

2025

Guidelines Candidating

For people preparing to candidate for Ordained Ministry

Methodist Church
of New Zealand

Te Hāpai Ō Ki Muri

Phone Number
09 525 4179



Introduction

This information provides the required material needed to complete an application to candidate for the Ordained Ministry as Presbyterian or Deacon with the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa.

As you continue to read through this booklet, you will have further questions. Please keep in contact with your parish presbyter, Synod Candidates Convenor and Te Hāpai ō ki Muri, who will assist you with any questions you may have, help set up support mechanisms as well as guide you through the process and filling out the forms.

The documents which are included with this Booklet are for your personal planning only. Please note your Synod Candidate Convenor will provide you with the application forms. All forms are to be completed on a computer except for the Medical Report and the Police Vetting Consent Form.

You will be supplied with the following forms:

- Timeframe checklist for Candidates Application Process
- A hard copy of the following forms:
 - Police Vetting Consent Form
 - Medical Report
 - Financial Report
 - Personal Data Report (including all supporting documentation)
 - Personal Ministry & Leadership Report
 - Referee Report One
 - Referee Report Two
 - Presbyterian Report
 - Parish Report
 - Synod Report

Index	
Contents	Page
Introduction	3
General Information	5
<ul style="list-style-type: none"> • The Nature of New Zealand Methodism 	5
<ul style="list-style-type: none"> • Statement of Mission 	7
<ul style="list-style-type: none"> • Standards for Membership and Ministry 	8
<ul style="list-style-type: none"> • Selection Criteria 	13
<ul style="list-style-type: none"> • Itinerancy 	16
<ul style="list-style-type: none"> • Stipends and Allowances 	16
<ul style="list-style-type: none"> • Educational Evidence 	16
<ul style="list-style-type: none"> • The Role of Te Hāpai ō ki Muri 	17
<ul style="list-style-type: none"> • The Role of the Synod Candidates Convenor 	17
Ministry Candidates Application Process	18
<ul style="list-style-type: none"> • Responsibilities of the Synod, Parish and Parish Presbyter 	19
<ul style="list-style-type: none"> • Responsibilities of the candidate 	20
<ul style="list-style-type: none"> • Candidates' Assessment Weekend 	23
Candidates Appeals Process	24
Privacy Act	25

General Information

The Methodist Church formally recognises two orders of ordained ministry as defined in the Methodist Church of New Zealand, Laws and Regulations.

Section 2: Ministers

- 2.1 A Presbyter is one who ordained by The Church to the particular ministry of Word, Sacrament, and Pastoral Care and to leadership within the community of faith.
- 2.2 A Deacon is one who is ordained by The Church to a ministry shaped by the community whom they are appointed to serve.

The Nature of New Zealand Methodism (Preface to the Laws and Regulations page 6)

Te Hāhi Weteriana claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. It rejoices in the inheritance of the apostolic faith and accepts the fundamental principles of the historic creeds and of the Protestant Reformation. Its doctrines are based on God's self-revelation as recorded in the Old and New Testaments and focus on Jesus Christ as Lord and Saviour. While these doctrines are shared with other Christians, Methodism particularly emphasises both personal spirituality and a concern for social action as responses to the gospel. Tradition, stemming from the ongoing life of the Church, contributes to the understanding of faith and practice, but this needs continual reconsideration in the light of Scripture. The doctrines on which the preachers and teachers of the Methodist Church, both ordained and lay, are pledged to base their teaching, are contained in Wesley's *Notes on the New Testament* and in the first four volumes of his *Sermons*. Under its constitution, the Conference has no power 'to revoke, alter or change in any doctrines of the Church' as contained in these documents. Conference, however, is the final authority within the Methodist Church on all questions concerning the interpretation of its doctrines.

The Methodist Church welcomes into membership all who sincerely express their faith in Jesus Christ, who give evidence of that in their daily living, who seek to have fellowship with Christ and his people, and who are prepared to take up the duties and privileges of the Methodist Church under its discipline. The Methodist Church holds the doctrine of the priesthood of all believers, giving it new expression in the phrase 'every member a minister.'

In the exercise of its corporate life and worship, the church authorises some persons to carry out specific tasks of leadership, proclamation, and caring, and examines, tests, and approves these persons before authorising them. For the sake of church order, presbyters are set apart by ordination to the ministry of the word and sacraments, and deacons to special ministries shaped by the communities they serve. The Methodist Church holds that the ministries of presbyter and deacon depend upon the call of God, are vocations accepted from God, who bestows the gifts, graces, and fruits of the Spirit. Those whom the Church recognises as called of God are received into the presbyterate or diaconate by ordination and by the laying-on of hands, thus expressing the Church's seal on that call.

The governing body of the Methodist Church is the Annual Conference. Its decisions are final and binding upon both the ordained and lay members of the Church. Within the Methodist Church, its Conference and its subsidiary courts, presbyters, deacons, and laypersons together

possess certain powers and privileges, as set out in the Laws and Regulations, including the exercise of discipline. These powers and privileges are exercised at every stage under the judgement of God.

Presbyters, deacons are responsible to God as they seek to interpret the mind and will of God in every situation.

