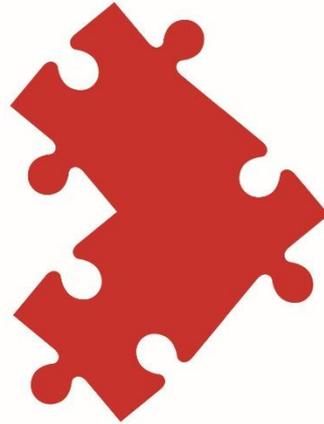


Worship:  
leading &  
preaching



**WORSHIP: LEADING AND PREACHING**  
**A GUIDE TO LEARNING**  
**APPLIES TO WLP 3.0 ONLY**

Issue 2, September 2020

### About this Guide:

This Guide is designed to help all who embark on the Worship: Leading & Preaching course, whether a worship leaders and local preachers in training, or as independent learners seeking to explore theology. It explains the principles underlying the design of the course, and how the course fits together.

It also explains the centrality of theological reflection and student-centred learning, and how the course fits into the training requirements for local preachers and worship leaders in the Methodist Church.

This Guide is designed as a comprehensive reference source for students, tutors and mentors involved with training of worship leaders and local preachers. Other course guides, listed below, provide specific information in key areas.

### Other Information about Worship: Leading & Preaching:

- Worship Leading & Preaching: A Guide to Portfolios
- Worship Leading & Preaching: A Guide for Tutors and Mentors
- Worship Leading & Preaching: Additional Needs Guide
- Worship: Foundations, a basic guide to planning worship

### Changes in this issue:

Section	Change
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Various	Substantial changes throughout to reflect the new model for portfolios and assessment introduced for newly-enrolled students in September 2020. A number of "Change Alert" bubbles list the main changes for the benefit of those familiar with the previous versions of the course.
4	Table modified to show new structure of module-sections, descriptions of the parts of each module-section updated and new portfolio structure described.
5.5	Section added on further learning resources.
Various	Clarifications and corrections as required.

If you find errors or omissions, or statements which contradict information elsewhere, please email [localpreachers@methodistchurch.org.uk](mailto:localpreachers@methodistchurch.org.uk). Your suggestions will help us to keep the course documents up-to-date and are greatly appreciated.

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## 1 INTRODUCING WORSHIP: LEADING & PREACHING

### 1.1 The Purpose of the Course

Worship: Leading & Preaching (WLP) is the authorised training course for Worship Leaders and Local Preachers in the Methodist Church. It is designed to equip the Church for mission and ministry in a changing world, and to encourage engagement with the best of theology. It does this through new technologies and innovative ways of learning,

It is designed to enable people from all backgrounds to develop the understanding and skills they need to lead worship and communicate the Word of God in ways that are relevant and appropriate. The course does not require students to have achieved any particular educational standard prior to beginning the course. This is part of the Church's commitment to remove barriers that would prevent people from engaging in theological study.

The Church requires its worship leaders and local preachers to proclaim the love of God in Christ Jesus with skill and confidence inspired by the Holy Spirit, and to lead worship which provides opportunities for people to encounter God.

### 1.2 Three Keys for Learning

Worship: Leading & Preaching Course may be different from any course of education or training you have done before. There are three things that are useful to understand about how the course works. We call them the three keys to learning because they will help to unlock the course for you and to enjoy your learning.

#### KEY 1: Student-centred Learning

We all come with our unique stories and experiences and different backgrounds. Our experiences of education and learning are all different too. As we explore our calling as Worship Leaders or Local Preachers we seek to be the best we can be for God. That doesn't mean all becoming the same, but discovering how we can bring the best of ourselves and be formed by God into the person God wants us to be.

Our learning is part of our discipleship, and our learning journey will be unique to us. We journey in the company of others: tutors, mentors and friends in the Worship Leaders and Preachers' Meeting who support and encourage us as our critical friends.

You have the freedom to explore things that inspire you, to fill gaps in your knowledge, and to challenge the assumptions you may be carrying which would be unhelpful in your ministry.

This course is student-centred because it invites you to tailor the learning to your needs. You will have choices to make: what to concentrate on now, what to come back to later. There is a treasury of resources for you to explore, and no one will be looking over your shoulder to check that you have read everything and done all the exercises.

You will have a tutor and a mentor for guidance and advice, to enable you to become the best you can be in God's service.

## KEY 2: Theological Reflection

Because we are disciples of Jesus Christ, we are constantly learning and reflecting as we find ourselves in new situations, grapple with new issues and learn new and surprising things about God. That is why theological reflection lies at the heart of Worship: Leading & Preaching.

We hope you will learn many interesting things in this course, and that the habits of reflective learning you acquire will be very useful to you. They will help you to look at God's word and the world and discern where God's hand is at work. They will help you to grapple confidently with a challenging text, or approach a tricky ethical issue in a biblical way.

Throughout the course you will be asked to reflect on your experience of learning and exploring theology as you prepare services and think of creative ways to express God's boundless love. Reflection may not seem natural at first, but the skill of reflective practice is invaluable for discipleship as well as worship.

## KEY 3: Portfolio Assessment

### WLP 3.0 – PORTFOLIOS UNTANGLED

All new students from September 2020 will be enrolled on the new version 3.0 of the course. This version introduces major changes to portfolios. Full details are in the Guide to Portfolios, Issue 3. The key changes are:

- *Prepare* is now called *Learn*, and contains most of the self-study resources you need in one place.
- A portfolio now consists of twelve *projects*, one per module-section. You complete these online as you work through *Learn*.
- *Apply & Reflect* has gone, as have Theological Themes and the rules matching them to modules.
- Tutor assessment takes place online, and most forms and Cover Sheets have gone as has the need to use Zip files to upload.
- There is no increase in workload, as work previously in Folders 1, 2, 3 and 4 is now specific projects within module-sections
- Projects are now assessed with direct reference to the Learning Outcomes of the module-section where they appear.

All assessment for Worship: Leading & Preaching is through portfolios. Understanding what this means will make a big difference to your progress and enjoyment of the course.

Conventionally, training courses require students to produce assignments which are then marked or graded. In order to “pass” the course you need to achieve certain grades. Worship: Leading & Preaching does not require you to produce assignments, and nothing is marked or graded. There are no “pass marks” and no one fails. The words *assignment*, *marking*, *pass* and *fail* are not used anywhere on the course. If you find them, please let the Local Preachers’ Office know!

As a student of Worship: Leading & Preaching, you will compile portfolios of items you produced during your training. Portfolios contain examples of services you have been involved with or attended, creative items you have produced in response to chosen theological themes, and most importantly, your reflections as your understanding and skills have developed.

Your tutor assesses your portfolio. As you prepare a portfolio item, you should have a conversation with your tutor about each one. This is known as formative assessment, and your tutor’s comments will help you to refine the item and reflect on it. When both of you are satisfied that an item has met the assessment criteria, you put it in your portfolio. Finally, your tutor will complete an assessment on the whole collection – this is known as summative assessment – and your portfolio is finished.

No one else assesses the portfolio. The uploaded copy is moderated by the learning network to ensure that tutors are being consistent in assessing students’ portfolios across the Connexion. The Guide to Portfolios describes the requirement for portfolios in full.

### 1.3 Blended Learning and Moodle

Worship: Leading & Preaching is based on the principles of ***blended learning***. This approach to education recognises that we are all unique, and have our preferred ways of learning. The course therefore allows for a variety of different approaches including individual study, group work, reading, watching, listening, speaking and creative work.

Online resources of various kinds are combined with practical exercises and interaction with other students, tutors and mentors. As a student, you can choose how you engage with the course to suit your own context and situation.

Much of the material in the course is delivered online. This enables the use of resources such as audio and video that are not available in a paper-based course. Online learning also encourages the development of skills and aptitudes that are essential for those who lead worship and preach in the contemporary world.

Access to the online course materials is through a Virtual Learning Environment (VLE) called Moodle. Moodle is a set of computer programs that function like a website. Moodle is used by thousands of colleges and universities worldwide and by millions of students. Moodle is open-source software, freely available and designed by its user community with the needs of its users particularly in mind.

We recognise that in some areas, access to a reliable internet connection can be difficult, especially for downloading video material. If you experience problems with this, please contact the Local Preachers’ office for a copy of the video material on a memory stick.

## **2 WORSHIP: LEADING & PREACHING – EQUIPPING YOU FOR YOUR MINISTRY**

### **2.1 Learning for Local Preaching**

Worship: Leading & Preaching forms part of the process of becoming a local preacher in the Methodist Church. All persons on note and on trial undergo a process of formation within the learning community of the Local Preachers' Meeting.

The meeting has the responsibility for discerning the call of a local preacher and for overseeing the training process according to the standing orders of the Methodist Church<sup>1</sup>. The Local Preachers' Meeting will arrange for a Tutor and Mentor to support you, will organise for you to receive feedback from at least one service you lead each quarter, will organise trial services at various points during your training, and will conduct interviews with you as part of the discernment process.

The process of formation as a local preacher is described in full in Appendix B. If you are in any doubt about what is expected of you, the secretary of your local preachers' meeting should be able to help. If you are still confused, please contact the Local Preachers' Office.

### **2.2 Competencies for Local Preaching**

The Methodist Conference of 2016 approved a set of competencies for particular roles in the life of the Church. These provide helpful guides for the Local Preachers' Meeting as they seek to discern the call of a Local Preacher and make decisions at critical points during the training process.

The competencies required by a person seeking a note to preach are in Appendix E. If you need any clarification for these, you should discuss them with your Circuit Superintendent.

The competencies required by a person who has completed the process of training and formation as a local preacher, are included in Appendix F. The Local Preachers' Meeting will seek to satisfy themselves that you have demonstrated these competencies before recommending you to the Circuit Meeting for admission as a local preacher.

### **2.3 Learning for Worship Leading**

The training process for worship leaders is described in Appendix C. This differs from that for local preachers in that worship leaders are appointed by their local church rather than their circuit. This means that at the end of their training, worship leaders are authorised to serve primarily in one church. An appointment as a worship leader is valid for three years, and is subject to review by the Church Council after this time.

Three levels of training are available for worship leaders. These are described in Appendix C. Church Councils need to consider which level is appropriate for the person concerned taking into account the nature of their call, their circumstances and the context of the church where they will serve. The circuit local preachers' meeting is

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<sup>1</sup> Extracts from the relevant Standing Order are included in Appendix D.

encouraged to assist with this discernment process and to include worship leaders in their training arrangements.

