Presbyterian Church
of Aotearoa New Zealand

Local
Shared
Ministry
Handbook

ADOPTED BY 2022 SPECIAL ASSEMBLY

Table of Contents

Introduction

> Local leadership is an organic life form
> that emerges on the ground.

Welcome to the Handbook for Local Shared Ministry. This has been developed by the Leadership Sub-committee of the Presbyterian Church of Aotearoa New Zealand during 2019 and 2020 and was adopted by the 2022 Special Assembly. It is now offered to the wider Church for implementation.

Emerging Best Practice
The central challenge of writing good church polity is in the balance between allowing for flexibility and providing clear guidance. Local Shared Ministry (LSM) requires both the flexibility to be able to fit a wide range of local situations, and good governance with a vision of well-functioning, trained and supported local teams. The procedures and resources provided in this Handbook are based on in-depth research and broad consultation to identify best practice.

The two key components of this best practice approach are:
a) a well facilitated and consultative approach to establishing the LSM and calling local leaders into team membership. The establishment procedures emphasise a partnership between the local church as the calling body and the presbytery as the appointing body for team members.
b) the provision of well-trained Enablers to support and resource LSM. A skilled Enabler will be able to provide the team appropriate ongoing support in the local context as they walk alongside the team and the congregation as a whole.

Local Shared Ministry is covered by Book of Order regulations 9.23 – 9.32. These are included at the end of this handbook as Appendix 1. However, although the Handbook was adopted in 2022, the relevant Book of Order regulations will not be fully amended to align with the Handbook until the 2023 General Assembly.

We hope you find this a useful resource and an encouragement. We pray for God's leading and blessing on all those seeking to develop the gifts and ministries of the whole people of God in flexible ways to further the mission of Jesus Christ in our local communities.

Leadership Sub-committee
Presbyterian Church of Aotearoa New Zealand
2022

Chapter 1: What is Local Shared Ministry?

> Called and commissioned

1) Local Shared Ministry in the Presbyterian Church

A Local Shared Ministry, as defined by the 2002 General Assembly, is
A team of people inducted to fulfil the tasks of ministry, recognised through a careful process of discernment at congregational and presbytery level and confirmed through presbytery commissioning as a team ministry.

Local Shared Ministry (LSM) is one of the four strands of recognised ministry in the Presbyterian Church of Aotearoa New Zealand including Amorangi, and national (NOM) and local (LOM) ordained ministry. Local Shared Ministry exists in congregations where there is no appointed minister. LSM is not primarily a pathway to ordination. It is instead a practical, creative way of providing ministry leadership for a local church, which grows out of the local church and recognises and affirms the gifts and skills already present within the congregation.

2) Local Shared Ministry Team

A Local Shared Ministry Team is a group of people identified and called by their local congregation, and commissioned by the presbytery, to provide leadership which will further the mission, life and work of the congregation. The LSM team is responsible for ministry in the congregation but the team members are not individually nor jointly 'the minister'. Ideally, the members of the team will be called after a discernment process, such as described in chapter 6.

The team is collectively responsible for leading the mission, life and work of the congregation. Their ability to work together effectively is crucial for the smooth running of the team and the congregation. The most effective teams have proved to be those where the congregation has identified the tasks of ministry that need to be covered, and allocated particular responsibilities to members of the team, rather than give them all joint responsibility for everything. The tasks identified as the responsibility of each team member should be shaped into an individual 'job description' that could be managed in 2 – 5 hours of voluntary time per week. A team may include ordained ministers (e.g. retired) or paid staff (e.g. a youth worker), but a central principle is an equality of status and position.

A Local Shared Ministry allocates responsibility among team members for leading worship and preaching, pastoral care, mission, presbytery liaison and administration. Other roles could include specific forms of outreach, liturgy (especially in teams with an Anglican component), ministry with the elderly, children, women, men or youth, hospitality or music. A team member would be trained and appointed by presbytery to celebrate Communion and Baptism. A team member may have a particular lead in funeral ministry. LSM members may have a team of other people they lead and work with in their area of responsibility.

3) Local Shared Ministry in partner churches

Currently, many local ministry teams are in Co-operative Ventures. They tend to follow Methodist or Anglican procedures and have Methodist or Anglican trained enablers. For the Anglican and Methodist denominations, the Enabler in the sense of mentor, guide, companion and resource provider, is a vital non-negotiable part of the package for any LSM. The Anglican and Methodist Churches both train suitable people to become LSM Enablers.

Appendix G of this handbook provides a background paper on the development and ethos of Local Shared Ministry in the Anglican and Methodist churches.
The Revised Guide to Procedures for Co-operating Ventures includes Procedures for Local Shared Ministry, updated in 2018 (Appendix H).

Chapter 2: Vision and Theology of Local Shared Ministry

The LSM vision is to further the mission, life and work of the congregation by recognising the gifts of all the congregation with a focus on local shared ministry leadership. The LSM concept reflects the community of faith's response to God's love – an invitation to mutual recognition and mutual respect. It is a practical, creative and theologically sound way of providing leadership in a parish.

The theological framework that supports Local Shared Ministry emphasises that:
  a) Each church is a Ministering Community, not a community gathered around a minister.
  b) Shared Ministry; all are needed and valued.
  c) All Christians are part of the body of Christ and all have gifts to offer.
  d) Within the local church are all the gifts needed for ministry in that place.
  e) Giving volunteer time to the church because people earn a living in another way.
  f) Being a strong and healthy church does not require paid clergy.

Local Shared Ministry Teams lead and serve churches where the congregation recognises it is a ministering community, rather than a community gathered around a minister. This is a different theological understanding from Presbyterian Church beginnings. Presbyterian Churches began in New Zealand as a community gathered round a minister, specifically a sufficiently large enough community to pay for a minister, i.e. to become "a charge". The theological grounding for LSM is focused on being involved in the mission of God, not being about supporting a minister.

The concept of a team, working together, is central to LSM, as is the understanding that every member of a congregation has a ministry. As 1 Peter 2:5 puts it, together all are "like living stones, being built into a spiritual house". In calling people to leadership through a Local Shared Ministry Team, the congregation prayerfully considers its life and mission in the community, decides on what kinds of leaders or roles it needs to maintain and grow this life and mission, and prays for guidance in discerning the gifts people have for ministry.

LSM is a pragmatic response to a situation in which a congregation is not able to pay for ministry. However, the theological basis that all are part of the body of Christ and all have gifts to offer is equally important (Romans 12:4-8; 1 Corinthians 12:12-27; Ephesians 4:1-16). The ministry and mission of Jesus Christ is continued through the Church; all those who are in Christ, and seek a deeper relationship with God, share in this ministry. Within this ministry of all, there may be specific ministries and responsibilities.

> Identified and trusted by their peers

The Local Shared Ministry Team is local – drawn out of the congregation, not from outside. Those called to the team are already members of the congregation. They are identified by their peers as having the gifts and skills necessary for leadership in particular tasks relevant to their role. They are already well known and trusted. Local leadership is an organic life form that emerges on the ground. It is not something that can be imposed from decisions made elsewhere. There are principles shared across the country but each context is unique and the people involved need to be able to do what is right for them. They know what they can cope with and have energy for.

Another theological reason for LSM may be the desire to follow a type of 'tent-making ministry' (Acts 18: 3); earning a living by being in other paid employment, or retired, in order to be able to give volunteer time to God and the church in ways that use a particular person's skills effectively.

There are a variety of ways in which the health and vitality of a church may be measured. None of these includes being a large church or having paid professional clergy. A strong and healthy church, regardless of size, is a ministering community.