**A Statement of Mission for
the People of Aotearoa/New Zealand
who are associated with the Methodist Tradition,
both in Methodist Parishes and in Co-operative Ventures**

Our Church's mission in Aotearoa/New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing partnership and will guide how we undertake mission.

In seeking to carry out our mission we will work according to these principles:

1. Christian Community

We are a worshipping, praying and growing community, sharing and developing our faith, and working through its implications in our social context.

2. Evangelism

We are able to challenge people to commit to Christ and Christ's way.

3. Flexibility

We are able to be flexible, creative, and open to God's Spirit in a changing world and Church, so that the Church is relevant to people's needs; to release energy for mission rather than to absorb energy for maintenance.

4. Church Unity

We are able to foster networks and relationships with communities of faith which have similar goals.

5. Inclusiveness

We are able to operate as a Church in ways in which the diversity of the people e.g. all ages, all cultures, female and male, will be able to participate fully in the whole life of the Church, especially within decision-making and worship.

6. Every Member a Minister

We encourage each person to develop his/her full potential by accepting and nurturing each other, developing skills and providing resources, challenging and enabling for service in the Church and community.

7. Cross-cultural Awareness

We are able to be aware of and to be challenged by each other's cultures.

8. Justice

We work for justice for any who are oppressed in Aotearoa/New Zealand, keeping in mind the implications of the Treaty of Waitangi. We are able to share resources with the poor and disadvantaged in Aotearoa/New Zealand and beyond.

9. Peace

We are able to be peacemakers between people and in the world.

10. Healing

We are able to listen for hurt and work for healing.

11. Ecology

We are able to care for creation.

Standards for Membership and Ministry

Any person, clergy or lay who undertakes any form of ministry in the name of the Church is bound by a formal code of professional practice thus ensuring a commitment to safe and ethical practice on behalf of the individuals and communities in and for which ministry is engaged.

The following Discipline and Standards included in the Laws and Regulations of the MCNZ comprehensively outlines this formal code of practice. Interwoven within this disciplinary framework lies also the core theological principles that pertain to the Church's understanding of Ministry.

Professional Practice

In this Code, "Minister" refers to Candidates, Lay Ministers, Deacons, Presbyters, Youth Workers and Ministers from another denomination serving in the Methodist Church of New Zealand

This Code is to be applied within the faith and unity of the church and Regulations of the Church which state the Church's requirements in relation to the conduct and accountability of its Ministers.

1. Introduction

- 1.1. The Christian community is called into being by God through the incarnation, life, death and resurrection of Jesus Christ and the gift of the Holy Spirit.

The church is sustained by Christ through baptism, the Eucharist and preaching of the Word. Its life and fellowship is derived from the fact that the Church is the Body of Christ, the presence of Christ in the world. We are united in a fellowship of love, service, suffering and joy through our shared faith in Christ. We worship, pray, give our witness, study Scripture and other sources of faith, offer pastoral care to each other, develop deep friendships, and seek to be mutually accountable. We are, for this reason, a deeply intimate community.

- 1.2. Ministers have a particular place within that community. They touch people's lives at many points of joy, pain, celebration, grief and vulnerability. They are responsible for providing leadership in the community's task of worshipping, proclaiming the good news of Jesus, providing pastoral care, standing with those who suffer, and working for justice and peace. They minister within a pastoral relationship in which they seek to enable other people to focus on God as the source of healing, restoration and wholeness.

As part of their responsibility to promote and maintain the Church as a missional community Ministers may occupy ministry positions in any of the Councils of the Church. This may mean that they will give more emphasis to some parts of their ministry than they would in a congregational placement. This form of ministry carries particular responsibilities in regard to other staff in the organization.

- 1.3. The pastoral relationship occurs within a faith community whose life and relationships are established by Jesus Christ. The pastoral relationship has its meaning, and is established and maintained, as the church enables others to meet Jesus who nourishes our lives. The pastoral relationship is part of the way the church is nourished and built up as the Body of Christ, and nurtures life in the world. As a result of this context, ministers also have relationships and responsibilities within the broader community

which are based on their responsibilities within the faith community.

- 1.4. It is the seriousness of the pastoral relationship, and the vulnerability of people in that relationship, which make it necessary for Ministers to appreciate their unique position and the way they touch people's lives. They exercise considerable influence and power. It is essential that each individual Minister recognises the power they have and understands the boundaries that the church requires to be observed within their ministry.
- 1.5. Because the pastoral relationship occurs in a deeply intimate community, friendships will develop. These will, at times, challenge the capacity of Ministers to provide the pastoral care that belongs to their role as Minister. Ministers have responsibility to distinguish times when objective pastoral care is required. They have the responsibility to discern the boundaries of the pastoral relationship, to offer professional pastoral care when it is required, and to discern when their relationships overstep the appropriate level of friendship and intimacy, or when they are exercising power inappropriately in relation to others in the pastoral relationship.
- 1.6. The Methodist Church of New Zealand understands that as Ministers live out God's call to ministry, all relationships shall be characterised by the love, care and compassion that was embodied in Jesus Christ. The requirement is that Ministers will exhibit a mature Christian faith in all their relationships and in particular embody integrity, trust and compassion.
- 1.7. People enter ministry as a response to a call from God and the Church. It is this call that requires that all Ministers carry out their ministry in a professional and accountable manner.
- 1.8. The Methodist Church of New Zealand is a multi-cultural church and as such is made up of faith communities from across many different cultural backgrounds. Each culture has its own unique expression of community and relationships. which need to be borne in mind when overseeing the behaviour of ministers. In ministry with people from diverse cultural backgrounds these unique expressions form an important part of the intimate community which is formed and inform how Ministers express their ministry.
- 1.9. It is recognised that rural and isolated communities present particular difficulties in term of professional/personal relationship; availability of supervision and access to support. This intensifies the responsibilities of synods for care of such persons, and in assisting Ministers to fulfil the Code of Ethics.

