

Anglican Diocese of Christchurch

Diocesan Handbook



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Introduction

Dear Friends,

Welcome to this edition of the Diocese of Christchurch's Handbook.

For the first time we publish the Diocesan Mission Action Plan (as agreed and adopted by Synod 2021). This plan will offer guidance and direction for our major Diocesan boards and committees, as well as for Diocesan staff as we work to support and strengthen the ministry units of our Diocese.

If there seem to be a lot of words in this Handbook as we set out the rules, regulations, policies, and guidance of the Diocese for mission and ministry in Canterbury, Westland and the Chatham Islands, then I assure you this is not because anyone – least of all me – likes lots of words and feels most happy when there are plenty of rules to refer to. Rather, the words here reflect the simple fact that our life together in Christ is lived in a complex world. In that world, for instance, there are things we have gotten wrong in the past: our learnings from those mistakes and shortcomings have contributed to development in policy, to new or improved rules and/or to guidance to steer us today towards healthy and safe ministry.

Our complex world also asks of us that we make decisions wisely and thoughtfully as we work towards the Regeneration of our Diocese. Within our Handbook is direction for making decisions that are made in an orderly way, whether in Synod, Vestry, or parish meetings, so that we are faithful stewards of our amazing resources and faithful in the gospel Jesus calls us to proclaim in every era of human history.

That's enough words. There are plenty more here. May they contribute to excellence in our ministry, enjoyment in our mission and engagement in healthy ways as we worship God and fellowship with one another.

+Peter
26 January 2022.

2021-2030 Mission Action Plan for the Diocese of Christchurch

Our Motivation: The *missio Dei* (the mission of God)

While churches often have some form of mission statement, this is not the main way we should understand mission. We talk about mission because the God of mission calls us to bear witness to who God is, to tell what God has done in Jesus Christ, and to partner in God's work in the world by going out to be salt and light. We call this the *missio Dei*.

In Scripture, we read of the *mission Dei* when God sent the Hebrew people on a mission to be 'a light to all nations' (Is. 49:6) and when he calls the Church—and us personally—to be witnesses to the 'ends of the earth' (Acts 1:8). Similarly, the Great Commission of Matthew 28 tells us how we are invited to join God's mission and guides us in what we should do. Jesus declares that we are sent in the same way he was sent in John 20:21.

The *mission Dei* is the starting point for all forms of mission planning in the church.

The Diocesan Mission Action Plan helps shape our ongoing journey together in the *missio Dei*, exploring what it means for a regenerating Diocesan community to actively participate in God's work by turning toward the world with love and proclaiming the Good News.¹

Our Goal: Regenerating our Diocese by growing in strength, depth and breadth

Focusing our mission thinking in the *missio Dei* helps us understand that churches who accept God's missionary call to proclaim our faith afresh in each generation will grow organically and easily (Mark 4:26-29). Faithful participation in God's mission allows missional churches to:

1. **grow in *strength***, as they trust the God who calls them (Ephesians 1:13-23),
2. **grow in *depth***, bearing fruit as part of the true vine (John 15:1-11), and
3. **grow in *breadth***, to reflect the community they live within (Acts 10).

There are many ways to measure growth, but the ultimate impact of growing in strength, depth, and breadth will be to grow *into* our local communities (measured by an increase in mission-focused expressions of outreach, worship, and evangelism)² and to grow *with* our local communities (seeing membership profiles better reflect our communities; seeing an increase in baptisms and affirmations of faith for both children and adults; seeing an increase in Sunday attendance).

¹ Our motivation, goal, focus, and principles are each expanded in an appendix.

² For some simple, practical examples of what this could look like with reference to the mission priorities below, see chart in Appendix E.

Bishop Peter's strategic goal for the Diocese reflects this:

“Regeneration of the Diocese from 2019-2030, measured by attendance numbers and by age profile of the Diocese, with reference to specific age surveys for the years, 2021/2, 2025 and 2030.”

Our Focus:

Priorities to achieve our goal

The vision Bishop Peter has for our Diocese is one of regeneration through Christ with a particular focus on:

- Making **disciples**,
- Supporting **families** and,
- Strengthening **communities**.

Keeping with the *missio Dei*, ministry with disciples, families, and the community all encompass aspects of calling people to faith and sending people of faith. These priorities build a church that nurtures, serves, and transforms the world Christ sends us into.

These three priorities summarise what our Anglican Communion has expressed since 1984 as the Five Marks of Mission:

1. To proclaim the Good News of the Kingdom;
2. To teach, baptise, and nurture new believers;
3. To respond to human need by loving service;
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation;
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

Our Principles:

To guide new growth

The principles that will guide our regeneration as we make Disciples, support Families, and strengthen Communities, are inspired by the analogy of a self-sustaining native forest. This forest is abundant with life and a rich variety of plants growing together with continuous regeneration. This marks a significant culture change for our Diocese.

1. God's intention is for the church to grow (Mark 4:26-29).
2. God's work in history often disrupts what has gone before (Matthew 5-7; Acts 15:1-30).
3. God gives the Holy Spirit to breathe new dreams and visions onto his people (Acts 2:17).
4. The church needs to adapt its structures and approaches appropriately to the social climate surrounding it while staying true to the Gospel (Acts 15:1-30).
5. Like the Easter story, death can be a precursor to new life (John 19, 20; etc.).
6. God calls his people to ongoing regeneration (John 3:3-8; 12:24; Ephesians 2:4-7).

Our Diocesan Mission Action Plan: Walking the talk

Embracing a model of mission rooted in the *mission Dei* and organic, God-driven growth (Mark 4:26-29) will allow the existing model of ministry units in this Diocese to expand to foster more diverse expressions of mission and ministry. Like a native forest, the best adapted forms and models of mission and ministry can flourish. This will nurture and strengthen both new initiatives —such as missional communities, new ways of worship and discipleship, retreat spaces, pilgrimage, etc.—and the existing ministry units that develop and support them. This is a message of hope and life!

Supporting new initiatives and renewing our focus on regeneration within our diverse range of mission and ministry units means redirecting some of our time and energy toward our collective renewal. We introduce renewal by recognising the gifts and talents of those already dedicated to making disciples, supporting families, and strengthening communities. We provide an environment that recognises their gifts, builds their talents into strengths, and encourages others to discover how their gifts and talents can serve the wider community they have been called to serve. We need to disciple, support families, and strengthen communities throughout our Diocese, recognising the unique circumstances in each community. This action plan sets out the practical first steps for those who collectively serve the mission and ministry units. It provides one side of a contract that seeks to improve support for the growth of ministry units. That contract relies on each ministry unit then planning how it will work to disciple, support, and strengthen its own community.³ This plan includes a commitment to investigating how we can improve how ministry units interact with the diocese, with neighbouring ministry units, and with pan-Diocesan ministry units. It concludes with expectations for how we can make best use of our collective resources.

People

1. The Bishop will appoint a new staff member, a Diocesan Missional Leader (ML), whose job will be to ensure ministry units are resourced and empowered to engage with new ways of being church in the world that result in the church growing in strength, depth, and breadth.
2. The Diocesan ML will offer resources, training and support to clergy, wardens, vestry, key leaders, staff, and lay people to engage with new ways of being the church in the world e.g., Mission Shaped Ministry (MSM) course.
3. The Diocesan ML will ensure there are opportunities for training, such as post ordination training, clergy conference, archdeaconry meetings etc., that will help engage church leaders in new ways of being church in the world, and develop a change management process needed for this.
4. The Bishop will license other lay and ordained missional leaders with proven ability to engage in new and effective ways of doing mission and ministry to be missional coaches who provide part time coaching and support for ministry units wanting to engage in those new ways.

³ Appendix F suggests some practical steps for ministry units to discern where God is calling them now and preparing Mission Action Plans.

5. The Diocesan ML will train Archdeacons and other Diocesan leaders to identify growth inhibitors and encourage ministry units and their vicars to grow in strength, depth, and breadth.
6. Review of Ministry and Mission Units: Working with the Bishop and Archdeacons, the Diocesan ML will assist in recruiting and training reviewers so that guidelines for review of ministry units, as agreed to from time to time by Standing Committee, can be implemented
7. The Diocesan Manager will continue to identify governance and management training that would be suitable for all Diocesan and Ministry Unit leaders to ensure all ministry units are appropriately governed and managed.

Ministry Units

8. Ministry units will be supported by the Diocesan ML and/or missional coaches to discern where God is calling their ministry units and to develop their Mission Action Plans.
9. The Diocesan ML will offer support to ministry units that transition to new forms of mission and ministry, e.g., starting a new ministry, employing a new staff person, transitioning to a completely new form of Christian ministry, linking with another parish, and selling assets in order to fund new mission and ministry initiatives, etc.
10. Where ministry units are struggling, additional support will be provided by the Diocesan ML and missional coaches to overcome growth inhibitors.
11. When ministry units have insufficient gifts and talents to flourish, the provisions of The Diocesan Ministry Units Bill 2020 provide a sensible intervention strategy.

Structure

12. Standing Committee will commission a study of a variety of organisational structures that will identify those that will better support the growth of ministry units and present the most suitable ones to Synod. This study should focus on freeing the spiritual leaders from any excessive administrative burdens of running parishes so they can engage wholeheartedly in the task of leading and equipping mission and ministry in their context. It should also investigate whether there would be benefits from better cooperation between ministry units, e.g., creating admin hubs across multiple parishes, adopting a hub and spoke model for ministry unit organisation. It should provide options that can be adopted within the wide range of ministry units within the diocese.
13. Standing Committee will commission a review of governance and management practices that will ascertain whether they reflect best practice for contemporary church life. The review will propose any amended statutes to Synod.
14. Standing Committee and CPT will be expected to develop policies that support new and appropriate ways of doing mission of the Diocese—

alongside the existing Parish model—and be open to supporting creative initiatives e.g., missional communities, retreat houses, pilgrimage, etc.

15. When, in consultation with the Bishop and the ML, parishes choose to close some aspects, or all, of their current ministry, the Bishop and ML will ensure there is care and support to the people, the clergy, and the staff of those parishes.

Resources

16. Standing Committee and CPT will support ministry units wanting to release resources held in property and buildings so they can be used to support better ways of doing mission and ministry. There will be no support for ministry units only wanting to use or sell these assets to maintain the status quo for a shrinking Parish.
17. A report will be prepared by CPT staff for SC annually outlining the financial health of each ministry unit, flagging where diminishing resources threaten future mission and ministry.

Appendix A: Why do we talk about ‘mission’?

While churches will often have a kind of mission statement (i.e., St. Swithans-in-the-Swamp Anglican Church: “To know Christ and make Him known.”) this is not what we mean when the church talks about ‘doing mission.’ Instead, mission is what happens when the Church takes seriously the biblical truth that we have sent to do things by God (like the Great Commission of Matthew 28), in a manner that reflects God (John 20:21), and bearing witness to and joining in what God is doing (Acts 1:8).

This means, then, that mission is NOT first what we want to do for/to others. Mission is first what God has called the Church to be and to do in the world. In the Old Testament, God sets Israel on a mission to be ‘a light to all nations’ (Is. 49:6). In the New Testament, God in Jesus Christ sets the people of God on a mission to ‘be his witnesses to the ends of the earth and the end of time,’ (Mat. 28:18-20; Acts 1:8).^[1] This is God’s mission for God’s people. The Latin phrase that theologians use for this is *Missio Dei*, the Mission of God.

But God is also active in the world independent of his people. Indeed, God is constantly going about mission on his own terms. Creating the universe is part of God’s mission, as is God’s self-revelation through the Scriptures as Father, Son, and Holy Spirit. God’s constant turning in love to create and re-create is part of this mission. The joy for us is that we are invited to join God, to participate in all he does. ‘*Missio Dei* enunciates the good news that God is a God-for-people.’^[2]

Why do we talk about mission, then? We talk about mission because the God of mission has sent us on a mission. We are to bear witness to who God is and what he has done in Jesus Christ. We are to be a light to all nations, turning toward the world with the love of God.

^[1] Sinclair B. Ferguson and J.I. Packer, [*New Dictionary of Theology*](#) (Downers Grove, IL: InterVarsity Press, 2000), 434.

^[2] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 1991, 10.

This is the starting point for any form of mission planning in the Church. This Mission Action Plan describes the practical moves we will make as a diocese to participate in God's work, turning toward the world with love and proclaiming the Good News.