The many different perspectives about church health and strength include:

- the Five Faces of Mission of the Presbyterian Church of Aotearoa New Zealand;
- Kennon Callahan's strengths-based assessment;
- Thomas Bandy's six 'Godquakes' for understanding the church;
- Stephen Macchia's nine common indicators of church health;
- Robert Warren's seven marks of a healthy church;
- Natural Church Development's eight signs of a healthy church.

The principles and practices for becoming a strong healthy church include:

- knowing the uniqueness of who you are as a congregation;
- listening to God and the local community;
- identifying gifts, skills and energy you have to reach out with God's love;
- building on strengths not bemoaning weaknesses;
- focusing on a few areas of strength and doing them really well;

… in other words, moving from a theology of survival to a theology of service.

These principles and practices will be enhanced by seeing the grace of God at work in the congregation and the community and being open to the continuing leading of the Spirit. This means being the church in a way that demonstrates the love of God and being at peace about what you cannot achieve. This is the theology undergirding LSM.

<div style="text-align:center; border:1px solid #6b8e23; display:inline-block;">

More than the sum of the parts

</div>

Chapter 3: Process

1) The Journey Towards a Local Shared Ministry

For some parishes the journey begins, as the Book of Order 9.23 suggests, with a Ministry Settlement Board determining that LSM is the appropriate strand of ministry for this parish. For others, the initiative comes from members of the congregation wanting to explore the possibility and believing that this might be a very positive outcome for them. This is *local* ministry and the local people need to be respected and helped through a discernment process where they make decisions.

Presbyteries should be aware, however, that in some places, particularly in rural areas, local people have stepped up to fill a gap without being formally recognised as LSM. They too need resourcing and supporting. Their journey may have been informal but they may be undertaking LSM without recognition.

Process
The first task of an Enabler, if appointed before the team is called and commissioned, as in ideal best practice, may be to hold a discernment workshop with the congregation, involving as many people as possible – exploring questions about LSM. This event will encourage the congregation to reflect on
• '*What are you here for?'*
• *'What are the tasks of ministry that are essential to do the things you want to do?'*

Effective preparation for entering into LSM is crucial for supporting mission and ministry that is honouring to God and relevant and inspiring for everyone in the parish and community. Such preparation needs positive facilitation and the appointment of a best-practice Enabler from the beginning.

Note that it is possible, in a multi-congregation parish, that one congregation might choose to adopt LSM and others not.

More specifics about the discernment process, and what follows, are included in chapter 6.

Potential
In many places the development of LSM revives enthusiasm for ministry and mission, when people discover, have affirmed and use their gifts and skills. The relationship between the congregation and the LSM Team and the Enabler has huge potential for effectiveness and for being more than the sum of the parts involved.

2) Summary - Steps to Establish a Local Shared Ministry

**The decision that Local Shared Ministry is the
most appropriate strand of ministry for the parish**
A Ministry Settlement Board may make this recommendation.
The suggestion may come from within the congregation.
The recommendation is discussed by Church Council.
A Congregational meeting is held to share information and decide on this strand.
/
Seek presbytery approval for LSM strand
/
Presbytery appoints an Enabler for the parish
/
The Enabler begins exploratory work with the parish
/
LSM Discernment Workshop
Called by the Church Council. Invite whole congregation
/
LSM Discernment Workshop identifies essential tasks of ministry
Group them into manageable roles / job descriptions
/
Calling process
The congregation, facilitated by the Enabler, identifies potential people for ministry team.
Those identified by the congregation are invited to become members of the LSM
/
Reporting
The congregation is informed of LSM members who have responded to the call.
Presbytery is informed and asked to approve LSM membership,
and to train and approve an LSM member for administration of sacraments.
/
Commissioning
A service is held to commission the LSM Team and the Enabler
Organised as partnership by Church Council, Enabler, LSM Team and Presbytery
/
The LSM Team begin in their ministry roles,
together with the Enabler as their mentor, encourager and resource person

Throughout the process:
- prayer and discernment;
- consultation and communication;
- communication with any partner churches.

Chapter 4: Local Shared Ministry Roles

1) Responsibilities

The focus for any LSM is their local faith community, its ministry and mission. They need to connect with their presbytery and the wider Church but their focus is on local tasks.

The corporate responsibility of the LSM team is to ensure that all the ministry and mission tasks the congregation has identified as essential are covered effectively and regularly. That may mean that some things that used to happen when there was a 'minister in residence' can no longer happen in the same way. Don't worry about that. Let it go. "Don't try to do everything and don't be afraid to drop old structures and meetings so you have energy for the real tasks." (Dave Mullan, *The Cavalry Won't be Coming,* p. 86*)*

Ideally, under best practice, each member of the team will have been called to a particular role with particular responsibilities so they each have a focus for their work and identified tasks to do. There may, however, be some tasks of ministry and mission that a congregation would like to have covered but have not been allocated to specific job descriptions. In some LSMs, for example, the team as a whole takes responsibility for education in the parish. In that scenario, it could be that the team sets a date for an educational event and the Administrator makes the necessary arrangements for it and advertises it throughout the parish. If it is an event about some aspect of worship, the Worship Convenor would personally encourage all lay preachers and musicians, readers and pray-ers to come. If an event was about pastoral care in general or some aspect like Dealing with Grief, the Pastoral Convenor would contact and personally encourage all the Pastoral Visitors to attend and anyone else thought to benefit from it. The content of such a workshop might be provided by the Enabler, or arranged by the relevant convenor, based on identified need, or the team agrees on inviting someone from outside the parish to lead the workshop and the Enabler or Administrator arranges that.

LSM Teams normally commit to meeting monthly.
A sample LSM Team Meeting format is included (Appendix F).

2) Covenants and Contracts

Individually and collectively, the LSM is responsible to the people of the local church, through the church council, and to the presbytery. LSM is accountable to the presbytery, since it is presbytery that commissions the team into their roles. Each member has a covenant with presbytery and parish that clarifies that relationship. A covenant provides clarity about calling, commissioning, accountability and responsibility. Sample covenants, for members of the LSM team and the Enabler, are included (see Appendix D).

Most LSMs minister on a volunteer self-supporting basis, but there must be an arrangement for reimbursement of expenses. If any LSM members are employed (e.g. youth worker or paid administrator) they must have an employment agreement in addition to their LSM covenant.

3) Roles and Models of Local Shared Ministry

The team size may vary, depending on the size of the congregation. A congregation determines what are essential ministry tasks and sorts those into groupings that become roles or job descriptions. Typical roles covered within a LSM:

Worship. The LSM carries full responsibility for the worship life of the congregation. This will involve co-ordinating the leading of worship and preaching. All with particular gifting in preaching are encouraged to access resources for lay preachers. Within an LSM, one elder is normally commissioned by presbytery to administer the sacraments of Holy Communion and Baptism.

Pastoral. Pastoral care should also be covered within an LSM. A LSM member may co-ordinate a pastoral team, rather than being expected to do all pastoral visiting. Some teams include someone with responsibility for funeral ministry – organising and taking funeral services and providing pastoral care for the bereaved.

Administration. A LSM could (but does not necessarily) include the parish administrator, or administration roles may be shared.
However, no member of a LSM may hold the position of church treasurer, clerk or secretary. These roles need to be kept separate so that the parish functions independently of the LSM. The LSM must not administer the parish finances or hold information about donations.

Groups. LSM roles may include responsibility for leading small groups, studies or prayer groups.

