

**ANGLICAN CHURCH OF AUSTRALIA
MINISTRY COMMISSION
ORDAINED LOCAL MINISTRY
REPORT
2 May 2017**

KEY POINTS

- Ordained Local Ministers are called out by members of their local ministry unit within the context of a process approved by their bishop. They are ordained as deacons and priests and licensed to minister in that locality in collaboration with other members of that local ministry unit.
- Seven dioceses in the Anglican Church of Australia have indicated that they embrace Ordained Local Ministry. Six of these dioceses are in rural or remote areas or have some significant rural or remote regions in their dioceses. These six also have viability concerns, as identified in the 2014 Report of the Viability and Structures Taskforce.
- The stated motivations for the dioceses which embrace Ordained Local Ministry include:
 - the provision of ministry in rural and remote areas where other forms of ministry are not possible;
 - the connections between Ordained Local Ministers and their local congregation;
 - Ordained Local Ministry is something older candidates might consider undertaking;
 - intentionally embracing a theology of Collaborative Ministry principles and practices which includes the discernment by the parish and diocese of those with the gifts to be called to Ordained Local Ministry; and
 - it affirms that some members of every local church have the gifts and the skills necessary to lead others, and if there is someone within a local context who has the particular gifts and calling, this may take the form of Ordained Local Ministry.
- There are variations in the ways dioceses which embrace Ordained Local Ministry discern and select candidates, educate and provide formation, and enable ongoing post-ordination development and training.
- A questionnaire of the experience and perceptions of some current Ordained Local Ministers indicates that they are predominately non-stipendiary and serve as part of a ministry team.
- The perceived strengths of their ministry emanate from their local established contacts and availability, pastoral skills and the encouragement and support they can provide for

the general clergy.

- Some of the challenges and concerns Ordained Local Ministers identify relate to:
 - their theological education and training;
 - post-ordination training, development and opportunities for collegiality;
 - identifying the next generation of Ordained Local Ministers; and
 - some lingering negative perceptions of their ministry by other clergy.

- The final section of this Report provides some recommendations which include:
 - aspects which should be included in the initial selection and discernment process for potential candidates for Ordained Local Ministry;
 - that candidates for Ordained Local Ministry should normally have at least commenced if not completed prior to ordination, a theological qualification appropriate to the ministry to which they will be licensed;
 - candidates should successfully complete a prescribed program of ministry skills training and formation; and
 - Ordained Local Ministers be supported in a program of intentional continuing post-ordination education, training and development.

PURPOSE

1. The purpose of this report is to provide an overview of the varying responses to Ordained Local Ministry in the Anglican Church of Australia and to make some recommendations for the development of appropriate standards in the selection, post-ordination training and ministry development of Ordained Local Ministers.

BACKGROUND AND INTRODUCTION

2. At its session in July 2014, General Synod considered the Report of the Viability and Structures Taskforce and in Resolution 65/14:
 - 2 f) Requests the Ministry Commission of General Synod to examine the issues from the Report related to ... the various current models of non-stipendiary ministry in the Anglican Church of Australia and the development of appropriate standards of selection, training and professional development, and to report to the Standing Committee of General Synod and to the Dioceses.