2. The Pastoral Relationship

(N.B. Ministers should note the relationship between this section and Section 4: Particular relationships)

- 2.1. Recognising that all relationships in the Christian community are intended to nurture the church and people's relationship with Christ who is Lord of the Church, in the context of this Code of Ethics, the pastoral relationship means the relationship between a Minister and another person:

- (a) “in which the Minister is providing spiritual care for the person; or
- (b) where the person has looked to the Minister for guidance, protection or care; or
- (c) where the person has made contact with the Minister in their responsibility or function as Minister”

Ministers are in a pastoral relationship with all members and adherents of a Congregation through the commitments they make at their induction, commissioning or other service of recognition. Where Ministers are in a non-Congregational placement, they are in pastoral relationship with those persons they come in contact with by virtue of their placement. Where Ministers are not in, or are yet to commence, a placement they are in a pastoral relationship with those persons they come in contact with by virtue of their role as a Minister. Ministers may form pastoral relationships in a variety of contexts. Where Ministers form relationships through the internet and other technology any pastoral relationships they form are to be conducted in a manner consistent with the Code.

2.2. The pastoral relationship is concerned for maturity in Christian life, and for fullness of life for all people, regardless of their age, gender, ethnicity, economic circumstances or other personal characteristics. It is a relationship in which Ministers seeks to express an ethic of care, which includes nurturing the other person’s power over their own life as they relate to others and to God.

2.3. The pastoral relationship is nurtured and guided through the commitments of commissioning, ordination or other service of recognition. These commitments reflect the intention of Ministers to exercise their ministry:

- (a) through faith in Jesus Christ and relying on the power of the Holy Spirit;
- (b) within the faith of the church;
- (c) by being nourished and guided by the study of Scripture;
- (d) through announcing the Good News in Christ to those outside the community of faith;
- (e) through faithful affirmation of, and celebration of sacraments;
- (f) in a mutual manner, offering pastoral care and nurturing people in faith, recognising and valuing other people’s gifts, training them for ministry and working cooperatively with their ministry;
- (g) through working for justice and peace;
- (h) by striving for peace and unity among all Christian people;
- (i) by engaging in ongoing study;
- (j) by respecting the guidance and decisions of the councils of the church;
- (k) within the discipline of the church.

2.4. Ministers shall exercise their ministry in a manner that expresses:

- (a) commitment to God;
- (b) inclusiveness of the Gospel;
- (c) accountability;
- (d) commitment to the call of the church to ministry;
- (e) the professional nature of the relationship, and ensures:
 - i. that Ministers do not seek to meet their personal needs through the pastoral relationship;

- ii. that clear boundaries are recognised and observed (i.e. the relationship and behaviour are appropriate to the pastoral relationship);
- iii. respect, sensitivity and reverence for others;
- iv. confidentiality;
- v. non-abusive use of power;
- vi. commitment to justice.

3. Professionalism

3.1. Ministers shall exercise their ministry to the other person in the pastoral relationship in a professional manner. This includes, but is not limited to:

- a) offering the best quality care, leadership of worship and preaching of which they are capable;
- b) offering appropriate Christian teaching;
- c) appropriately dealing with emotional and spiritual needs;
- d) being sensitive to people's different social contexts;
- e) following recognised and acknowledged modes of working in specialist areas such as bereavement, trauma and suicide;
- f) being sensitive to the needs and vulnerability of the children and young people with whom they work, ensuring that the professional nature of the relationship is made clear in an appropriate way;
- g) being sensitive to the needs of, and ways of relating to, people from any different cultures with whom they have contact including being aware of one's own inherent cultural bias.

3.2. Self Care

Ministers shall take responsibility to:

- a) address their physical, spiritual, mental and emotional health needs and, where appropriate, seek assistance from a qualified professional;
- b) participate in supervision;
- c) give adequate priority to their relationship with their family;
- d) nurture personal relationships which assist them in their wholeness;
- e) take appropriate and regular leave, and time off from work for recreational activity.