Worship Leaders may notice that in Modules 1 to 4 there are various blocks of material that are indicated as relating particularly to preaching. Worship leaders in training are free to pass over this material, but you can of course use it if you wish.

Should you be training as a Worship Leader and then realise that your call is to be a Local Preacher, there is a straightforward process for transferring to the Local Preacher pathway. Please contact the Local Preachers' office for more information.

Note that anyone who intends to offer as a candidate for Diaconal ministry will need to have completed Level 3 before they commence the candidating process.

### 3 WORSHIP: LEADING & PREACHING – THE PRACTICALITIES

#### 3.1 Time Commitment

Training to be a worship leader or local preacher requires a significant commitment of time and energy. A summary of the time required for the various parts of the course is provided in section 4.2 below. As a rough guide, you should expect to spend 60 hours on each module.

This means that a worship leader completing modules 1 to 4 will complete 240 hours of study, and a local preacher completing all eight modules will require 480 hours. This does not include any time spent on preparing for worship, writing your sermons, meeting with your tutor and mentor or attending your local preachers' and worship leaders' meeting.

There is no fixed time limit on how long you take to complete the course, and much will depend on the tutoring arrangements in your circuit. Typically, worship leaders take either one or two years to complete, local preachers between two and four years. Local preachers should note that the time On Trial should be no longer than five years. Standing Order 564B refers to this, and is included in Appendix D.

Embarking on this course is a major commitment and will have a significant impact on your life. You would be wise to consider carefully what other commitments (including those in the life of the church) you will give up in order to give full attention to your studies. The time you spend working on the course is an investment in your future as a faithful disciple of Christ in whatever ministry you may find yourself. The Methodist Church expects much from those it authorises and the training provided is designed to lay the foundations for a lifetime of learning and service.

#### 3.2 Enrolment

Access to the basic Worship: Leading and Preaching website is available to all, and the contents can be used freely for personal study, or as continuing development material in local preachers' and worship leaders' meetings, home groups or study groups.

To use the material in this way, go to <https://elearning.methodist.org.uk> and login with the username and password both set to *guestaccess*.

However, to gain access to the considerable range of reading material in the module library<sup>2</sup> and to the portfolio functions, you will need to be enrolled formally on the course. There are three types of formal enrolment:

**Local Preachers** are enrolled for all eight modules, plus the portfolio functions. Enrolment happens when the circuit Local Preachers' Secretary informs the Local Preachers' office using the "Local Preachers' Return" form as soon as the person receives their Note to Preach.

**Worship Leaders** are enrolled for the first four modules plus the portfolio functions. They should request the circuit Local Preachers' Secretary to inform the Local

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<sup>2</sup> The Module Library is subject to copyright licensing administered by Cliff College library, and an annual fee is paid by the Methodist Church to the Copyright Licensing Agency for every student enrolled.

Preachers' office, providing the same information required for Local Preachers' enrolment.

**Independent Learners**, who wish to use the course for personal theological education but have no current intention of training as worship leaders or local preachers, are welcome to enrol for all eight modules, excluding the portfolio functions. Please contact the Local Preachers' office.

The Methodist Church makes no charge for students to be enrolled on Worship: Leading & Preaching. We do however monitor usage of the course and remove enrolment from students who cannot demonstrate that they are actively using the website.

### 3.3 Tutors and Mentors

Your circuit Local Preachers' Meeting is responsible for identifying these two key people to accompany on your learning journey. Your tutor will provide support and guidance, particularly with compilation of your portfolios. Your mentor will share appointments with you in the early stages, and be available for advice and guidance as you develop your skills as a practitioner.

More information on the role of the tutor and mentors is available in the [Guide to Tutors and Mentors](#), available for download from the Methodist Church website.

### 3.4 Additional Needs

We all approach learning and studying differently. Some people have 'additional needs' and need a little extra support. This may be in the form of extra tutor/mentor support, different ways of being assessed, specific computer programmes and resources (assistive technology), or physical help.

The [Additional Needs Guide](#), available for download from the Methodist Church website. There are also some videos, in which several students with additional needs talk about how they have overcome the challenges of the course.

There are various accessibility tools built into the course website (Moodle). These include buttons to increase text size and change background colours, as well as a read-aloud facility for those who have difficulty reading text on screen. These are accessed by selecting "ATbar". This is described in the Additional Needs Guide.

### 3.5 Accredited Prior Experience and Learning (APEL)

Some people who recognise a call from God to become a Local Preacher will already have prior experience in leading worship and preaching. Standing Order 565B provides for a process of Accredited Prior Experience and Learning (APEL).

A successful application for APEL allows exemption from some aspects of the training programme, specifically the Learn and Explore parts. The scope of the exemption will take account of the evidence presented of previous theological education and is determined by a Connexional panel reporting to the Board of Studies.

All persons on trial as local preachers, irrespective of the outcome of their APEL application, are required to submit two portfolios. This is considered to be part of the process of formation of a local preacher. Theological knowledge, even that gained through a university degree, is not in itself sufficient to equip someone to become a local preacher.

If you believe that you may be eligible for APEL, please see the guidelines and application form available on the [Methodist website](#) under “Training as a Local Preacher”. If you still have unanswered questions, please speak to your Superintendent Minister or contact the Local Preachers’ Office.

### **3.6 Study Skills**

Beginning a new course of study, especially if you haven’t been involved in education for a while, can be a daunting prospect. Regular study requires self-discipline and commitment, but there are study skills you can acquire to make the process easier and more enjoyable.

It is worth working through the Study Skills Guide, which is accessible from the home page of the Worship: Leading & Preaching course.

## 4 STRUCTURE OF THE COURSE

### 4.1 Modules

The Worship: Leading & Preaching course consists of eight **modules**, each of which contains three **sections**. Sections are often referred to as **module-sections** in the course materials. They always have decimal numbers, e.g. 1.2, 5.3.

MODULES			MODULE-SECTIONS		
1	<b>Encountering God: Groundwork</b>	→	1.1	Focus on Discernment	PORTFOLIO A / PORTFOLIO WL
			1.2	Introduction to Theology	
			1.3	Introduction to Reflective Practice	
2	<b>Encountering God in the Life of the Church</b>	→	2.1	Encountering God in the Bible	
			2.2	Encountering God in the Church	
			2.3	Focus on Worship	
3	<b>Encountering God in Daily Life</b>	→	3.1	Encountering God for Myself	
			3.2	Encountering God in the World	
			3.3	Focus on Prayer	
4	<b>Encountering God in Unexpected Places</b>	→	4.1	Encountering God in Difficult Times	
			4.2	Encountering God through the Eyes and Ears of Others	
			4.3	Reflective Practice and Continuing Development	
5	<b>Ministry of the Word</b>	→	5.1	The Bible – a Bird’s Eye View	PORTFOLIO B
			5.2	The Bible – Close up	
			5.3	Focus on Preaching Part 1	
6	<b>Living Faith</b>	→	6.1	A new Kind of Kingdom	
			6.2	Kingdom Ethics	
			6.3	Focus on Preaching Part 2	
7	<b>Understanding our Story</b>	→	7.1	Salvation History and the Life of Christ	
			7.2	Church History and the Story of Methodism	
			7.3	Focus on Preaching Part 3	
8	<b>Voices from the Margins</b>	→	8.1	Prophets	
			8.2	A Liberating Gospel	
			8.3	Contextuality and Continuing Development	

Modules 1 to 4 are designed for use by Worship Leaders and Local Preachers in training. Modules 5 to 8 are designed for Local Preachers.

There is a portfolio associated with modules 1 to 4, and a second portfolio for modules 5 to 8.

4.2 Module-Sections and Parts

**WLP 3.0 – PORTFOLIOS UNTANGLED**

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- *Prepare* is now called *Learn*, and contains most of the self-study resources you need in one place.
- A portfolio now consists of twelve *projects*, one per module-section. You complete these online as you work through *Learn*.
- *Apply & Reflect* has gone, as have Theological Themes and the rules matching them to modules.
- Tutor assessment takes place online, and most forms and Cover Sheets have gone as has the need to use Zip files to upload.
- There is no increase in workload, as work previously in Folders 1, 2, 3 and 4 is now specific projects within module-sections
- Projects are now assessed with direct reference to the Learning Outcomes of the module-section where they appear.

Module-sections are the building blocks of the course. Each one contains three *parts*, designed to provide a range of resources and ideas for learning. The three parts and their associated time guidelines are:

Part	Purpose	Time Guideline
Worship	Preparation for learning	As required
Learn	Personal learning	10 hours
	Project	8½ hours
Explore	Group learning	1½ hours
<b>Complete module-section</b>		<b>20 hours</b>

These guidelines are provided to help you to plan your time and to fit the study in with your other commitments. This course will demand much from you, but we hope it never becomes a burden. If you are worried about the time you are spending, seek advice from your tutor. If you are spending much more time than the guidelines, it may mean that you are attempting too much. Use the Learning Outcomes in Appendix A as your guide, it is more important to achieve these outcomes than to read every word and complete every exercise.

We now consider each Part in a little more detail:

#### 4.3 Worship

We want all of your learning to be grounded in prayer and worship. **Worship** provides some ideas to help you focus your thoughts on God every time you study. Don't be tempted to skip this! You will find prayers, reflections, readings and music to use as a starting point.

#### 4.4 Learn

**Learn** contains the materials you need for your personal study. The materials include things to read, exercises to get you thinking, videos to watch and audio clips to listen to. There are also some extracts from books and journals for you to read. For copyright reasons, these are kept in a separate Module Reader, which is accessible to those who are enrolled on the course. Anyone who is enrolled can find them by clicking on the links in **Learn** or by selecting Module Reader from a menu. Note that all items in the Module Reader can be downloaded to your device and saved as PDF files for reading or printing later. The reading material for an entire module can also be downloaded and saved in this way from the Module Reader menu.

You should aim to spend about 10 hours on each **Learn** part. This may or may not allow you to read, watch and listen to everything. The purpose of **Learn** is to set the scene for the topic you are studying, encourage you to think and stimulate your reflections. You will never ever be able to read and learn everything about theology, so keep in mind the learning outcomes for each module-section as you choose where to concentrate your efforts, and remember that you can always return to the material later.