Having briefly answered the question of *why we talk about mission*, we are left with the follow up question of *how we go about mission*. The Church has always understood that the work of embracing the world with God's love includes acts of mercy and generosity, building community relationships that reflect the incarnational nature of God in Jesus Christ, and acts of evangelistic proclamation that declare Christ's lordship and call the world to repentance and belief.^[3] The Church has also understood that it needs to embrace and grow its current members, as well. This has been understood as offering material and social care, ensuring ready access to divine worship, and the spiritual growth, healing, and nurturing of the disciples of Jesus. These all support the membership in their own participation in the mission of God. Combined, these works in the world and for believers function to overturn all expressions of evil.

We can see that the Mission of God always calls the world to respond to the Good News, and always sends the people of God into the world to make that call, with Jesus being the model figure of the sent-and-sending-caller.^[4] The mission-history of our own Anglican Church in Aotearoa, New Zealand, and Polynesia, has practical examples of this relationship between calling and sending. Among those examples, in 1843, Tamati Tikao (Ngai Tahu) returned to Wairewa (Little River) from the Nelson area where he had been a slave. While in Nelson he had converted to Christianity and studied with the Rev. Charles Reay, a CMS missionary. On Tikao's return he brought with him the Gospel to Ngai Tahu. Similarly, Tamihana Te Rauparaha came from Wellington, after he had converted to Christianity, to ask forgiveness for the atrocities of his father. Both Tikao and Te Rauparaha exemplified how a person called to faith is then sent to do the work of Christ.

Recently, the Anglican Communion has embraced something it calls the Five Marks of Mission.^[5] This is a statement of how Anglican Churches can understand basic Christian responsibilities as we all respond to the mission God has sent us on. It suggests that, as they respond to God's mission in the world, all Christians have a responsibility to:

1. To proclaim the Good News of the Kingdom;
2. To teach, baptise and nurture new believers;
3. To respond to human need by loving service;
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation;
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

^[3] Mark 1:15, etc.

^[4] Calling and sending are carried forward by the Church, which is itself sent by God to the world. This is the Church's Apostolic ministry. Apostolic ministry is one of the four essential marks of the Church and is therefore inextricable from any understanding of the Church's mission. From the Nicene Creed: 'I believe in One, Holy, Catholic, and Apostolic Church.'

^[5] See: <https://www.anglicancommunion.org/mission/marks-of-mission.aspx> and expanded in Appendix C.

Again, we can see that proclaiming the Gospel, building the faithful, healing the hurt, and overturning all forms of evil are essential aspects of understanding mission in the church.

And yet, there is no 'one right way' to participate in the Mission of God. It is therefore necessary for all Dioceses and all parishes, and even all individual Christians, to consider deeply how they are being sent by God to participate in his work in and call to the world.

In our diocese, Bishop Peter has told us that he sees God sending us into the world to join in God's work of Making Disciples, Supporting Families, and Strengthening Communities. Doing this will involve both actions and words that proclaim the Gospel as we further God's call to the world. One of the joys of undertaking mission faithfully and intentionally is that we will also see growth, regeneration, and renewal in the Church.

This Mission Action Plan incorporates the three mission priorities established by Bishop Peter with an eye to the Five Marks of Mission. It also proposes a way forward that participates in the *missio Dei* while embracing the Church's apostolic nature of calling and sending.

Appendix B – Our Priorities

The vision Bishop Peter has for our diocese is one that is Christ-centred and engaged in matters of mission and ministry. He is looking to regenerate this diocese. This Regeneration through Christ is in terms of making Disciples, supporting Families, and strengthening Communities. This is about, "changing the culture of the Diocese from thinking of ourselves as "institution" to "family"; changing the culture of thinking of ourselves as "parish" to "neighbourhood faith community".

In the *missio Dei* sense ministry with disciples, families, and the community all encompass aspects of calling and sending. As the *missio Dei* discussed highlights the mission of God, which we are called to fulfil, is the Good News that God is a God-for-people. This is reflected in the person focused priorities of disciples, families, and community. Each priority signals a church that nurtures, serves, and transforms the people of the world Christ sends us out into as seen in the Five Marks of Mission.

DISCIPLES

Jesus said: "Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Jesus, in His great commission (Matthew 28:18–20), told his 12 disciples to go out, speak to the people they met, tell them about Jesus, baptise and teach. Jesus also said the gospel story of His resurrection and forgiveness of sins will be told to everyone (Luke 24: 46–47). Telling the story and teaching the beliefs and behaviours is the collective duty of all of us.

Bishop Peter, "We seek a regenerated church in which people active in the life of the church understand themselves to be followers of Jesus Christ and not, say, members of church as a useful organisation in society like Rotary and the Bridge Club."

FAMILIES

Family is the building block of society and the church. The family is a fundamental institution of human society ordained by God (Genesis 2:20-25, 4:1; Exodus 20:5-6, Joshua 7:10,15,24-25, 2 Kings 13:23)⁴. The New Testament is also supportive of the family unit as part of the church and conversion of whole families is well regarded (Matthew 15:4-7; Mark 7:9-12; Ephesians 5; 1 Timothy 5:8; Acts 16:11-40).⁵ Despite the New Covenant having less of an emphasis on family as the covenants made with Abraham, Moses, and David, throughout the New Testament the priority of home and family is extremely important. The healed were not urged to be followers, but were sent home. Clearly within the family of God there continued to be room for the human family. In fact, households originally formed the centres of worship.⁶ Bishop Peter notes, "In seeking a regenerated church of disciples of Jesus Christ, we seek multiple generations, especially younger generations. We could then have a focus on children or youth or young adults or young parents." If we want children in our churches, we would like their parents as well. If we want youth in our churches, a great way to grow a youth movement is to begin with children, disciple them and support them as they transition from childhood to adulthood. "Family" is a comprehensive term for multiple generations and "family" is an inclusive term, which includes grandparents as well as parents. In some ways this focus is pragmatic, but within the outreach stories of the New Testament, we see the gospel being preached and whole households responding to the message (Acts 16:15). In families we see young people (e.g., John the Baptist, Jesus, John Mark, Timothy) being brought up in the faith (and especially in the case of Timothy becoming a "next generation" minister). Incidentally, and importantly, "families" in the Bible come in a great variety and are not necessarily nuclear families."

This, family is also an inclusive term given the Diocesan Mission Action Plan acknowledges that "family" no longer covers just blood relatives and the generations of one biological family. "Family" can be made up in a multitude of ways that need to be supported.

COMMUNITY

We need to acknowledge that the local is connected to the universal and the universal is made up of the local: we walk and work together, ministry units and Diocese, towards regeneration of the ministry units of the Diocese. We should be communities of faith serving local communities. Disciples form faith communities, faith communities are located somewhere (even on the internet!) and thus have a larger "local" community around them, which is to be served in Word and deed with Gospel motivation, so that the bread of the gospel is shared with those who are spiritually hungry. Interdependence between communities of faith is to be encouraged. There are many kinds of communities, including rural, urban, inner city communities. Within this theme the role of Bishop/diocese is to bless the local and to connect the local to the universal.

The theology of community is one of belonging. Some theologians assert that inclusiveness is not enough, we must also engender a sense of belonging in our faith

⁴ *Auburn*

⁵ *Britannica*

⁶ *Van Seters*

communities.⁷ Belonging then becomes a value to aid our sense of being connected to the wider communities outside our communities of faith and vice versa. Such a way of looking of looking at one another through Jesus offers us a description of what it means to sit with the marginalized, befriend the stranger, offer hospitality to those who are radically different. Jesus offers a very different view which reveals the deep meanings of belonging, even unto death (John 15:13).⁸

Swinton notes, "Human beings are not simply *included* within creation; they *belong* to God's creation...To be included you often have to conform or have your context conformed to some kind of relational, social or legal norm. To belong you simply have to be noticed as yourself. *To be included you just need to be present. To belong you need to be missed.* Offering a place to belong and serving the needs of the wider community are ways the Gospel is seen out in the world. However, serving also strengthens disciples' sense of commitment to the community of faith. In regards to community being one of our core three priorities Bishop Peter notes, "the idea is that ministry units understand themselves to be communities of faith with a mission to share God's love in each local community. Community in part is about ministry units being networks of families, but in the major part "community" means the community of people within which a ministry unit exists. Where are new generations of Anglican Christians going to come from? Some will come from within existing families in the faith. Others will come - we want them to come - from outside the church. Thus, to emphasise "community" is theologically to emphasise a missional obligation in love to serve the local community and to share the gospel in the local community.

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⁷ Swinton

⁸ Swinton

Appendix C – The Five Marks of Mission

The Five Marks of Mission are – evangelism, nurture, service, transformation, and preservation or in other words – tell, teach, tend, transform, and treasure. The Anglican Consultative Council originally issued the Five Marks of Mission in 1984, though they were not adopted widely until the 2000s.⁹

The mission of the Church is the mission of Christ (Matthew 28:19-20) – the mission of God (*missio Dei*). The Anglican communion states, “The Five Marks of Mission are an important statement on mission. They express the Anglican [worldwide] Communion’s common commitment to, and understanding of, God’s holistic and integral mission.”¹⁰ We are sent by the Lord and we go in the Lord’s peace, and in the power of the Holy Spirit.

Zink¹¹ notes that the Marks were heavily influenced by non-western Anglican leaders, particularly from Africa. He observes that, “mission thinking is a site of cross-cultural consensus-seeking in the Anglican Communion.” The Marks evolved out of debate between individual evangelism and social action. They are intended, though sometimes not used, as a definition of holistic mission.¹²

The Five Marks are:

1. To proclaim the Good News of the Kingdom

This concerns the announcement of God’s revealed purposes for the world in Jesus Christ (Mark 1:14-15). Proclaiming the kingdom of God involved words and deeds. The other four Marks of Mission are based on this imperative to proclaim the kingdom of God.¹³ This first Mark of Mission is a summary of what all mission is about, because it is based on Jesus’ own summary of his mission. This speaks to the call to make disciples.

2. To teach, baptise and nurture new believers

When we come to discover the joy of God’s salvation we are start on a life-long path of discipleship that calls us to baptism, sharing by faith in Christ’s death and resurrection, and being re-made in the image of Christ (Matthew 28:19-20; Acts 1:8).¹⁴ We are created by God and re-created by Christ. This journey requires the faithful to lead new believers through the faith and into the church. It requires study and care culminating in baptism. Again, this is relevant for our priority of making disciples.

⁹ Zink, J. (2017). Five Marks of Mission: History, Theology, Critique. – www.jessezink.com

¹⁰ The Anglican Communion – www.anglicancommunion.org/mission/marks-of-mission.aspx

¹¹ Zink (2017). Five Marks of Mission: History, Theology, Critique. Journal of Anglican Studies.

¹² Zink, J. (2017). Five Marks of Mission: History, Theology, Critique. – www.jessezink.com

¹³ Olhausen and Kennerley. “Introducing the Five Marks of Mission”. The Church of Ireland Council for Mission.

¹⁴ Olhausen and Kennerley. “Introducing the Five Marks of Mission”. The Church of Ireland Council for Mission.

3. To respond to human need by loving service

Proclamation of the Gospel is weakened without action (Luke 4:18). Jesus' actions freed people from alienation and sin.¹⁵ As a community of believers, as the body of Christ, we are called to love our neighbour and a part of this is loving service of those around us. Here we see the priorities of family and community – their needs and wellbeing – as a concern.

4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

Whilst Jesus calls for a more personal transformation (Romans 12:2), he does mourn the lack of transformation in society (Matthew 23:37). The real call for justice and transformation of unjust structures and behaviour is seen in the Old Testament prophets, such as Isaiah.¹⁶ This speaks very much to our priority of working with communities and ensuring we are doing everything we can to make sure the communities around us have tika and pono¹⁷ – what is just and what is right.

5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

The laws laid out in the Old Testament in Leviticus have a clear ecological consequence for the preservation of the land. Sadly, in ensuing centuries humanity has abused the “dominion over all living things” as ordained by God (Genesis 1). Jesus was deeply aware of God's care for all creation (Matthew 6:26) and so should we.¹⁸ Here the theme of the Diocese Mission Action Plan and Bishop Peter's vision for the Diocese, that is, regeneration, is reflected. Our focus is on the regeneration of the church, but alongside this we need to focus on the regeneration of nature and the planet too.

¹⁵ Olhausen and Kennerley. “Introducing the Five Marks of Mission”. The Church of Ireland Council for Mission.

¹⁶ Olhausen and Kennerley. “Introducing the Five Marks of Mission”. The Church of Ireland Council for Mission.