3.3. Supervision

- a) means the relationship Ministers have with another professional whereby the Minister is assisted to maintain the boundaries of the Ministers have a responsibility to recognise that they are also vulnerable, requiring them to maintain their professionalism in difficult circumstances.
- b) Ministers shall keep appropriate pastoral records (e.g. details of appointments and referrals and a journal of critical incidents).
- c) Professional supervision pastoral relationship and the quality of ministry (as per the definition at the commencement of the code) including competencies, time management, priorities and any difficulties arising in ministry.
- d) Ministers have a responsibility to ensure that they receive regular professional supervision.
- e) Ministers shall discuss with their supervisor any ongoing situations of conflict in which they are involved in the course of their work.

- f) Where applicable, Ministers shall maintain membership requirements of any relevant professional association (e.g. psychologists or counsellors.)

4. Particular Relationships

- 4.1 A particular relationship refers to a close personal relationship between a Minister and another person such as:
 - a) a very close personal friendship or relationship; or
 - b) a close family relationship; or
 - c) a marriage; or
- 4.2 Some particular relationships may exist within the pastoral community. In such circumstances the Minister should not be the sole provider of pastoral care, but steps should be taken to ensure professional pastoral care is available to the other person (e.g. the spouse of the Minister, a close friend).
- 4.3 In all circumstances it will be appropriate for a Minister to cease a pastoral relationship in order to enter a particular relationship within the pastoral community. In the event that a Minister and a person with whom they have been in a pastoral relationship identify a potential particular relationship, the Minister shall:
 - a) disengage from the pastoral relationship and arrange alternative pastoral care for the other person;
 - b) seek advice on the appropriateness of such a particular relationship, preferably through supervision;
 - c) disclose the relationship to an appropriate officer of the Church (e.g. chairperson of the Parish Council, Synod Superintendent or other appropriate person within the appointing body).

5. Gifts and Fees

- 5.1. Where Ministers receive gifts resulting from the pastoral relationship the Minister shall use discretion concerning the acceptance or return of gifts by considering the intent, value and affordability of the gift and whether there is a risk of the Minister being compromised or losing objectivity. Advice shall be sought from the General Secretary if the Minister is uncertain or others have expressed uncertainty about the appropriateness of a gift.
- 5.2. Ministers accepting a gift to satisfy cultural traditions should be sensitive and gracious while still considering the appropriateness of gift. Where Ministers do accept the gift they should then look at the appropriate use of the gift to benefit the community of faith. Ministers should not seek to use “cultural traditions” as a basis for accepting an otherwise inappropriate gift.

6. Breach of Standards for Membership, Ministry and Professional Practice

- 6.1. It is the responsibility of the General Secretary to deal with an allegation of a breach of this Code.

Selection Criteria for Candidates for Ministry

The selection criteria below set high standards for our Candidates, but it is accepted that Candidates will excel in some areas yet have room for growth in others. It is also recognised that additional criteria would be required of Candidates for special work e.g., as a presbyter in self- supporting ministry or a particular ethnic situation. Candidates for both self-supporting and itinerant ministry will be assessed to the same standard. What is essential is that a Candidate shows that after the appropriate training period she/he will, under the grace of God, meet the high standards the church expects of its presbyters and deacons.

1. Personal Qualities

- Spirituality
- Self-Awareness and realistic assessment of how they come across to others
- Respect for self and others
- Co-operate and work well with others, be sensitive to and accepting of others' needs and situations, and be able to find, accept and give support.
- Be a person of good physical, emotional and psychological health, with a good sense of self-worth
- Sense of humour
- Sensitivity to other people and willingness to see other view points
- Openness and vulnerability
- Genuine, being real
- Ability to manage their own energy
- Creativity
- Willingness to change and grow
- Good interpersonal skills
- Show evidence of recent personal growth, and openness to further grow and change
- Be able to survive crises and resolve conflicts in a healthy manner

2. Religious experience, Spirituality and Theology

- Be a person of natural and deep spirituality with a personal faith in Jesus Christ and a mature prayer life
- Have a good working knowledge of the Scriptures
- Able to articulate what their theology is
- Able to articulate a clear call to ordained ministry
- Able to speak easily about their understanding of God
- Shows an understanding of how their spirituality / theology interfaces with their own personal life
- Give evidence of having a gospel to proclaim and a vision for the church
- Be able to reflect theologically on life and show a relationship between theology and personal life
- Can talk about what they have done that has been different as a result of their Christian beliefs
- Vocabulary – demonstrates an ability to talk of spiritual things in meaningful ways, not just jargon

- Has studied various parts of the Bible, can make interrelations, and speak about the difference it makes
- Can relate the Bible and their theology to today's issues
- Can talk about their understanding of prayer and the appropriate use of prayer
- Can talk about their 'call', who have they shared this with and what their reactions have been
- Are able to accept and relate to people of different theological perspectives
- Their book list shows they are reading widely

3. Emotional Qualities

- Life pressures at home and work
- Awareness and practice of self-care
- Emotional self-awareness
- Awareness of other's emotional states and needs
- Level or use of intuition
- Awareness and use or personal power
- Decision-making skills
- Conflict skills
- Degree of psychological integration of self
- General Health