Each **Learn** part is also includes a **Project** based on a key learning outcome from that module-section. The requirements for the project are in the Project Brief. The Project Workspace is where you prepare your project and collect any supporting information. It also provides the facilities for assessment of your project by your tutor. More information on projects and assessment are in the Guide to Portfolios. Each project is expected to take around 8½ hours to complete.

Remember that this course is student-centred so enjoy learning and seek to be the best you can be for God.

#### 4.5 Explore

Learning from each other is a vital part of all forms of Christian education. We recommend that all students take part in at least one group for every module-section. **Explore** provides ideas to use in these groups. The assumption is that you will meet for one 90 minute session, but this is flexible and arrangements should be made to suit those attending the group.

**Explore** sessions will usually be facilitated by your local tutor. Sometimes circuits work together to get a bigger group together. Sometimes **Explore** groups are organised by districts, or by Learning Network regions. The **Explore** sessions also provide the basis for the Spring and Summer Schools for Local Preachers and Worship Leaders in training which are held at Cliff College each year.

Groups can also include people who are not in training, but want to explore theology and worship. Some circuits have used Explore sessions as the basis for Continuing

Local Preacher Development in their Local Preachers' and Worship Leaders' Meetings.

Please note that **Explore** sessions are not about revisiting all the **Learn** material together, although you may wish to refer back to particular items. They are there to help you to explore the themes that excited or challenged you and learn from each other's insights.

## 5 RESOURCES FOR LEARNING

### 5.1 Learning Outcomes

Each module-section of the course has a number of Learning Outcomes. The full list is given in Appendix A of this guide, and they appear on the first page of each module-section. Look at the learning outcomes before and after studying each module-section. They allow you to measure your progress in developing your understanding and skill in the areas required to be a competent local preacher or worship leader.

By the time you complete the course, you should have encountered, studied and reflected on all the learning outcomes. Whilst they might appear a little daunting beforehand, afterwards you may be pleasantly surprised how much ground you have covered.

Use the Learning Outcomes to set your learning priorities and to focus your reading and other learning activities accordingly. Your priority in doing Worship: Leading & Preaching is not to learn a fixed amount of information, but to develop your understanding and skills. You will not be examined on the information you have learned, but people in the churches you serve will see you growing in skill and understanding.

Remember, your Tutor and Mentor are there to help and support you.

### 5.2 Useful Resources

Although Worship: Leading & Preaching is based largely around material provided online, there are certain basic items you should have available in printed form:

1. A **Bible** in a reliable modern translation. The Methodist Church recommends the New Revised Standard Version (NRSV) although other translations, such as the New International Version (NIV) are also popular. You will also need to refer to and compare passages with other versions. You will find guidance on comparing different Bible translations in module-section 2.1 (Encountering God in the Bible).
2. **Singing the Faith** is the current hymn/song book of the Methodist Church. A music copy is preferable because it has additional indexes. Additional information, resources and new songs are available on the Singing the Faith Plus website.
3. The **Methodist Worship Book** is a useful resource full of prayers and suggestions for a wide range of worship occasions, and is referred to throughout the course. You may be able to borrow a copy from your church, but please ask first!
4. The **Methodist Prayer Handbook** provides a selection of prayers for each day of the month, enabling you to pray with and for the worldwide Methodist family.
5. A **Bible Commentary**. A good one-volume Bible commentary is a great investment. Whatever other books and resources you use in your Bible study, it will become a trusted companion in your explorations in the Bible. Useful single-volume versions include:
  - a. The New Bible Commentary, 21<sup>st</sup> Century Edition (IVP, 1994)

- b. The Oxford Bible Commentary (OUP, 2007)
  - c. The Africa Bible Commentary, 2<sup>nd</sup> Edition (Zondervan, 2010).
  - d. The Baker Illustrated Bible Commentary (Baker, 2012)
6. **What we believe:** A Catechism for the use of the people called Methodists (Methodist Publishing, 2018). A valuable reference source.
  7. A **Concordance:** an index of key words used in the Bible, with related Bible references. Several are available, and internet Bible applications often have comprehensive word search functions.
  8. An **English Dictionary** (for example, Chambers, Collins or Oxford). These are also available online.

If it is difficult for you to meet the cost of the resources you need, speak to your Minister or Local Preachers' Secretary, as your circuit or district may have funds to support you.

Alternatively, the Leaders of Worship and Preachers Trust (LWPT) offers means-tested grants. The Local Preachers' office will be able to provide contact details.

### 5.3 Using the Internet

There is a vast amount of information available on the Internet, on any topic you can think of, but it varies hugely in quality. Internet articles on biblical and theological topics may not be reliable, or may have a strong bias. Even Christian websites can be heavily influenced by ideologies and political views, some of which would not be seen as Methodist. It is essential for you to be selective in reading and using material you find. If you are not sure about the value of what you find, ask your tutor for advice.

However, familiarity with the internet is an essential skill of any worship leader or preacher in today's world. With careful searching, you can find much material that is useful and of high quality.

### 5.4 Portfolios and Assessment

The building of portfolios lies at the heart of Worship: Leading & Preaching. Portfolios are built up from the projects you complete as you work through the **Learn** parts of each module-section. The portfolio is assembled automatically within your online account on Worship: Leading & Preaching.

The production and assessment of portfolios is covered in detail in the [Guide to Portfolios](#). It is best to start building your portfolio early. When you start a module-section, look at the Project Brief to see what is required. This will help you, as you work through **Learn**, to notice ideas and resources that might help you in your project. Many of the projects are designed to result in an item that you can use in worship or as a creative contribution to the life of your church.

### 5.5 Further Study

Worship: Leading & Preaching offers other resources for further study and continuing development. These are being continually developed and are accessible to anyone enrolled on Worship: Leading & Preaching. They are accessed via the “Further Studies” tab and consist of:

**Further Study:** a library of resources grouped by theme which started as the “Extend” library within each WLP module-section but is now thematically sorted and

**Hub Plus:** access to areas of the Common Awards Hub shared with the Church of England. This provides a wealth of academic theology resources in various media and is being continually extended.

Both of these resources are ideal for personal study and for use as source material for Continuing Local Preacher Development (CLPD).

## 6 REFLECTIVE LEARNING

### 6.1 Essential habits for lifelong learning

Theological reflection is rooted in our attempts to make sense of our faith, our world and our lives. All of us are already familiar with doing this; it is part of how we make sense of life as Christians. However, studying a course like this presents particular opportunities for theological reflection, and using it for improving our skills and competence.

Theological reflection is one of the three keys to learning in Worship: Leading & Preaching. In the very first module-section, you will read this:

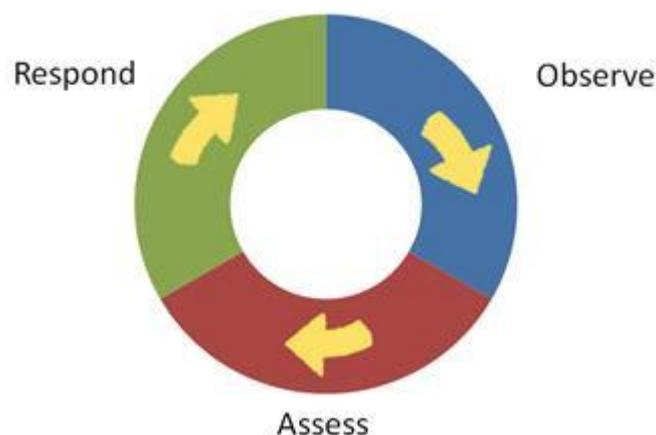
*In order to ensure that a right sense of priorities is always at the heart of our ministry, the habit of theological reflection is essential. This means thinking about what we do and how we do it in the light of our faith in God. This is true for all followers of Jesus seeking to grow in grace and holiness.*

The habits (and language) of theological reflection may not come naturally at first, but they are habits well worth acquiring.

### 6.2 The Pastoral cycle

We all reflect, think and ponder about life, the world around us and our own experiences. Sometimes events happen that cause us to think deeply and possibly reconsider our assumptions.

The Liberation Theologians of the 1960s and 1970s are credited with rediscovering theological reflection as a way of transforming communities, although the principles go back much further. Out of their work emerged practices such as the Pastoral Cycle, represented by diagrams like this:



Moving around the cycle, we make observations and collect evidence from life and from our experiences.

We then assess our observations and experience, taking account of other information and experience. As Christians, our assessment will take account of theology, asking such questions as “What does this show me about God and the purposes of God?”

To close the cycle, we consider how we can respond to the insights we have gained, asking such questions as “How does this new insight affect the way I might respond to this situation in the future?”

Some people prefer to refer to a “Pastoral Spiral”, which recognises that we actually move around the reflective cycle many times through our journey of faith, each time learning something new. In the process of learning to be Worship Leaders and Local Preachers, each time we complete the cycle, our competence and skill will be improved, and our awareness of God and of our own calling will be changed.

### 6.3 Writing a Reflection

Writing a good reflection is personal and there is no right or wrong way to do it. Some of us find that putting our thoughts and feelings in writing doesn't come naturally, so the following might be helpful as a check list:

If you are reflecting on an item that you have used, or a service you have led, a good reflection is likely to address questions such as

- How did you tailor the material for your specific audience/context?
- What worked particularly well, and why?
- What worked less well than you expected? Can you identify any reasons for this?
- Did anything take you by surprise? If so, how did you manage the unexpected situation?
- Did you follow the intended plan, or did you make any changes ‘on the hoof’? Why?
- What feedback did you have from participants? What had enabled them to engage with the worship, item or activity?
- What have you learned and how have your knowledge and understanding of the theme developed? Was there anything in the **Learn** material or the **Module Reader** that particularly stimulated your thinking?
- What links did you notice with your previous learning and experience?
- How have your practical skills developed?
- Is there anything you would do differently, in the light of your experience?
- Is there anything from your study of the theme that you would want to treat differently on another occasion?
- What effect did this experience have on your own journey as a Christian disciple?

If it has not been possible to use the item in practice, a good reflection will consider its strengths and weaknesses, identify risks and anticipate difficulties that may arise, and suggest ways in which these may be planned for. It will also identify how your knowledge and understanding of the theme have developed.

## 7 STYLE AND ORIGINALITY

### 7.1 Style, Grammar and Punctuation

Assessing a portfolio is very different from marking an assignment. The focus is on the evidence of the student's developing understanding and skills. Key to this is the quality of theological reflection, and the supporting material provided in terms of worship materials and media items.