3. At its November 2014 meeting, the Ministry Commission resolved that a group comprising Mr Michael Ford, the Right Reverend Alison Taylor, Mrs Sue Williams, and the Reverend Dr Max Wood commence this project.
4. In early 2015, members of the group formulated the content of a questionnaire to be completed by an appropriate representative of each diocese in the Anglican Church of Australia to provide an overview of their responses to Ordained Local Ministry and, where relevant, aspects of their practices. Responses from all 23 dioceses to the questionnaire were obtained in varying detail. A copy of the questionnaire is contained in Appendix 1.
5. At its April 2016 meeting the Commission asked the group to conduct a further questionnaire of some Ordained Local Ministers regarding their experience and perceptions of relevant aspects of their ministry. Thirteen Ordained Local clergy in four of the dioceses which currently embrace Ordained Local Ministry completed the questionnaire. A copy of this second questionnaire is contained in Appendix 2.
6. The General Synod Resolution 65/14, which is partially excerpted above, requests the Commission, among other things, to consider issues relating to the development of appropriate standards of selection, formation, training and professional development of Ordained Local Ministers. In the recommendations set out at the end of this report, the Commission has sought to comply with this request.
7. The Commission subsequently reflected upon the nature of the implied aspiration contained in this request. Specifically, with the identification and potential adaptation of uniform standards, this approach seeks a more cohesive response to Ordained Local Ministry. However in this instance, cohesiveness and uniformity were not themes reflected by respondents with respect to their current practices or future aspirations. The desire therefore for a 'one size fits all' approach with respect to Ordained Local Ministry standards across the national church may very well be frustrated by the reality of the diverse diocesan contexts in which we operate and the disparate priorities dioceses may identify.
8. Concerning terminology, General Synod Resolution 65/14 refers to "Non-Stipendiary Ministry". This is, as the term suggests, ministry for which the minister does not receive a stipend and is not ordinarily paid, beyond possibly the reimbursement of reasonable expenses which have been incurred.
9. The relevant section of the 2014 Report of the Viability and Structures Taskforce (48-49) uses a variety of terms including: "Ordained Local Ministry", "Locally Ordained Ministry", "Ministering Communities", "Enabler", and "Non-Stipendiary Ministry". As will be outlined below, the questionnaire of dioceses that embrace Ordained Local Ministry confirms this broad variety of terminology that is employed.
10. The Church of England guidelines issued by the House of Bishops in 1987 referred to "Local Non-Stipendiary Ministry", and in 1998 a report by the Advisory Board of Ministry of

the General Synod of the Church of England entitled *Stranger in the Wings* used the term “Ordained Local Ministry”.

11. In this report the preferred terms are ‘Ordained Local Ministry’ (OLM) and ‘Ordained Local Ministers’ (OLMs). The focus of the term OLM is upon ‘locality’ and the ‘local ministry unit’, i.e. the local parish or congregation, where and with whom this ministry is to take place. This is distinct from the focus of the term ‘Non-Stipendiary Ministry’ which is non-payment of the minister, although, as will be discussed in the course of the questionnaire conducted of OLMs, non-payment is also a common characteristic of OLM.
12. Dioceses in a number of Anglican Churches beyond Australia embrace forms of OLM including: New Zealand, England, Scotland, Canada and the United States of America.
13. In simple terms, OLMs are called out by members of their local ministry unit within the context of a process approved by their bishop. They are ordained as deacons and priests and licensed to minister in that locality in collaboration with other members of that local ministry unit.
14. Because OLMs are ‘ordained’ as deacons and priests, such ordination is within the single threefold Orders of the Church. The ‘local focus’ of OLM and any other distinctive issues, such as whether OLMs are non-stipendiary or part-time, are variations within the threefold Orders of the Church.
15. This noted, the initial selection and discernment process for potential OLM candidates involving members of the local ministry unit serves to highlight the special place of the local members in this process and emphasises the theological legitimacy of the local congregation.
16. As will be further confirmed in the responses from OLMs, their ministry will often, if not predominately, take place as part of a team. This locates OLM broadly within principles of collaborative ministry which affirms the importance of team ministry both in terms of leadership teams and leaders and also people working collaboratively.
17. Collaborative ministry emanates from the New Testament understanding of the Church which affirms that by birth and baptism all Christians receive gifts from God for ministry. All Christians have abilities and skills to offer to God and in God’s Service (Ephesians 4:4-7, 11-14). And all ministries are interconnected (Romans 12:4-5).
18. With its emphasis upon the gifts for ministry that all Christians receive from God, collaborative ministry can focus people upon the theology of vocation to ordained ministry. In context, both the local congregation and individual members can examine whether some people may have a vocation to OLM to serve in collaboration with general clergy and members of their local congregation and community.

