MINISTRY COMMISSION REPORT

MEMBERSHIP

The members of the Commission are:

- Chairman: Rt Rev'd Professor Stephen Pickard, Ex. Dir. Australian Centre for Christianity and Culture and Assist. Bishop Diocese of Canberra & Goulburn
- Secretary: Rev'd Zoe Everingham, Rector of Bellingen, Diocese of Grafton
- Consultant: Rt Rev'd Trevor Edwards, Assist. Bishop & Vicar General, Diocese of Canberra & Goulburn
- Ven Dr Wayne Brighton, Archdeacon for Chaplaincy & Field Education, Diocese of Canberra & Goulburn
- Mr Paul Cavangah: Mission Support Officer, Diocese of Tasmania
- Rev'd Mark Charleston: Rector of Sylvania, Diocese of Sydney
- Mr Michael Ford, Lay Canon, Diocese of Willochra
- Rt Rev'd Ivan Lee, Assist. Bishop, Diocese of Sydney
- Rt Rev'd Alison Taylor, Assist Bishop, Diocese of Brisbane
- Ms Jane Toohey: Lecturer, Moore Theological College, Diocese of Sydney
- Rev'd Canon Dr. Richard Trist: Lecturer, Ridley College, Melbourne
- Mrs Sue Williams: Manager Parish Partnerships, Samaritans, Diocese of Newcastle
- Rev'd Dr Max Wood, Rector, Parish of Mosman, Diocese of Sydney

PURPOSE

The Ministry Commission has identified its fundamental focus *as the nature of ministry (lay and ordained) in twenty-first century Australia*. This focus was further sharpened as a result of the Viability and Structures Task Force report to the 2014 General Synod. General Synod requested the Ministry Commission 'to examine the issues from the Report related to the provision and training for ordained ministry, and 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.'

This ministerial focus provides the basis for projects in three basic areas:

(a) *growing the kingdom* development, support and accountability for the strengthening of ministerial vocation and mission (lay and ordained) in the world. This focus encompasses Fresh Expressions; Pioneer Ministry; models of local ordained ministry; training for team ministry and missional formation.
(b) *sustaining vocations* supervision, review, support – this includes consideration of ageing profile, ministry in rural Australia; resourcing ministry and mission

(c)   *Resources and guidelines* for ordination in diverse contexts.

REVIEW

In June 2015, following a report by Archbishop Glenn Davies' to General Synod Standing Committee, the work of the Task Force on Mission was incorporated into the Ministry Commission and the Task Force was accordingly dissolved. A number of members from the Task Force were appointed as members (and in one case as consultant) of the Ministry Commission. It was also proposed that the Ministry Commission be renamed the Mission and Ministry Commission.

PROJECTS

Since the 2014 General Synod the Ministry Commission has worked on the following projects:

1.   Professional Supervision for Ministry.   The Commission has given careful consideration to the matter of professional supervision for those in ministry. To this end material has been prepared on the development, support and accountability for the strengthening ministerial vocation. The focus on Professional Supervision for Ministry was the subject of a brief report to the 2016 Bishop's meeting. There is clearly a desire and need for this issue to be incorporated into the ministry training and ongoing professional development of clergy at all levels. The Commission has produced a briefing document for 2017 General Synod and anticipates bringing a motion regarding this to General Synod. (Refer Attachment 1)

2.   Pioneer Ministry for the Anglican Church of Australia.   This theme was incorporated into recent revisions of the Guidelines and Minimum Requirements for Ordination document which is still being considered by the Ministry Commission. In April 2016 the Commission held a consultation on Pioneer Ministry at Ridley College, Melbourne. The purpose of the consultation was to contribute to an evaluation and development of missional communities for today's church. The Commission believed it was time to gather what is happening in various dioceses and identify best practice as well as challenges and strategies for future development. The consultation was designed to enable people engaged in pioneer ministry in its many different guises to come together, share insights and engage with members of the Ministry Commission. Approximately 55 people attended the consultation from a wide variety of dioceses in Australia including Melbourne, Canberra & Goulburn, Gippsland, Bendigo, Adelaide, The Murray, Willochra, Newcastle, Sydney, Brisbane, North Queensland, Rockhampton, Northern Territory, Western Australia, Tasmania. Presentations covered a variety of topics relevant to the consultation: the challenges of Pioneer Learning; Pioneer planting – a bishop's perspective; Training pioneers in partnership; Networking pioneers; Coaching Pioneers; Pioneers and Parish renewal. (Refer Attachment 2)

It became clear that there is not a 'one size fits all' and that there are some significant divergences regarding approaches as to what constitutes Pioneer Ministry. It is an umbrella under which some very different practices sit. Recognizing that more work is required in this area for the sake of the Church's ministry and mission a second consultation will take place in June this year at Trinity College, Melbourne. The 2017 General Synod will receive a report on work in progress and an accompanying motion regarding Pioneer Ministry.