Outreach. Teams can incorporate additional roles important in their context, such as community mission, hospitality, children's ministry, youth, elderly, rest home ministry, tourism or responsibility for specific projects.

Particular Examples:
One rural parish with two preaching places had just two people on its (never officially recognised) team: an administrator and a pastoral visitor. Worship services were well covered by a team of lay preachers who were 'rostered' by the administrator. The major need identified was for consistent pastoral visiting. Other tasks were managed by the church council.

In a parish with an Anglican component there will usually be a liturgist called to the team, with responsibility for the flow of the Sunday services and for finding readers, musicians and leaders of prayers.

For more detail about different models, individual parish stories and their implications, and statistical analysis, see Mary Petersen's thesis (listed in chapter 7).

4) Relationship between Local Shared Ministry and the church council

Each congregation should carefully consider the relationship between the LSM and the church council (or session) in order for both groups to function well. The church council holds the overall responsibility for policy, property and finance, resourcing and for the LSM. The LSM is responsible for ministry and mission in the parish – specifically the tasks that were identified and asked of them. There needs to be flexibility and negotiation, because every situation is different.

- The LSM should report to the church council;
- All members of the LSM may attend church council meetings
- Some members of the LSM may be appointed by the congregation as members of the church council. Only these members have the right to vote;
- It is also important to have non-LSM members on the church council;

- An LSM member may chair the council, or another member of the council may be the chairperson;
- The clerk and the treasurer may not be members of the LSM;
- There would normally be an LSM member appointed to other committees in the life of the church, especially finance.

5) Relationship between Local Shared Ministry and Presbytery

A strong relationship with presbytery is important and needs to be encouraged.
- One of the Local Shared Ministry Team is appointed as the 'ministerial' member of presbytery;
- Church council also appoints an 'elder' member of presbytery;
- The Enabler is a presbytery appointment and so becomes a member of presbytery;
- Presbytery does not appoint an interim moderator, but provides ongoing support.

6) Discernment and Calling of Local Shared Ministry Team members

> "Your people seem to be saying that you are the one
> who should be doing these tasks.
> Do you hear this as God's call to you?"

Local Shared Ministry team members are chosen by the congregation for their potential as leaders; their personal commitment to God and the congregation; the gifts and qualities which make them suitable for the work; their faithfulness in attendance at public worship; their reliability, competence, and discernment; their loyalty to the wider church; and their capacity and willingness to work as a team.

In the current Book of Order regulations for LSM, the responsibility for establishing an LSM lies with a Ministry Settlement Board, in consultation with the congregation and presbytery. A key step in this process is a mutual agreement that LSM is the appropriate strand of ministry for the parish. This Handbook emphasises moving beyond that to the parish discerning for themselves the people amongst them with particular gifts.

There is a defined process for discernment and calling of a team in the Anglican and Methodist models of Local Shared Ministry. A facilitator (typically the Enabler but it can also be another representative of the regional organisation with appropriate skills) works with the parish so that the members strategise about LSM, brainstorm and identify the tasks of ministry they believe are necessary in their place, sort them into groups, which can then be identified with a role or job description (such as co-ordinator or convenor of worship or pastoral care) and prayerfully discern who might fill those roles. No permission is sought from those chosen for their names to go forward. The facilitator counts the discerned names and goes to the person with the highest 'vote' for a particular role and invites them to consider the role, with words such as "*Your people seem to be saying that you are the one who should be doing this work. Do you hear this as God's call to you?"* Experience shows that this process enables everyone to feel involved and consulted and to own the process. There is often also a powerful sense of the Spirit of God moving amongst those present. Those who are called by such a process have a strong sense of affirmation from their own people – as well as seeing that as a call from God.

A sample process is included (Appendix B).

Chapter 5: Local Shared Ministry Enablers

> The Enabler is the key
> to team success

Central to the ministry strand of Local
Shared Ministry is the role of an Enabler.
This person is appointed by both the congregation and the presbytery (or appointing partner in a co-operating venture) to enable the ministry of the LSM team. It is typically a part-time appointment. An Enabler can be either an ordained or a lay person with skills and training in enabling the ministries of others.

1) Employment or Contracting of an Enabler

Employment costs for the Enabler will normally be met by the LSM congregation. There are a range of ways of doing this:

1. The LSM Enabler may be employed directly by the congregation on a part-time basis under an employment contract.
2. The LSM Enabler may be employed by the presbytery and an agreed contribution paid by the congregation to the presbytery.
3. The LSM Enabler may be self-employed and be contracted by the congregation i.e. invoice the congregation for their time.
4. The LSM Enabler may be a minister appointed at another congregation and the LSM congregation makes an agreed payment to the minister's congregation for their time.

Negotiating the appointment of an Enabler requires agreement between congregation, presbytery (and any partner churches) and the Enabler on questions of:
- percentage of full time/ hours of work;
- pay rate (flexible but based on the stipend);
- allowances (housing, travel and other reimbursements);
- term of appointment (open for negotiation but typically three years);
- tasks and job description.

A sample Job Description is provided. (Appendix D).

Enablers are required to have regular professional supervision and to understand and comply with the Presbyterian Church of Aotearoa New Zealand Code of Ethics *(Appendix A).*

Presbytery shall commission the Enabler in a service of worship - usually at the same time that the LSM team is commissioned. *A sample Covenant is provided (Appendix E).*

As a presbytery appointment the Enabler becomes a member of presbytery.

2) The Role of a Local Shared Ministry Enabler

Book of Order 9.29 defines the role of the Training Enabler thus:
- (a) help to negotiate the training agreement between presbytery and the members of the local ministry team;
- (b) review the training agreement once a year, and
- (c) report to presbytery twice a year on the progress and work of the team.

In this LSM Handbook the terminology has been changed from 'Training Enabler' to simply 'Enabler', partly to bring a consistency with other denominations' terminology, but mainly because the role is seen as wider and different.

3) Purpose of the Enabler

There is huge potential for the role of the Enabler to offer appropriate **resourcing, equipping and support to the LSM and to be a mentor, educator and spiritual companion**. This is local ministry so the resourcing and support is be provided locally, by the Enabler meeting with the team on a regular basis, and being flexible in responding to what their real needs are. This requires the Enabler to have particular skills, not just experience in ministry. Enablers need to have training in theology, be experienced in varieties of church life, be committed to collaboration, and comfortable working with groups. They need to be interested in, aware of, and ideally trained in, group process. An Enabler needs to be able to plan and manage time effectively, and prepare well, adjusting to working with different groups. **A key skill for an Enabler is being able to ask perceptive and insightful questions.**

The LSM Enabler can play a helpful role in the initial establishment of a LSM team, and further discernment processes should team members resign or retire, or when the parish is seeking new team members.

4) Training for Local Shared Ministry Enablers

Training has yet to be provided by the Presbyterian Church of Aotearoa New Zealand for LSM Enablers. Training materials and courses have been offered in partner churches. The Transition Ministry training is helpful as skills are relevant here. The intention is that specific networking, coaching and training will be provided by the Presbyterian Church.

Enablers are expected to attend other relevant training provided by the Presbyterian Church, such as Risk Management training (including Code of Ethics), and to engage with the life of the presbytery. Further training shall be negotiated for ongoing professional development. Congregations are encouraged to budget for this.

5) Skills of the Enabler

A competent enabler brings to their task
- theological reflection;
- skills in group facilitation and group dynamics;
- skills in team building;
- skills in conflict management;
- supervision skills;
- understanding of church dynamics;
- calming influence (a non-anxious presence);
- and personal qualities such as being articulate, reflective, sensitive, an independent thinker, flexible and perceptive.