19. Collaborative team ministry approaches, including, where discerned appropriate, OLMs, have the potential to enable additional ministry in local ministry units as well as sustaining sacramental and preaching ministries that may have reduced or ceased if more traditional general stipendiary clergy approaches had been solely pursued.

THE ORDAINED LOCAL MINISTRY QUESTIONNAIRE

Overview

20. The responses received from representatives of the 23 dioceses reveal that there are currently three broad responses to OLM in the Anglican Church of Australia:
 - a. **Embrace OLM – 7 dioceses** – six of which had some form of established OLM processes and one diocese which was in the process of establishing an OLM process.
 - b. **Do Not Formally Embrace OLM but have some features which resemble OLM in practice – 5 dioceses.**
 - c. **Do Not Embrace OLM – 11 dioceses** – some of whom provided reasons as to **why this is their position.**
21. Of the seven dioceses that embrace OLM, six of these dioceses are either in rural or remote areas or have some significant rural or remote regions in their dioceses. However, nine of the eleven dioceses who do not embrace OLM are similarly in either rural or remote areas or have some significant rural or remote regions in their dioceses.
22. Of the seven dioceses that indicated they embrace OLM, six of these dioceses had viability concerns identified in the 2014 Report of the Viability and Structures Taskforce (VSR). Of the eleven dioceses which indicated that they do not embrace OLM, only four of these dioceses have viability concerns identified in the VSR.
23. None of the metropolitan dioceses are in the first “embrace OLM” category, however, one metropolitan diocese is in the “does not formally embrace OLM but has some processes which resemble OLM in practice” category.

DIOCESES THAT EMBRACE OLM

Terminology

24. Concerning the terminology that was used, the responses received from representatives of four of the seven dioceses which embrace OLM indicated that they used the terms:

“Ordained Local Ministry”, “Locally Ordained Ministry”, “Locally Ordained Clergy”, “Local Deacon” or “Local Priest” as the name, or one of the names to describe this ministry, all of which emphasise the perceived ‘locality’ importance and the ‘local ministry unit’ focus of this ministry.

25. Some of the other terms used by respondents in this category include: “Enabler Supported Ministry” with an “Ordained Team Member” and also “Clergy in Local Mission”.

Motivations for Embracing OLM

26. The motivations for embracing OLM identified by dioceses in this category included:

- The desire to maintain some form of sacramental ministry in a diocese which covers vast geographical areas with small rural and remote congregations.
- As the population decreases in many rural areas, some parishes are being clustered together with OLMs being utilized as part of a ministry team, together with lay ministers, under the supervision of a senior priest to provide ministry in the larger cluster arrangement.
- It is becoming a contemporary necessity in many rural ministry contexts.
- It is something older candidates may consider undertaking.
- Where this has been attempted, the ‘local’ connection and ties between the OLM and congregation has demonstrated a positive willingness on the part of the congregation to engage with and support this type of ministry initiative.
- The greater cost of training general clergy as compared to OLMs in dioceses with minimal financial resources.
- The calling out of OLMs from congregations affirms and supports collaborative team ministry, which itself reflects the gift of ministry that every Christian receives in baptism.
- OLM reflects a developing conceptualisation of the mission of the People of God.
- OLM reflects a theology of the ministry of all believers, expressed in a context where other forms of ministry are not possible.
- Every local church needs to discern and celebrate the gifts that are evident in members. Whilst every Christian has been gifted to share in the ministry of the Church, some members of every local church have the gifts and the skills necessary to lead others. If there is someone within a local context who has the particular gifts and calling for ordained ministry, a congregation may enter into a process of discernment with the diocese for OLM within a local parish ministry team.

Initial Discernment and Selection Process

27. One of the important characteristics identified in the processes employed by dioceses who embrace OLM is the place of some form of local discernment meeting by the local ministry

unit early in the process in order to identify individuals as potential OLM candidates. While the processes and formats vary, four out of the seven dioceses who embrace OLM have this discernment meeting as the initial or close to initial step in the process.