3. Models of ordained local ministry (non-stipendary ministry) past, present and future. The Commission has prepared a briefing document on this subject for members of General Synod and anticipates bringing a motion to General Synod. (Refer Attachment 3)

CONTINUING WORK

1. Revision of Guidelines & Minimum Requirements for Ordination. Difficulties in finding consensus on what 'minimum' actually entails arises because of the wide range of contexts, ministry needs and capacities across the Australian Anglican Church. A new approach to this is required and this is on the agenda of the Commission for 2017. It may be that a more realistic approach focusses on resources and guidelines for ordination in diverse contexts. A fundamental question for consideration in this process is: 'What sort of ministry does the Anglican Church of Australia require in order to fulfil God's mission in the world?

2. At the request of Standing Committee of General Synod Consideration of proposed revised objectives of the Constitution of ABM Australia.

+Stephen Pickard
Chair, Ministry Commission

Professional Supervision for Clergy and Lay Ministers

A Resource from the Ministry Commission for the 2017 General Synod

Prepared by Rev'd Canon Dr Richard Trist
Dean of the Anglican Institute
Ridley College, Melbourne

<u>Background</u>

Recent reports to General Synod have stressed the importance of regular accountability and leadership support for clergy and lay ministers. These have been described as "professional supervision" [1] and "formal mentoring and support" [2]

A number of dioceses are beginning to take this matter seriously by the establishment of professional supervision programs. These programs encourage church workers to undertake regular supervision for such reasons as:

- The implementation of a supportive, non-critical, and non-judgmental relationship to enable growth and development in ministry;
- The development of skills to enable clergy and parish workers to deal with the stresses of ministry;
- The review of vocations;
- The overall improvement of ministerial effectiveness. [3]

The programs have established processes including registration requirements for the approval of supervisors and the provision of financial support.

In spite of this however it is likely that many clergy and lay ministers across the Australian Church lack regular supervisory relationships.[4] Even where such relationships are encouraged, issues of distance and finance may seem to be major obstacles, particularly for those in rural and regional areas.

How can the Ministry Commission assist the Australian Church to make progress on this matter and ensure our clergy and lay ministers are appropriately supported and supervised in their ministries?

<u>Terminology</u>

In many occupations the term supervision is synonymous with line-management. However in professions with an emphasis on pastoral care the term is used to speak of a consultative relationship between an external supervisor and a worker, where the supervisee consults with their supervisor who is neither their trainer nor manager.[5]

As professional supervision becomes more of a norm for Christian ministers, there is a need for clarity as to how it is different from other activities such as counselling, spiritual direction, mentoring and coaching. The following table may help to clarify these differences:[6]

---

[1] Anglican Church of Australia, *Faithfulness in Service: A national code for personal behaviours and the practise of pastoral ministry by clergy and church workers*, 2004, 16

[2] Anglican Church of Australia, *Viability and Structures Task Force, Report to General Synod* 2014, 47.

[3] See http://newcastleanglican.org.au/mission-ministries/professional-supervision-program/, and http://www.perth.anglican.org/wp-content/uploads/2015/11/Policy-10.7-Clergy-Professional-Supervision.pdf

[4] The 2011 NCLS Leader Survey found that among senior leaders in Australian churches 7% did not have anyone with whom they could be completely honest. Another 22% indicated they had only one such person. Sterland, S. *Supportive Relationships: Personal Foundation 5, Factsheet 1.14006*. Sydney: NCLS Research, 2014.

[5] The term is also used in Theological Field Education. In this context it may be referred to as 'formational' supervision with the supervisor referred to as a 'ministry mentor'.

[6] Adapted from a table in the *St Marks National Theological Centre Graduate Certificate in Professional Supervision Students Manual,* page 11.