¹⁷ Cadogan, T. (2004). A three-way relationship: God, land, people. A Maori woman reflects. In H. Bergin, & S. Smith (Eds.), *Land and place: He whenua, He wāhi: Spiritualities from Aotearoa New Zealand* (pp. 27-43). Auckland: Accent Publications.

¹⁸ Olhausen and Kennerley. “Introducing the Five Marks of Mission”. The Church of Ireland Council for Mission.

Appendix D – Principles

1. God's intention is for the church to grow

A plantation forest depends on human intervention to plant over and over again. In the native forest new growth emerges all the time without the need for anyone to plant or strive to make it happen. When the church is living into its missional calling, being the church God intended, it naturally and supernaturally grows.

Day by day, [all those who believed] spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. Acts 2: 46-47

Jesus said, "The Kingdom of God is like a farmer who scatters seed on the ground. 27 Night and day, while he's asleep or awake, the seed sprouts and grows, but he does not understand how it happens. Mark 4: 26-27

2. God's work in History often disrupts what has gone before

There is a continual flux of growth and change. In God's Kingdom, God regularly calls his people into a state of change, into something new – new forms, new expressions, new methods, new ways of being his people in the world. The arrival of Jesus marked incredible change for the religious elite, who thought they understood how God worked in the world.

Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? Isaiah 43: 18-19

Who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before. And no one puts new wine into old wineskins. For the wine would burst the wineskins, and the wine and the skins would both be lost. New wine calls for new wineskins. Mark 2: 21-22

3. God gives the Holy Spirit to breathe new dreams and visions onto his people.

God calls us to be attentive to his presence and his calling as individuals and as communities of faith. Where God is at work variety flourishes. A native forest is full of an abundance of life in many forms, whereas a plantation forest creates a monoculture. God calls us into his variety and abundance.

'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Acts 2: 17

4. The church needs to adapt its structures and approaches to the social climate we now occupy while staying true to the Gospel

For 1500 years the Church held a privileged place in society, influencing every level of society. This season of Church history is coming to a close. As it comes to an end, we are entering a season where the Diocese will need to take up a new challenge. Like the early church, we will need to be apostolic and evangelistic, boldly dreaming of new ways of sharing the good news of the gospel. This is a challenge that will need to be embraced by every Parish and ministry unit. Every parish needs to wrestle in their context what it would take to grow in number and grow younger. In

this season Parish leaders will also need to be able to cast a compelling vision for the Christian community God calls us to be part of.

Where there is no vision, the people perish. Proverbs 28: 18a

The gifts God gave were so that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ. Ephesians 4: 11-12

5. Like the Easter story, death can be a precursor to new life

Often new growth cannot flourish until older plants die and make way for light to shine on new growth. As the Easter story illustrates, sometimes we have to enter a season of death before we see new life. So in church life, we need to allow natural death to occur to allow the following life to emerge.

Jesus said: Every branch in Me that does not bear fruit, God takes away; and every branch that bears fruit, God prunes it so that it may bear more fruit. John 15: 2

6. God calls his people to ongoing regeneration

When room is given for the new growth to emerge in the church, the church will regenerate. We need to ensure we are positioning ourselves for long term sustainability in all we undertake in church life.

*I will build my church, and all the powers of hell will not conquer it. Matthew 16: 18
And the Good News about the Kingdom will be preached throughout the whole world, so that all nations will hear it; and then the end will come. Matthew 24: 14*

Appendix E – Walking the talk in our ministry units

There are an infinite number of ways of adapting this Diocesan Mission Action Plan to the practical life of our individual ministry units. The following table gives some ideas that can be used to start discussion and thinking for mission in our ministry units. It is structured to help us consider different forms of growth as well as the three mission priority areas proposed in this document.

	Making Disciples	Supporting Families	Strengthening Communities
Grow in Strength	<p>Create opportunities for devotion/worship/prayer that will stretch the congregation;</p> <p>Develop a process for the whole parish to consult on major mission initiatives;</p>	<p>Teach families how to pray with their children;</p> <p>Teach children how to pray with their parents;</p> <p>Collaborate with families to learn their needs in discipleship, mission, and daily life;</p>	<p>Assess local community needs and parish strengths;</p> <p>Develop mission initiatives that use parish strengths to meet local needs;</p>
Grow in Depth	<p>Discipleship for personal growth and mission;</p> <p>Grow in knowledge of Scripture;</p> <p>Grow in understanding of liturgy, Christian history, Anglican tradition;</p>	<p>Teach families to teach themselves;</p> <p>Help families to bring worship and learning into the centre of their home lives;</p>	<p>Start all mission and ministry planning with prayerful discernment and listening;</p> <p>Ensure mission initiatives are more than good social work/care, but also proclaim Jesus.</p>
Grow in Breadth	<p>Training for culturally appropriate evangelism;</p> <p>Create expressions of devotion/worship/prayer that will meet the cultural needs or expectations of those not currently part of any church;</p>	<p>Intentionally reach families in the community that are under-represented in the congregation;</p>	<p>Ensure mission initiatives are effective for the cultures and demographics present in the community, but not currently present in the congregation;</p>

SUMMARY VIEW OF STANDING COMMITTEE

“As a Diocese we must face the reality of our situation. This reality is challenging and potentially overwhelming. The following recommendations, whether proposing policy changes, offering guidance or even compelling change, are intended to enable ministry units (MU) within the Diocese and the Diocese as a whole entity to embrace the challenge we face. As far as possible, Standing Committee is seeking to be constructive and helpful while facing, rather than avoiding, our challenging situation.

Further, rather than roll out a series of piecemeal changes through successive Synods, given the urgency of the situation, Standing Committee is being so bold as to place all its recommendations before Synod in one piece.”

RECOMMENDATIONS WITH COMMENTARY

	RECOMMENDATION	SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
1	That the people of our Diocese be invited to a greater emphasis and dependance on God in prayer as we seek the renewal and regeneration of our Diocese.	<ul style="list-style-type: none"> We acknowledge that ‘Unless the Lord builds the house those who build it labour in vain.’ Psalm 127:1 It is the consistent witness of scripture and Christian practice through the ages that we should be ‘constant in prayer’ presenting our needs and the needs of the Diocese to God. I Thess. 5:16-17. 	<ul style="list-style-type: none"> i) That a Diocesan Day of Prayer be organized to focus our prayers on the regeneration of our Diocese ii) That a ‘Diocesan Prayer for Regeneration’ be composed and offered for use in the Diocese. iii) That a Prayer Community be set up consisting of those who have committed themselves to pray regularly for the regeneration of our Diocese.
2	An average donation of \$1,500-\$2,000/person/annum should be regarded as a target for a financially sustainable ministry unit structure.	<ul style="list-style-type: none"> This is a way to assess the overall financial health of a ministry unit. It is acknowledged that this is an average figure and that in reality a small number of parishioners will give more than this and a larger number of parishioners will give less than this. This information could 	<ul style="list-style-type: none"> i) Adopt as a Diocesan Policy ii) This could be a desktop exercise which would inform the ministry and mission of individual MUs iii) This metric could be used as a means to assess the viability of MUs

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
		be a helpful encouragement for MUs to assess their level of giving.	
3	To generate a minimum annual operating budget of \$280,000 a sustainable MU should target an attendance of over 150 financially contributing parishioners per week.	<ul style="list-style-type: none"> It is acknowledged that rural MUs have a much smaller population base and so a commensurately lower expected attendance. Minimum staffing for a MU with this income would include at least a full time Vicar, Administrator and a Youth or Children and Family Worker. Taken together, Recommendation 2 and 3 describe a healthy future MU 	i) Adopt as Diocesan Policy ii) This policy should be described more fully in the Diocesan Handbook
4	Improve financial sustainability of MUs by targeting the following; <ul style="list-style-type: none"> i) 80% or more of total income coming from parishioner's financial giving ii) 80% or more of donations from parishioners on a regular giving plan iii) 25% or less of income going toward building costs 	<ul style="list-style-type: none"> Building costs would include full replacement insurance, rates and a provision of 3.5% of the capital value of the building for maintenance and depreciation. If we don't fund buildings realistically today, future generations will be 'saddled' with this cost Meeting the guidelines in column 1 will ensure the long-term viability of our MUs These guidelines apply to urban, suburban and rural MUs. 	i) Adopt as Diocesan Policy ii) Write paper about this for Vicars, Vestries, Wardens and Treasurers. iii) Assist particular MUs to undertake this desktop analysis and publish this information throughout the Diocese along with a calculating tool.
5	To support greater accountability and better governance, MUs should assess how they are using the resources they have available using a tool such as the Social Dividend	<ul style="list-style-type: none"> This enables MUs to gain insight into the true cost of ministry – in both volunteer time and cost of buildings. 	i) Adopt as Diocesan Policy ii) Write paper about this for Vicars, Vestries, Wardens and Treasurers.

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
	Model		iii) Develop an Assessment Tool to assist MUs iv) The Diocese would need the support of (e.g.) Justin Stevenson to enable this
6	<p>Establish a governance approach, both in ministry units and in the Diocese that acknowledges challenges and possibilities for buildings: for example, the challenge that buildings are better viewed as a useful liability rather than an asset; the possibility that a building retained helps a younger generation to inherit the faith.</p>	<ul style="list-style-type: none"> The importance of endowments for building maintenance as well as the difficulty MUs face setting aside 3.5% PA of the capital value of buildings for long term maintenance is acknowledged. This recommendation also relates to 3 above. 	i) Adopt as Diocesan Policy ii) Write paper about this for Vicars, Vestries, Wardens and Treasurers. iii) Develop an Assessment Tool to assist
7	<p><u>Acknowledge</u> that through the next decade, the number of current MUs will reduce as MUs choose to merge with other MUs or to be dissolved. <u>Commission</u> a planning group to determine whether to recommend to Synod 2024 that this reduction should be hastened through the adoption of a strategic plan for such reduction. Each proposal for a new MU would only proceed if, in the judgement of the Bishop and Standing Committee, it was sustainable in the context of the DMAP and the changes envisaged in these recommendations.</p>	<ul style="list-style-type: none"> The principle behind this recommendation is to guide a 'retrenchment' to a position of strength so that new missional initiatives could then be considered. The intention would be that each of the remaining MUs would meet the criteria in Recommendations 2, 3 and 4. If agreed at Synod 2023, the planning group would be tasked with undertaking research and developing a proposal. Decisions would be made with full information at Synod 2024. The proposal would be based on having a full time Vicar in each existing or reconstituted MU. 	i) If agreed, Synod establishes: ii) A Strategic Planning Group (SPG) iii) SPG should consist of the Bishop, Archdeacon for Regeneration and Mission (ARM) and at least two other Synod members iv) The Bishop, ARM and local Vicars must initiate the planting and grafting of new congregations to enable the ongoing regeneration, vitality and growth of the Diocese

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
		<ul style="list-style-type: none"> Staffing of new pioneer missional initiatives would be determined on a case by case basis 	
8	A greater proportion of vicar, priest- in-charge and volunteer time should be proactively allocated to church development, growth and community outreach	<ul style="list-style-type: none"> The basis of this recommendation is the importance of the reorientation of MUs from maintenance to mission This recommendation will only be achieved through Mission Action Planning and for Vicars to reprioritise their time and effort from maintenance to mission. The development of lay ministry teams is essential for this to happen It is acknowledged that Vicars or Priests-in-Charge who are in a less than full time role would find this difficult hence the importance of Recommendations 2, 3 and 4. 	i) Training required from ARM, Post Ordination Training (POT), etc ii) MUs encouraged to undertake Mission Action Planning process
9	Improve administration by focusing on enhanced formal and informal sharing of knowledge and processes across MUs.	<ul style="list-style-type: none"> Improved administration would include well aligned purpose, effective governance culture, effective compliance and increase accountability. Currently our MUs are too 'siloed' – we need to learn off each other. Where there are benefits, MUs are encouraged to collaborate with other MUs. There is a need to 	i) The Diocesan Manager to lead in-depth study of improving MU admin