Your portfolio items must communicate clearly so that the assessor (your tutor) can understand what you are aiming to communicate. This will provide them with a good indication of whether you are being understood by the congregations amongst whom you are ministering.

The focus is not on writing skills, although you should aim to be clear and comprehensible. There are no assessment criteria for accurate punctuation, grammar or spelling, and your tutor should bear this in mind as they provide feedback to you.

### 7.2 Originality and Plagiarism

Plagiarism is the technical term for copying or 'borrowing' someone else's work and using it as though it were your own. There is a difference between researching and learning from other people's ideas and copying.

The best way to avoid plagiarism is to make sure you acknowledge where you found the idea and to either paraphrase it in your own words or put a 'borrowed' phrase in quotation marks and acknowledge whose words they are and where you found them.

Things that are considered to be plagiarism include:

- Copying verbatim: this could include either using a 'cut and paste' tool or copying out manually from a book, website or other source.
- Borrowing specific ideas that are not considered to be 'common knowledge' without acknowledging whose idea it is you are outlining.

An example, using Tom Wright's book "Mark for Everyone":

Imagine you are writing an essay or exegesis on Mark 4, the Calming of the Storm. You read Tom Wright's commentary and are struck by his ideas. You would like to borrow some.

One point that Wright makes is that the Sea of Galilee is dangerous, and he illustrates this by describing the signs in the car park and a photo he has in his study of the rough sea. This point is not unique to Wright. He did not come up with the idea that the Sea of Galilee is rough – it is a widely known fact which he is citing. In this situation, you do not necessarily need to explain where you have found this out, although if you choose to borrow Wright's descriptions of his photo etc. it would be polite to acknowledge him.

There are however, several points in this commentary which are the original ideas of Wright, so you must acknowledge them. For example, if you wanted to borrow his analogy of this episode being like a blockbuster movie, you should say that this is his idea.

If you choose to use Wright's original ideas, you can do one of two things:

- a) You can paraphrase them:

*Tom Wright draws an analogy which compares this story to a blockbuster movie, full of the drama of wind, storm and evil powers broken by a still, calm voice.*

Here, I have explained Wright's idea in my own words, but I have acknowledged that he came up with the idea.

- b) Alternatively, you could **quote directly**, although quotations should be limited to no more than a couple of lines or you are at risk of not writing anything yourself!

*Wright says: 'Imagine this as a blockbuster movie – it would need a big screen to do it justice.'*

Make sure you **use quotation marks** and **say who you are quoting**.

Remember that assessors and moderators can easily find out if you have plagiarised your work by simply searching for particular text on the internet. If we suspect plagiarism in portfolios, and tests prove positive, the portfolio will be flagged as "Not Yet Met".

In future, background originality tests will be run on all portfolios when they are uploaded to Moodle, which will ensure that all plagiarism is spotted and quarantined immediately.

Plagiarism is a disciplinary offence in all academic institutions. At its worst, plagiarism is theft of someone else's work, infringes copyright law and becomes a legal issue. Ask yourself "is copying someone else's work a worthy way of serving God?".

### 7.3 Crediting the Work of Others

#### Referencing for Written Work

It can become tedious constantly writing 'Wright says this...' and 'Barton suggests that...' An acceptable alternative is to include a reference in a footnote.

There are several formats you can use for references and there is no specified style for this course, so choose a style that suits you, and be consistent. Essentially, you need to state what your source is (e.g. title of book, website), the author, the publisher and publishing date, and the page(s) where your information has come from.

Here is an example:

Tom Wright, *Mark for Everyone*, (SPCK Publishing: 2001), pp.51-53.

The same information is shown as a footnote below.<sup>3</sup>

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<sup>3</sup> Tom Wright, *Mark for Everyone*, (SPCK Publishing: 2001), pp.51-53.

To add a footnote in Microsoft Word, click on the character just after the quotation or idea you wish to reference, click the **References** tab, then select **Insert Footnote**. A numbered footnote will appear at the bottom of the page which you can edit like normal text.

### **Referencing for sermons**

In a spoken sermon, it is more difficult to reference all your ideas and quotations, but you should still aim to attribute significant quotations. Sermons are quite often recorded, which makes referencing of verbal material more important from a copyright perspective.

If you are using an author's ideas or words as a major point in your sermon, you should acknowledge them. This also allows member of the congregation to seek out the source of the ideas for themselves, further contributing to the value of your preaching.

For example, you could say:

'Whilst I was thinking about this subject, I read a very helpful book by Philip Yancey called "Finding God in Unexpected Places". One thought that Yancey suggests is...'

## **8 WHAT NEXT?**

### **8.1 Taking learning further**

Following a call to train as a Worship Leader or Local Preacher is one stage on an exciting journey of faith. Learning doesn't finish when final portfolio is finished. We hope that your enthusiasm for theological learning has been kindled and that you will carry on seeking out opportunities to learn and reflect.

If you are a Local Preacher, you are committed in the Duties and Responsibilities of Local Preachers (Standing Order 563) to regularly review our ministry and participate in a programme of local preacher development. Your Local Preachers' Meeting should provide regular opportunities for learning and development to which all members can contribute. We encourage all worship leaders and local preachers to participate in any opportunities (e.g. training days, study groups, courses) in your church and circuit to learn from others and contribute your own insight and understanding.

### **8.2 Exploring God's Call**

Every Christian has a special calling from God. By embarking on the path of formation as a Worship Leader or Local Preacher, you have expressed your willingness to test your call and explore the possibilities of serving God in a new and challenging way. It may be that God calls you on to other exciting ventures in the future, and we all need to keep our ears and eyes open to what God has for us in the future.

If you feel that God might be calling you into another form of ministry, why not have a word with a trusted Christian friend, talk it over with your Minister, or take a look at [www.methodist.org.uk/CTOM](http://www.methodist.org.uk/CTOM).

## Appendix A: Module Learning Outcomes

<b>Module 1 Learning Outcomes</b>	<b>1.1 Focus on Discernment</b>	<b>1.2 Introduction to Theology</b>	<b>1.3 Introduction to Reflective Practice</b>
<b>Knowledge</b>	<p>1.1A – Demonstrate an understanding of the nature of calling and articulate your own developing sense of calling to the role of Worship Leader or Local Preacher.</p> <p>1.1B – Describe the distinctive roles and responsibilities of Worship Leaders and Local Preachers within the context of the Methodist Church.</p>	<p>1.2A – Describe at least two different models for doing theology, including the Methodist Quadrilateral.</p> <p>1.2B – Describe how your own context and experience influences your approach to worship.</p> <p>1.2C – Describe a range of models of worship and reflect on your own practice in the light of these models.</p>	<p>1.3A – Explain what theological reflection means and describe a model for doing it.</p> <p>1.3B – Describe how theological reflection can be applied to the preparation and leading of worship.</p>
<b>Skills</b>	<p>1.1 C – Personally employ a range of Christian biblical and devotional practices as part of your own discipleship.</p> <p>1.1D – Collaborate with others in the preparation and leading of worship.</p>	<p>1.2D – Draw from a variety of theological sources in the preparation and leading of worship.</p> <p>1.2E – Take account of context in the preparation and leading of worship which enables people into encounter with God.</p> <p>1.2F – Recognise a variety of different theological voices and incorporate them appropriately into the fabric of worship.</p>	<p>1.3C – Reflect theologically on your own leading of worship and that of others, assisted by your Mentor or another experienced practitioner.</p>

## Appendix A: Module Learning Outcomes

<b>Module 2 Learning Outcomes</b>	<b>2.1 Encountering God in the Bible</b>	<b>2.2 Encountering God in the Church</b>	<b>2.3 Focus on Worship</b>
<b>Knowledge</b>	<p>2.1A – Give an overview of the structure, origin and content of the canonical scriptures, including their genres and cultural and historical contexts.</p> <p>2.1B – Describe a range of different models of biblical authority and explain how you personally allow the Bible to speak with authority.</p> <p>2.1C – Describe the process of exegesis and explain how this connects with your conduct of worship (and preaching).</p>	<p>2.2A – Explain how the Christian faith has been expressed in various Statements of Faith and doctrines, and how these illuminate the way the contemporary Church communicates and lives out its faith.</p> <p>2.2B – Discuss historic and contemporary Christian attempts to speak of God, referring to their context, and reflect on how they inform worship.</p> <p>2.2C – Describe the nature, purpose and mission of the Church, especially as expressed in Methodism.</p>	<p>2.3A – Give an overview of the nature and history of Christian worship.</p> <p>2.3B – Explain how and why Christian worship is typically ordered and structured.</p> <p>2.3C – Identify and reflect on, a range of different styles of worship appropriate for contemporary contexts.</p>
<b>Skills</b>	<p>2.1D – Competently engage in exegesis of a range of Bible passages, including those you find personally challenging.</p> <p>2.1E – Apply the outcomes of exegesis appropriately within your preparation and leading of worship (and preaching).</p>	<p>2.2D – Employ, in your preparation and leading of worship (and preaching), language, imagery and theological insights from a range of Christian traditions, consistent with the doctrinal standards of Methodism.</p> <p>2.2E – Enable others to reflect on the nature, purpose and mission of the Church, and particular Methodist emphases.</p>	<p>2.3D – Plan formal and informal services of worship, taking account of structure, order and flow, so as to help people encounter God and engage in God’s mission.</p> <p>2.3E – Analyse and take account of the context in which worship takes place, and how this affects the planning and leading of worship.</p> <p>2.3F – Plan and lead, in collaboration with others, an act of multi-generational and/or multi-sensory worship appropriate for context.</p>