	Counselling	Spiritual Direction	Mentoring	Coaching	Professional Supervision
Focus	The person's well-being; their emotional and psychological state.	The faith journey; relationship with God.	Issues of formation and development of career.	The development of skills needed in the workplace.	The overall development of a person's work or ministry; becoming a more effective practitioner through reflection on practice.
Process	Undertaken be a qualified person whose approach is controlled by the ethical codes of a professional body.	Usually undertaken by someone trained in sensing the work of the Spirit in a person's life.	The passing on of knowledge and experience to a mentee; usually undertaken by an older and more experienced person.	The use of support and challenge to deliver performance improvement; not necessarily undertaken by a person with the same occupational background.	Undertaken by a qualified person who pays attention to issues that arise from the supervisee's workplace; the concerns of the institution and the ministry recipients are always kept in view.
Approach	A professional relationship; short or long term depending upon the person's needs; regular meetings.	Usually more informal; a long term and on-going relationship.	Usually an informal relationship which is ongoing.	A short term activity with structured meetings; usually contracted.	A professional relationship with an annual contract where ethical and legal accountabilities are spelt out.

Each of these modes of support are important and useful. Clergy and lay ministers may undertake different modes in the different 'seasons' of their ministry career.[7]

The Benefits of Professional Supervision

The benefit of professional supervision lies in its ability to bring clarity and focus upon the complex nature of parish or chaplaincy ministry. Authors Jane Leach and Michael Paterson utilize a three-legged stool model to explain its three tasks:

1. The formative task – an educative aspect which concerns the equipping of the supervisee with a greater knowledge of the issues they are facing in order to resource them for their work.
2. The restorative task – a supportive function which understands the challenges of the supervisee's work, and provides a place for the 'recharging' of emotional and spiritual energy.

---

[7] For example, in the Diocese of Melbourne aspirants to ordination are required to have a mentor; ordination candidates a spiritual director and placement supervisor; and priests-in-charge are offered a coach. At different times they may be urged/required to see a psychologist or counsellor.

3. The normative task – a <u>quality control</u> function which attends to issues such as boundaries and professional expectations.[8]

In a recent survey of clergy, 79% agreed that professional supervision had benefited them in their ability to undertake their ministry. [9] Responses included the following:

> *[It] has helped me to 'stand back', see the big picture; [it] has helped me to deal with difficult situations and people…provided a sounding board and reassurance I am doing OK!*

> *Given me tools for a different approach. Helped me to grow personally and professionally. One cannot harbor self-delusions, arrogance, theological infallibility…when one allows oneself to be subject to the insightful scrutiny of another.*

> *Provided personal strategies for particular aspects. Affirmed the approach I have taken in some matters and therefore affirmed my ability to be an effective minister.*

> *An opportunity to re-assess personal goals, work load and ministry direction.*

<u>Training of Supervisors</u>

Those dioceses which have professional supervision programs in place have generally relied upon supervisors trained in CPE, psychology or social work. Theological College training of supervisors for clergy and church workers in Australia is growing but still limited.

St Marks National Theological Centre offers a Graduate Certificate in Professional Supervision (Clinical/Pastoral). [10] The course is undertaken over one year, with a second year of practice required for the supervisor's accreditation with the Australasian Association of Supervision (AAOS).

The University of Divinity also offers a Graduate Certificate in Supervision.[11] This is a one semester full-time, or three semester part-time, course run in conjunction with the Jesuit College of Spirituality and Stirling Theological College.

Moore Theological College, in conjunction with St Marks National Theological Centre, offers 2 units in Professional Supervision as part of the MA (Theol).[12] The completion of the two units covers the teaching requirements for accreditation and recognition as a professional supervisor by the Australasian Association of Supervision (AAOS).

Ridley College is undertaking a similar partnership with St Marks in 2018, as part of its Master of Arts (Gold Class) program.[13] The supervision units may also be undertaken as a separate Graduate Certificate of Ministry.