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
		identify the knowledge and processes that are envisioned	
10	<p>Diocese level services should be provided by the Anglican Centre when:</p> <ul style="list-style-type: none"> i) They require specialist expertise ii) There is sufficient professional capability iii) They are genuinely cost effective compared to external providers iv) They reduce burden of responsibility for MU officers and employees <p>Some of these services, such as accounting service and legal advice may come as an additional cost to the MUs.</p>	<ul style="list-style-type: none"> • Desired here are strengthened relationships between MUs and the Diocese/Anglican Centre, a stronger sense of collaboration and teamwork between MUs, and between MUs and Diocese, and appreciation of the value of contributing to costs of Diocese via Quota. • Please find below examples of services that could be provided; <ul style="list-style-type: none"> • Payroll • Accounting • IT • Archiving • Financial and investment • Land and buildings • Insurance • Website and digital comms advice • Health and Safety • HR and legal advice • Bulk purchasing • Police Checking • Youth and YA ministry • Children's ministry • Missional 	<ul style="list-style-type: none"> i) The Diocesan Manager to document and publicise
11	More clearly articulate, in tangible language, the value of being Anglican and belonging to the Diocese as a whole.	<ul style="list-style-type: none"> • The Diocese needs to position itself as a sympathetic, trustworthy and reliable guide able to support the spiritual journey of enquirers. • There needs to be appropriate celebration of being Anglican 	<ul style="list-style-type: none"> i) The Diocese undertakes this exercise with the Comms Officer ii) Training required for clergy from the ARM, POT, Clergy Conference etc.
11a	Enable MUs to more clearly articulate the value and benefit they offer the community	<ul style="list-style-type: none"> • There must be an overall emphasis on living out and articulating the gospel of 	<ul style="list-style-type: none"> i) A MU communications auditing tool needs to be developed to

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
		<p>Christ which is our primary calling</p> <ul style="list-style-type: none"> • Among other benefits, MUs should position themselves as sympathetic, trustworthy, reliable guides able to support the spiritual growth of enquirers. • MUs need to develop communications strategies that are positive, clearly articulating the value offered and offering multiple calls to action. 	<p>help our MUs become aware of how they are doing in becoming known as places of spiritual depth and vitality, clearly living out and declaring the love of God in Jesus Christ. This would be more narrowly focused than a Mission Impact Review.</p> <p>ii) Provide advice and templates to MUs including brochures, websites, social media posts etc</p> <p>iii) Alpha or similar discipleship programme needs to be promoted and used regularly in our MUs</p>
12	Initiatives and policies should help parishioners throughout the Diocese think of themselves as being part of an energised, coherent, well-led, well-resourced family of churches.	<ul style="list-style-type: none"> • Diocesan communications need to promote, among other things, the value of being Anglican and undertaking and resourcing mission together. • This recommendation has to do with our culture as an Anglican Diocese. It will take time to re-shape this. 	<p>i) The Bishop and Dio staff are to be trained in how to do this more effectively.</p> <p>ii) The Diocese itself undertakes this exercise with the Comms Officer</p> <p>iii) Training required for clergy from the ARM, POT, Clergy Conference etc.</p>
13	Undertake further investigation into particular MUs to confirm the gaps that could be limiting their potential for growth and thriving.	<ul style="list-style-type: none"> • Potential MUs could include those in which rapid development of new housing is taking place. • Some of these MUs need support to improve their buildings which are currently limiting growth. • Other MUs that are experiencing growth may need more 	<p>i) The ARM spearhead this initiative.</p> <p>ii) CPT to support land and building requirements.</p>

RECOMMENDATION		SUPPLEMENTARY COMMENTS	SUGGESTIONS FOR IMPLEMENTATION
		leadership support to ensure growth is maintained.	

That this Synod:

1. Acknowledges with gratitude the work of Standing Committee in setting up a small commission to assist Standing Committee with its response to the DMAP;
2. a. requests standing Committee to explore regenerative ministry alternatives for towns and rural areas with a population under 20,000 and report back to Synod 2024, and
b. accepts the recommendations made by Standing Committee in the light of the commissioners' work and their suggestions for implementation, and delegates to the Bishop and to Standing Committee, acting as Synod out of session, to prepare and promulgate make arrangements to issue any policies, procedures, regulations, and guidelines that will assist with the implementation of these recommendations."

BEQUESTS

From time to time enquiries are received from solicitors whose clients wish to make bequests to their parish or other church groups. It is helpful to have a consistent formula which can be used in wills and is acceptable to the legal profession.

It is advisable for legacies to be left to the Church Property Trustees, who provide a continuing body established by Act of Parliament, with an indexed "memory" of bequests, providing secure investments for funds held on behalf of parishes. The following Forms of Bequest have the approval of the Chancellor.

FORMS OF BEQUEST

A.

"To the Church Property Trustees of the Diocese of Christchurch in the Anglican Church in Aotearoa, New Zealand and Polynesia the sum of \$..... to apply the income arising therefrom (if income only is to be used) or to be available as to both capital and income for the purpose of and I direct that the receipt of the Trust Manager or Accountant for the time being of the said Church Property Trustees shall be a sufficient discharge to my executors for all monies payable hereunder, and they shall not be liable to see the application thereof."

B.

"To the Church Property Trustees of the Diocese of Christchurch in the Anglican Church in Aotearoa, New Zealand and Polynesia the sum of \$..... the income arising therefrom (if income only is to be used) or to be available as to both capital and income for the purpose of for Saint X Church at Y on the written requisition of the Vicar and Churchwardens for the time being of the Parish in which Saint X Church is situated and I direct that the receipt of the Trust Manager or Accountant for the time being of the said Church Property Trustees shall be a sufficient discharge to my executors for all monies payable hereunder, and they shall not be liable to see the application thereof."

If parishioners wish to make a bequest directly it should be made to "The Churchwardens". It is not customary in New Zealand to leave bequests directly to the Vicar, although they may be made to the Churchwardens to be used at the Vicar's discretion. It is also wise to avoid bequests for very narrow purposes.

Further detail, regarding the correct wording for bequests, is available from the Trust Manager, Church Property Trustees.

Church Property Trustees

GOVERNANCE

Church Property Trustees (CPT) is governed by its own Act of Parliament, the Anglican (Diocese of Christchurch) Church Property Trust Act 2003, The function of CPT is to hold and administer trust property in accordance with this Act.

Membership of CPT comprises the Bishop and eight trustees elected by Synod. CPT is supported by the following staff or equivalent, based at the Anglican Centre: General Manager/Trust Manager, Finance Manager, Property Manager, and Office Manager.

The CPT Board meet almost every month to discuss and approve recommendations. The Board also operate the Committee for Audit, Risk and Finance (CARF). Staff attend meetings as required.

CPT administers three main Estates: General Trust, Dean and Chapter and Bishopric, as well as Trusts, Reserves and Endowments on behalf of parishes. The use of Trust, reserve and endowment funds typically requires the approval of CPT.

INVESTMENTS

CPT administers two investment funds. Please see the “Ministry Unit Investment Policy” in section H of the Diocesan Handbook.

PROPERTY

Sale of any church property must be with the prior agreement of Standing Committee and CPT, and any proceeds arising must be invested with CPT. Standing Committee and CPT must agree via Board resolutions regarding the use of property sale proceeds.

Before any alterations or building projects are undertaken or changes made within a church, ministry units may require the approval of CPT and Standing Committee and should seek the advice of the Church Property Trustees Property Manager at the Anglican Centre.

It is important that Churchwardens advise the Property Manager, Church Property Trustees, immediately upon a property becoming unoccupied. No property may be let without authority from the Church Property Trustees, who must agree the Tenancy/Lease Agreement and appointment of a residential/commercial property manager.

SECTION B

Bishop's Instructions

Contents

General Instructions B1

Guidelines for Archdeacons B6

Guidelines for Christian Initiation, Admission to

Communion and Confirmation B3

Licensed Lay Ministers B8

ADMINISTRATION OF ELEMENTS

Administration of Elements at Holy Communion may be undertaken by lay people appointed by the Vicar and approved by the Vestry of the Parish.

APPLICATIONS FOR TRAINING AND ORDINATION

Application for stipendiary and non-stipendiary ministry training may be made in the first instance to the Ministry Educator (C/- Anglican Centre, P.O. Box 4438, Christchurch). It is desirable that applicants first attend a Ministry Exploration Day, the dates for which are appointed each year. After this, the assessment process may take up to eighteen months in all.

Other processes of assessment and training for ordination are used in Local Shared Ministry situations. (Refer to the "Local Shared Ministry Statute" on pages E23 and E24.)

Some grants may be made for those undertaking a first degree prior to theological training.

After the application forms have been processed and referees' statements obtained, interviews are held and comments of Vicars and Parish Vestries obtained. Candidates chosen to proceed will be requested to attend a Discernment Conference. Decisions will be made early in August for the St John's College Admissions Committee which is held in September each year. Medical and psychological testing may be part of the procedure.

While the Bishop has the final choice on whether to ordain or not, it is the normal practice of the Bishop to take the advice of the Chaplains' Advisory Committee as to acceptance of students for training and of the Examining Chaplains as to ordination.

Acceptance for training does not imply acceptance for ordination. The decision on ordination is made during August-September of the year of ordination.

Theological training for ordination takes place at St John's College, Auckland, or locally in the Diocesan Ordination Training programme. While the Diocese will normally use the excellent facilities for training at St John's, it is not always possible or desirable for candidates to leave Christchurch. In these cases, the Diocesan training prepares them very adequately for either stipendiary or self supporting ordained ministry.

CATECHUMENATE

The Diocese encourages and monitors catechumenal processes in church communities that choose to use them. The Catechumenate uses a four stage process with liturgically marked thresholds to form and include new members. Enquiries about this process may be made to the Ministry Educator at Anglican Centre.

CLERGY LEAVING THE DIOCESE

Clergy leaving the Diocese for service elsewhere are requested to apply to the Bishop for a testimonial as early as possible before their departure.

CONSECRATION OF CHURCHES

- (a) No Church will be consecrated while any debt on the building remains unpaid.
- (b) No Church will be consecrated unless it is a permanent building.
- (c) A clear title to the land must be held by The Church Property Trustees.
- (d) Churches that do not fulfil the above conditions may be opened with a service of Dedication.
- (e) A petition for the Consecration, signed by the Vicar and Church Officers and, if desired, by other Church members, will be required.
- (f) The form of petition will be drawn up by the Diocesan Manager, on application accompanied by such statements relating to the above particulars as the Bishop may require.

MARRIAGE AFTER DIVORCE

Under a Statute adopted by General Synod/Te Hinota Whanui in 1970 marriage in Church of divorced persons is, under certain circumstances, permitted.

- (a) The criterion is the breakdown of marriage and where the Divorce Court has so announced. Judgements are not made about the past.
- (b) Before any application is made the ordained minister must make certain that the Certificate of Dissolution has been granted.
- (c) After discussion and counselling and if the ordained minister is satisfied there is genuine regret over the breakdown of the previous marriage and that parties concerned have a genuine desire to live according to the Christian tradition of marriage, the marriage may be proceeded with.
- (d) If the ordained minister is unhappy about proceedings with the marriage then he or she may approach the Bishop of the Diocese outlining their concerns in a letter and explaining why they prefer not to take the wedding.

OFFICIATING CLERGY

(Refer to Title A Canon II Clause 2)

An ordained minister not holding a Licence in this Diocese must not officiate in any Church for more than one week without permission having first been obtained from the Bishop.

The name of every ordained minister conducting Divine Service should be entered in the Register of Services, commonly called the Vestry Book.

GUIDELINES FOR CHRISTIAN INITIATION, ADMISSION TO COMMUNION

AND CONFIRMATION FOR THE DIOCESE OF CHRISTCHURCH

PREFACE

These Guidelines are based upon those agreed to by General Synod/Te Hinota Whanui in 1990 and are consistent with the rubrics of "A New Zealand Prayer Book - He Karakaia Mihinare o Aotearoa".

1. BAPTISM

Baptism is usually administered in the context of the Eucharist or another service of congregational worship, unless there are special pastoral circumstances. Tangihanga, hura kohatu, weddings and other whanau, hapu, or iwi events, significant festivals and other important occasions in the life of the Church, including those where the Bishop may preside, are appropriate times for Baptism.

Adult candidates for Baptism, and the parents or guardians as well as any other godparents of younger candidates are called to participate regularly in the worshipping life of the Church. Education in the faith, sacraments and mission of the Church precedes and follows Baptism.

In the case of children:

- (a) At least one parent or guardian will affirm Baptism for the child and may show this by becoming a godparent. Parents or guardians as well as any other godparents undertake to bring up the child as a member of the Body of Christ, participating in the worship, education and community life of the church.
- (b) Parents or guardians as well as other godparents, receive education for teaching the child:
 - (i) the Lord's Prayer and how to pray
 - (ii) the Creeds and the Faith of the Church
 - (iii) the Commandments and how to obey the teaching of Christ
 - (iv) and how to read the Scriptures to discover the Word of God.
- (c) Parents or guardians as well as any other godparents are also to encourage the child to take his/her place in the eucharistic community, to make a commitment to Christ, and in Confirmation to receive, in the Laying on of Hands, the strengthening power of the Holy Spirit for witness and service.