6) Tasks of the Enabler

In practice an Enabler will
- meet with the team monthly;
- provide ongoing encouragement for being a team;
- ensure ongoing training in aspects of team ministry, including theological development, pastoral care, and particular task training for the responsibilities of each individual;
- provide pastoral support for the team;
- be a spiritual companion, mentor and facilitator;
- provide effective and challenging group supervision for the team;
- be a resource-person for the team and parish;
- arrange an annual congregation vision and planning day;
- assist the congregation to continue to identify and participate in mission;
- maintain contact with the congregation and model effective worship leadership by leading worship occasionally, at least three times a year;

- discern and identify educational and training needs for the team and the congregation;
- and provide such events themselves or arrange for others to do so.

7) Facilitation of Local Shared Ministry team meetings

The Enabler facilitates monthly meetings with the LSM team to
- build a sense of team with the group;
- offer support to each member;
- pray together and for one another;
- encourage theological reflection;
- provide some education and training;
- check on the progress of the team;
- respond to any requests for specific training;
- address any issues that have arisen;
- help the team to sort out priorities;
- provide supervision collectively and with individual team members;
- offer their expertise to resource the team.

See Appendix F for a sample best practice format for a monthly meeting of LSM Teams

8) Levels of enabling

The challenge for Enablers is to find their way through from hands-on to hands-off support:
- What must I do <u>for</u> this team and congregation?
- What must I do <u>alongside</u> and <u>with</u> them?
- What must we do <u>together</u>?
- What must I leave them to do <u>themselves</u>? How do I withdraw appropriately?
- How do I encourage interaction <u>among</u> them?

The impact of this kind of enabling
- promotes prayer, Biblical and theological understanding;
- encourages interdependency;
- empowers people but also distributes power;
- educates without being didactic;
- builds a learning community and an effective team;
- is deeply satisfying.

9) The Enabler, Church Council and Congregation

The Enabler may attend church council meetings as regularly as required to assist the leadership, and the communication, between the church council and the LSM.
The Enabler may chair the annual congregational meeting as part of their connection with assisting the congregation to continue developing its mission.

Chapter 6: Local, Presbytery and National Responsibilities

1) Local Responsibilities (Congregation) for Local Shared Ministry

Once it has committed to LSM, the whole congregation is involved. The congregation may discern particular people to be called and commissioned as part of the team, with particular responsibilities, but the whole congregation is part of the wider team and groups may support the convenors in practical ways in their tasks e.g. a team of pastoral visitors working with the pastoral convenor; and a team of worship leaders, preachers, musicians, readers and prayer writers supporting the convenor of worship.

The local congregation pays or reimburses all expenses, such as travel and phone costs, for LSM members and should be prepared to pay for any educational costs or resources needed.

The local congregation will also need to pay the costs of an Enabler, including travel and professional supervision.

2) Regional Responsibilities (Presbytery) for Local Shared Ministry

Presbyteries are responsible for supporting and training LSM teams and Enablers. This model of ministry requires that a sufficient number of skilled enablers are available to support every team. Presbyteries are responsible to identify suitable people with the potential skills to become enablers.

Training at a presbytery level could include:
    a) including LSM members in lay ministry equipping, networking and resourcing;
    b) addressing specific training needs of LSM members as identified by the Enabler;
    c) training and authorising at least one member of the LSM as a Communion celebrant;
    d) hosting a training seminar for new or potential LSM Enablers;
    e) one-to-one coaching and supervision for LSM Enablers.

3) Ethics and Discipline

All LSM members and Enablers come under the Code of Ethics (Appendix A) and the discipline procedures of the Presbyterian Church of Aotearoa New Zealand (Book of Order Chapter 15):

> The Book of Order 15.1 (1) states that "The Church's purpose in exercising discipline is to honour God by making clear the significance of membership in the body of Christ; to encourage behaviour consistent with that calling; to correct or restrain wrongdoing; and to restore the peace and unity of the church. Its intention is to be restorative rather than punitive."

If a complaint of conduct that is unbecoming is made against a LSM member or enabler, the processes of Chapter 15 will be followed. Anyone involved needs to work with a presbytery-appointed Contact Person.

Other disputes, grievances and complaints of a nature that do not involve conduct that is unbecoming may be referred to the Pastoral Resolution Committee of the Presbytery (15.1 (6)).

4) Other processes and timelines

1. Best practice suggests that each member of the LSM and the Enabler should have a covenant with the Presbytery which is signed at the Commissioning Service.

2. In Anglican and Methodist LSM teams, the appointment is usually for three years, but that can be flexible according to the needs of a parish.

3. If best practice is followed and an Enabler works closely with the LSM and the congregation, the Enabler can make a report to Presbytery after six months, out of their increasing depth of knowledge of the people concerned. Thereafter an annual report might suffice.

4. The Book of Order 9.31 refers to the process of replacing a member of the team and suggests that the church council will advise the presbytery and recommend the name of a person it judges as suitable to fill the vacancy. If a parish has successfully followed the best practice Sample Discernment Process as in 6 e. above, then it would be appropriate and wise to follow the same process of discernment when 'filling a vacancy' on the team or replacing a team if all retire. In other words, everyone in the parish is invited to participate in discerning who is the person to be called. This reinforces that LSM is the way the parish chose and they are all involved.

5. If the members of LSM are appointed for three years, they need reaffirmation after the three years or there should be a calling of another person if an original team member does not want to continue .

> Local Ministry Teams, whether officially commissioned, or just 'stepped up to fill a gap',
> are providing a viable form of ministry.
> They need to be commended,
> encouraged and well resourced.

Chapter 7: Resources for Local Ministry

1) People Resources

Although the national Presbyterian Church does not currently offer structured "training" for LSM or for Enablers, professional development, training, workshops, resourcing seminars or networking opportunities may be arranged to supplement the information available in this Handbook. Examples of such assistance may be for a presbytery wishing to offer training for a group of enablers or resource ministers; for an individual congregation wanting to explore LSM, develop their team, or provide some resourcing; or for groups of parishes or enablers already involved in LSM wanting to network and learn from each other.

2) Written Resources

Few resource about LSM as practised in New Zealand are publicly available, but some work has been done.

Dave Mullan is the real exception in provision of New Zealand resources published and publicly available. He pioneered LSM in Northland for the Methodist Church - in parishes with a Presbyterian component. Dave died in December 2019 but has left a legacy of resources for LSM. '*The Cavalry Won't Be Coming'* is a very practical book with useful ideas, strategies to follow and traps to avoid.

Books by Dave Mullan:

*Ecclesion – the Small Church with a Vision (*ColCom Press, Paihia, 1990).

*Small ABC of the Small Church (*ColCom Press, Paihia, 1994).

*The Cavalry Won't be Coming: strategies for local shared ministry by volunteer teams in small congregations (*ColCom Press, Paihia, 2003). Copies may be available to borrow from the library of Methodist Mission Resourcing. Phone 09 525 4179.

Theses by Presbyterian Ministers

- Petersen, Mary, *The Now and Future Church – small yet vibrant congregations deserve inspiring leadership too,* Scholar in Theology Thesis, Christchurch, 2015. Based on research of 35 New Zealand congregations without a resident minister, but with some form of local leadership in ministry. Available as an email attachment from mjpetersen@xtra.co.nz

- Heather Kennedy, *Multi-Parish Ministry: a Comparative Study,* Thesis, 2012.