---

[8] See Jane Leach and Michael Paterson, *Pastoral Supervision: A Handbook*, London: SCM Press, 2010, 62-65.
[9] Personal correspondence with Archdeacon Arthur Copeman of the Diocese of Newcastle concerning a *Professional Supervision and Spiritual Direction Survey* of 39 clergy undertaken in 2013.
[10] See http://www.stmarks.edu.au/rto-counselling/gcps
[11] See https://www.divinity.edu.au/study/our-courses/graduate-certificate-supervision/
[12] See https://www.moore.edu.au/courses/master-of-arts-theology/
[13] See https://www.ridley.edu.au/theology-courses/ma-and-ma-gold-class/

<u>Delivery</u>

The key to the effective delivery of support across the Australian church is to ensure it occurs from the top down. If bishops and senior leaders do not see supervision as vital for their own ministry and learning, it won't be seen as important by others. As noted by Hawkins and Shohet:

> The actions of the senior managers speak louder than their policy statements and it is important that they conspicuously exemplify the learning culture by, among other things, having coaching or supervision themselves and team coaching for the senior teams. [14]

In order to overcome the tyranny of distance e-Supervision may well be necessary. This mode of supervision is increasingly commonplace in other professions and guidelines can be adapted for its use within the church. These will include:

1. Specific training for supervisors in this mode of supervision.
2. Clear contracts on processes involved.
3. Clarity about the use of asynchronous and synchronous discussions.
4. Clarity about confidentiality and accountability. [15]

The effectiveness of this mode of supervision has been found to increase when an initial face to face meeting has already established the relationship.

<u>Funding</u>

Although finance may seem to be a factor precluding regular professional supervision, the 2013 survey of clergy in the Diocese of Newcastle found that 80% did not find cost an inhibiting factor. Most met their supervisor ten times over the year and most paid $90 per session. Over half were willing to pay the full costs themselves rather than seek reimbursement from the Diocese or parish/agency. [16]

<u>Conclusion</u>

In the light of the increasing challenges facing clergy and lay ministers, and the heightened demand for the accountability of church workers, the Ministry Commission recommends that every Australian diocese takes seriously the benefits of professional supervision for its clergy and paid lay workers.

In order to achieve this the following steps are recommended:

1. An audit/ appreciative inquiry of what supervision/coaching is already occurring.
2. The development of some pilot projects particularly in rural and regional areas.
3. The support of General Synod by a motion put forward by the Ministry Commission.
4. The development of national supervision policies/guidelines.
5. A commitment to an ongoing audit and review process.

---

[14] Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions*, Fourth Ed, Berkshire: OUP, 2012, 235.
[15] See Stretch, L.S., Nagel, D.M. & Anthony, K. (2012). 'Ethical Framework for the Use of Technology in Supervision', *Therapeutic Innovations in Light of Technology*. Vol. 3 (2), 37-45.
[16] Some dioceses have utilized a three way partnership to fund regular supervision with the clergy/lay minister, parish/agency and diocese each contributing one third.

PIONEERING MINISTRY IN AUSTRALIA TODAY

BACKGROUND

The Anglican Church in Australia has been engaged in a conversation about its growth and decline since the early 1990s. The urgency of this conversation grew with each meeting of General Synod. Nevertheless, the number of aging congregations seemed only to increase nationally while diocesan capacity for mission appeared to diminish slowly with each meeting.

In 2004, the General Synod called for the development of a mixed economy church and pressed Anglicans to make evangelistic mission a priority. The *mixed economy church* was a concept that emphasised collaboration between existing congregations and fresh expressions of church. Many adopted the term *fresh expressions* as an umbrella that emphasised the similarity between approaches that emphasised a more incarnational approach to mission to connect with people who don't and won't go to church.

A wide variety of denominations in the UK and later Australia used these concepts to encourage the development of church planting and more contextually appropriate forms of ecclesial life. Those developing such forms have generally become known as *pioneers*, who in imitation of Christ, are among the first to enter a new space or place so that those living there might hear the good news, connect with God and form a new Christian community. The intention was not to replace the local parish church. It recognised that one style of worship could not reach or engage with everyone in its vicinity. Consequently, any parish that took its locality seriously would need to develop a variety of forms of church to engage with the diversity of people in their neighbourhood.

General Synod meetings in 2007, 2010 and 2014 passed resolutions affirming the importance of church planting and encouraging the development of appropriate strategies to encourage the development of fresh expressions of church.

ISSUES

The Anglican Church of Australia and the Church of England have followed different trajectories when it comes to capacity building for mission. One church is developing an ecosystem capable of bringing systemic change over the long-term, even when significant diminishment is anticipated, while the other lacks many of the means for finding a new future.

Both churches are characterised by small, aging congregations, heritage properties and operate in a society where each generation has half the connection with the church and

awareness of Christianity of its predecessor. Australian dioceses are more isolated, less resourced and culturally inclined to work independently.