2. LAYING ON OF HANDS FOR CONFIRMATION

- (a) Candidates will have been helped to explore and understand the faith of their Baptism, and their calling as disciples.
- (b) Candidates will affirm their faith in Christ and be strengthened for ministry as responsible Christians in the world by the Laying on of Hands and prayer.

- (c) The rite of Confirmation is an occasion for re-affirmation of Christian faith and commitment to service by the whole congregation.
- (d) The Bishop shall be the minister of Confirmation.

3. **EUCCHARIST**

The sacramental means of entry and incorporation into the Body of Christ occurs through Baptism. The Eucharist is the sacramental means by which members of the Body are sustained and nurtured in that community and is the central act of worship in the Christian Church. Baptism confers full membership of the Church, and therefore provides the ground for admission to the Holy Communion. All may therefore receive communion from the time of their Baptism irrespective of age.

Variations in pastoral practice in relation to admission to the communion may be found, but those once admitted (whether at Baptism, or when judged pastorally appropriate by priest and family, at a special service after more formal instruction, or after receiving the Laying on of Hands for Confirmation), are welcome to receive communion in any parish in this Church.

A process of education is essential in developing awareness and understanding of the meaning of the Eucharist. Teaching on the Eucharist should be made widely available.

4. **PASTORAL RITES**

A Thanksgiving for the gift of a child

Encouragement is to be given to the use of this service whether or not the parents and families wish to have the child baptised. "This service provides the opportunity for parents and families to give thanks for the birth or adoption of a child and to offer prayer for family life. It may take place in the home, the hospital, in church, or some other suitable setting as soon as convenient after the birth or adoption of a child". This may be an opportunity to give encouragement in Christian parenting.

B Rites Marking Spiritual Growth

Authorised rites marking stages of growth in spiritual awareness and understanding of the faith may take place preceding and/or following education programmes. Parents or guardians as well as any other godparents are encouraged to be involved in the education of the young person.

C Renewal of Baptism Vows

Individuals ready to make a new beginning in Christian faith and ministry may renew their Baptism vows and receive the Laying on of Hands with

prayer. The rite of Confirmation and significant festivals are appropriate times for renewal.

D Reception from another Christian Church

Those who are baptised members of other Christian Churches may be formally welcomed in a suitable manner at any service of public worship. They may make some appropriate declaration, and/or profess their faith in Confirmation or Reaffirm their faith in an act of Renewal (Sections 2 and 4(c), above).

6. **RECORDS**

A record of the Baptism and the Laying on of Hands in Confirmation shall be kept by the Church and a copy given to the person.

Forms for Confirmation are available from the Bishop's Secretary.

Guidelines & Responsibilities for Archdeacons

Agreed to by the Bishop and Archdeacons – 10.8.05

Appointment

- Archdeacons are appointed by the Bishop after appropriate consultations.
- They shall normally serve for an initial five year term with the possibility of extending it at the discretion of the Bishop.
- Their responsibilities are within the geographically defined area of their archdeaconry and within the wider diocese.
- It is acknowledged that their time and availability has limitations given other ministries for which they are licensed.

Objectives

- Archdeacons are an extension of the episcopal ministry of oversight, leadership and pastoral care, and thus, they assist, advise and support the Bishop.
- They are required to represent the Bishop and Diocese in matters pertaining to ministry units and clergy, as well as representing the ministry units and clergy to the Bishop.
- They have a role in maintaining and developing the mission and unity of the Church.

Responsibilities

- Archdeacons shall be supportive of the Bishop and the wider ministry and goals of the diocese, and prayerfully and pastorally support the clergy and laity within their archdeaconry.
- They shall keep regular contact with the clergy and ministry units within their archdeaconries in order to
 1. Be available for pastoral care to clergy and their families.
 2. Be available to clergy and laity on issues of faith, pastoral concern and administration.
 3. To enable communication and cooperation between ministry units; between the Bishop and ministry units; between the diocesan staff and ministry units.
 4. To encourage and enable, where appropriate, the development of ministry and training for laity and clergy.
 5. To participate in appropriate celebrations and events with the life of ministry units.
- Archdeacons shall liaise with the Churchwardens regarding the running of a ministry unit during an interregnum or during the illness or incapacity of the Vicar, Priest-in-Charge or Ministry Enabler.
- In the process of appointment to vacant ministry units within the archdeaconry the Archdeacon shall

1. Be involved in the appropriate steps outlined in *Planning Ahead For Your Parish*.
 2. Consult with the Bishop, the Diocesan Ministry Adviser, the Vicar or Priest-in-Charge designate and the Vestry concerning the arrangements for an Institution or equivalent liturgy.
 3. Arrange and conduct a practice for an Institution or equivalent liturgy.
 4. Take appropriate part in an Institution or equivalent liturgy.
 5. Facilitate and ensure that such practical matters as allowances and housing, are organized and agreed to in a manner that is helpful to all parties.
 6. Ensure that clergy housing is appropriately maintained and in an acceptable state before the arrival a new clergyperson and liaise with Diocesan staff, Churchwardens and Vestry as necessary.
- Archdeacons shall also
 1. Ensure that Parish Reviews are carried through as required by the Bishop and Diocese.
 2. Be involved in parish property matters where appropriate and where required by Diocesan regulations.
 3. Participate in the arrangement of the Celebration of Baptismal Renewal and Commissioning/Ordination of Ministry Support Team members.
 4. Arrange and facilitate regular clergy archdeaconry meetings which shall enable ongoing collegial support, reflection and training.
 5. Support and encourage the work of the Archdeaconry Council and liaise with the Chairperson and Secretary of the Council.
 6. Deputize for the Bishop when requested at Church and wider community events.
 7. Undertake such other responsibilities as delegated by the Bishop.

Mutual Support

- In order to enable their ministry, Archdeacons shall meet regularly with the Bishop and other Diocesan Staff, in order to share and discuss matters of concern and interest relating to their ministries.
- They shall meet bimonthly with the Executive Staff Team who shall report on and discuss wider diocesan issues.
- Opportunity shall be given for the Archdeacons to meet individually with Bishop.

LICENSED LAY MINISTERS

(a) Authority

A Lay Minister's licence should be obtained where any lay person ministers with sole responsibility or with responsibility for the ministry of others. Such ministry may be in one or more of the following areas:-

- (i) leading worship
- (ii) taking the Holy Communion, whether for individuals or groups using the Reserved Sacrament
- (iii) preaching
- (iv) taking funeral liturgies
- (v) the conduct of healing liturgies including the Laying on of Hands and Anointing with oil previously consecrated by a bishop or priest
- (vi) the oversight of parish visiting
- (vii) the oversight of Christian education
- (viii) such other areas as shall be determined by the Advisory Chaplains for Licensed lay Ministry.

(b) The Issuing of Licences

Application forms are available from the Bishop's Personal Assistant. Applications must include an endorsement by the Vestry (or equivalent) and by the Vicar or Chaplain. In Local Shared Ministry Parishes, licensing shall follow the requirements of "The Local Shared Ministry Statute". Applications must also be signed by the nominee.

Completed applications should be sent to the Bishop's Personal Assistant. Before issuing a licence, the Bishop will seek assurance that the nominee has completed a suitable course of training. The Advisory Chaplains for Licensed Lay Ministry are responsible for the provision and oversight of suitable training and study opportunities for the various Licensed Lay Ministers' roles.

(c) Jurisdiction

Licensed Lay Ministers shall serve only in the Ministry or Mission Unit to which they are licensed but may, on particular occasions, perform duties in another Ministry or Mission Unit with the consent of the Vicar or equivalent in the other local Ministry or Mission Unit.

(d) Presentation Of A Licence

Licensed Lay Ministries are significant in the life of a Ministry Unit and licenses should be presented to the recipient in a worship service in the presence of the congregation with appropriate prayers and responses of commitment following the signing of the statutory declarations. Where appropriate, Licensed Lay Ministers should wear robes as customary in the local Ministry or Mission Unit.

(e) Licence Reviews

Licences are issued for an initial period of five years and may be renewed by the Bishop on the written recommendation of the Vicar and Vestry or equivalent. Licences should be sent to the Bishop with the application for renewal.

(f) Transfer of Licences

Licences are not transferable when a Lay Minister changes parishes, and a fresh application should be made in the usual way.

SECTION C

Synod

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THE INTERPRETATION STATUTE

Enacted 1891, Amended 1895, 1922, 1989, 1992, 1994, 2000, 2017, 2018, 2020, 2021

A STATUTE

TO INTERPRET AND SHORTEN THE LANGUAGE OF THE STATUTES, REGULATIONS, AND RESOLUTIONS AND TO REGULATE THE PROCESS OF LEGISLATION OF THE SYNOD OF THE DIOCESE OF CHRISTCHURCH

BE IT ENACTED by the Bishop, Clergy and laity of the Anglican Church in Aotearoa, New Zealand and Polynesia, in the Diocese of Christchurch, in Synod assembled, and by the authority of the same, as follows:-

1. The short title of this Statute shall be "The Interpretation Statute, 1891."
2. All Statutes shall, if there be more enactments than one, be divided in clauses, which clauses shall be deemed to be substantive enactments, without any introductory words.
3. Every schedule to any Statutes shall be deemed to be part of the Statute to which it is annexed, and shall have the same effect as if the matters contained therein had been enacted in the body of such Statute. But whenever forms are prescribed, slight deviations there from, but to the same effect, and not calculated to mislead, shall not vitiate them.
4. In all Statutes, Regulations, Resolutions, and other proceedings of the Synod it shall be sufficient to cite this and every other Statute of the Synod by the short title thereof.
5. In all Statutes, Regulations, Resolutions, and other proceedings of the Synod it shall be sufficient to refer to any Canon of the General Synod by the title, number and clause.
6. Where any Statute or Regulation repealing (wholly or in part) any former Statute or Regulation, is itself repealed, such repeal shall not revive the Statute or Regulation so wholly or partially previously repealed, unless such revival is expressly enacted or provided for.
7. Where any Statute or Regulation, repeals, wholly or in part, any former Statute or Regulation, and substitutes other provisions, the former Statute or Regulation shall continue in force until the substituted provisions come into operation.
8. The repeal of any Statute or Regulation shall not affect the rights acquired by any person under such Statute or Regulation.
9. Every Statute, Regulation or Resolution enacted or passed by the Synod shall, unless otherwise expressly provided therein, come into force on the day next after the last day of the Session of Synod at which the same shall have been enacted or passed.

10. Any member of Synod wishing to add to, alter, or rescind any financial regulation of the Diocese shall forward to the Diocesan Manager, not less than 3 months prior to the next ensuing session of Synod, a Bill to amend the Financial Regulations.
11. Any alteration or addition to "The Financial Regulations" shall pass through the same stages as, and be dealt with by the Synod in the manner prescribed for, Bills.
12.
 - (a) At the close of each session of the Synod the Resolutions passed at that session shall be referred to the Standing Committee which shall prepare and present to the next session of the Synod a schedule of all the Resolutions which in its opinion should be maintained in force PROVIDED THAT at any session the Synod itself may style a Resolution passed at that session in manner provided by sub-clause (c) hereof.
 - (b) The said schedule shall be circulated with all other matter sent to members before the session; and it shall be the duty of the President of the Synod to move at some time during the session that the Schedule be considered by the Synod in committee and then presented to the Synod for adoption.
 - (c) Every Resolution so approved shall be styled a Standing Resolution and be printed in the Proceedings of the Synod under the heading Standing Resolutions of the Synod.
 - (d) No annulment or amendment of a Standing Resolution shall be made unless the motion for the same shall have been considered by the Committee of the whole Synod before it is submitted to the vote of the Synod.
 - (e) It shall be competent for the Standing Committee to review Resolutions passed at previous sessions of the Synod with a view to the preparation of a Schedule of such Resolutions as should be included among the Standing Resolutions.
 - (f) Any Resolution not included in the Standing Resolutions of the Synod shall remain in force until the meeting of the next annual session of the Synod.
13. The Standing Orders which shall from time to time be made by the Synod for the ordering of its own proceeding, shall continue in force until the same or any succeeding Synod shall make other Regulations in lieu thereof.
14. In this Statute, and in all other Statutes, Regulations and Resolutions, or other proceedings of the Synod, unless repugnant to the context, or unless otherwise expressly stated, the following words within inverted commas shall have the interpretation and meaning hereby attached to them respectively:-

"Archdeaconry Council" – the group of people consisting of both clergy and lay representatives from Ministry Units in an Archdeaconry who support, develop and co-ordinate ministry and related matters in an Archdeaconry.