## Appendix A: Module Learning Outcomes

<b>Module 3 Learning Outcomes</b>	<b>3.1 Encountering God for Myself</b>	<b>3.2 Encountering God in the World</b>	<b>3.3 Focus on Prayer</b>
<b>Knowledge</b>	<p>3.1A – Describe and reflect theologically upon a variety of different devotional practices and disciplines available for personal spiritual growth and the faith development of congregations.</p> <p>3.1B – Describe and reflect on different theological approaches to the nature of prayer giving due weight to Methodist emphases.</p>	<p>3.2A – Discuss ways of recognising and experiencing God’s presence and activity in the world, acknowledging the limits of human knowledge and language.</p> <p>3.2B – Discuss ways in which our participation in God’s mission is expressed in daily life and work, serving others and our stewardship of creation.</p> <p>3.2C – Describe and reflect theologically upon a variety of different devotional practices and disciplines available for personal spiritual growth and the faith development of congregations.</p>	<p>3.3A – Describe and reflect theologically on a range of resources for corporate prayer from the Christian tradition.</p> <p>3.3B – Describe and reflect theologically upon a variety of different devotional practices and disciplines available for personal spiritual growth and the faith development of congregations.</p>
<b>Skills</b>	<p>3.1C – Demonstrate the appropriate use of a variety of devotional practices and disciplines in the leading of public worship in ways sensitive to context.</p> <p>3.1D – Reflect on the theology of the prayers used in your own devotions and in public worship.</p>	<p>3.2D – Nurture an attentiveness to God among people inside and outside the Church.</p> <p>3.2E – Help others to participate in God’s mission through daily life, work, serving others and stewardship of creation.</p> <p>3.2F – Demonstrate the appropriate use of a variety of devotional practices and disciplines in the leading of public worship in ways sensitive to context.</p>	<p>3.3C – Develop methods of leading and enabling others to pray using various styles and in ways that are sensitive to context.</p> <p>3.3D – Demonstrate the appropriate use of a variety of devotional practices and disciplines in the leading of public worship in ways sensitive to context.</p>

## Appendix A: Module Learning Outcomes

<b>Module 4 Learning Outcomes</b>	<b>4.1 Encountering God in Difficult Times</b>	<b>4.2 Encountering God through the Eyes and Ears of Others</b>	<b>4.3 Reflective practice and Continuing Development</b>
<b>Knowledge</b>	<p>4.1A – Discuss a range of responses to suffering and evil in Scripture, theology and human experience, taking due account of the place of lament and anger, in the light of Christian hope.</p> <p>4.1B – Describe some appropriate ways of acknowledging, and/or enabling the expression of, lament and anger within public worship.</p>	<p>4.2A – Discuss some of the differences and diversity reflected in local contexts, in global Methodism, in other Christian denominations, and in encounter with other faiths, in the light of God’s activity and mission.</p> <p>4.2B – Describe key aspects of the Pastoral Cycle, including ways in which it can enable personal and corporate theological reflection when faced with difference and the unexpected.</p>	<p>4.3A – Summarise your learning from modules 1-4 and identify interests and priorities for further development.</p> <p>4.3B – Describe something that has changed your thinking significantly during the first four modules of Worship: Leading &amp; Preaching.</p> <p>4.3C – Describe the processes relating to commissioning as a Worship Leader, or continuing in training as a Local Preacher.</p>
<b>Skills</b>	<p>4.1C – Apply appropriate ways of acknowledging, and/or enabling the expression of, lament and anger within public worship.</p> <p>4.1D – Take due account of those experiencing trauma, when leading worship.</p> <p>4.1E – Treat those facing suffering and evil with appropriate pastoral perception and sensitivity.</p>	<p>4.2C – Apply the Pastoral Cycle to enable personal and corporate theological reflection when faced with difference and the unexpected.</p> <p>4.2D – Take due account of differences and diversity among the congregation, when leading worship.</p> <p>4.2E – Enable people to respond to difference and diversity constructively and in the light of God’s activity and mission.</p>	<p>4.3D – Engage in continuing reflection on your sense of call to be a Worship Leader or Local Preacher, remaining open to its confirmation or the discernment of a different call.</p>

## Appendix A: Module Learning Outcomes

<b>Module 5 Learning Outcomes</b>	<b>5.1 The Bible – a Bird’s Eye View</b>	<b>5.2 The Bible – Close-up</b>	<b>5.3 Focus on Preaching, Part 1</b>
<b>Knowledge</b>	<p>5.1A – Describe how the Bible has developed and been interpreted in different historical contexts.</p> <p>5.1B – Describe ways in which key theological themes flow through the text of the Bible.</p> <p>5.1C – Demonstrate knowledge and understanding of different critical tools that have been used in the study of the Bible.</p>	<p>5.2A – Demonstrate theologically informed knowledge and understanding of one of the writings of St Paul or John’s Gospel.</p> <p>5.2B – Demonstrate knowledge and understanding of different exegetical tools that have been used in the study of the Bible.</p>	<p>5.3A – Explain the nature and purpose of preaching, particularly as this has been understood within the Methodist tradition.</p> <p>5.3B – Explain a number of different approaches to structuring sermons</p>
<b>Skills</b>	<p>5.1D – Offer interpretations of texts from the Bible which take account of the contexts in which the text was produced, the history of interpretation and the cultural and missionary contexts of the present time.</p> <p>5.1E – Take a key theological theme and show how we see that reflected in the Old and New Testaments.</p>	<p>5.2C – Speak about biblical texts in a way that is attentive to the original meaning of the text but which also effectively articulates its contemporary relevance.</p> <p>5.2D – Apply a range of exegetical tools to the study of the Bible and in preparation for preaching.</p>	<p>5.3C – Read contexts accurately and take account of the contexts within which you preach.</p> <p>5.3D – Structure and deliver sermons effectively and make best use of your voice.</p>

## Appendix A: Module Learning Outcomes

Module 6 Learning Outcomes	6.1 A new kind of Kingdom	6.2 Christian Living	6.3 Focus on Preaching, Part 2
<b>Knowledge</b>	<p>6.1A – Demonstrate an understanding of the kingdom of God as a significant theme within the teaching of Jesus.</p> <p>6.1B – Describe key aspects of the origins and development of the idea of the <i>kingdom of God</i> in the Bible and Christian tradition.</p> <p>6.1C – Demonstrate a theologically informed understanding of how the <i>kingdom of God</i> relates to the Church’s worship, Christian formation, and evangelism and mission.</p>	<p>6.2A – Give an introduction to some specific biblical texts (e.g. Wisdom literature and Paul’s letters), with particular reference to their ethical approaches.</p> <p>6.2B – Demonstrate an understanding of how Christian ethical values are formed with reference to doing, being, believing and belonging.</p>	<p>6.3A – Describe a range of different models and styles of preaching and how they might enable transformative encounter between the congregation and God.</p>
<b>Skills</b>	<p>6.1D – Reflect theologically on biblical texts that speak of the <i>kingdom of God</i>.</p> <p>6.1E – Effectively apply understanding about <i>the kingdom of God</i> to modern day cultural contexts and situations to inspire congregations to grow in understanding and practice.</p>	<p>6.2C – Address ethical issues in your preaching in ways that are attentive to biblical texts and to contemporary contexts and that help congregations to wrestle together with difficult issues and dilemmas.</p> <p>6.2D – Engage with a significant contemporary ethical issue in a theologically informed manner.</p>	<p>6.3B – Prepare, deliver and evaluate different styles of sermon in a range of congregational contexts.</p>

## Appendix A: Module Learning Outcomes

<b>Module 7 Learning Outcomes</b>	<b>7.1 Salvation History and the Life of Christ</b>	<b>7.2 Church History and the Story of Methodism</b>	<b>7.3 Focus on Preaching, Part 3</b>
<b>Knowledge</b>	<p>7.1A – Describe at least three ways in which God engages with the created order to achieve reconciliation.</p> <p>7.1B – Discuss a range of texts in Torah and Luke/Acts which illustrate key theological themes in the story of God’s presence in the world.</p>	<p>7.2A – Explain significant developments in the history of the Church, including the emergence of the Methodist Church</p> <p>7.2B – Describe and reflect theologically on the distinctive aspects of the faith and praxis of the Methodist Church today, locally and globally.</p>	<p>7.3A – Identify and reflect theologically on emerging trends in your local and global context and their implications for your preaching and leading of worship.</p> <p>7.3B – Demonstrate familiarity with a range of preaching styles through using them in contextually appropriate ways.</p>
<b>Skills</b>	<p>7.1C – Express your understanding of the atoning work of Christ and other key theological ideas in ways that communicate with contemporary society and current concerns.</p>	<p>7.2C – Help others to understand that the contemporary Church draws on and stands within a long history of engagement with God and the world.</p> <p>7.2D – Draw on elements of Methodist tradition to resource your worship and preaching.</p>	<p>7.3C – Demonstrate the capacity to lead worship and preach in ways that respond creatively to a changing society</p> <p>7.3D – Develop a growing range of resources, strategies and styles of preaching and leading worship</p>

## Appendix A: Module Learning Outcomes

<b>Module 8 Learning Outcomes</b>	<b>8.1 Prophets</b>	<b>8.2 A Liberating Gospel</b>	<b>8.3 Contextuality and Continuing Development</b>
<b>Knowledge</b>	<p>8.1A – Describe and reflect theologically upon the development of Biblical and contemporary prophecy as a work of the Holy Spirit.</p> <p>8.1B – Demonstrate your understanding of the context and content of the work of an Old Testament prophet as exemplified by Amos.</p>	<p>8.2A – Describe ways in which members of minority or marginalised groups have used their experiences to speak differently about God.</p> <p>8.2B – Explain how the church can use insights drawn from liberation theology to explore faith with specific groups through worship and preaching.</p> <p>8.2C – Illustrate the links between liberation theology and traditional Methodist emphases on social justice.</p>	<p>8.3A – Identify and reflect theologically on key themes in your learning and personal development as a result of this course.</p> <p>8.3B – Reflect on your call to preach as a life-long part of your walk with God, tested by the due process of the Methodist Church.</p>
<b>Skills</b>	<p>8.1C – Create opportunities for the community of faith to reflect on the prophetic work of the Holy Spirit and its significance for the contemporary context</p> <p>8.1D – Make creative use of the themes and communication styles of the prophets to resource your own preaching and worship leading.</p>	<p>8.2D – Demonstrate the capacity to develop and lead worship appropriate for minority or marginalised communities.</p> <p>8.2E – Enable congregations to take account of the insights of liberation theology as part of their call to be a prophetic community.</p> <p>8.2F – Draw on Methodist tradition to illustrate the relationship between liberation theology and Methodism’s emphasis on social justice.</p>	<p>8.3C – Use reflective tools (such as journaling, blogging etc.) to review your progress during this period of study.</p> <p>8.3D – Work with the structures of the Local Preachers’ Meeting to complete this stage of the process of discerning your call.</p>

## Appendix B: Training Process for Local Preachers

A Guide to how the process of discerning the call of a local preacher normally works. Check Standing Orders for a full description of the requirements. Please contact the Local Preachers' Office for any clarification.

