>are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.</p>	<p>take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.</p>

3

<p>Candidates' vocation should be informed and realistic.</p>	<p>Candidates are ready to be accountable and realistic in exercising ordained ministry in accordance with discipline of the Church of Scotland...</p>	<p>Candidates are accountable in exercising ordained ministry as in accordance with the discipline of the Church of Scotland. They...</p>	<p>Ministers exercise appropriate accountability and responsibility consistent with a position of responsibility.</p>
		<p>understand the legal and administrative responsibilities of those in public ministry within the Church.</p>	<p>know and understand the legal and administrative responsibilities of those having responsibility.</p>
	<p>Are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry.</p>	<p>show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.</p>	<p>show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.</p>

4			
Candidates should have a disciplined personal pattern of prayer.	Candidates are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of Scotland. They ...	Candidates are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of Scotland. They ...	Ordained Ministers are sustained in the strains and joys of leadership by a life of prayer.
	understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.	are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.	
5			
Candidates' spirituality should be world-engaging.	Candidates have a spirituality that informs their relationship with others and their engagement with the world. They ...	Candidates' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...	Ordained Ministers have a vibrant spirituality that informs all aspects of their ministry.
	are increasingly able to discern God's presence and activity in the lives of others and in the wider world.	are able to help others discern God's presence and activity in their relationships and in the wider world.	

Character, Ethics and Development

Life as an ordained minister brings both great joys and also considerable pressures. It is important that candidates for ministry are able to develop the resilience needed to sustain them, and to have a professional ethic in the life of ministry.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Gifts I have to grow	Reflective practice	Awareness & sensitivity
		Ability to adapt to environment
	Openness to supervision	Coping with challenge
	CMD	Managing stress
	Peer Learning	Resourcefulness
	Team skills	Resilience
Collaboration		

Values - Christ Centred, Reflective, Responsible

Criteria

	At selection	At end of academic phase	At end of probation	At First Appointment
1	Candidates should display emotional stability, maturity, integrity, appropriate self-confidence, stamina, robustness and resilience.	Candidates are teachable, resilient and psychologically stable in the face of pressure and changing circumstances. They ...	Candidates show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Ordained Ministers evidence their maturity, integrity and resilience in ministry practice. They ...
		understand personality in relation to human flourishing, relating and team work.		
		are able to balance care for others with care for self, including an openness to spiritual accompaniment and support from others.	are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	encourage and enable colleagues to balance appropriate care of self with care of others.

<p>Candidates should display self-awareness and self-acceptance and a potential for self-development and growth.</p>	<p>Candidates are growing in self-knowledge and commitment to Christ. They ...</p>	<p>Candidates are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...</p>	<p>Ordained Ministers personify an integration and integrity of authority and obedience, leadership and service. They...</p>
	<p>understand the sacrificial impact of a vocation to ordained ministry on the whole of life.</p>	<p>are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.</p>	
	<p>are able to reflect with insight and humility on personal strengths, weaknesses, gifts and vulnerability.</p>	<p>are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.</p>	<p>engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.</p>

Leadership and Relationships

'No one is going to follow you off the map unless they trust you on the map' Tod Bolsinger

'The Spirit has been poured out in the church for the sake of the world and the kingdom. We can do no less than lead our people incarnationally into their community and neighbourhood.' Alan Roxburgh

Those who are called to ordained ministry are leaders in the church. They need to be equipped with the knowledge and skills to lead the Church they inherit today and lead the Church through the challenges faced in the future.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to lead	Leadership styles	Nurture and enable others
	Own style and impact	Positive relationships
	Ministry of whole people of God	Flexibility/tolerance
	Understanding of Ordination	Visionary leadership
	Conflict and change management	Strategic & courteous management
		Effecting change