28. If potential OLM candidates are identified, they then progress into some form of diocesan discernment/vocations process which in some instances is preceded by a meeting or approval by the Diocesan Bishop.

Theological Education and Ministry Skills Training

29. The responses received from representatives of the dioceses which embrace OLM indicate that there is some variation in the requirements for theological education. One representative indicated that they require successful completion of a Diploma in Theology, which is ordinarily equivalent to one year full-time tertiary education. Another diocese which embraces OLM indicated that they have different requirements depending upon whether an OLM candidate will be ordained for the permanent diaconate (minimum a Certificate in Theology and/or completion of a study program such as Education for Ministry (EfM) from the University of the South, USA) or the priesthood (a Diploma in Theology). There were also particular training arrangements and minimum requirements for indigenous and non-indigenous candidates in that diocese, with non-indigenous candidates required to undertake some additional training to assist their understanding of relevant cultural differences.
30. At least two of the respondent dioceses use the perceived academic ability and previous learning experience of the particular OLM candidate as the basis upon which to set their minimum requirement of theological education for ordination. In one diocese this could range from some candidates being required to obtain a Diploma in Theology qualification, other candidates, the completion of a study program, such as EfM, and for some candidates a prescribed reading and theological reflection program. The other diocese which adopted this approach suggested completion of a program such as EfM would be the minimum requirement for some candidates with others being required to complete the Advanced Diploma of Christian Ministry and Theology from St Mark's, Canberra.
31. Three of the respondent dioceses require a minimum completion of an internal certificate. For one diocese this certificate comprises of subjects from the Preliminary Theological Certificate (PTC) from Moore College, Sydney.¹ Another diocese requires the completion of the Certificate in Theology and Ministry from Trinity College, Melbourne together with an additional prescribed reading program. The remaining diocese requires completion of an internal course which is administered by Trinity College, Melbourne.²

¹ Subjects cover biblical and theological studies and are supplemented by some local-based subjects covering ministry, mission and ethics and bible forums. A second stream of this certificate also offers subjects from the

32. With respect to ministry skills training, four of the representatives of dioceses which embrace OLM indicated that ministry skills training of OLM candidates primarily took place at the local level by an appointed supervisor or team leader in their ministry area or a surrounding locality. One of these representatives also indicated that this training was supplemented by some diocesan-level intensives for OLM candidates.
33. Two of the respondents in this category indicated that they have comprehensive diocesan-level ministry formation programs established for stipendiary candidates in which OLM candidates are included and are required to participate.³

Ongoing Development and Training

34. Concerning arrangements for ongoing training and development of OLMs, three representatives of dioceses who embrace OLM indicated that a local supervisor/enabler has some responsibility for the ongoing development and training of the OLM assigned to them.
35. Three of the respondent dioceses indicated that they require OLMs to participate in their scheduled diocesan post-ordination training and development programs, and six respondents specified that they either required or encouraged OLMs to participate in annual clergy schools or conferences.

Preliminary Ridley Certificate (PRC), Ridley College, Melbourne, which cover biblical, theological, ministry/mission and ethics subjects which are also supplemented by local bible forums.

² This course covers topics including: experience of living the Christian life, the Old and New Testaments, the history of the Anglican Church, liturgy and worship, homiletics, leading Bible studies and small groups, and principles of pastoral care and visiting.

³ The formation program of one of these dioceses covers topics including: priestly identity, mission and evangelism, social justice, Christian education, pastoral care, innovative ministry, Scripture, liturgy, Sacraments, self-care (through spiritual directors, professional supervisors and skills in conflict resolution), resilience skills (integration of prayer and theological reflection into ministry, collaborative leadership and ministry).