- Stephanie Wells, *Rural Parishes – dying, surviving, thriving: doing ministry beyond the traditional 'one parish – one ordained minister' model.* Study Leave report 2011.

  The latter two are available on the Knox Centre of Ministry & Leadership website on the list of study leave reports.

3) Presbyterian Church of Aotearoa New Zealand resources

A variety of papers, and documents, including the *Candour* archive, Minutes and Reports from General Assemblies, are published on presbyterian.org.nz or linked to material available from the Knox Centre for Ministry and Leadership and *The LMT Report 2012.*

Candour has published several articles referring to LSM or relevant to it. These are not official Presbyterian Church policy documents but reflect the opinions and experience of the individual authors.

- John Roxborogh, *Parishes at the triage station.* In this John Roxborogh described LSM as "a dynamic model that grows people's faith, confidence and their capacity for mission". (August 2005)

  The November 2007 issue of Candour had a focus on LSM:

- Marion Partridge reflected on Maheno-Otepopo LSM experience (November 2006);
- Chris Bedford, *Local Shared Ministry at the Grassroots* (November 2007);
- Robyn McPhail, reflected on *Variations on the ministry theme* with the story of Rakaia Presbyterian Parish, Tutukaka Coast Community Church and the Bay of Islands Uniting Parish;
- John Roxborogh, *LMT Lite: an Alternative Solution;*
- Alister Taylor provided his perspective on various Southland teams;
- Stewart Patrick, *The Story of Mangapapa Church (*July 2009);
- Heather Kennedy, *Never be surprised by what can grow out of a germ of an idea,* about the Southland Resource Ministry project (July 2010);
- Mary Petersen, *We are alive!* told the story of Trinity United Parish and the eastern Coromandel Peninsula.

Acknowledgements

The Leadership Sub-committee would like to thank the following for their contribution to the development of this Handbook:

Appendix A: Presbyterian Church of Aotearoa New Zealand Code of Ethics

1. The Presbyterian Church of Aotearoa New Zealand, as a part of the church of Jesus Christ, is committed to conducting itself in accordance with the Gospel so that all people are treated with honesty, transparency, dignity, and respect.

2. People representing or working for the Presbyterian Church of Aotearoa New Zealand ("the Church") are required to abide by this Code of Ethics. This includes ministers, employees, and volunteers.[1]

3. This Code is to be read in the context of, and along with, the Book of Order and the Church's Conditions of Service Manual. It reflects the standards of conduct expected because of the special relationships of pastoral care and ministry in which the Church is engaged. It is supported by subordinate documents that address particular areas of practice within the church.

4. People representing or working for the Church will:

   4.1 Demonstrate high ethical standards of behaviour at all times. This recognises obligations of truthfulness and confidentiality towards people the Church deals with, together with an acknowledgement that it is unacceptable to subject people to exploitation, harassment, or abuse, whether financial, sexual, physical, psychological, spiritual, cultural or otherwise in any discriminatory way, nor to take advantage of any vulnerability of others. All dealings with others will be characterised by compassion and natural justice.

   4.2 Demonstrate appropriate levels of competence commensurate with the role and task undertaken. This recognises obligations of using appropriate supervision; regular opportunities for spiritual growth; stewardship of time and talents; personal upskilling and recreation; awareness of strengths and limitations; collegiality and respect for others within the Church; recognition and respect for boundaries; and the need to ensure the health, safety, and wellbeing of those with whom the Church interacts is protected and enhanced.

   4.3 Comply with the laws and usages of the Church and the laws of the communities in which the Church operate.

Issued by the Council of Assembly 17 March 2018

---

[1] These terms are defined in the Presbyterian Church of Aotearoa New Zealand Conditions of Service Manual.

Appendix B: 'Best Practice' Discernment Process

1. The decision is made by the congregation and confirmed by the presbytery that LSM is the model of ministry most suited to congregational needs.

2. The next step is an opportunity for everyone in the congregation to participate in a calling workshop. This might happen during or at the end of a worship service so that the maximum number of members might be involved. At the discernment workshop the potential enabler, or another facilitator, explains LSM, answers questions, provides some theological reflection on group discernment. The facilitator then invites the congregation to think about their purpose, why they exist, their sense of calling as a community, and what tasks of ministry are essential. Such brainstorming allows everyone to contribute their ideas.

3. Those present then sort those tasks into groups that could potentially be done by one person; e.g. all the items to do with worship in one group – such as organising the preaching roster, maintaining contact with all the lay preachers, arranging musicians and readers and pray-ers; all the administrative or communication tasks in one group; all the pastoral tasks grouped together – such as regular visiting, rest home visits, crisis visits. There might be specific ministry tasks like managing funerals, reaching out to tourists, or organising messy church or café church, which people feel need a particular person to be responsible for them – although they may not need to be commissioned members of the team if they have just one specific task.

4. When the group has decided how many groups of tasks are essential, and therefore how many people are needed for the LSM in this place, the facilitator encourages everyone to take at least 20 minutes in silence, while they think and pray about the task groupings and about who might be the best person to be called to each role. There is no discussion, no canvassing of people as to whether they would agree to do a task.

5. Each person present privately writes the name of the person they discern for each task on a piece of paper, with the particular role written beside each name e.g. John Smith: Worship.

6. The facilitator collects the papers and goes through them after the meeting has finished.

7. The facilitator visits the person whose name has appeared the highest number of times for each role, and encourages them to prayerfully consider the invitation with such words as: "*Your people seem to be saying that you are the one who should be doing this work. Do you hear this as God's call to you?"* Those invited may be given a few days to consider the invitation.

8. If the first person for a role declines, the one whose name was written the second highest number of times would be invited.

9. When all the team have accepted the call, the congregation is informed of their names and roles, and the presbytery is also informed.

10. Presbytery, in conjunction with the parish, arranges a commissioning service for the team, and also commissions the Enabler to work with the LSM.

Appendix C: Covenants for Local Shared Ministry Team Members

Some care should be put into drafting the documents to be signed at the Commissioning Service for new Local Shared Ministry Teams. These must be reviewed every three years and re-signed for the period of time specified.

The Local Shared Ministry Team consists of people called by a distinctive procedure and commissioned to exercise particular ministries in the life of a congregation.

Each member of the Local Shared Ministry Team covenants to
- share responsibility for ministry in the congregation;
- have particular responsibility for the functions described in their individual job descriptions;
- undertake theological reflection on the mission of the parish and their roles within this;
- attend monthly team meetings;
- undertake their specific responsibilities and other tasks as may be agreed with the church council;
- maintain a watching brief on correspondence relating to their individual roles;
- report to the team, and where appropriate the church council, on any areas of concern.

Training
Life-long learning and equipping is a central element in Local Shared Ministry. Team members commit to engaging in ongoing training.
Team members agree to attend Presbyterian Church of Aotearoa New Zealand Ethics and Risk Management training.

The Church Council will provide team members with:
- assurance of the council's support for their ministry;
- educational resources as requested to equip them for their ministry;
- reimbursement of costs of doing the work to which they are appointed e.g. phone and travel.

Term
This Covenant is for a period of _____ years, after which the Job Description will be reviewed.

Team Member Job Description
Specify agreed tasks and responsibilities:

Code of Ethics
Each team member signs the Presbyterian Church of Aotearoa New Zealand Code of Ethics.