	Description	Standing Order
	<b>First Steps</b>	
1	A person indicates to a minister that they wish to explore the call to become a local preacher.	564
2	The person has an interview with their Superintendent Minister who explains the duties and responsibilities of a preacher, the process of discernment and training, the demands it places on the student and the need to reassess their other commitments.	564
	<b>On Note</b>	
3	The Superintendent (or other according to SO 564) recommends the person to the Local Preachers' Meeting. The Local Preachers' Meeting discusses the recommendation. The paper <a href="#">Competencies for a person requesting a note to preach</a> (available on the Methodist Church website) will be a helpful reference in this discussion.	564
4	If the meeting approves the recommendation, normally with the commendation of their Church Council, the person submits a DBS (Safeguarding) application and enrolls for both the Foundation and Advanced Modules of Safeguarding training.	564A(1)
5	The person is given a written Note to Preach by the Circuit Superintendent, authorising them to assist a preacher in the conduct of services within the Circuit. The Note to Preach lasts for 3 months and is renewable for further 3 month periods by agreement of the Local Preachers' Meeting.	564A(1)
6	The Local Preachers' Meeting appoints a Mentor for the new On Note preacher. The Mentor will be the preacher's accompanist throughout their training as they learn the skills of a preacher. In the initial stages, they will share their appointments with the new On Note preacher. See the <a href="#">Guide for Tutors and Mentors</a> for more information about being a Mentor.	564A(5)
7	The Local Preachers' Meeting appoints a Tutor for the new On Note preacher. The Tutor will be the preacher's accompanist in their theological learning using the Worship: Leading & Preaching course. The tutor need not themselves be a local preacher, or resident in the circuit. See the <a href="#">Guide for Tutors and Mentors</a> for more information about being a Tutor.	564C(1)
8	At the earliest opportunity, the Local Preachers' Secretary informs the Local Preachers' Office of the new On Note preacher and their Tutor and Mentor using the Local Preachers' Return form. The Local	

## Appendix B: Training Process for Local Preachers

	Description	Standing Order
	Preachers' Office enrol the new student and their Tutor and Mentor onto the Worship: Leading & Preaching course and sends them a copy of Worship: Foundations.	
9	The person on note prepares and assists in leading worship with their mentor. They work through Worship: Foundations together as the on note preacher takes on more responsibility for preparation and leading of worship. Worship: Foundations can also be downloaded <a href="#">here</a> .	564A(5)
10	The person on note commences the Worship: Leading and Preaching course with the support of their Tutor.	
11	The person on note conducts a full service in the presence of two preachers, one of whom may be the Mentor. A report is presented to the Local Preachers' Meeting. Feedback is recorded on the Worship & Preaching Feedback Form and discussed with the person on note prior to the meeting.	564A(7)
	<b>On Trial</b>	
12	If the service report, and a report from the Tutor, are agreed to be satisfactory, and the meeting agrees that it is appropriate, the person moves to the status of person On Trial. Note that the person will need to be on trial before they can complete Portfolio A at the end of Module 4 of Worship: Leading & Preaching.	564A(7)
13	A period of not less than one year but not more than five years is spent on trial. During this time, the mentor will continue to support the person on trial, and be available for advice and guidance. For the first six months of being on trial, students should prepare their services and sermons in consultation with their mentor, who should also attend their services as they are able, and provide reports to the Local Preachers' meeting.	564B(1) 564B(5)
14	Whilst the preacher is on trial, a brief report on a service conducted by the person on trial will be presented to the Local Preachers' Meeting each quarter. The local tutor should also be invited to present a report.  Reports of services conducted by a person on trial should always be discussed with the person prior to being presented to the Local Preachers' Meeting. Discussion at the meeting should be conducted in a positive and affirming manner, and the person on trial should normally be present so that it can be a training opportunity for them.	564B(6)
15	The person on trial continues with the Worship: Leading & Preaching course, completing Portfolio A. Portfolios are assessed by their Tutor and submitted for moderation by the regional Learning Network.	565(1)

## Appendix B: Training Process for Local Preachers

	Description	Standing Order
	<p>More information on portfolios can be found in the <a href="#">Guide to Portfolios</a>.</p> <p>Throughout this period, the Tutor will be asked to provide ongoing reports of progress to the Local Preachers' Meeting.</p> <p>Note that by the end of the 2<sup>nd</sup> year of training, both the Foundation and Advanced modules of Safeguarding training must have been completed.</p>	
	<b>First Trial Service and Interview</b>	
16	At a suitable point after the person on trial has completed Portfolio A, they conduct a full service in the presence of two preachers and a church steward (who is not a local preacher) and a report is prepared for the Local Preachers' Meeting.	566(1),(2)
17	<p>When the first Portfolio has been successfully completed, the Superintendent or another nominated preacher at the Local Preachers' Meeting conducts a first interview with the person on trial. The purpose of the interview and trial service is to assist the Local Preachers' Meeting in reaching a decision whether the person should continue on trial.</p> <p>The person on trial should have the opportunity to share the story of their Christian experience, their call to preach, and any insights, challenges or difficulties they have experienced during their training so far.</p> <p>More information on conducting this interview can be found in <a href="#">Circuit Interviews for Persons on Trial</a>.</p>	566(3)
18	The Local Preachers' Meeting makes a decision on the continuation (or not) of the person's on trial status. If the decision is positive, the person continues on trial, carries on with the study of Modules 5 to 8 and with building and submitting Portfolio B.	566(1),(2)
	<b>Second Trial Service and Interview</b>	
19	When the person on trial has completed Portfolio B, they conduct a full service in the presence of two preachers (one of whom is normally a minister) and a church steward (who is not a local preacher) and a report is prepared for the Local Preachers' Meeting.	566(1),(2)
20	When Portfolio B has been confirmed as meeting the required assessment criteria by the Local Preachers' office, the Superintendent or another nominated preacher at the Local Preachers' Meeting conducts a second interview with the person on trial.	566(1),(2)

## Appendix B: Training Process for Local Preachers

	Description	Standing Order
	<p>The purpose of this second interview and trial service is to assist the Local Preachers' Meeting in reaching a decision on whether the person on trial is ready and suitable for admission as a local preacher. In order to assist the Local Preachers' Meeting the person on trial:</p> <ul style="list-style-type: none"> <li>a) shall have the opportunity to speak of their growth in knowledge and understanding of the Christian faith, and demonstrate a maturing of Christian experience;</li> <li>b) must satisfy the Meeting that they are faithful to the fundamental doctrines of the Christian Faith and to Methodist doctrinal standards (this will include a conversation relating to Wesley's Sermons);</li> <li>c) must assure the Meeting that they will accept and observe the duties of a local preacher as described in Standing Order 563 (1)-(4) which should be read at the meeting.</li> </ul> <p>More information on conducting this interview can be found in <a href="#">Circuit Interviews for Persons on Trial</a>.</p> <p>Note that by this point both the Foundation and Advanced modules of Safeguarding training must have been completed.</p>	
21	<p>If after the second interview, the Meeting is satisfied that the person on trial should be admitted as a local preacher, it shall recommend to the Circuit Meeting that it approves the person on trial for admission as a Local Preacher. The paper <a href="#">Competencies for those to be received onto Full Plan as Local Preachers</a> (available on the Methodist website) will be a helpful reference in this discussion.</p> <p>If the meeting determines that they cannot recommend the person on trial to the Circuit Meeting, appropriate pastoral support should be provided. Further guidance can be sought from the Local Preachers' Office.</p>	566(5)
	<b>Admission and Recognition</b>	
22	<p>If a recommendation is made by the Local Preachers' Meeting, the Circuit Meeting is asked to approve the person on trial to be admitted as a Local Preacher.</p>	566(5)
23	<p>If the recommendation is approved, the Circuit Meeting arranges the Service for the Admission of Local Preachers. At this service a Bible (or other appropriate book) and a letter from the President of the Conference are presented.</p> <p>The Local Preachers' Secretary should request the nameplate for the Bible and the letter from the President from the Local Preachers'</p>	566(6)

## Appendix B: Training Process for Local Preachers

	Description	Standing Order
	Office at least six weeks before they are required to allow for any delays. If approval is not granted, further advice should be sought from the Local Preachers' Office.	
24	Local preachers are required to participate in Continuing Local Preacher Development and to share this with the Local Preachers' Meeting on a regular basis. They are also required to attend an annual Service of Reaffirmation of their call to be local preachers.	563(3)

Note: Discernment of the call of local preachers, and oversight of their training is a major part of the role of the Local Preachers' Meeting. In appropriate circumstances, and with the approval of the Local Preachers' Meeting, a training sub-group may be established to take on some of this responsibility, reporting back to the LP Meeting each quarter.

## Appendix C: Training Process for Worship Leaders

The following is adapted from the Guidance Note entitled “Training of Worship Leaders”, available on the [Methodist Church website](#) under “Worship Leaders”.

According to our Standing Orders (SO 68), a worship leader is a person appointed to take a leading and significant role in the conduct of worship within the life of a local church.

The Ministries Committee of the Methodist Church issued clarification in March 2018 on the requirements for training for those recognised by local churches as Worship Leaders.

Key to the clarification is an affirmation that a Worship Leader is appointed by their local church, and that in considering appointing worship leaders, the Church Council should consult with the circuit Local Preachers’ Meeting about the suitability of candidates, the conduct of training, and the responsibilities of appointed worship leaders.

*[For Standing Orders relating to Worship Leaders, see Appendix C.]*

The accredited standard of training for worship leaders is completion of modules 1-4 of Worship: Leading and Preaching. On the successful submission of a portfolio to the required standard a certificate is issued. This level of training is highly recommended for those who take a significant and regular part in the planning and leading of worship in their local congregation, and forms an ideal introduction to the essential skills of theological reflection as well as the theological basis of worship and Methodist practice. It should be noted that candidates for the Diaconal Order will be required to have completed modules 1-4 of Worship: Leading & Preaching and successfully submitted a portfolio.

The decision regarding the level of training that is appropriate in a given context however, lies with the local Church Council. The Ministries Committee recognised that “in some contexts a Church Council may deem that this amount of training (modules 1-4) will not be beneficial to the worship leader or congregation.” A Church Council is free to make an informed selection of material from the authorised Worship: Leading and Preaching course to satisfy its local needs.