Strengths of embracing OLM

36. Representatives of the dioceses which embrace OLM identified a number of strengths which they perceived from having embraced OLM and their OLM processes which included:

- OLM offers a wide range of ministry opportunities for people.
- The process encourages team ministry.
- The use of OLMs in some parishes has taken pressure off of the local parish finances, which means that other creative ministry initiatives are now possible in these parishes that would otherwise not have been.
- The parish and parishioners get a stake in the process.
- OLMs have local community knowledge and experience.
- Without embracing OLM, ordained ministry would simply not be possible in some remote geographical areas.
- OLM fosters local interest, which you lose if you rely upon 'fly in, fly out' general clergy arrangements.

Areas for Improvement

37. Representatives of the dioceses which embrace OLM identified a number of areas for improvement with the overall approach of their respective diocese to OLM along with some other common challenges which included:

- The need to better utilise technology, such as online video conferencing, to allow OLM group contact, which is not otherwise practical due to geographical separation of OLMs and their supervisors/mentors.
- Discerning the next generation of OLMs.
- Nurturing OLMs and providing the support and infrastructure they need for their ministry.
- Improved ongoing training, development and mentoring.
- Adapting to changes in the minimum requirements for OLMs when existing OLMs are already in place under previous arrangements with different requirements.
- Ongoing education of general clergy regarding the validity and importance of OLM and OLMs.
- Responding to the challenges created in the situation where an OLM moves from the congregation in one particular location in which they were called out to another location.
- Sourcing appropriate general clergy to function as supervisors for OLMs and the ability of supervisors to adequately carry out this role in light of their other commitments and responsibilities.

DIOCESES WHICH HAVE SOME FEATURES THAT RESEMBLE OLM IN PRACTICE

38. Concerning this second group, the responses of the five representatives of dioceses in this category indicate that they do not formally embrace OLM and do not have an OLM program in their dioceses. Therefore in contrast with the first group of respondents, this second group have no intentional ownership of OLM. However, the identifiable practice of these five respondents contain at least some features which are similar to those articulated in the first category of respondents.
39. For example, one respondent in this category indicated that in their diocese, the practice has been to permit some older candidates with considerable life experience to be ordained as deacons and priests to serve as assistants only in their local parishes with the attainment of lesser minimum theological education qualifications than is expected of other candidates.
40. A similar situation was identified by the representative of another diocese where the motivating factor for permitting the attaining of a lesser minimum theological education qualification was not age and experience but rather the need to respond to particular cultural and linguistic challenges. In this instance, the respondent also identified that there is significant local congregation involvement in the selection and discernment of suitable candidates to potentially serve as ministers in these particular cultural and linguistic contexts. As had been previously highlighted, this is a key characteristic which can be identified in the processes employed by dioceses who embrace OLM.
41. One respondent also indicated that some deacons may be ordained in their diocese for pioneering ministry initiatives, local chaplaincies or parish-based pastoral ministries whilst having attained a lesser minimum theological education qualification than is expected of candidates for general ministry.

DIOCESE WHICH DO NOT EMBRACE OLM

42. Of the representatives who completed the questionnaire, eleven indicated that their diocese does not embrace OLM and in their responses, unlike the second group, they did not indicate any features which resemble OLM in practice.
43. Two respondents in this category did indicate that due to financial constraints they had some non-stipendiary clergy licensed in their dioceses. However, in both of these instances there were none of the types of local selection/discernment or training/formation practices previously identified within the dioceses which embrace OLM. These are general clergy not being provided with a stipend for their ministry as distinct from being OLMs.
44. Some of the representatives of the dioceses which do not embrace OLM identified a number of motivations for their diocese's position on this which included:

- One respondent raised the concern that OLM has the potential to promote an erroneous theological understanding of ordination which holds that there are two 'classes' of Holy Orders – for example 'local' priests and 'general' priests.
- Another respondent raised a similar concern that OLM may give the appearance of creating a "Fourth Order" of ministry.
- Another concern raised was that OLM may be hard to distinguish with some forms of existing lay ministries and that maintaining this distinction is important.
- Two respondents indicated that, from a practical perspective, in their dioceses the need to pursue OLM had not arisen. Both respondents indicated that they have a supply of active and/or retired clergy to fulfil the role which other dioceses may in some instances use OLMs to fulfil.
- One respondent indicated that their diocese was more likely to have existing parishes join or amalgamate than pursue OLM initiatives.
- One respondent indicated that their diocese would not consider any process for the ordination of ministers that did not involve them receiving a full, traditional theological education and degree, the implication being that OLM did not satisfy this requirement.
- A concern was also raised about the extent to which OLM is consistent with the call for those who are ordained to "put away, as much as possible, all worldly preoccupations and pursuits" (AAPB Ordering of Priests).
- One respondent was concerned that OLM may have the result of "papering over" problems which are inherent in the existing parochial system. Rather than OLM, this respondent maintained that the focus should be on the problems in the existing system.
- Concern was also raised by one respondent about the use of OLM in rural and remote ministry settings. In their opinion, such settings have great challenges and require clergy with greater than the standard minimum ordination requirement for theological education and ministry skills training for general clergy as opposed to less.

THE EXPERIENCE AND PERCEPTIONS OF SOME OLMS QUESTIONNAIRE

45. As outlined above, a questionnaire was also conducted of thirteen OLMs across four of the dioceses which currently embrace OLM. The respondents who completed the questionnaire have been in OLM for between four and 24 years.
46. The respondents confirmed the information in the VSR and the first responses in the first questionnaire concerning the variety of terminology by which this type of ministry and ministers are known including: "Ordained for Local Ministry", "Clergy in Local Ministry", "Clergy Licensed for Mission" and "Ordained for Team Ministry".

47. Of the thirteen respondents, twelve of these are part of a team ministry led by a general minister or an enabler from beyond the ministry unit. One respondent OLM was the only ordained minister in their parish.
48. None of the respondents indicated that they received or expected to receive a stipend. Approximately half had been offered a travelling allowance and some reimbursement of expenses, such as for attendance at clergy conferences. The one respondent who was the only ordained minister in their parish received a fixed monthly allowance of \$300pm.
49. Some of the respondents were involved in the preparation and officiating at liturgical worship (including preaching) every week. For others, depending upon the proximity and availability of other clergy, the frequency could be fortnightly or monthly.
50. One respondent indicated that they had only recently been invited to attend deanery meetings and in one of the four dioceses who embrace OLM, OLMs are not entitled to vote at Diocesan Synod.
51. Concerning retirement, one respondent indicated that their diocese had a set maximum age limit. Some respondent OLMs indicated that they expected to be “tapped on the shoulder” at the relevant time, and approximately half envisaged that their ministry would continue as long as they themselves felt called to do so.
52. When asked to identify the strengths of their OLM, respondents nominated the following characteristics:
 - being well known and involved in their local communities
 - availability and encouragement
 - pastoral skills
 - the support they provide for general clergy.
53. Some positive aspects and experiences of OLM identified by the respondents included:
 - Most respondents identified their ministry as being indispensable in the rural or remote settings in which they lived. One respondent remarked: “If it weren’t for us, there would be no Anglican ministry in this place.”
 - All respondents affirmed the joy of their ministry and the transformative effect it had had on their lives.
54. Some challenges and concerns about OLM identified by the respondents included:
 - Lack of formal theological training.
 - That initially post-ordination training had been seriously undertaken but that this

had tapered off over time after some initial enthusiasm.

- Most respondents were concerned that the possibilities for ongoing training and development were limited due to factors including geographical distance and the lack of financial assistance provided by their dioceses.
- There was a general concern that identifying the next generation of OLMs was not obvious.
- The limited opportunities provided for OLMs to meet together.
- Some of the respondents identified a continuing perception that OLMs are viewed by some of the general clergy as being “B Grade” clergy. This view was perceived as being greater among younger newly ordained general clergy.
- In contrast to some of the general clergy, respondents perceived that their acceptance by the laity was extremely high.