"Bishop" - The Right Reverend the Bishop of Christchurch and shall include any Commissary appointed, specially or otherwise, by the Bishop to act on behalf of the Bishop, in the manner prescribed by the Canon, Statute, Regulation, Resolution or other proceeding under interpretation.

"Church" - (When applied to a building): A building consecrated and set apart, or intended to be consecrated and set apart, for the worship of God according to the doctrines, rights, and usages of the Anglican Church in Aotearoa, New Zealand and Polynesia.

"Deacon Assistant" - An Ordained Minister, duly licensed by the Bishop to assist the Vicar as a Deacon Assistant.

"Diocesan Synod", "The Synod", or "Synod" - The Synod of the Diocese of Christchurch, organised under the provisions of Part E of the Constitution/te Pouhere.

"Diocesan Youth Representatives" – A group of no fewer than four and no more than twelve (12) members aged between 16 and 24 years (inclusive), elected by the youth of the diocese. The Elections will be conducted annually before the end of June with youth in ministry units voting (the number of votes per ministry unit being the number of vacancies to be filled) on the candidates. The election process may be held online. A member who is elected at the age of 24, but becomes 25 in the year they are serving, may continue as a representative until the end of their term. Casual vacancies may be filled as required.

There will be an annual gathering of Bishop, Diocesan Youth representatives, Parish Youth Representatives, and all youth/young adults from the Diocese, organised by the Youth Ministry Developer / Young Adults Ministry Developer, that will consult on Synod motions/topics.

"General Synod/Te Hinota Whanui" - The General Synod/Te Hinota Whanui as defined in the Constitution/te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia.

"Incumbent" - Any priest of the said Church who shall have been duly instituted by the Bishop to the cure of souls in a parish.

"Lay Member of Synod" - A duly elected representative of the laity in the Diocesan Synod.

"Member of the Church" - A member of the Anglican Church in Aotearoa, New Zealand and Polynesia.

"Minister" - An Ordained Minister officiating for the time being in any of the services of the Church. (Except in any proceedings under Title D, Canon II, of the General Synod/Te Hinota Whanui, where the word "Minister" shall have the special meaning therein prescribed.)

"Ministry and Mission Units" - A geographical or other group/grouping of persons sharing in the mission of this Church and Diocese.

"Month" - A Calendar month.

"Ordained Minister" - An ordained priest or deacon of the said Church, or of any Church in communion therewith.

"Parish" - A mission and ministry unit having defined parish boundaries and governed by a vestry. **"Parishioner"** - A baptised person, who is a registered member on the roll of a Ministry or Mission Unit.

"Parish Roll" - A register of baptised persons who belong to a Parish or other Ministry or Mission Unit.

"Parish Youth and School Representatives" – A group aged between 14 and 24 years (inclusive), of which there may only be one member from each parish (separate from the Diocesan Youth Representative), nominated by their parish or school to represent the youth of that parish or school at Synod for the then current calendar year. A member who is elected at the age of 24 but becomes 25 in the year that they are serving, may continue as a representative until the end of their term.

"Priest Assistant" - An Ordained Minister, duly licensed by the Bishop to assist the Vicar as a Priest Assistant.

"Standing Committee" - The Committee appointed by the Synod under the provisions of Part E of the Constitution/te Pouhere.

"Vicar" - The ordained minister in charge of any parish and shall be deemed to include any Co-Vicar, Priest-in-Charge, or any ordained minister who is recognised by the Bishop's authority as having for the time being the charge of the parish.

"Vicarage" - The house in any parish provided for the residence of the Vicar thereof, and the land connected or occupied therewith.

15. The naming of any officer charged with the performance of any duty shall include the duly appointed deputy of such officer."
16. When, and so often as, the Synod shall make any alteration or amendment of any existing Statute, Regulation, Resolution, or other proceedings of Synod, then in such case, at the time appointed for the printing of the Statutes, Regulations and Resolutions of the Synod, the effect of all amendments and alterations shall be incorporated in the Statute, Regulation or Resolution amended or altered, and the same shall be printed as amended or altered, and it shall not be necessary to print the amending Statute, Regulation, or Resolution as a substantive enactment.

THE GENERAL SYNOD/TE HINOTA WHANUI REPRESENTATION STATUTE

Enacted 1908; Amended 1922, 1930, 1969, 1970, 1979, 1989, 1992, 1993, 1994, 1996

A STATUTE

FOR REGULATING THE ELECTION OF CLERICAL AND LAY REPRESENTATIVES TO THE GENERAL SYNOD/TE HINOTA WHANUI.

WHEREAS it is expedient that provision be made for the regulation of the election of Clerical and Lay Representatives to the General Synod/Te Hinota Whanui:

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch, in Synod assembled, and by the authority of the same, as follows:-

1. The short title of this Statute shall be "The General Synod/Te Hinota Whanui Representation Statute, 1908".

(Refer Constitution, Part C Clauses 1, 2 & 3: Title B, Canon 1, Clauses 1.1 - 1.1.10, 1.4 - 1.4.5)

2. The Clerical and Lay Representatives to the General Synod/Te Hinota Whanui shall be elected by the Clerical and Lay Members of the Diocesan Synod; the Clerical Members electing the Clerical Members, and the Lay Members electing the Lay Representatives; each acting as an Electoral Body, and not as a Synod. It is desirable that at least one clerical member and one lay member shall be a young person.
3. The election shall be held at the next ensuing annual session of the Diocesan Synod after the issue of the writ for election.
4. Any Clerical or Lay Member of the Diocesan Synod desiring to nominate any person to the Order of that member for election to the General Synod/Te Hinota Whanui shall make a nomination in writing of that person in the form in the schedule appended hereto.
5. The nominations shall be in the hands of the Diocesan Manager no later than half an hour before the time of closing on such sitting date of Synod as the Bishop shall appoint.
6. If the number nominated of either Order shall not exceed the number required to be elected the President shall declare the persons so nominated to be duly elected.
7. If the number nominated by either Order shall be less than the number required to be elected the President shall thereupon call for further nominations of that class of Representatives, and such nominations shall be received up to the time of closing on that day.
8. If at the time of closing on that day the President shall find that the number nominated of either Order shall still be less than the number required to be elected, the President shall declare the persons nominated to be elected. The vacancy or vacancies so left shall be filled up by the appropriate Order of the Standing Committee.
9. If the number nominated by either Order shall exceed the number required to be elected, the necessary ballot papers shall be prepared by the Diocesan Manager for

the election to be held and such election shall be made an Order of the day for the next succeeding sitting day.

10. The ballots shall take place in the presence of the President, who shall appoint two scrutineers for each Order.
11. In each ballot the persons who have received the greatest number of votes shall be declared to be elected. In the case of equality of votes between two or more persons nominated in respect of the last position to be filled those who have received the greater number of votes shall be declared to be elected. A further ballot or ballots out of the remainder of those nominated shall take place as directed by the President to fill the last position
12. Any Clerical or Lay Representative may, by writing addressed to the President resign; and upon the receipt of the resignation the seat of such Representative shall become vacant.
13. When the seat of any Clerical or Lay Representative shall become vacant by death, resignation or any other cause the Clerical or Lay Members, as the case may be, of the Standing Committee shall appoint a new representative to fill up the vacancy for the remainder of the term of the previous Representative.
14. Any question in connection with the election, which is not herein provided for, shall be settled forthwith by the Diocesan Synod.

(for Schedule please refer next page)

SCHEDULE

NOMINATION FORM

GENERAL SYNOD/TE HINOTA WHANUI

Form of Nomination of a Member of the General Synod/Te Hinota Whanui.

I hereby nominate
to be a (Clerical or Lay) Representative of this Diocese in the General Synod/Te Hinota
Whanui.

Nominator:.....

DATE:.....

I hereby certify that I have ascertained that the above named is willing to accept
nomination as a Member of the General Synod/Te Hinota Whanui.

Nominator:.....

DIOCESAN SYNOD STATUTE

Enacted 2003, Amended 2004, 2007, Mar 2018, Sept 2018
Repealed 2021

THE SYNOD OF THE DIOCESE OF CHRISTCHURCH STATUTE 2021

1. Title

That the title of this statute will be **The Synod of the Diocese of Christchurch Statute 2021**.

2. Commencement

This Statute comes into force at the close of the session of Synod at which it is passed.

Part 1 - Preliminary matters

3. Purpose

The purpose of this Statute is to:

- (a) repeal and replace the Diocesan Synod Statute 2003 (as amended); and
- (b) provide, pursuant to Part E, Clause 5 of the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia for the Synod to be the overall representative governing body in the Diocese of Christchurch; and
- (c) set out the membership, and method of choosing the membership of the Synod in accordance with the provisions of part E, Clause 5 of the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia and Title B, Canon II; and
- (d) provide for meetings of the Synod; and
- (e) provide for and set out the processes, responsibilities, and powers of the Standing Committee of the Synod.

4. Representative governing body

- (1) There shall continue in existence the Synod of the Diocese of Christchurch.
- (2) In accordance with Part E, Clause 5 of the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia the Synod of the Diocese of Christchurch is the overall representative governing body of the Diocese of Christchurch.
- (3)

Part 2 - Membership of Synod

5. Membership

- (1) The following are members with speaking and voting Rights:
 - a. The Bishop.
 - b. Clergy in the Diocese holding a Bishop's Licence including one clergy person in each Local Shared Ministry Parish who is appointed under clause 13 of the Local Shared Ministry Statute 1999.
 - c. Two lay person elected by each Parish and Ministry Unit
 - d. All members of Standing Committee who are not otherwise members of the Synod.
 - e. The Chancellor and the Vice Chancellor whose votes on matters before Synod will always be recorded as abstentions.
 - f. All members of the Diocesan Ministry Team holding a Bishop's Licence.
 - g. The Director of Theology House.
 - h. Diocesan Youth Representatives.
 - i. Two members of the Association of Anglican Women, who are not otherwise members of Synod, chosen in accordance with the rules of that organisation.
 - j. Two persons, who are not otherwise members of Synod, chosen by the Anglican Care Trust Board to be its representatives.
 - k. Two members of the Church Property Trustees, who are not otherwise members of Synod, chosen by that organisation.

- l. Two members of the Order of the Community of the Sacred Name, who are not otherwise members of Synod, chosen by that organisation who will be members of the order of laity.
- m. One representative from each Anglican school in the Diocese appointed by their governing body or, for integrated schools, their board of proprietors. The representative may be a board member, staff member, or student aged 16 or over who is not otherwise a member of Synod.
- n. Any ordained minister or lay member of any other Christian Church recognised by resolution of the General Synod/Te Hinota Whānui and duly appointed to serve in, or to represent, a Co-operating Parish or Co-operative Venture shall have a seat in the House of Clergy or House of Laity, as is appropriate, in the Synod with the right to vote except when the Synod is acting under the following provisions:
 - o. Part B, Clause 6(b) (relating to Formularies);
 - p. Part E, Clauses 10 & 11 (nominating a Bishop);
 - q. Part G, Clause 3 (amending the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia);
 - r. in respect to any proposal or matter pursuant to the Church of England Empowering Act 1928.

(2) The following will be members, but with speaking rights only:

- a. All clergy in the Diocese with permission to officiate.
- b. The Diocesan Manager.
- c. All senior executives of the Diocese, Church Property Trustees, and Anglican Care.
- d. Parish Youth Representatives.