Signed by
LSM Team member
Name: _____ Position: _____ Signature: _____

Church Council representative
Name: _____ Position: _____ Signature: _____

Presbytery representative
Name: _____ Position: _____ Signature: _____
Date: _____

Sample Job Description: Outreach Convenor

This Local Shared Ministry team member:
- develops and co-ordinates the ministry of the congregation to its wider communities, local, national and international;

- co-ordinates care of those not directly involved in the church (e.g. elderly, families, refugees);
- initiates specific service e.g. "Drop In" centres, Foodbank, Rest Home connections;
- ensures that the parish is represented in joint community enterprises;
- studies and reports on issues relating to church and society and co-ordinates the social justice voice of the parish to local government etc.

Appendix D: Sample Job Description for a Local Shared Ministry Enabler

Enabler: …………………………………………………..

Is covenanted with …………………………………. Presbytery to:

- provide appropriate support, resourcing, education and supervision so that the ministry of the LSM of ……………………. Parish is delivered locally in the most appropriate and competent ways;

- be a wider church presence in the team, leading and guiding its meetings;

- promote the development of knowledge, skills and personal characteristics for the members of the team to grow in effectiveness in ministry;

- be accountable to …………… Presbytery for the performance of the team and the life of the Parish;

- provide an independent link between the parish and the denominational structures around it.

Is covenanted with the …………………………………………………… Parish to:

- provide authority, information and practical assistance to the parish council;

- be responsible for such planning and 'calling' events as are necessary to maintain the team and the parish commitment to the LSM strategy;

- plan, prepare and lead a parish Vision and Planning Day each year;

- provide invoices for negotiated time and expenses monthly;

Is covenanted with the Team to:

- provide leadership, theological reflection, supervision, inspiration, encouragement and education for the team, modelling best practice for them;

- support the team as a whole, and individual members, in the delivery of their ministry
 Responsibilities;

- observe the same high standards of loyalty and full team participation as are expected of other team members.

Appendix E: Commissioning Covenant for a Local Shared Ministry Enabler

. . . . Presbytery

appoints . . . .

to the role of Enabler for the local ministry team in . . . . Parish,

to support and enable the ministry of the team,
under the oversight of the presbytery,
within the Code of Ethics of the Presbyterian Church of Aotearoa New Zealand,
and having regular supervision.

Signed by

Presbytery Moderator (or representative)

The Enabler

Local Shared Ministry team members

Parish Clerk

Representatives of any partner church

Date:

Appendix F: Team Meeting

Sample best practice format for a monthly meeting

The Enabler is facilitator.
Suggest allocating at least two hours.

Gathering – cuppa and re-connection.

Theological Reflection (may be done in a different way each time to model how).

Sharing from each team member (maximum of three minutes each):
 – one aspect of their ministry to celebrate – a highlight from the last month maybe;
 - any challenges / issues to be discussed;
 - one goal or plan for the future, or wish to be granted (e.g. particular resource to purchase).

Prayer for each other - about what has been heard and shared together.

Any necessary discussion, triggered by the sharing time, carefully guided by the Enabler, especially if about 'challenging issues'.

Introduction, in creative ways by the Enabler, of an educative or informative topic discerned by the Enabler as appropriate, needed or helpful:
 - explore that topic for 45 – 60 minutes;
 - could be an interactive workshop on an aspect of ministry, or information shared from an event elsewhere, or discussion of a relevant article or DVD or ….

Close with prayer.

To strengthen the sharing together and identification of team, each meeting could finish with a shared lunch – if the time chosen is 10 a.m. to 12 noon, or afternoon tea if the meeting began at 1 p.m. or supper if it is in the evening. Best practice suggests that this kind of meeting is probably better to have in the daytime if that suits all participants.

Retreat:
Once a year the Enabler could organise a retreat day for the team – in a different location, maybe at a beach or park, or in someone's home or another building but with access to outside space or 'break out spaces' for each person to have time alone during the day.

Appendix G: Background of Local Ministry

1) The History of Local Shared Ministry in the Presbyterian Church

Local Ministry Teams (LMT) were officially sanctioned by the Presbyterian Church's General Assembly in 2002 as one of the approved strands of ministry, "to further the mission, life and work of the congregation". Teams existed before 2002 but were usually in Co-operative Ventures (CV) with a Presbyterian component. They operated under Methodist or Anglican guidelines, or in one situation through a sympathetic and creative Presbyterian Resource Minister.

Lay leadership was supported and encouraged in the Presbyterian Church for decades before Local Ministry Teams were authorised in 2002. The role of elders is, of course, a significant foundation of the Presbyterian Church. From the 1970s the Parish Development and Mission Team and the Lay Ministry network of the Church provided workshops and seminars for local leadership. These events were for lay leaders of various aspects of parish life, but with an assumption that they were always in a parish led by a minister. The Mission Resource Team continued the development and resourcing of lay leadership from 1987 to 2004.

In 2000, before the authorisation of the LMT strand of ministry, a Special Committee (including the Co-ordinator of Lay and Recognised Ministries from the Knox School of Ministry and two of the Mission Resource Team Co-Directors) explored provisions and possibilities for local ministry teams. Their findings were developed into the regulations that were approved at the General Assembly.

The next time the subject of Local Ministry Teams came to Assembly was through the report of a work group of the Leadership Sub-committee of the Council of Assembly in 2012. The work group was charged with reviewing the Presbyterian Church's regulations and exploring the experience of CVs operating under Anglican or Methodist processes as a basis of comparison. They visited every LMT operating under the regulations of the Presbyterian Church, mostly in Southland and Otago, 16 LMTs in total. At that time there were at least 17 other teams in other parts of the country, in congregations with a Presbyterian component, but operating under Methodist or Anglican guidelines. The 2012 General Assembly reaffirmed LMT as one strand of ministry and asked the Leadership Sub-committee to bring recommendations and regulations to the 2014 Assembly, based on that research. The 2014 General Assembly reaffirmed the LMT model with little change.

The Knox Centre for Ministry and Leadership had oversight of LMT from 2004 onwards. However, in practice, except in Otago and Southland, LMTs operated under Methodist or Anglican regulations as Local Shared Ministry and with an Enabler trained and appointed by those denominations.

The former Southland Presbytery created the Southland Resource Ministry Project to support up to twelve parishes with some version of LMT. The presbytery appointed two suitably skilled people, who were already LOMs in part-time parish roles, to the task of resourcing these teams between them. This project operated from 2009 to 2014.

In some places a minister, from another congregation or a retired minister, was paid by the congregation to support and resource LMT. A few congregations without resident ministers, and sometimes having had an LSM for a while, have had Presbyterian Resource Ministers appointed for their local ministry team, even when it was not an officially called and commissioned team.

2) Two Examples of LSM Parishes

Some parishes began their Local Shared Ministry (LSM) journey before their last minister left. For example, the part-time minister of a Methodist-Presbyterian Uniting Parish was aware that

the congregation did not look as though it would be able to afford even half a stipend in the following year, and so decided to resign. The congregation, formed when three geographically separate congregations were merged into one to make it 'viable', was determined to continue to exist and they talked about how they might develop a local ministry team. They invited members of a team a few hundred kilometres away to visit them and share their story. Under Methodist oversight at the time, they then talked with Synod representatives about their LSM dream. Two Anglican facilitators, a husband and wife team, were appointed to help them with a Discernment and Calling Workshop. Five roles were identified and five people responded to the call given to them. They were commissioned as a team of Convenors for Worship, Pastoral Care, Administration, Education, and Outreach. One of the facilitators became their Enabler for the first three years. That team was later enlarged to have two other Pastoral Care Convenors so that there was one for each of the three congregations and another Outreach Co-ordinator with their focus on a second congregation.