Values - Christ Centred, Responsible Community



Criteria

	On selection	At end of academic phase	On completion of probation	At first appointment
1	<p>Candidates should have potential for exercising leadership. They ...</p> <p>should display a knowledge and understanding of leadership.</p>	<p>Candidates seek to model their servant leadership on the person of Christ. They ...</p>	<p>Candidates seek to model their servant leadership on the person of Christ. They ...</p> <p>understand biblically and theologically informed perspectives on discipleship, leadership and community formation especially in the changing and diverse contexts of the Church of Scotland.</p>	<p>Ordained ministers are leaders of Christian community. They ...</p> <p>show skill and sensitivity in enabling the formation and flourishing of community life in the presence of diversity.</p>
		<p>understand issues of authority, responsibility, power and group dynamics in relation to leadership and communities.</p>	<p>are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.</p>	<p>are able to lead teams collaboratively in a variety of settings.</p>
	<p>should show effective communication skills, a potential for collaborating with others, and for exercising creative team leadership.</p>	<p>are able to exercise collaborative leadership as part of a team within a community.</p>	<p>are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.</p>	<p>are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</p>

Candidates share in leadership in limited ways in the local church context.	Candidates share leadership by actively looking for and recognising the gifts of others. They ...	Candidates share leadership by actively looking for, recognising and nurturing the gifts of others. They ...	Ordained ministers are leaders and enablers of others. They...
	are able to release and enable others to fulfil their calling to ministry and mission.	are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.	use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.
		are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.	are able to supervise others in positions of responsibility in formal and informal settings of training and practice.



Worship, Sacraments and Preaching

'Like theologies that have emerged from base communities in Latin America, preaching is a highly contextual act, requiring its practitioners to consider context as seriously as they consider biblical text in the interpretive process. Indeed, if we preachers want to reflect in our own proclamation the God who became incarnate for our sakes (meeting us on our turf), to remove from our own preaching any "false stumbling blocks" that might hinder a faithful hearing of the gospel, and to bring the gospel and contemporary life together in ways that capture and transform congregational imaginations, then we necessarily must first attend carefully to the contexts in which we are preaching.' Leonora Tubbs Tisdale

'Behind the concept and act of preaching there lies a doctrine of God, a conviction about his being, his action and his purpose. The kind of God we believe in determines the kind of sermons we preach' John Stott

One of the key tasks of a minister is to lead the people of God in worship. The development of gifts in leading worship begins with the experience of being shaped by encounter with God through Word and Sacrament.

Within the Reformed tradition the proclamation of the Word in preaching is a key element of worship and given this heritage is therefore noted alongside worship, though not separated from it.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to worship God myself	Rooted in the Word	Communication skills (inc. speech training)
	Reformed tradition	Creative skills Imagination & vision
Articulate the Word in worship	Liturgical tradition	Connected to the Spirit
	Creativity & composition	Interpreting the Word in context
	The arts and worship	Conduct of the Sacraments

Values -Christ Centred, Reforming Community

Criteria

	At selection	At end of academic phase	At end of probation	At First Appointment
1				
	Candidates should faithfully participate in corporate worship.	Candidates should faithfully participate in corporate worship and begin to develop the gifts of leading worship. They...	Candidates depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...	Ordained Ministers are...
			understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of Scotland.	
		are able to lead worship competently in a limited variety of settings, using different forms of service and reflecting on their own practice.	are able to demonstrate good reflective practice in leading worship including pastoral services, using appropriate forms of worship in a variety of settings.	
		are able to preach with increasing confidence in a limited variety of settings, and reflecting on their practice.	are able to demonstrate good reflective practice in preaching in a range of contexts including at pastoral services.	able to preach in the strength of the Holy Spirit, a message which is rooted in the Christian gospel, which is an incisive reading of the biblical text, which is shaped by the context of the congregation, which is structured around a coherent core, and which serves to deepen the faith of the listener.