6. Election of Lay Representatives to the Diocesan Synod

- (1) These provisions apply to Lay Representatives as defined in clause 5.1(c) of this Statute.
- (2) Ministry Units, except for Christ Church Cathedral, will elect their Lay Representatives at the Annual General Meeting before the first session of a Synod with the cycle beginning in 2021 and then occurring triennially.
- (3) The Cathedral Chapter will appoint the Lay Representatives for Christ Church Cathedral before the first session of a Synod with the next such with the cycle beginning in 2021 and then occurring triennially.
- (4) The term of office of elected Lay Representatives will commence on the opening of the first session of Synod following their election and end:
 - a. on the commencement of the term of any duly elected successor
 - b. on the date nominated in any notice of resignation addressed to and received by the Diocesan Manager;
 - c. on their death;
 - d. on their being subject to compulsory assessment or treatment under the provisions of the Mental Health (Compulsory Assessment and Treatment) Act 1992;
 - e. on their bankruptcy; or
 - f. on their no longer being members of the Anglican Church of Aotearoa, New Zealand and Polynesia in this Diocese.
 - g. no longer residing in the Diocese.
 - h. on the dissolution of the parish.
- (5) Where a Lay Representative vacates office pursuant to sub clauses (4)(b) to (f) then the following provisions will apply:
 - a. the Diocesan Manager must be notified of the event leading to the vacation of office;

- b. the Diocesan Manager will then declare the seat vacant and direct a special election to elect a replacement (except in the case of Lay Representatives for the Cathedral where the Chapter will be directed to appoint a replacement) unless it is less than 30 days until the commencement of a session of the Synod in which case no such election or appointment may take place until after that session;
 - c. the replacement Lay Representative elected or appointed will hold office for the remainder of the term in accordance with clause (4).
- (6) The following provisions apply for the election of Lay Representatives at general meetings of Ministry Units:
- a. the notice convening the general meeting at which the election will occur, which must be given at least 10 working days' prior, must include the election as part of the business of its agenda and call for nominations;
 - b. nominations must be provided to the chair of the meeting in writing prior to the commencement of the meeting;
 - c. nominations must be in writing, proposed and seconded by two persons qualified to vote at the meeting, and must be accepted by the candidate in writing;
 - d. where there are fewer nominations than the number of Lay Representatives to be elected then any person nominated will be declared elected and the remainder of the election adjourned to a further special meeting of the Parish held in accordance with this clause;
 - e. where there are more nominations than the number of Lay Representatives to be elected the election will occur by secret ballot in writing with the highest polling candidate(s) elected;
 - f. where an election is inconclusive due to a tie further ballots will be taken until there is an election;
 - g. the outcome of the election will be reported to the Diocesan Manager in writing as part of the annual returns provided by the Parish;
 - h. where the chair of the meeting is also a candidate for election then the Vicar/Priest-in-Charge will chair the election and act as returning officer.
- (7) No person may be elected as a Lay Representative unless they meet the qualifications set out in section 16 of the Charities Act 2005.
- (8) In the case that a Parish ceases to exist as a separate parish, or in the event the number of Lay Representatives for a parish is reduced, any Lay Representative already holding office will continue to do so for the remaining sessions of the current Synod.
- (9) The provisions of clause 6(4) apply mutatis mutandis to all other members of Synod.

7. Alternates

Where a Lay Representative or any member of Synod at clause 5(1)(h) to (m) is unable to attend any given session of Synod then the vestry or governing body may appoint an alternate of the same order to that session.

8. Challenge to election/appointment of members

- (1) Any registered member of any Parish and any member of any organisation entitled to elect or appoint members to the Synod in accordance with clause 4 of this Statute may object to the validity of any election or appointment.
- (2) Any objection must be made in writing to the Bishop with a copy to the Diocesan Manager.
- (3) On receipt of any such objection the Bishop will provide a copy of the objection to the Chancellor and request a ruling from the Chancellor on the validity of the election or appointment in accordance with the Chancellor and Legal Advisers Statute 2018.

Part 3 – Sessions of Synod

9. Requirement for annual meetings

- (1) The Diocesan Synod shall meet at the summons of the Bishop at the time and place identified in the summons provided that there must be a meeting of the Diocesan Synod at least once in every calendar year.
- (2) All meetings should be held in physical community when possible, but in the event that is not possible, the Bishop may assemble Synod virtually using computer/phone technology. In this circumstance Synod may make decisions by voting virtually using appropriate protocols to ensure adequate security and integrity of the voting system.

10. Requirement for meetings and decisions

- (1) No meeting of the Synod will be duly constituted unless the Bishop, one-quarter of the clergy members eligible to vote and one-quarter of the lay members eligible to vote are present.
- (2) Every act and decision of the Synod shall be assented to by the Bishop and by a majority of clergy and by a majority of lay members of Synod present and entitled to vote.

Part 4 – Standing Committee

11. Standing Committee

There will continue to be a Standing Committee of the Synod, which shall function as “Synod out of Session”.

12. Purpose of the Standing Committee

- (1) The purpose of Standing Committee is, through the grace of God, to:
 - a. act as the governing representative of the Diocese under the leadership of the Bishop;
 - b. develop and enable the vision and strategy of the Diocese;
 - c. uphold and support the Bishop;
 - d. consider and report on any matter referred to it by the Bishop;
 - e. ensure the Diocese functions on the basis of the covenants expressed in the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia by regularly meeting with the Amorangi Whaiti of the Hui Amorangi and actively considering matters affecting the provision of Ministry, proclamation of the Gospel and the sharing of resources and facilities;
 - f. ensure the preparation of business for presentation to Synod;
 - g. recommend a budget or budgets for the operation of the Diocese of Christchurch to Synod for approval;
 - h. provide guidance to the Diocese through policy development;
 - i. exercise such of the powers of the Synod conferred on Synod by part E, Clause 7 of the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia as are delegated to it;
 - j. review annually the appointment of the three members on the Anglican Diocesan Ministry Support Centre Governance Board at the first meeting following the ordinary session of Synod;
 - k. supervise and support the Diocesan Manager and other staff; and
 - l. discharge any functions entrusted to it by the Canons of the General Synod/Te Hinota Whānui or any Statute, regulation or resolution of Synod.

13. Powers of Standing Committee

- (1) To fulfil its purpose, Standing Committee will have all the powers of Synod when in session except the power to pass, repeal, or amend Statutes or deal with other matters that Synod can only deal with in the form of a Bill.
- (2) For the avoidance of doubt, Standing Committee’s powers include:
 - a. issuing, amending, and repealing guidelines to assist in regulating aspects of Diocesan life;

- b. delegating decisions, functions, or tasks to other persons; and
- c. filling vacancies, when Synod is not in session, in any committee, board, commission or any body of trustees appointed by Synod.

14. Membership of Standing Committee

- (1) The membership of Standing Committee shall be:
 - a. the Bishop who will chair Standing Committee;
 - b. four clerical voting members of Synod elected in accordance with this Statute;
 - c. four lay voting members of Synod elected in accordance with this Statute; and
 - d. the Diocesan Manager who has speaking rights only.

15. Term of office

- (1) The term of office for elected members of Standing Committee will be three years.
- (2) No elected member may serve more than two consecutive terms except in exceptional circumstances resolved by Synod.
- (3) The term of office of elected members will commence at the close of the session of Synod at which they were elected.
- (4) The term of office of members will end:
 - a. for elected members on the commencement of the term of any duly elected successor;
 - b. on the date nominated in any notice of resignation addressed to and received by the Diocesan Office Manager;
 - c. on their death;
 - d. on their being subject to compulsory assessment or treatment under the provisions of the Mental Health (Compulsory Assessment and Treatment) Act 1992;
 - e. on their bankruptcy; or
 - f. on their no longer residing in the Diocese.
- (5) When the office of any elected member becomes vacant pursuant to clauses 15(4)(b) to (f) and 16(2)(c), Standing Committee may appoint any eligible voting member of the Synod to fill the vacancy for the remainder of the term with clerical members voting for clerical vacancies and lay members voting for lay vacancies.

16. Election of members

- (1) There will be an annual election for the elected members of Standing Committee which shall take place at the ordinary session of Synod that year.
- (2) Elections will take place as follows:
 - a. nominations must be provided to the Diocesan Manager in writing by 9am on the day the elections are scheduled to be held;
 - b. nominations must be in writing, proposed and seconded by two voting members of the same order as the nominee, and must be accepted by the candidate in writing;
 - c. where there are fewer nominations than the number of members to be elected then any person nominated will be declared elected and Standing Committee may treat any remaining position(s) as vacant and appoint an eligible voting member of the Synod to fill the vacancy in accordance with clause 15(5);
 - d. where there are more nominations than the number of members to be elected, the election will occur by secret ballot in writing with the highest polling candidate(s) elected with voting clergy members voting for clergy members of Standing Committee and voting lay members voting for lay members of Standing Committee;
 - e. the elections will otherwise take place in accordance with the provisions of the Standing Orders of the Synod of the Diocese of Christchurch.

17. Meetings and decisions

- (1) Standing Committee will meet at times and places directed by the Bishop, provided always that, should any three members of Standing Committee request in writing a meeting, then the Bishop shall direct a meeting to take place within 20 working days' of receipt of such a request.
- (2) Meetings may take place physically or virtually through any appropriate virtual meeting facility.
- (3) No meeting of Standing Committee may take place without 10 working days' notice unless all members of Standing Committee agree otherwise.
- (4) The quorum for a meeting of Standing Committee will be the Bishop together with two clerical and two lay members present.
- (5) Every act or decision of Standing Committee shall be assented to by the Bishop and by a majority of clerical members and by a majority of lay members present at the duly constituted meeting.
- (6) Standing Committee may make decisions by circular resolution by e-mail.

Part 5 – Transition and repeal

18. Repeal

The Diocesan Synod Statute 2008 is repealed.

19. Transition

All members of Standing Committee elected under the Diocesan Synod Statute 2008 will remain in office and serve out the remainder of their term as if elected under this Diocesan Synod Statute 2021.

STANDING ORDERS OF THE SYNOD OF THE DIOCESE OF CHRISTCHURCH

Standing Orders of The Synod of the Diocese of Christchurch Statute 2021

Part 1 – General

Length of Synod

1. Each Synod lasts three (3) years. The twenty-ninth Synod of the Diocese of Christchurch commenced with the election of Lay members of Synod in 1943.

Place of meeting

2. The members of Synod will meet for discussion but any member may move, without notice, that the order to which that member belongs withdraws to a separate chamber to deliberate on any matter specified in the motion and that order will withdraw if:
 - a. the motion is seconded by another member of the same order; and
 - b. the motion is carried having being put to the members of that order alone.
3. During any withdrawal allowed for under Standing Order 2 the Synod will be adjourned.

President

4. The Bishop, or any person who is a member of Synod nominated by the Bishop, will preside.

Quorum

5. The quorum for Synod will be:
 - a. The Bishop of the Diocese or, in the absence of the Bishop, by the Vicar-General; and
 - b. One quarter (1/4) of the Clergy of the Diocese qualified to vote at the Synod; and
 - c. One quarter (1/4) of the lay members of the Synod qualified to vote at the Synod.
6. If there is no quorum present thirty (30) minutes after the time appointed for Synod to meet the President will adjourn Synod until the day or hour appointed for the next meeting of Synod.
7. If at any time while Synod is in session attention is called to the state of the Synod, the President will count the number of members present and if no quorum is present the President will ring a bell and if within five minutes no quorum is present the President will adjourn Synod until the time appointed for the next meeting of Synod.

Synod open to the public

8. The meetings of Synod will be open to the public but at any stage any member may move without notice that non-members of Synod withdraw and that motion, if seconded, will be put immediately and without debate.

Documents in advance

9. At least nine (9) weeks before the opening Session of Synod, or one (1) week before the first pre-synod meeting held prior to that Session, (whichever is the later in time) the Diocesan Manager will ensure that a copy of the following is forwarded to all members of Synod:
 - a. All reports and statements of accounts to be presented to Synod; and
 - b. Any motion or Bill, including the name and contact details of the mover and seconder, which is to be presented to Synod.

c. Attendance book, minutes and hours of Synod

10. An attendance record will be maintained by the Diocesan Manager, and each member of Synod has a duty to record in the form prescribed by the Diocesan Manager their name at each day's meeting of the Synod at which the member is present.
11. Standing Committee is responsible for:
 - a. Appointing before each Synod:
 - i. A Minutes Secretary to keep minutes of all the proceedings of Synod; and
 - ii. A Minutes Committee comprising two (2) ordained ministers and two (2) lay members of Synod.
 - b. Setting the hours of Synod.
12. The minutes of each day's sitting will be submitted by the Minutes Secretary to the Minutes Committee and once approved by that Committee the minutes will be submitted to the President for confirmation by the Synod.

Part 2 – Order of Business

Proceedings of Synod

13. The proceedings of Synod will include:
 - a. prayers;
 - b. notices of questions to be asked of the President or of any member of Synod;
 - c. notices of Motions to be considered by Synod;
 - d. answers to questions may be read;
 - e. consideration of Bills;
 - f. consideration of the Accounts of Standing Committee;

- g. consideration of the Report of Standing Committee and related motions;
 - h. adoption of the General Budget;
 - i. reports of any other body or person Standing Committee may wish Synod to hear from;
 - j. motions; and
 - k. elections.
14. It will be in order for the President of Synod to allow in the proceedings for Synod to break into groups to discuss but not decide on any matters.
 15. The order of proceedings of Synod may be altered at any time by resolution of Synod.
 16. At any stage proceedings may be interrupted by an Order of the Day, and after any such Order of the Day has been disposed of any suspended debate will be resumed and Synod proceed with its business in accordance with the order.
 17. The President, in consultation with the Diocesan Manager, will decide the order in which motions and Bills will be considered by Synod and may alter the order at any time as the President thinks fit provided that any motion or Bill brought forward by Standing Committee will be given priority.