4. Ministry Skills

- Shows a good understanding about what ministry is
- Demonstrate skills in;
 - Worship, leadership and preaching (Presbyter)
 - Communication
 - Administration
 - Pastoral care
 - Group Life
 - Motivation and leadership
- Is an effective communicator, oral and written, one-on-one and in group situations
- Demonstrates good listening skills
- Demonstrates commitment to inclusive language and gender issues
- Demonstrates a commitment to lay ministry
- Demonstrates total acceptance of the values and traditions of other cultures
- Demonstrates a good understanding of ethical issues and boundaries
- Has leadership skills
- Has been actively involved in local church
- Has a good understanding of meeting procedures and consensus decision-making
- Demonstrates an ability to motivate others and evoke gifts
- Is able to delegate responsibility where appropriate
- Be aware and accepting of the church's commitment to mutual and inclusive ministry
- Be an enabler of others with the capacity to help others to develop their gifts and ministries
- Be sensitive to, and able to work within other cultures and with other denominations (especially those within the Act of Commitment)

5. Role Understanding and Motivation

- Has the educational ability to undertake theological studies
- Have a clear understanding of the present and likely future role of a Methodist presbyter / deacon
- Shows an understanding of Methodist history, including that of the New Zealand Be accepting of the multi-racial nature of the Church and its commitments to ecumenism, the bi-cultural journey and other significant issues of church and society
- Be committed and loyal to the Methodist Church, its ethos, policy and discipline, and give evidence of some years' experience in parish life
- Has Connexional awareness
- Shows evidence of understanding and commitment to the bicultural journey
- Shows evidence of understanding and commitment to Methodist involvement in social justice
- Show ability to change and adapt to meet the future demands of the church
- Has healthy understanding of leadership
- Is able to live with diversity
- Give evidence of wider community involvement
- Be available for stationing

6. General Ability

- Possess adequate academic capabilities and a good measure of common sense
- Demonstrate competence in present career and in daily life
- Have a wide range of interests and abilities
- Be capable of drawing on a variety of resources for ministry and study

Itinerancy

(See Laws and Regulations. Section 2. 11:1.1 and 11.1.2)

An **itinerant minister** is one who is available to the Stationing Committee and may be asked by the Church to undertake ministry anywhere in New Zealand.

11 – 1.1 The Church practices the itinerancy of the ministry through all Presbyters being available for stationing and by their being stationed by the Conference annually.

11 – 1.2 The term “stationed” shall be understood to include those ministers :

- (a) Appointed (whether full or part-time) to parishes, Synods, Boards, and other entities under Conference Question 24;
- (b) Who become, or continue as retired ministers whose names are recorded under Conference Questions 17 and 18.

Stipends and Allowances

(See Laws and Regulations. Section 21.1 to 21.4)

21.1 Conference shall from time to time determine the Standard Stipend as a living allowance for its Ministers.

21.2 No payment shall be made nor any agreement entered into to pay more or less than the Standard stipend, without the consent of Conference.

21.3 Conference shall from time to time determine any travelling, housing, or other allowances.

21.4 Probationers, Presbyters and Deacons may only be appointed to a non-stipendiary ministry if they have an identifiable means of financial support and may not be supported by an unemployment or sickness benefit.

Ministry in a Specified Language Setting

Most Candidates will choose one language setting; however, some Candidates may be in the position to offer for more than one. If so, please follow the guidelines below.

Candidates who wish to Candidate in more than one language setting are required to be supported by a Synod and a Parish from each cultural group (E.g., Parish report and Synod approval from each cultural group). They will also be required to have been actively part of both parishes for more than 2 years within the last 5 years.

This takes into account the needs of all groups in Tauīwi, as well as giving a fair process to the Candidates who feel called to ministry in more than one ministry language setting. Ministers who enter through one language setting will not be stationed within another cultural setting except by the express approval of stationing committee.

Education evidence

Candidates are required to submit evidence of prior educational achievement. This should include:

- Evidence of gaining University Entrance or achievement of IELTS (academic) at level 6.
- Transcripts from tertiary education providers (this means your grades, not certificate).

The Role of the Te Hāpai Ō Ki Muri

(See Laws and Regulations. Section 5: 3.1 – 3.6.3)

The purpose of Te Hāpai Ō Ki Muri is to provide a support structure to scaffold and strengthen leadership development, strategic direction, governance, efficient resource allocation and ministry delivery in key support areas of mission resourcing, promoting a whole Church with a bicultural partnership approach and commitment to measurable outcomes.

The functions of Te Hāpai Ō Ki Muri include:

- 1.5.10 To oversee the candidating and ordination processes, and the recruitment and assessment of people offering ministry and leadership skills appropriate for the future of the Church, recommending approved names for Conference.
- 2.3.13 Te Hāpai Ō Ki Muri will receive all reports concerning candidates, including those of the Candidates Assessment Team. Te Hāpai Ō Ki Muri will present its recommendation to the Conference.

The Role of the Synod Candidates Convenor

(see Laws and Regulations Section 2 :3.10)

- 2.3.10 The Synod shall appoint a Synod Candidates Convenor who shall provide guidance to candidates and to the Synod about the Candidating process and shall make a recommendation to the Synod regarding the candidate.