Pastoral Care

'I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Matthew 25:36

'May God bless you with discomfort at easy answers, half-truths and superficial relationships, so that you may live deep within your heart... May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their pain to joy. May God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done.' A Franciscan Blessing

'The friend who can be silent with us in a moment of despair and confusion, who can stay with us in an hour of grief and bereavement, who can tolerate not knowing, not healing, and face with us the reality of our powerlessness, that is a friend who cares.' Henri Nouwen

Throughout the gospels Christ's ministry is characterised by loving care, especially for the most vulnerable. Ministers are called to live with that same self-giving love and in offering care for the well-being of individuals and communities to reveal Christ's love to those they encounter.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to engage with people and issues	Practical and pastoral theology	Able to relate, communicate and be present
	Psychology	Employing tools of understanding & learning
	Applied experience	Reflective practice
		Support structures to enable
	Ethical engagement	Nurturing pastoral gifts
		Boundaries and conduct
Science and religion	Mentoring and being mentored	

Values - Reflective, Responsive Community

Criteria

	On selection	At end of academic phase	On completion of probation	At first appointment
1	Candidates demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships.	Demonstrate good practice in a limited range of pastoral relationships, and learn from these experiences.	Demonstrate good practice in a wide range of pastoral and professional relationships.	Demonstrate the ability to nurture, enable and supervise others in the conduct of pastoral relationships.

Mission

'We regard our involvement in dialogue and mission as an adventure, are prepared to take risks, and are anticipating surprises as the Spirit guides us into fuller understanding. This is not opting for agnosticism, but for humility. It is, however, a bold humility – or a humble boldness. We know only in part, but we do not know. And we believe that the faith which we profess is both true and just, and should be proclaimed. We do this, however, not as judges or lawyers, but as witnesses; not as soldiers, but as envoys of peace; not as high-pressure salespersons, but as ambassadors of the Servant Lord' – David Bosch

'It is not the Church of God that has a mission in the world, but the God of mission that has a church in the world'. - Tim Dearborn

'In its preaching and teaching, the Church is an advocate of the kingdom; in its worshipping life it is an emissary of the kingdom; in its work for reconciliation, peace and justice it is an instrument of the kingdom' – Andrew Kirk

'[It] is therefore of the essence (the DNA) of the Church to be a missionary community...this sets the standard by which the Church tests all its activity', Mission Shaped Church

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to be a disciple	Theology of Mission	Articulating the Gospel in word and deed in 'bold humility'
	Understanding of context	Translating the Gospel to context
	Application and Action	Transmitting the Gospel orally and in writing
Called to nurture disciples		Nurturing believers
	Pioneer Ministry and Church Planting	Engaging in social justice
		Engaging with & led by Community
	Mission as Social Engagement	Enabling the people of God in mission
Growing Christian Community, within parish context and in pioneer ministry and church planting ('fresh expressions')		

Values – Christ Centred, Mission orientated

Criteria

	On selection	At end of academic phase	On completion of probation	At first appointment
1	<p>Candidates demonstrate an awareness of the 'five marks of mission'⁵ and their importance, and can point to past practice in several of them, with a willingness and understanding to grow in formation in relation them all.</p>	<p>Demonstrate a knowledge of mission theology, understanding context, and the applications and practice of mission, both in word and deed, including in parish renewal, pioneer ministry and church planting.</p>	<p>Demonstrate that they have a rounded comprehension of mission, which they have exercised in practice during their training. They...</p>	<p>Demonstrate that they have the formational capacity, knowledge, leadership skills and theological understanding to immediately undertake and lead mission in a team, both within a parish context, by starting a 'fresh expression of church', and in engagement for social justice.</p>
			<p>have an acceptance of the necessity of missional engagement and the formation of Christian community, including creating new worshipping communities.</p>	

⁵ To proclaim the Good News of the Kingdom; To teach, baptise and nurture new believers; To respond to human need by loving service; To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation; To strive to safeguard the integrity of creation and sustain and renew the life of the earth (<https://www.anglicancommunion.org/mission/marks-of-mission.aspx>)

Discipleship

'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you' (Matthew 28.19).