The expertise in formation and training of those who lead worship resides in the circuit Local Preachers’ Meeting, and associated tutors. Church Councils are therefore strongly recommended to draw on the advice and guidance of the Local Preachers’ Meeting in the selection of appropriate training and arrangements for assessment of worship leaders in training.

In order to assist Church Councils with choosing the appropriate options for training their Worship Leaders, the Connexional Team suggest the three levels of training described below. Together, these provide an accessible route into learning for prospective worship leaders of any background or ability.

### **WORSHIP: FOUNDATIONS**

***Worship: Foundations*** provides a basic starting point for those exploring a role in worship in their church. It also provides a useful introduction to those called upon to facilitate Local Arrangements, or who contribute to other worship-related activities in the life of their church.

## Appendix C: Training Process for Worship Leaders

**Worship: Foundations** consists of a number of resources, including a workbook which guides the reader through the basic steps involved in preparing an act of worship. The workbook is sent to all students who enrol on the Worship: Leading and Preaching course and can also be downloaded at [www.methodist.org.uk/wlp](http://www.methodist.org.uk/wlp). Paper copies of the Worship: Foundations workbook are available free of charge (plus a small postage charge per order) from Methodist Publishing at <https://www.methodistpublishing.org.uk>.

**Worship: Foundations** provides basic, introductory material that can be used in local churches and circuits to explore skills and understanding for assisting in worship. The material can be used as study material for small groups, or as a basis for continuing development for existing local preachers and worship leaders. No enrolment or registration is necessary to use this resource.

**Worship: Foundations** should be considered as a basic starting point for Worship Leader training, and a reference source for worship leaders and local preachers already in training, and should be combined with one the following.

### LEVEL 1 - ENCOUNTERING GOD IN THE LIFE OF THE CHURCH

The first level of training for Worship Leaders uses the materials in Module 2 of **Worship: Leading and Preaching**.

*[for more detail, see Guidance Note]*

The decision on how to arrange training locally will depend on the local context and need, but it might be an opportunity to gather a group of people interested in theological learning, as much of the material covered, whilst focussed on worship, is relevant to all disciples of Jesus.

Assessment will be carried out locally and should consist of:

1. One assessed service, with appropriate feedback
2. One media item, based on a suitable theological theme from the module.

No moderation of the items assessed will be carried out, but the regional DMLN Ministry Development specialist will be happy to advise on good practice for assessment.

Use should be made of the appropriate Cover Sheets from the course, which can be found at [www.methodist.org.uk/wlp](http://www.methodist.org.uk/wlp) under the “Building and Submitting a Portfolio” tab. More guidance on assessment can be found in the **Guide to Portfolios**, which is also available for download from this website.

Following the requirements in the **Guide to Portfolios** will allow students who subsequently go on to complete the Worship: Leading & Preaching course to use the items they have produced in their portfolio. Nothing need be wasted.

*[for more detail, see Guidance Note]*

There is no charge to individuals, churches and circuits for enrolment however, and this should be done via the Local Preachers’ Secretary using the Local Preacher Returns Form.

## Appendix C: Training Process for Worship Leaders

### LEVEL 2 – ENCOUNTERING GOD IN DAILY LIFE

Level 2 extends the training to include Worship: Leading & Preaching Module 3.

*[for more detail, see Guidance Note]*

The same processes for local assessment should be followed as for Level 2 above.

When Level 2 is complete, students will have completed two modules of Worship: Leading & Preaching, and will have gathered half of the material they would need for their Worship Leader Portfolio, should they choose to continue to Level 3.

### LEVEL 3 – WORSHIP: LEADING & PREACHING – MODULES 1-4 WITH PORTFOLIO

Level 3 remains the accredited “gold standard” of training for worship leaders, and is highly recommended for those who take a significant and regular part in the planning and leading of worship in their local church.

The requirement is completion of modules 1-4 of ***Worship: Leading and Preaching*** and successful submission of a Worship Leader Portfolio. Completion of Level 3 is connexionally accredited, and a certificate is awarded.

We hope (and expect) that many of those who start with Level 1 and 2 will go on to Level 3. Students already studying using ***Worship: Leading and Preaching*** often say that once they have started, they are keen to continue their learning using the course. Items produced for local assessment at Levels 1 and 2 should be kept by the student, as these can form part of their Worship Leader portfolio at Level 3.

Students intending to complete Level 3 will need to be enrolled with the Local Preachers’ Office. This should be done by the Local Preachers’ Secretary using the Local Preachers’ Return form. These students will also require to have a Tutor and a Mentor, nominated by the Local Preachers’ Meeting.

#### **Recognition as a Worship Leader**

Anyone who has completed Levels 1, 2 or 3 as specified by their Church Council is entitled, subject to the confirmation of the Local Preachers’ Meeting, to be appointed as a Worship Leader in their local church. Note that the appointment is for a three year period, and is subject to a triennial review by the Local Preachers’ meeting in accordance with Standing Order 683.

## Appendix D: Standing Orders relating to Local Preacher training

The following selected extracts are from the Constitutional Practice and Discipline of the Methodist Church, 2018 and relate specifically to training. The definitive version of Standing Orders can be found on the [Methodist Church website](#).

**564 Candidates.** Those who wish to train to become local preachers must be and remain members. They must in the first place be recommended to the Local Preachers' Meeting by the Church Council of the Local Church in which they are members, or by a presbyter, presbyteral probationer or local preacher present in the meeting. They should, before the meeting, have shared in an interview with the Superintendent, who should also have consulted as necessary with the candidate's Local Church and the presbyter having pastoral charge of that church in such manner as he or she thinks fit.

**564A Persons on Note.** (1) Candidates approved by the meeting shall meet the Church's safeguarding requirements and shall then receive from the Superintendent a written note authorising them to assist a preacher in the conduct of services within the Circuit. The Superintendent shall make them aware of the duties placed on local preachers by Standing Order 563.

(2) Where persons on note are primarily involved in a Circuit or Circuits other than that in which their membership is held, their note may be implemented and their initial training supervised in that other or one of those other Circuits (as the case requires) by mutual arrangement between the Local Preachers' Meetings of the Circuits concerned.

(3) Those on note shall follow a training programme approved by the Methodist Council in accordance with Standing Order 565 below. They shall be required to make a firm commitment to training and study.

(4) The written note shall be valid for three months and if it is deemed advisable may be renewed for a further such period or periods.

(5) Every person on note shall have a mentor, who must be a preacher, appointed to give oversight. The mentor, or another preacher, should be in charge of every service in which the person on note takes part and the mentor should continue to give oversight during the period on trial.

(6) Reports shall be submitted to the Local Preachers' Meeting by the mentor and any other preacher or preachers who have been present at any service in which the person on note has taken part. All formal reports shall use the report form provided by the Connexional Team. Those who are submitting a formal report to the Local Preachers' Meeting shall discuss the report with the person concerned before it is presented to the Local Preachers' Meeting.

(7) Before persons on note are passed to 'on trial' status by the Local Preachers' Meeting they shall conduct a full service on their own in the presence of two preachers, one of whom may be the mentor. The preachers shall present a report on the service and sermon, on the form provided by the Team, to the meeting. If that report and the report of the local tutor are satisfactory persons on note shall then be advanced by the meeting to the next stage of training, during which they are approved by the meeting to take responsibility for the conduct of worship and preaching and are said to be 'on trial'.

**564B Persons on Trial.** (1) Before persons on trial are finally admitted as local preachers they shall have not less than one nor (subject to clause (3) below) more than five years on trial.

(1A) The Local Preachers' Meeting shall decide each quarter whether each of the persons on trial shall be continued in that status.

(2) Where persons on trial are primarily involved in a Circuit or Circuits other than that in which their membership is held, their training may be supervised in that other or one of those other Circuits (as the case requires) by mutual arrangements between the Local Preachers' Meetings of the Circuits concerned. The arrangements shall specify which Local Preachers' Meeting they are expected to attend.

(3) Applications to extend the period on trial beyond five years must be to the district Policy Committee. Such applications should be granted only in very exceptional circumstances. The Superintendent and the person on trial have the right to be present and to speak to the case.

(4) A person on trial who moves to a new Circuit shall be received as on trial in that Circuit and the Superintendent of the former Circuit shall report progress in the training programme and other relevant information.

As to the training programme see S.O. 565.

(5) For at least the first six months of the period on trial services and sermons should be prepared in consultation with the mentor, who should be present at each service and give a report to the Local Preachers' Meeting. Thereafter, and until the final trial service, persons on trial shall each quarter conduct a service in the presence of at least one preacher, and a brief report of this service shall be presented to the next Local Preachers' Meeting.

For the final trial service see S.O. 566(4)(i).

(6) All reports on services conducted by persons on trial shall be discussed with the person concerned before being presented to the Local Preachers' Meeting.

## Appendix D: Standing Orders relating to Local Preacher training

**564C Local Tutorial Arrangements.** (1) Every Local Preachers' Meeting shall appoint a local tutor, who shall oversee the studies of those on note and on trial in the Circuit and, by arrangement, those on note and on trial in any adjoining Circuits. Such appointments shall be notified to the Connexional Team. Every help possible shall be afforded to those on note and on trial in their studies and training.

(2) Where there are a number of persons on note and on trial the Local Preachers' Meeting may appoint a training sub-group to oversee their studies and receive the reports required under this Standing Order. If a sub-group is so appointed, the Local Preachers' Meeting may agree to receive the report of the sub-group in place of individual reports on each person on note or on trial.

(3) Where a person on note or on trial is undertaking a training programme supervised by a training institution approved for that purpose by the Methodist Council, the Local Preachers' Meeting may agree with the training institution that the institution will provide the mentor, tutor and reports to the meeting required under Standing Orders for or in respect of that person.

**565B Accreditation of Prior Experience and Learning.** It is general policy that the interests of local preaching are best served if all those who wish to become local preachers follow a programme prescribed or validated in advance by the Methodist Council. However, in very exceptional circumstances, for example if another comparable training course has been undertaken and successfully completed, total or partial exemption from the prescribed training programme may be granted by the council at its discretion after consideration of the following material:

- (i) a completed application form, obtained from the Connexional Team;
- (ii) a detailed reasoned statement, approved by the Local Preachers' Meeting, in support of the application;
- (iii) any additional evidence required by the council.