RECOMMENDATIONS

- a. That General Synod receive the report and refer it to all dioceses.
- b. That it should be affirmed that OLMs are called out by members of their local ministry unit within the context of a process approved by their bishop and who, as deacons and priests, are licensed to minister in that locality in collaboration with other members of that local ministry unit.
- c. That in the development of appropriate standards of selection and training of candidates for OLM:
 - i. careful reference should be made to the Guidelines for Ordination as prepared by the Ministry Commission; and
 - ii. OLM is a ministry which can occur in circumstances where a self-conscious, intentional and justifiable variation to the minimum guidelines for ordination might be made by dioceses.
- d. That the initial selection and discernment process for potential OLM candidates be in a form acceptable to particular dioceses but should include:
 - i. the provision of adequate information and communication to the local ministry unit regarding the level and willingness of the commitment required for this process;
 - ii. appointment by the diocese of a suitable resource person to guide the local ministry unit during the selection and discernment process;
 - iii. the provision of appropriate teaching and guidance to the local ministry unit about the nature of leadership and the skills, training and formation to be undertaken by potential OLM candidates;
 - iv. potential candidates for OLM prayerfully considering and reflecting upon the

discernment of members of the local ministry unit, whether they have come to accept it as their own, and thus their own sense of call to OLM before they allow their name to go forward after the initial process;

- v. potential candidates for OLM should also have prayerfully considered and reflected upon the particularity of the OLM calling; and
 - vi. an understanding that upon any relocation of the OLM, in the fresh context, there may be different expectations relating to licensing.
- e. That candidates for OLM should normally have at least commenced if not completed prior to ordination, a theological qualification appropriate to the ministry to which they will be licensed.
 - f. That candidates for OLM successfully complete a prescribed program of ministry skills training and formation in their local ministry units which is approved by their diocese and will ideally be supplemented by involvement in additional diocesan-level ministry skills training and formation processes.
 - g. That OLMs be supported in a program of intentional continuing post-ordination education, training and development at local ministry unit level and also have involvement in relevant diocesan processes.
 - h. That prior to the commencement of a Bishop's Licence, the diocese, local ministry unit and the OLM develop and enter into a ministry agreement setting out all relevant matters with respect to the appointment, including reimbursement of reasonable expenses and arrangements for ongoing review.
 - i. That dioceses proposing to engage in OLM ensure that their ordinances, regulations and policies are amended accordingly.

APPENDIX “1”
MINISTRY COMMISSION
ORDAINED LOCAL MINISTRY PROJECT

Questionnaire to Diocesan Representatives

Diocese: _____

Person Contacted: _____

1. Does your Diocese embrace Ordained Local Ministry (Non-Stipendiary Ordained Ministry) (“OLM”)?

2. If “yes”, go to Question 3. If “no”, then: Does this represent an intentional attitude which is unlikely to change, or is it still an open issue which might receive further discussion, debate and decision at a future time? (Why does your Diocese not embrace OLM?)

3. What is your OLM process called?

4. What do you think are the primary motivations for your Diocese embracing OLM?

5. Who is responsible for overseeing the OLM process in your Diocese?

6. What are the processes for the selection and discernment of candidates for OLM in your Diocese?

7. What are the processes in your Diocese's OLM program for:
(a) Theological education?

(b) Ministry skills training?

(c) If you do either of (a) and/or (b) in your own Diocese, can you provide an outline of what areas are covered?

8. What are the processes for professional development and continuing ministry education of your OLM clergy?

9. Can you identify some general:
(a) Strengths in your OLM approach?

(b) Areas/Issues for improvement in your approach?

4. What are the big challenges (i.e. drawbacks, roadblocks, disappointments) in your ministry?

5. Describe the relationship (level of support) you have with –

- The Diocese

- Other OLM's

- Stipendiary clergy

- Lay people.