Members of another Methodist-Presbyterian Co-operating Venture began exploring the idea of LSM with their minister before he retired. He had encouraged the congregation to affirm "every member a minister". He believed in the congregation having all the gifts needed within it. He would be remaining in the area part time and agreed to provide some resourcing for the team and occasionally some respite for them. This congregation was in a prime tourist area, so in the discernment process about what kind of ministry tasks were needed, they dreamed of a tourism co-ordinator as well as identifying that they needed an administrator, worship convenor and pastoral care convenor. An Enabler, who was not the retiring minister, was later provided from outside the congregation. That team began in 1991 and is still functioning – many changes of team personnel and enablers later.

3) Anglican and Methodist Local Shared Ministry

The Anglican and Methodist understanding of a team is very much about resourcing local people to do the most effective task they can in their local place, taking account of the flexibility needed and not aligning the team in any way with the training needed for ordination or expecting professional standards of them. The Anglican Church does train individuals within the team to take on the role of Sacramental Minister, and they become ordained members of the team. Those individuals, however, are chosen by the congregation as the ones they discern as suitable to be called and trained as sacramental ministers.

The Anglican development of Local Shared Ministry in New Zealand began in the 1980's. It represented a very significant move in the Anglican Church to focus on the 'ministry of all the baptised', rather than the 'ministry of the ordained'. However, six of the seven Diocese of the Anglican Church in New Zealand developed local ministry teams in different ways and with different names – including Every Member Ministry, Mutual Ministry, Total Ministry and T.E.A.M. which stood for 'To Each A Ministry' (Nelson Diocese was the exception and did not encourage Local Shared Ministry). In the Auckland Diocese the first local ministry development was in the Coromandel Peninsula in 1986. It was first known as 'The Coromandel Experiment' and then at different times as Total Ministry and Mutual Ministry but by 1995 was identified as 'Local Shared Ministry'. This is the term now used throughout that diocese and in most others too.

Before teams were established in congregations, a group of Ministry Educators organised residential training courses for Enablers, so that the resource people, who understood local ministry teams, were available from the beginning. Enablers were thus seen as essential if this new paradigm was going to be successfully implemented. LSM was identified as a way of being, a culture, not a programme or a system.

The theological vision and framework for Anglicans is based on 'the ministry of all the baptised'. A central component to their model is having a competent trained enabler who meets at least monthly with the local team and provides support and resourcing in many ways at other times. The Anglican Diocese of Auckland, for example, employs experienced ministers who have been specially trained as enablers, and have the appropriate skills, to become the Enabler for 4 or 5

parish teams. This is a full-time role. The parishes pay 20% or 25% of a stipend to the Diocese for the privilege of having an Enabler to resource them.

It may be important to note that some Anglican Diocese have now, at the discretion of bishops, moved away from LSM and ensure that every parish is now 'totally under the authority of paid clergy' as is the case in the Diocese of Christchurch. Others, like Auckland, have a Diocesan Statute for Local Shared Ministry and continue to encourage the development of Local Shared Ministry Units and to identify and train suitable ministers to 'enable' local ministry teams. More than forty years on, for example, the Tairua and Whitianga Anglican units of Local Shared Ministry, part of the original Coromandel Experiment, continue to provide strong leadership for their congregations, after many changes of personnel but with a continued commitment to supporting a local ministry team. The congregation and team in Tairua now include members of the former Presbyterian congregation.

The Methodist Church of New Zealand, Te Haahi Weteriana, began its development of Local Shared Ministry guidelines after the 2006 Conference approved a Draft Discussion Document on Local Shared Ministry. Before that, it had relied on Anglican guidelines and also sent potential enablers to Anglican training events. The 2008 Conference confirmed the model. A Methodist Local Shared Ministry Handbook was first published in 2009 and revised in 2013. Enablers were trained by the Local Shared Ministry work group of Mission Resourcing, and events were organised for LSM teams to engage with each other and receive ongoing professional development. Many of those events were organised and led by a Presbyterian Minister from a CV who was part of the Methodist work group.

The emphasis for the Methodists has been about supporting and resourcing the LSM teams and all teams have been required to have, and have been supplied with, an Enabler. 'Every Member a Minister' was central to the Methodist theological framework for LSM because it had been a significant motto for the church since the 1970's.

The Methodist vision for Local Shared Ministry is "based on the belief that each congregation has within it the gifts and graces to provide opportunities for worship and witness, service and outreach. It is a vision of a ministering community of faith, which recognises the ministry of all the baptised." The theological framework for Methodists is "embedded in the relationships present in the life of God as creator, redeemer, and life-giver; a relationship which supports and makes space for others." The phrase 'Every Member a Minister' is significant to the Methodist Church. Methodists also insist on each team having a competent trained Enabler, who meets with the team monthly and part of whose task is to organise a Vision and Planning Day for the whole parish each year. "The Local Shared Ministry Unit will always have an Enabler." The congregation pays the Enabler directly for the hours they work plus travel costs. The Enabler is accountable to the regional body, the Synod, through the Synod Superintendent. The Enabler's functions are described as "to build the team members into a supportive and committed team, resourcing each team member for their ministry, and to support the congregation through change and development of its new Mission and Ministry directions." The LSM Handbook also requires that "The Enabler will arrange for all resourcing and training to be done in the parish, where it is available to the whole congregation."

Appendix H: UCANZ Procedures 2018 for Local Shared Ministry in Co-operating Ventures

6. Procedures for Local Shared Ministry

Local Shared Ministry is an inclusive term that allows for the roles of ministry to be fulfilled by members of the local church. Local Shared Ministry is distinct from Lay Ministry and Lay Ministry Teams, whose provisions are laid out in Section 5. There are a variety of models and this section provides a broad understanding of what may be understood as Local Shared Ministry.

6.1 A local church may seek to explore the options of Local Shared Ministry for theological, missional or economic reasons. Such exploration may be led by the Convening Partner but should include the Participating Partner(s) (including any Regional Forum representatives).

6.2 When the form of Local Shared Ministry is clarified, it should be approved by the Local Church Partners and a copy sent to the UCANZ office.

6.3 An enabler can be Lay or Ordained. A covenant (for ordained ministry) or employment agreement (for lay ministry) will be required where an enabler is paid. Assistance with employment agreements and covenants is available from regional or national church offices.

6.4 An Enabler (or other form of ministry oversight) is appointed by the Convening Partner for a defined term, with the approval of the Participating Partner(s). Any review of that position should also include all of the local church partners. The payment of an Enabler is the responsibility of the local church.

6.5 The Enabler oversees the approved process of selection, discernment, confirmation, training and authorisation of the Local Shared Ministry team.

6.6 It is essential that any ordination of Local Shared Ministry team members be approved by the Local Church Partners and the validity recognised.

6.7 Each member of a Local Shared Ministry team must sign a Code of Ethics.

6.8 Members of the Local Shared Ministry team are under the discipline of the partner churches – in the first instance the Convening Partner takes a lead.

6.9 Any complaints of illegal activities should be notified to the Convening Partner authorities and to the police.

6.10 Complaints about sexual impropriety, financial irregularities, inappropriate behaviour, breaches of church discipline or ethical standards, or failures of ministry, should be notified to the Convening Partner authorities. This is especially important if there are possible implications for liability insurance.

6.11 The model of Local Shared Ministry should be reviewed by the local church partners every three years – the Convening Partner to convene the meeting.