A Synod may share a Candidates Convenor with another Synod. Any costs incurred by the Convenor will be met by the Synod who has engaged the Convenor.

- 2.3.11 The Synod Candidates Convenor shall ensure that the requirements of Te Hāpai Ō Ki Muri with respect to candidates have been fulfilled. The Synod Candidates Convenor shall confirm to Te Hāpai Ō Ki Muri that a candidate has met the requirements laid down in 2.3.5-8 above and that the Ministerial Synod has agreed to a candidate continuing their candidature.

Ministry Candidates Application Process

(see Laws and Regulations Section 2 :3.10)

The Church requires of candidates the following:

- 3.1 A Candidate may offer for the ministry of Presbyterian or Deacon, either of which may be full or part-time ministry, and either fully, partially or non-stipended. Candidating shall be for ministry in a specified language setting.
- 3.2 Candidates for the ministry of Presbyterian or Deacon in the Methodist Church shall:
 - a) Have been baptized;
 - b) Have been confirmed, and be in active membership in the Church;
 - c) Given evidence, in the case of a candidate for the presbyterate, of their acceptability and potential as a preacher;
 - d) Be persons finding general acceptance in the community and in the Church;
 - e) Be persons who live out a commitment to The Church, including its Mission Statement, and bicultural journey;
 - f) Be persons who gifts, insight into the Gospel, and ability to relate to people indicate a potential acceptability in this vocation; and
 - g) Have a general understanding of the role of the Presbyterian and Deacon in The Church.
- 3.3 A person desiring to offer for the Presbyterian or Diaconal ministry shall be referred by the Superintendent of the Parish in which membership is held to the Synod Candidates Convenor.
- 3.4 Where a Candidate has resided for less than two years in the Parish from which s/he is candidating, adequate enquiries shall be made in previous Parishes and reported to the Parish Council and the Synod Candidates Committee.
- 3.5 Candidates shall have read:
 - a) the “designated” sermons of John Wesley, and any other early Methodist documents, as set out by Te Hāpai Ō Ki Muri.
 - b) The Laws and Regulations of The Church and declare willingness to accept the polity and discipline of The Church.
- 3.6 Procedures regarding the selection and acceptance of Candidates for the Presbyterianate and Diaconate shall be determined from time to time by Te Hāpai Ō Ki Muri. Te Hāpai Ō Ki Muri shall from time to time publish regulations for the implementation of the procedures. These procedures shall include provision for:
 - a) Determining the degree of support of the local Church which will be conveyed in a report prepared by the Synod Candidates Convenor to the Ministerial Synod;
 - b) The presentation of the Convenor’s report to a Ministerial Synod may comment on or add to the report, and the adoption of the report’s recommendations regarding the candidate. The level of support shall be recorded and reported to Te Hāpai Ō Ki Muri.
 - c) Encouragement and guidance for prospective Candidates through the candidate’s support group;
 - d) Each Candidate to attend a National Assessment Event as arranged by Te Hāpai Ō Ki Muri;

- e) A process of Appeal against the recommendation of the National Assessment Event, the appeal to be solely on the grounds of abuse of and/or incorrect use of candidating procedures.
- 3.7 Each candidate shall completed an application as prescribed by Te Hāpai Ō Ki Muri. The application shall include:
- a) Information regarding prior learning experience including academic transcripts from all tertiary institutions in which the candidate has been enrolled.
 - b) Evidence of commitment to The Church and its Laws and Regulations including full and candid disclosure of all facts that may have a bearing upon ministry training and/or ordination.
 - c) A police report on an approved form.
 - d) A medical report.
 - e) Proof of New Zealand residency qualification.
 - f) Competency in English and in the language in which they will minister and a knowledge of Te Reo.
 - g) Any other information or report that the Board from time to time may require.
- 3.8 Candidates shall provide personal financial information as required by Te Hāpai Ō Ki Muri in order to satisfy the Conference as to their ability to meet any necessary financial obligation.
- 3.9 At the March meeting of the Synod, and on other suitable occasions, the names of prospective Candidates shall be brought to the attention of the Synod.

Responsibilities of the Synod, Parish and Parish Presbyter

The Synod Candidate Convener is responsible for supervising the Candidate so that all forms are completed and returned on time to the Kai Hāpai and ensuring a local support group is appointed.

The Parish Presbyter, Parish Council and Synod are asked to provide reports on the Candidate in a timely manner.

The Synod Candidate Convenor should inform the Synod Superintendent as soon as possible that a Candidate needs to be processed at the first Ministerial Synod of the year. The Synod Candidate Convenor will arrange for the Candidate to meet with the Synod Superintendent as early as possible in the process. The Synod Candidate Convenor will introduce the Candidate to the Ministerial Synod, inviting them to speak briefly about their sense of call. The candidate will then be asked to leave the meeting for the Ministerial Synod to deliberate. The Synod Candidate Convenor presents all the required reports on the Candidate. Following discussion, a recommendation is made by the Ministerial Synod. The Candidate is invited back to be informed of the recommendation.