The underlying issues become evident when compared as England has made substantial progress while Australia has lagged significantly.

Approach

It is well known across multiple fields that the way a problem is perceived and approached will strongly influence the solutions selected by decision makers, whether it is a matter of personal need, familial dysfunction or a social issue affecting large groups of people.

Many Australian Anglicans are inclined to understand mission reactively through the lens of institutional survival. Such a lens is designed to filter out solutions that do not fit or conform to pre-existing institutional commitments.

By contrast, England has focussed on learning about mission which has focussed attention on evidence and effectiveness. Such a lens highlights solutions which may change institutional commitments.

The result is that one makes progress while the other finds itself in a self-reinforcing loop.

Attitude

Both churches are characterised by robust groups which operate a range of institutions that reinforce their theological interests. Talking about mission across such lines is challenging, even exhausting as each sees different implications arise from the same Gospel. Language can unify and energise people as they discover a shared perspective. It can also divide as different perspectives splinter relationships and cause good will to dissolve.

Australian Anglicans lack a shared language when it comes to mission. Concepts like fresh expressions and pioneers have been perceived as being too English or plainly unnecessary in preference to their own local terminology. They are more inclined to dismiss the value of such conversations preferring to talk with those who share their theological outlook instead. The result is that pre-existing approaches, attitudes and solutions become reinforced while the capacity for knowledge transfer around the Australian church is diminished.

Such conversations are no less tiring in England, yet they are valued more highly because they facilitate learning. Concepts like fresh expressions and pioneers have been popular because they have helped many to see the need and opportunity to follow Christ in new ways among new people. Such concepts have enabled people to see similarities without diminishing their differences. Consequently, pre-existing approaches, attitudes and solutions became open to question, review and enhancement.

The result is that one has the capacity to identify and adopt better solutions while the other normalises unsatisfactory outcomes.

Evidence gathering

Both churches have markedly different capacity and interest in research based evidence. Evidence is important because it can challenge established opinion, sometimes making hamburger out of our sacred cows.

Many Australian dioceses have little interest or capacity to quantify their congregational life. Few dioceses make use of projects like NCLS and NCD and even fewer congregations appear to use such material to inform their decision-making. Evidence is dismissed as untheological and an intrusion of profane business into the sacred ecclesia. Although it is comforting not to see discouraging numbers, it does mean that centres and patterns where growth is occurring also go undetected.

In England, several significant research projects have been initiated quantifying how and where growth was occurring. Such work shows that there is no simple reason for decline nor is there a single recipe or guaranteed pathway for growth. In 2016, some 15% of congregations in English dioceses are fresh expressions with over 50,000 people involved, 60% of whom had either never connected with church before or had re-engaged after many years.[1] Such rates far exceed conventional congregations where the overwhelming majority are long-term attenders.

The result is that one church can identity a new pathway forward while the other recommits to the pathway already travelled.

Reshaping ministry

Evidence, interests and approach all inform how the work of ministry is understood and encouraged. This sets the basis for selection criteria, training requirements, ordination standards, deployment considerations and the ongoing development of clergy. Pioneer ministry is a new approach the nature and means of development require much discussion, clarification and evaluation.

Australian dioceses have had a superficial conversation about pioneering, preferring to see it as one more task for clergy who are already burdened by unrealistic expectations. Few dioceses have explicitly sought to ordain pioneers or planters. Fewer have developed pioneer ministry as an avenue for lay or diaconal engagement. Chaplaincy remains defined by civic institutions like hospitals and prisons.

The English church has been engaged in a deep and long-term conversation about the assumptions underpinning the practice of contemporary ministry. Pathways for pioneers into ordination and deployment have been developed. While not all ordinands may be pioneers, nevertheless pioneering capacity has been brought into selection and training processes for all clergy. Furthermore, pioneering is not confined to the ordained. Significant energy has

---

[1] George Lings (2016). *The day of small things. An analysis of fresh expressions of church in 21 Dioceses of the Church of England.* Church Army Research Unit. Available online at http://www.churcharmy.org/Groups/244966/Church_Army/Church_Army/Our_work/Research/Fresh_expressions_of/Fresh_expressions_of.aspx

been invested to encourage lay involvement in developing new initiatives. The interest in pioneering is reshaping chaplaincy as community based leadership rather than simply meeting the needs of inflexible government institutions.