'Becoming a disciple of Jesus arises from Jesus' seizing the initiative by issuing an imperious command to follow.' J. P. Meier

'To be a truly radical disciple does require a relentless evaluation of life's priorities and concerns, together with an ongoing, rigorous critique of our culture, to ensure we are not adopting values that subvert the very life and message we are called to live out.' Alan Hirsh

As the people of God we are all called to discipleship. We need to be continually seeking to grow in the likeness of Christ. For ministers there is also a calling to nurture others who are disciples of Christ, both young and old. This requires that those being formed for ministry pay attention to both their own deepening relationship with Christ and also be equipped to support others on all stages of that journey.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to be a disciple	Biblical tradition	Learning in community
	Discipleship communities	Growing disciples
Called to make disciples	Church membership and nurture	Resourcing and being resourced
	Christian Education	Prayerful Practice
		Discernment & Nurture of gifts of others

Values – Christ centred Community, Diverse



Criteria

	At selection	At end of academic phase	At end of probation	At first appointment
1	Candidates should display a commitment to being formed into the likeness of Christ.	Candidates desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...	Candidates are committed to Christian education, promoting good practice, both inside and outside the church. They ...	Ordained ministers are committed to Christian education and skilled at leading others in discipleship.
		understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and membership.	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and membership.	
			understand the importance of the Church of Scotland's engagement with schools for the common good and for the mission and ministry of the church.	

Church Management

Those who are to be ordained ministers in the church are called to guide, enable, organise and contribute. To do so they need to understand the congregational and social context for pastoral care and mission. This requires knowledge of church law, polity and good governance; church and civil law; the finance, property and constitution of churches; involvement in Presbytery and General Assembly. Alongside this are a range of skills needed to deploy that knowledge with pastoral sensitivity that empowers the whole people of God to act. Those skills include negotiating and problem solving; the line managing of employees and volunteers; managing conflict and mediation. Without purposeful and positive management the local church cannot deliver effective pastoral care and mission.

Who We Are	Theory, Tradition & Knowledge	Skills, Practices, Abilities & Qualities
Called to be accountable	Understanding ministry and diversity of roles	Management of people & volunteers
	Church Courts, law and procedures	Personal accountability to role
		Accurate recording & communication
	Management and organisational training	Connected to Presbytery
Able to organise and manage own time		

Values – Responsibility Community

	On selection	At end of academic phase	On completion of probation	At first appointment
1	Candidates demonstrate an understanding of the polity of Presbyterianism and the Church of Scotland.	Candidates demonstrate a core knowledge of congregational studies; reading social context; the courts of the Church of Scotland and the role of Elders; church law; and religion and civil law in Scotland.	Candidates demonstrate that they have a rounded comprehension of the task of management of a church, which they have exercised in practice during their training, and have an acceptance of the necessity of an efficient yet purposive and person-centred approach to management.	Ordained ministers have the formational capacity, knowledge, leadership skills and theological understanding to immediately survive and thrive in management within a parish context, in starting a 'fresh expression of church', and in engaging in social initiatives; to actively participate in the courts of the church; and to pursue avenues of renewal and reform.

<p>Candidates have an awareness of the responsibilities and challenges of ministry in the parish, and in pioneer ministry or chaplaincy, and of the relevance of Church law and the civil law.</p>	<p>Candidates have increasing awareness of the demands and responsibilities of parish ministry, and the relevance of church law and civil law.</p>	<p>Candidates understand the responsibilities of parish ministry, and demonstrate sound knowledge of Church law and its pastoral application.</p>	<p>Ordained ministers are able to competently undertake the responsibilities of parish ministry exercising sound judgement in the application of church law.</p>
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Appendix 1 – Links with Discernment Process

Area	How it relates to current Indicators of Assessment
1. Faith, Vocation and Spirituality	Integration of faith & life Reflective skills Discernment of gifts & affirmation of call
2. Character, Ethics & Development	Handling and facilitating change Preparation and openness to learning
3. Leadership & Relationship	Interpersonal, leadership & teamwork skills Handling and facilitating change
4. Worship, Sacraments & Preaching	These areas sit more in learning and IME rather than Discernment and Assessment <i>Discernment and assessment = what you bring that must be built upon</i> <i>IME = supported learning to deepen knowledge and skills for practice</i>
5. Pastoral Care	
6. Mission	
7. Discipleship	
8. Church Management	

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