Responsibilities of the Candidate

The candidate must meet all the requirements listed in the **(Laws and Regulations. Section 2: 3.1 – 3. 14.3)** as set out in the previous pages. (pages 5-27)

Forms

There are many forms in the Candidates Application process. It is essential that all forms are filled in carefully, accurately, and honestly. All the forms **must** be completed on a computer, except the Police Vetting Form and Medical Report. All forms are available from the Synod Candidate Convenor. The costs associated with the application process are to be paid by the Candidate.

Forms include:

- **Police Vetting Consent Form**

Ordained ministry puts a person in a position of trust. The policy vetting consent form allows the Church to access details of any recorded criminal convictions. If there are any records which raise concerns, further discussions will take place before a decision is made about your application.

A hard copy of the full process and the consent form is provided with this booklet. Please fill it in by hand and then post it to the Executive Assistant, Te Hāpai Ō Ki Muri for processing and verification.

- **Credit File Report and Financial Report**

The Church understands that many things in life including studying, can cause some financial stress. The purpose of the credit file report is to gather financial information for our financial advisor to assess.

The Credit file report must be completed online www.mycreditfile.co.nz and the applicant is required to pay the cost (My Credit File Express). The report should be sent to the Executive Assistant, Te Hāpai Ō Ki Muri.

- **Medical Report**

It is a requirement of the Church that all Candidates are fit and healthy. A hard copy of the medical report is provided with this booklet. Please complete the required parts of the form and then visit your doctor, who will complete the rest of the form and gather the required information. Please note that all costs are to be carried by the Candidate.

- **Personal Data Report**

The purpose of this report is to gather information about the Candidate, such as details about their family, education, work history, NZ residency status, ethnicity, language, church membership as well as details about the specific ministry for which you are candidating.

Please note that this report also requires additional material, such as a passport photo, baptism and confirmation certificates or letters to confirm, English

Language test results (IELTS academic level 6 or evidence of University Entrance in English). Read and check the report carefully to ensure you include all necessary documents and complete all that is required.

Please also note that once you have completed this form on a computer you must print it out and physically sign the declaration in section eight.

- **Personal Ministry & Leadership Report**

This report seeks information about the Candidates:

- personal faith journey,
- understanding and experience of leadership,
- understanding of societal context,
- theology of Church,
- understanding of Methodism.

The Candidate is also required to do:

- Two book/film reviews of material which have been of some influence to you.
- a 500-word summary of one of Wesley's prescribed sermons.

This form is to be completed on a computer, printed out, and the declaration in Section Seven physically signed before sending it to the Executive Assistant, Te Hāpai Ō Ki Muri.

- **Referee Reports 1 & 2**

Two referee reports are to be provided.

It is your choice as to who the referees will be. The referees must be able to objectively comment on the suitability of the individual as a Candidate for theological education and professional ministry formation. Members of your immediate family are not suitable to act as referees.

The purpose of these reports is to get an independent view of the Candidates' gifts, abilities, and experiences. All the required parts of the forms are to be completed before sending it to the referees.

- **Presbyter Report**

This report provides the Presbyter with an opportunity to reflect on the Candidate:

- as an individual
- their ability to function in a variety of leadership and ministry situations,
- how they meet the criteria for ministry.

All the required parts of the forms are to be completed before sending it to your Presbyter.

- **Parish Report**

The Parish Report provides the Parish an opportunity to share their perspective on the Candidate's ministry and leadership. If the Candidate has been with this parish for less than two years, they may choose to provide more than one Parish report (e.g. previous

Parish).

All the required parts of the forms are to be completed before sending it to your Presbyter.

- **Synod Report**

For the Candidate to proceed to the Candidates' Assessment Weekend, the Synod Ministerial meeting must approve and agree that the Candidate is ready for assessment. Ministerial Synod responses may be:

- Yes, we feel this candidate is suitable for ministry training
- No, we feel this candidate is not yet ready and needs more experience.
- No, we feel this candidate is unsuitable for ministry training or practice.

The Synod Superintendent is responsible for sending the report of the Ministerial Synod's assessment to the Kai Hāpai at Te Hāpai Ō Ki Muri.

These forms must be completed and sent directly to the Executive Assistant, Te Hāpai Ō Ki Muri by the due date specified on the timeframe.

All reports should be checked by your Synod Candidates Convenor to ensure that all the criteria relating to this part of your application for candidature have been met. If your completed application meets the criteria and your Synod approves your candidacy, you will proceed to the Candidates' Assessment.

The Candidate will be advised of this in writing.

If the criteria are not met, or for some other reason it is felt that you are not ready to proceed, the Kai Hāpai will advise you that your application cannot proceed at this time.

PLEASE NOTE:

- **No applications will be processed if they are received incomplete or late.**
- **All requested supporting documents must be provided.**
- **Please do not include large CV;s or folders with your application.**
- **Everything you need should be contained in the application forms file.**

The Kai Hāpai reserves the right to declare an application invalid should the information supplied be found to be incomplete or incorrect. Failure to disclose information which a Candidate could reasonably expect to be of material significance will render an application invalid. An incomplete application will not be received after the closing date and will be returned to the sender. If you have any questions, please ask the Kai Hāpai.