The result is that one church has undertaken to rethink, review and recast its approach to ministry while the other re-treads safe but tired approaches. Opportunities and capacity for building chaplaincy in community are developing in one church, while chaplaincy remains subservient to government in the other.

Centres of excellence

Clergy and laity need to be equipped and educated about working contextually. The task of contextualisation remains contested. Christians are not of one mind about how missiology and ecclesiology arise from Christology. Anglican opinion is further divided as to whether mission is best approached in a didactic or reflective manner.

Australian dioceses have few centres of excellence in mission to draw upon. For the most part, Anglicans looking to explore pioneer ministry resort to a host of external third party groups for inspiration and advice, many of which have roots in American conservatism. Mission and evangelism does not figure highly in theological systems which are geared to producing theologians and pastors rather than pioneers. Few resources or programs exist for lay people and there is no centre to stimulate or advance the conversation.

English dioceses have more institutional capacity yet many of their theological colleges are experiencing similar pressures of rising costs and inadequate enrolments. Anglican groups like Church Army, CMS and the Centre for Pioneer Learning at Cambridge have developed as centres where pioneers and planters can train together. Furthermore, the Mission Shaped Ministry program has added significant capacity to congregations eager for lay people to develop new initiatives. The Fresh Expressions initiative has provided an invaluable institutional centre to stimulate and rally resources for the conversation nationally.

The result is that one church has an open system for pioneers catering to all parts of the broad and diverse Anglican family while the other church has an approach where the few, exceptionally motivated professionals are expected to find their own way.

Partnership

A three-fold cord is not broken easily. Institutions that lack the internal capacity to undertake a project by itself can build the capacity by working productively with others as each contributes according to their interests and ability.

Australia dioceses find it difficult to work together for many reasons, both cultural and practical in nature. Neither are Anglicans adept at learning from or cooperating with other denominations in mission, dismissing their insights as either too conservative or liberal. They are also inclined to reply on internal funding channels, which means their capacity is committed and limited.

The Church of England has intentionally developed a collaborative approach to capacity building. Multilayered links have been built between congregations and dioceses with a host of networks and third party groups, both nationally and internationally. They have sought partnership with individuals who have provided independent sources of funding. Such partnerships mean that each step forward enhances and improves capacity.

The result is that one church tends to operate in an isolated manner and is inclined to inaction because of inadequate resources while the other operates openly and has better capacity to find resources by cultivating relationships both inside and outside the church.

INSIGHTS

The Church of England is often depicted by the media as an ornery institution with intractable problems that is facing imminent demise. That church has all the same problems that beset the Australian church, only at great scale. The Australian church cannot replicate or duplicate the English approach. Yet there are many things we can learn from this experience.

The focus on pioneering has renewed energy and identity as God's people proclaiming God's Gospel and engaged in God's mission.

God creates a different future when God's people are attentive to learning and have an attitude characterised by gracious discovery rather than closed certainty.

Evidence is vitally important, yet patterns are not self-evident and lessons need to be implemented over the long-term.

Ministry practice must be reshaped to address future needs even if many current congregations presently lack the flexibility to harness such insights. In time, change happens as parishes can be reborn by starting new initiatives.

Centres of excellence are important because they give the conversation shape, energy and direction.

Mission only ever happens through partnership, with God and each other. When done by ourselves it becomes a hollow noisy instrument.

Pioneer ministry can revitalise chaplaincy. If the Australian church has struggled to develop a track for pioneers it may have more success by focussing on chaplaincy, which after all is ministry focussed on developing communities of faith in secular environments among people who have little capacity to engage with the church.

Reimagining and developing the capacity of Australian Anglicans to engage in pioneer-styled chaplaincy is a vital yet unexplored pathway to a new future.

Venerable Dr Wayne Brighton,
Archdeacon for Chaplaincy & Field Education, Diocese of Canberra & Goulburn
For the Ministry Commission

Anglican Church of Australia

Ministry Commission

<u>Ordained Local Ministry Report</u>

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.

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

---

[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

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]

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?

Appendix "2"

Ministry and Mission Commission

<u>Ordained Local Ministry Project</u>

Questionnaire to Ordained Local Ministers

Person Contacted: _____

Diocese: _____

Ordinations: Date (d)…………………… (p)……………………………

1.   Outline your selection / discernment process.

2.   Describe your initial, then ongoing training and 'formation'.

3.   Describe the strengths (as you see them) of your ministry.

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.