Appendix I: Presbyterian Church of Aotearoa New Zealand Book Of Order

Regulations relating to Local Ministry Teams
Sections 9.23 – 9.32 and 10.18 – 10.19

Note: This Local Shared Ministry Handbook was adopted by the 2022 Special Assembly, but the relevant Book of Order regulations will not be amended to align with the Handbook until the 2023 General Assembly.

Local ministry team

9.23 Processes leading to identifying a local ministry team

(1) A call to serve in a local ministry team can be identified in one of the two ways described in subsections (2) and (3).

(2) During the course of its work, the ministry settlement board may discern that particular ministry roles could be shared among members of a charge in order to offer leadership and further the worship, life and mission of the charge.

(3) Members of a congregation or charge may feel that they can offer particular ministries together within their congregation or congregations and approach the ministry settlement board.
Defined terms: charge, congregation, local ministry team, member, ministry settlement board.

9.24 Process for establishing a local ministry team

(1) The ministry settlement board may recommend a local ministry team to the congregation if it is satisfied as to
 (a) the suitability of the candidates for the particular congregation, and
 (b) the suitability of the skills of the proposed team to the mission and ministry needs of the congregation.

(2) If the congregation accepts the recommendation of the ministry settlement board, presbytery must satisfy itself that
 (a) the ministry settlement board has made a thorough examination of the ministry needs of the congregation, and
 (b) the proposed local ministry team is appropriate and sustainable, and
 (c) training can be provided in accordance with section 25.

(3) If either a congregation or presbytery is not satisfied that a person or persons on the team are suitable for a local ministry team, the ministry settlement board must re-examine its recommendation.

9.25 Training of the local ministry team

A presbytery may require any member or members of a local ministry team to
 (a) serve a probationary period, or
 (b) undertake such further training and assessment as presbytery specifies.

9.26 Commissioning of local ministry team

(1) If presbytery is satisfied
 (a) with the recommendation of the ministry settlement board, and
 (b) that presbytery has set in place training and probationary requirements for the local
 ministry team, the presbytery must conduct a commissioning service for the team.

(2) At the end of the probationary period specified under paragraph (a) of section 25, presbytery must
 (a) review the performance of the probationary member or members, including their
 suitability as member or members of the local ministry team, and
 (b) satisfy itself that the congregation accepts the ministry of the local ministry team.

(3) If presbytery is satisfied with its review, it must confirm the commissioning of the local ministry team.

(4) If presbytery is not satisfied with the final review it may
 (a) extend the probationary period of the member or members of the local ministry team, or
 (b) terminate the probationary period.

(5) If presbytery terminates the probationary period of one member of the team, it must ask the church council to recommend another person to fill the vacancy in the team.

(6) If presbytery terminates the probationary period of the team as a whole it must

 (a) terminate the local ministry team's commission with the congregation, and

 (b) establish a ministry settlement board for the congregation.

9.27 Continuing ministry formation for local ministry team

(1) When a presbytery establishes a local ministry team, it must ensure that training for the members of the local ministry team

 (a) addresses the ministry leadership needs of

 (i) the individual members of the team, and

 (ii) the congregation,

 (b) ensures that the team functions well together, and

 (c) ensures that the local team ministry provides leadership which furthers the worship, life and mission of the congregation.

(2) Without limiting subsection (1), presbytery must

 (a) ensure that each person in the local ministry team has a training agreement relevant to his or her ministry and, as a component of each training agreement, must provide for the appointment of a training enabler or appropriate resource person, or both, for each person, and

 (b) review the training programmes of the team once a year

9.28 Other assistance for on-going training of local ministry team

In addition to the training requirements set out in section 27, each presbytery must ensure that it has training enablers available to support and resource the ministry of a local ministry team.

9.29 Role of training enablers

A training enabler's role is to

 (a) help to negotiate the training agreement between presbytery and the members of the local ministry team,

 (b) review the training agreement once a year, and

 (c) report to presbytery twice a year on the progress and work of the team

9.30 Responsibilities of members of local ministry team

Each member of a local ministry team must

 (a) take responsibility for his or her continuing ministry formation, and

 (b) reflect on his or her ministry experience and learning by consulting the training enabler on a regular basis.

9.31 Withdrawal of a member or members of a local ministry team

(1) If during the tenure of a local ministry team, a member withdraws from the local ministry team,

 (a) the church council will advise the presbytery of the vacancy, and recommend the name of a person it judges as suitable to fill the vacancy,

 (b) a presbytery must satisfy itself that

 (i) the team is sustainable,

 (ii) the person nominated is appropriate,

 (iii) the nominee has the confidence of the congregation, and

 (iv) training can be provided in accordance with section 25.

 (c) If the presbytery is satisfied with the recommendation, and has set in place training and probationary requirements for the new team member, the presbytery must conduct a commissioning service for that member,

 (d) the person may be a local ministry team member who has previously resigned and is now available for recommissioning,

 (e) If the congregation or presbytery is not satisfied that the person is suitable for the local ministry team, the church council must reconsider its recommendation.

9.32 Appointments outside local ministry team

(1) No individual ordained member of a local ministry team which presbytery has commissioned is eligible for call or appointment to another congregation unless
(a) he or she is a national ordained minister, or
(b) he or she proceeds to satisfy the requirements for the national ordained ministry.
(2) However, if a ministry settlement board wishes to appoint as a local ordained minister a member of a local ministry team from another charge, the provisions of sections 14 to 19 apply.

Defined terms: call, charge, congregation, local ministry team, local ordained ministry, minister, national ordained ministry.

Local ministry team
10.18 Responsibilities of presbytery on receiving a recommendation for a local ministry team
(1) If the report submitted to the presbytery under section 8 (5) recommends a local team ministry, presbytery must proceed as set out subsections (2) to (5).

(2) The presbytery must meet
(a) the proposed team members named in the recommendation, and
(b) examine their suitability for local team ministry.

(3) If the presbytery is satisfied that the proposed team members are suitable for local team ministry, the presbytery must follow the procedures set out in sections 23 to 32 of chapter 9.

(4) The presbytery must not approve the recommendation unless it is satisfied
(a) that a local team ministry recommendation will further the mission, life and worship of the congregation, and
(b) that all members of the team are suitable for local team ministry, or
 (c) on any other matter, including any stipendiary responsibilities submitted in the recommendation.

(5) If the presbytery does not approve the recommendation, it must refer the report to the ministry settlement board to recommence procedures for ministry settlement.

Defined terms: congregation, local team ministry, ministry settlement, ministry settlement board, presbytery.

10.19 Proposal for local team ministry approved by presbytery

(1) If the presbytery approves the ministry settlement board's recommendation for local team ministry and commences the procedures in sections 23 to 32 of chapter 9, subsections (2) to (6) apply.

(2) The presbytery must arrange a service to commission the team members to undertake local team ministry.

(3) The Interim Moderator must continue as Moderator of the church council until
(a) all members of the team have satisfactorily completed their periods of probation, and
(b) presbytery has accepted the local team ministry, and
(c) presbytery has confirmed the commissioning of all members of the team.

(4) The presbytery must ensure that the congregation has access at all times to the talents of a minister.

(5) Upon completion of the periods of probation of all the team members, the presbytery must confirm the commissioning of the local team ministry unless any member of the team
(a) fails to pass the required standard, or
(b) withdraws from the probationary process.

(6) If the presbytery does not confirm the commissioning of the local ministry team, it must refer the report to the ministry settlement board to recommence procedures for ministry settlement.

Defined terms: commissioning, Interim Moderator, local ministry team, minister, ministry settlement, ministry settlement board, presbytery.