Candidates Assessment Weekend

- **Psychological Report:**

Prior to the Assessment Weekend a Personal profile or psychological report may also be sought during the weekend. If required the Convenor of the Assessment weekend will contact you with more details. The purpose of this report is to help understand how you engage with others and the world around you. It is also to help determine whether you are psychologically fit for Ordained Ministry.

- **Assessment Weekend:**

The National Candidates' Assessment Panel will take place from the 25th to 28th September 2025, at Wesley College, Paerata, Auckland. All candidates are required to stay at the Retreat Centre during the weekend. If your completed application meets the criteria **and** your Synod approves your candidacy, you will be required to attend the Candidates Assessment weekend. You will receive an email containing information about the Assessment Weekend from Te Hāpai Ō Ki Muri.

- **Assessment Panel:**

All candidates are assessed against the criteria set by the church (see pages 13-15). This includes all references, your written material, all reports and participation at the Assessment Weekend.

During the weekend you will have a series of interviews with the Assessment Panel team members as well as participate in group processes. The Assessment Panel can either approve or decline your candidacy application.

The outcome of the Assessment weekend will be conveyed to you by the Assessment Panel before leaving the event venue. A chaplain will be present at this time as well as throughout the weekend.

Following the conclusion of the event, the Assessment Panel will write an individual report on each candidate which is then sent to Te Hāpai Ō Ki Muri for distribution to all candidates. If the candidate is accepted, the Kai Hāpai will send a letter to the candidate and Trinity College with the outcome and a copy of the report. The General Secretary will also receive notification of the outcome which will be recorded under Conference question 3: What candidates are now received for training?

Candidates Appeals Process

The procedures include a process of Appeal against the recommendation of the National Assessment, the Appeal to be solely on the ground of abuse of and/or incorrect use of candidating procedures (Law Book Section 2: 3.6 (e)).

Pastoral Care to a candidate who is unsuccessful, will be provided by one or more of the following people:

- The Candidates Chaplain,
- Synod Candidates Convenor,
- Parish Presbyter,
- Synod Superintendent

as the candidate chooses. The Chaplain will check with the unsuccessful candidate to ensure that they have pastoral care in place.

A Candidate, who is unsuccessful at the Candidates' Assessment Event, can appeal within 21 days of the last day of the Candidates' Assessment event as follows:

- Any appeal is to be notified in writing to the Chair of Te Hāpai Ō Ki Muri through the Synod Superintendent within 21 days of the last day of the Assessment weekend.
- Any appeal must state specifically the part of the process on which the appeal is being made, outlining all the details of the appeal. No new evidence shall be submitted without the leave of the Appeals Committee.
- No discussion of any appeal is to be entered into by the: Candidate, Parish Presbyter, Synod Superintendent or Synod Candidates Convener with any member of the Candidates' Assessment Team, other than the conversations indicated specifically in these processes.
- The Kai Hāpai shall establish an Appeals Committee approved by the President, of 3 people who shall hear the appeal before the convening of the Conference in that year, and who shall make a final and binding decision to Te Hāpai Ō Ki Muri.
- The Appeals Committee should complete its work as soon as possible, though preferably at least three days before the next Te Hāpai Ō Ki Muri meeting.
- The times and venue will be arranged by the Kai Hāpai in consultation with the Appeals Committee.
- The Candidate will be entitled to one support person or legal counsel at the appeals meeting. The travel costs of the Candidate and support person/legal counsel (excluding any other costs of legal counsel) as well as the costs of the Appeals Committee will be met by the Connexion.
- The National Candidates' Assessment Convenor may be called to provide evidence of the process which was followed. Te Hāpai Ō Ki Muri will provide the Appeals Committee with all pertinent written material (letters, reports, transcripts) which will be circulated to the Appeals Committee by the Executive Assistant. This information will also be made available to the appellant.
- The decision of the Appeals Committee will be final.

THE PRIVACY ACT 1993

As it relates to Candidates for Ordained Ministry for
the Methodist Church of New Zealand

Te Hāpai Ō Ki Muri undertakes the Candidate's application process work on behalf of the Methodist Church of NZ Conference.

Information gathered and supplied in the process of a Candidate's application will be used for the purpose of assessing the Candidate's suitability for ministry.

All application material supplied to Te Hāpai Ō Ki Muri will be made available to the National Candidates' Assessment team by the staff of Te Hāpai Ō Ki Muri.

Where applicants are approved for the next step, their Personal Data Report will be sent to Trinity Theological College to assist in the construction of an individualised study programme.

At the end of the assessment process any copies of the application material used by the Candidates' Assessment Team will be destroyed.

The original file of all successful Candidates will be held on file in the Te Hāpai Ō Ki Muri office.

If a Candidate's application is unsuccessful, the originals of all application material will be destroyed after six months.

During the candidating process, Te Hāpai Ō Ki Muri may from time to time require that application material be checked, or information clarified, and reserves the right to contact those who have supplied information for this purpose.

The Methodist Church of New Zealand

TE HĀPAI Ō KI MURI

Private Bag 11-903

Ellerslie

Auckland 1542

Phone: (09) 525 4179

admin@tehapai.org.nz