**566 Admission Procedure.** (1) Before persons on trial are recommended for admission as local preachers they must successfully complete two circuit interviews. The first interview shall be held after the person on trial has successfully completed at least half the training programme. The second interview shall be held after the person on trial has successfully completed the entire training programme. In cases where prior experience and learning have been accredited by the Methodist Council under Standing Order 565B, the timing of the interviews shall be at the discretion of the Local Preachers' Meeting.

(2) The interviews referred to in clause (1) above shall be conducted either by the Superintendent or (at his or her request) by other preachers at the Local Preachers' Meeting. The local tutor or the person's mentor would each be appropriate people to conduct the interviews. For each interview guidelines from the Connexional Team shall be supplied by the circuit Local Preachers' Secretary to the person on trial, the Superintendent and the interviewer.

(3) For the purposes of the first interview persons on trial:

- (i) shall, during the quarter preceding the interview, conduct a full service in the presence of two preachers and a church steward who is not a local preacher, who shall together prepare a report for the meeting, written on the form provided by the Team;
- (ii) shall have the opportunity to share the story of their Christian experience; their call to preach; and any insights, challenges or difficulties experienced during the period on trial to date.

(4) For the purposes of the second interview the person on trial:

- (i) shall, during the quarter preceding the interview, conduct a full service in the presence of two preachers (one of whom should under normal circumstances be a presbyter) and a church steward who is not a local preacher, who shall together prepare a report for the meeting, written on the form provided by the Connexional Team;
- (ii) shall have the opportunity to speak of his or her growth in knowledge and understanding of the faith, and maturing of Christian experience;
- (iii) must satisfy the meeting that he or she is faithful to the fundamental doctrines of the Christian Faith and to Methodist doctrinal standards;
- (iv) must assure the meeting that he or she will accept and observe the duties of a local preacher as described in Standing Order 563(1)–(4), which may, for this purpose, be read at the meeting.

(5) If, after this second interview, the meeting is satisfied that the person on trial should be admitted as a local preacher it shall so recommend to the Circuit Meeting which, if it agrees, shall approve the person on trial for admission as a local preacher.

(6) After being approved under clause (5) above the person on trial shall be admitted as a local preacher at a public religious service to be arranged by the Circuit Meeting. At that service a letter and Bible signed by the President and Vice-President of the Conference shall be presented to each local preacher so admitted.

(7) Local preachers, before or soon after being admitted, shall be encouraged to proceed to an induction course.

(8) The names of local preachers who are members in the Circuit or are deacons or diaconal probationers who are members of the Circuit Meeting shall appear in the list of local preachers in the circuit plan with their year of admission as a local preacher.

## Appendix E: Competencies for a person requesting a note to preach

A person seeking to respond to God's call by seeking a note to preach takes a brave step of faith. The individual should be given the opportunity to read the Standing Orders pertaining to Local Preachers ([CPD, Section 56](#)). The Local Preachers' Meeting will be trying to see potential whilst noting that there are some minimal expectations:

1. **Vocation (Call and Commitment)**
  1. The ability to speak of their Christian experience
  2. A sense of call to explore leading worship and preaching
2. **Vocation (Ministry in the MCB)**
  1. Be a member of good standing in the Methodist Church
3. **Relationship with God**
  1. Someone who loves God and desires to be a faithful disciple
  2. A faith that is sustained by visible use of means of grace including:
    - Regular attendance at worship
    - Regularly receiving Holy Communion
    - Faithful in prayer
4. **Personality and Character**
  1. A recommendation to the Local Preachers' Meeting by either a local Church Council or by a Presbyter (or Probationer) or a member of the Local Preachers' meeting (SO 564)
  2. Compliance with Church's safeguarding requirements
  3. Awareness of her/his own strengths and weaknesses and the potential of self-development
  4. A commitment to fashion his/her life to promote the glory of the Lord
5. **Being in Relationship with Others**
  1. The ability to relate to a variety of people
  2. The ability to see God in others
  3. A willingness to work with a mentor and tutor and with others involved in leading worship
6. **The Church's Ministry in God's World**
  1. Willingness to commit to the mission of God
  2. The ability to articulate an understanding of Our Calling
7. **Leadership and Collaboration**
  1. A willingness to explore leadership in worship
  2. A willingness to share in the journey of faith
  3. A willingness to work with others
8. **Learning and Understanding**
  1. An expressed desire to grow in understanding of the Christian faith
  2. An openness to receive and reflect on the feedback
9. **Communication**
  1. Confident mastery of the vernacular language of the communities they feel called to serve

## **Appendix F: Competencies for those to be admitted to the office and work of a Local Preacher**

Preachers are called by God, to be worthy in character, to lead God's people in worship and to preach the gospel. This places duties and gives rights to local preachers which are laid out in Standing Order 563. The Local Preachers' Meeting will be looking to all its Local Preachers to evidence the following competencies.

### **1 Vocation (Call and Commitment)**

A preacher needs to know and the church needs to be satisfied, that they are called and able to speak of being called by God. This calling is to follow as a disciple, to lead as a preacher of the gospel and to show how both are lived out in their own lives day by day. The Local Preachers' Meeting therefore looks for:

1. The ability to relate their Christian experience
2. The ability to articulate a call from God to be a preacher
3. The ability to narrate their Christian experience and growth within it, with reference to the insights gained, challenges and difficulties experienced in training (SO 566 (3ii))

### **2. Vocation (Ministry in the MCB)**

The office of Local Preacher is particular to the Methodist Church; the call to this office is a call to exercise a responsibility in the leading of worship in a circuit, seeking to connect the people of God to God, and to share in the discipline and fellowship of the Local Preachers' meeting. The privilege of holding this office comes with duties and responsibilities. These are laid out in SO 563. The Local Preachers' Meeting therefore looks for:

1. The capacity to assure the Local Preachers' meeting that they accept and observe the duties of a Local Preacher as described in SO 563 1-4
2. An understanding of lay ministry within the Methodist Church in Britain
3. A demonstrable and enthusiastic commitment to the Methodist Church in a local circuit and a clear articulation of a desire to serve Christ in that context
4. An understanding of the diversity within the Methodist Church and the local circuit

### **3. Relationship with God**

At the heart of a preacher should be an awareness of the love of God and a desire to know more of that love. This will be seen in the preacher's life and ministry. Living in relationship with God can never be just about individual piety but is lived out in the community of the church. The Local Preachers' Meeting therefore looks for:

1. A relationship to God that has the capacity to grow
2. A personal commitment to Christ evidenced by active ministry in the local circuit
3. A regular commitment to attending local worship, receiving Holy Communion and attending class or house group

### **4. Personality and Character**

A Local Preacher by their commitment to discipleship is someone who seeks to live a holy life. Their commitment to following the way of Christ will be demonstrated not only in the way they lead worship but in the way they live out the call to holiness in their daily life. The Local Preachers' Meeting therefore looks for:

## **Appendix F: Competencies for those to be admitted to the office and work of a Local Preacher**

1. The ability to take responsibility for the conduct of public worship
2. A commitment to regular attendance at and participation in the Local Preachers' meeting
3. Personal integrity demonstrated in taking responsibility for all the duties of a Local Preacher
4. Integrity in living as a disciple of Christ

### **5. Being in Relationship with Others**

The call to holiness is a call to social holiness in which faith is demonstrated through the integrity of one's relationships with others within and beyond the life of the church. The Local Preachers' Meeting therefore looks for:

1. The ability to work with diversity inside and outside the church, with respect, amongst other things, to the different gifts of lay and ordained Christians, those from different social or ethnic backgrounds and those who represent a variety of theological understandings
2. Recognition of the fundamental equality of all people before God
3. The acceptance of the discipline of the Church

### **6. The Church's Ministry in God's World**

Local Preachers are called to share in the mission of God; through Christ, God is reconciling the world to God. Local Preachers are therefore expected to view the world through a theological lens, to reflect theologically on what they see, and to speak to a world in need of God's love. We therefore look to Local Preachers to evidence:

1. The ability to see, and to draw the attention of others to, God at work in the world
2. The ability to proclaim the good news of Christ Jesus with conviction and awareness of the local context
3. The ability to lead worship and preach with knowledge, conviction and competence (SO 563 2i)
4. Fidelity to the fundamental doctrines of the Christian Faith and the Methodist doctrinal standards (SO 566 4ii)
5. An awareness of the Global Methodist Church Family
6. An understanding of the ecumenical context of British Methodism.

### **7. Leadership and Collaboration**

The Local Preachers' meeting is one of the ways leadership is demonstrated in circuit life. By taking an active part in this meeting and by their preaching and leading of worship a Local Preacher is expected to offer leadership in collaboration with others for the glory of God. The Local Preachers' Meeting therefore looks for:

1. The capacity to take overall responsibility for an act or worship whilst seeking to work collaboratively (SO 563 2 vii & viii)
2. Commitment to the circuit plan and a willingness to be responsive to the needs of the circuit
3. Appropriate understanding of the status of the Local Preacher within the life of the circuit

### **8 Learning and Understanding**

Being a disciple of Jesus is a journey of discovery upon which we learn new things about ourselves and God. Preachers are committed to continuing to develop their skills and understanding through learning and theological reflection, for the sake both of their own growth as a disciple and to equip

## **Appendix F: Competencies for those to be admitted to the office and work of a Local Preacher**

themselves for a ministry that serves the needs of those to whom they are sent. The Local Preachers' Meeting therefore looks for:

1. Demonstrable faithfulness in reading and studying the Scriptures
2. Demonstrable commitment to ongoing learning (SO 566(7)) through to a programme of Continuing Local Preacher Development
3. Commitment to ongoing and appropriate training in Safeguarding.
4. Regular attendance and participation in a class / house / fellowship group
5. Knowledge of the doctrinal standards of the MCB including a proven familiarity with Wesley's Sermons
6. A demonstrable commitment to faithful participation in the Local Preachers' Meeting
7. The ability to demonstrate an awareness of contemporary world events and articulate a Christian response

### **9 Communication**

Communication is at the heart of a preacher's ministry. Whilst this is often through words, a Local Preacher should seek to reflect what their whole being is saying about the good news of God. The Local Preachers' Meeting therefore looks for:

1. An ability to lead worship according to recognised liturgical principles
2. A proven ability to preach with knowledge, conviction and competence (SO 563 2 i) in a variety of styles and contexts
3. A proven ability to speak coherently about God, their Christian faith and their discipleship