Procedure for proposing motions

18. Synod may consider any motion that is proposed and seconded by any two members of Synod provided that:
 - a. Written notice of the motion, including the name and contact detail of the mover and seconder, is given to the Diocesan Manager no later than three (3) months before the first day of a new session of Synod; or
 - b. If the motion arises from the reports and materials circulated prior to Synod and it has been discussed and endorsed by a pre-Synod meeting or the Diocesan Youth Forum written notice, including the name and contact details of the mover and seconder, is given to the Diocesan Manager no later than one (1) month before the first day of a new session of Synod; or
 - c. If the motion arises from the business of the current session of Synod, or from public questions of the day, it may be considered by Synod if it agrees to accept notice of the motion.
19. Synod may consider any motion that is put forward to it by resolution of Standing Committee provided that written notice of the motion is given to the Diocesan Manager no later than one (1) month before the first day of a new session of Synod.
20. Synod may not consider again in the same session any motion or notice that has been disposed of by Synod.
21. Any motion proposed by the President will be considered without the need for it to be seconded.

22. Synod may resolve that any motion on any subject will pass through the stages set out at Standing Order 25 (in which case, the word “Bill” shall be read as “motion”).

Procedure for proposing Bills

23. Synod may consider any Bill that is proposed and seconded by any two members of Synod provided that written notice of the Bill, including the name and contact details of the mover and seconder, is given to the Diocesan Manager no later than three (3) months before the first day of a new session of Synod.
24. Synod may consider any Bill that is put forward to it by resolution of Standing Committee provided that written notice of the motion is given to the Diocesan Manager no later than one (1) month before the first day of a new session of Synod.
25. In the absence of any resolution to the contrary, any Bill will be considered by Synod and voted on in three (3) stages which may occur at any time during proceedings; except that whenever a session of Synod lasts more than one day, a Bill may not be confirmed until the day following its consideration in detail. The stages are:
 - a. Introduction – Synod will consider the principle of the Bill and vote on whether Synod approves of the principle and wishes to consider the Bill in detail. No amendments may be offered at this stage;
 - b. Detail – Synod will consider the Bill in detail with amendments to the Bill able to be offered. Synod will vote on each amendment and once no more amendments are offered; and
 - c. Confirmation – Synod will consider the principle of the Bill (as amended) and vote on whether or not to pass the Bill. No amendments may be offered at this stage.
26. On the passing of a motion without notice, consideration of a Bill may revert to stage 2 (consideration in detail) prior to its confirmation.
27. On the passing of a motion without notice by a 75% majority during the Introduction stage of a Bill, Synod may choose to consider, amend, and vote on a Bill in a single reading, instead of using the stages set out in Standing Order 25.
28. When a Bill is to amend any particular clause or clauses of an existing Act it will not be in order to introduce any matter affecting any other clause or clauses in the Act, except as the President rules to be an amendment required as a result of the amendment before Synod.

The Resolutions Committee

29. At least three (3) months before the first day of any session of Synod the Standing Committee may appoint a Resolutions Committee which will consist of:
 - a. the Diocesan Manager;

- b. the Chancellor;
 - c. the Vice Chancellor (if any);
 - d. two (2) ordained ministers; and
 - e. two (2) lay members of Synod.
- 30. All motions and Bills will be given to the Resolutions Committee for consideration before they are considered by Synod.
- 31. The Resolutions Committee will consider the motion or Bill and the following will apply:
 - a. The Resolutions Committee may approve of the form of motion or Bill or may suggest alterations to it;
 - b. If the member proposing the motion or Bill does not approve of the suggested changes the motion or Bill will be put to Synod in its original form, but the Resolutions Committee has the right to put below the motion or Bill the alteration suggested and the reasons for it;
 - c. If the member proposing the motion or Bill approves of the suggested changes the motion or Bill will be put to Synod as altered; and
 - d. If the Resolutions Committee considers that any motion or Bill is out of order for any reason and the proposer declines to alter it to make it in order the motion or Bill will not be put.
- 32. The Resolutions Committee may require that the mover of a Bill or Motion prepare an explanatory paper, which should be no more than 500 words, summarising the policy objectives of the Bill or Motion. The explanatory paper will then be circulated to members of Synod prior to any session.

Part 3 – Rules of Debate

General Rules of Debate

- 33. Every member when speaking will address the President and may speak in any of the official languages used in Aotearoa, New Zealand or the Diocese of Polynesia.
- 34. All questions of order will be decided by the President.
- 35. If two members rise at the same time, the member who is called upon by the President will have precedence.
- 36. Except as allowed for in Standing Order 37, speeches at any point must not exceed:
 - a. Seven (7) minutes for the proposer of a Motion or Bill when moving the Motion or Bill;
 - b. Five (5) minutes for the seconder of a Motion or Bill;
 - c. Three (3) minutes for any other person; and
 - d. Three (3) minutes for the proposer of a Motion or Bill when speaking in reply.

37. An extension of time of up to two (2) minutes may be given by leave of a majority of the members of Synod present, except that a speaker may not be granted more than two (2) extensions of time for any one speech.
38. The President may at any time take part in the deliberations of Synod without leaving the Chair.
39. It is the duty of the President to confine each speaker to the subject-matter of the debate, and it will not be in order for any member to interrupt the speaker except through the medium of the President.
40. No member, except the President, may speak more than once on the same question except in personal explanation, but the proposer of any question not being an amendment will be allowed a right of reply and the seconder may reserve his or her speech to any time during the debate.
41. When a Bill is being considered at the:
 - a. Introduction stage a member may only speak once;
 - b. Detail stage a member may speak to any amendment proposed; and
 - c. Confirmation stage a member may only speak once.
42. Synod will pass to the next business if a motion is carried to that effect; such motion to be proposed and seconded by members of Synod and voted on without debate.
43. A motion to adjourn Synod or debate may be proposed at any time, provided that no member may be interrupted when speaking, and if seconded the adjournment motion is to be voted on without debate.
44. Any member of Synod may during a debate on any matter move without notice "That the motion now be put" which motion, if seconded, will be immediately put without debate and if carried the proposer of the matter under debate will be called upon to exercise their right of reply after which the matter under debate will be put without further discussion.

Amendments to motions and Bills

45. No amendment, not being a minor correction, may be put from the Chair until copies of the amendment have been handed to the President and secretary.
46. Any amendment proposed which is a minor correction may stand as part of the wording of the motion or Bill without vote if the amendment is accepted by the mover of the motion or Bill as a friendly amendment.
47. If an amendment replaces the original motion or Bill or is to replace certain words of the original motion or Bill it must be moved and the question put as follows: "That all the words after the word [that or previous remaining word of the motion or Bill] be replaced by [the words of the amendment]".
48. When the amendment is to delete certain words it must be moved and the question put as follows: "That the following words be deleted [words to be deleted]".

49. When the amendment is to insert certain words it must be moved and the question put as follows: "That the following words be inserted [words to be inserted and where they are to be inserted]".
50. No amendment of an amendment is in order until the original amendment has become the substantive motion, but, when an amendment is being considered by Synod it is in order for any member to read a second or other amendment to Synod but such amendment will not be moved or debated until the first amendment has been put and dealt with.
51. No member who has already spoken to the motion before Synod may move or second an amendment to it, nor may a member who has moved or seconded an amendment move or second a further amendment to the same motion.
52. When a Bill or motion is being considered in the Detail stage a member may move more than one amendment to that Bill.
53. When an amendment is being considered by Synod the debate will be confined to the amendment and any member may speak once to an amendment before Synod and doing so will not affect:
 - a. their right to speak later to the main motion whether it be amended or not; or
 - b. the right of reply to the debate on the main motion by the mover of the main motion.
54. Any amendment containing more than one proposition will be divided on the request of any member of Synod and each proposition will be put separately and all that have been carried will be put as an entire motion.
55. Formal correction of Statutes and Resolutions may be made by the Diocesan Manager with the approval of the President. Without limiting the generality of the foregoing, this includes correction of corresponding clause references arising from amendments.

Conference

56. At any stage Synod may resolve to go into Conference to consider a matter.
57. While in Conference the General Rules of Debate will be suspended and the following will apply:
 - a. Speakers will be limited to three (3) minutes although extensions may be granted at the discretion of the President;
 - b. Members may speak more than once to a matter and may ask questions of speakers provided that each speech and question is unique and relevant; and
 - c. All questions of order will be determined by the President.
 - d. For the avoidance of doubt, the suspension of the General Rules of Debate while Synod is in Conference does not suspend the application of other standing orders.

e. Committee

58. At any stage Synod may resolve to go into Committee to consider a matter.
59. While in Committee all non-members of Synod must leave the hall and the discussion will be confidential to members.
60. When Synod resolves to go out of Committee, any resolutions adopted by Synod while in Committee will be communicated by the President to the minute-taker, so that the minutes can record any resolutions which were carried, and the names of the mover and seconder of any such resolutions.

Voting

61. Every act of the Synod must be assented to by the Bishop or, in the absence of the Bishop, by the Vicar-General, and by a majority of clergy and by a majority of lay members of Synod present and entitled to vote.
62. At the discretion of the President a motion may be declared carried after voting by voice or by show of hands or having voting members of Synod stand.
63. Any member may ask that the Synod vote by Order, any such vote to occur by show of hands by Order or having voting members of Synod stand by Order.

Where the counting of votes for motion is not done by voice,

Voting by Division

64. Any member may, before the President has declared a result, demand a division. If a division is demanded then all non-voting members of Synod and those who wish to abstain will be asked to leave the Synod hall. The doors will then be closed and no member permitted to enter or to leave the Synod hall until after voting has finished. Ballot boxes must be used.
65. The Diocesan Manager will prepare and distribute ballot papers.
66. Different coloured paper will be used for the two Orders.
67. The Diocesan Manager will be assisted in collecting and / or counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
68. The scrutineers will report the result to the President who will then report the result to Synod.
69. The names of those voting and how they cast their votes will be recorded in the Division Book but will not be recorded in the Minutes unless Synod so resolves.
70. If there is an equality of votes in either order the question will be lost.

Part 4 - Elections

71. At least two weeks prior to the first day of each session of Synod the elections to be held during the session will be advised to Synod members in writing, with the times and dates for the closing of nominations and for the taking of ballots, if necessary.
72. Any member, provided they obtain the prior consent of the person concerned, may, on the form provided, nominate a person for election. The Nomination Paper will be in a form approved by Standing Committee.
73. Every Nomination Paper will be handed to the Diocesan Manager who will keep a record of all Nomination Papers in the order in which they are received and place a copy on a notice board in the Synod hall.
74. The time at which nominations close and the time at which voting will start, together with the names of those nominated, must be notified on the Order Paper for each day of the Session up to and including the day of election.
75. If at the time nominations close the number of nominations received is less than the number of persons required to be elected the Diocesan Manager will report the deficiency to the President who will call for further nominations which will be made to at least the number required.
76. If at the time nominations close the number of nominations received is equal to the number of persons required to be elected the President will put the question that those nominated be elected. If the nominations exceed the number required then Synod will proceed to ballot. Ballot boxes must be used.
77. The Diocesan Manager will prepare and distribute voting papers containing the names of those nominated in the order in which they were nominated.
78. In the case of all elections, other than those of the Standing Committee and of the Diocesan representatives on General Synod/Hinota Whānui, those nominees up to the number required securing the largest number of votes of the whole Synod, irrespective of orders, will be declared elected.
79. In the event of a tie among two or more nominees a fresh ballot will be held to determine which of the two or more tied nominees will be elected.
80. Any voting paper purporting to vote for less than the required number of vacancies will be valid. Any voting paper purporting to vote for more than the required number of vacancies will be invalid.
81. In the case of the election of the Standing Committee different coloured paper will be used for the two Orders.
82. For any election the Diocesan Manager will be assisted in collecting and counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
83. The Diocesan Manager will report the result to the President who will then report the result to Synod.

84. The election of the Diocesan representatives on General Synod/Hinota Whānui will be conducted in accordance with the provisions of “The General Synod/Te Hinota Whānui Representation Statute, 1908”.

Part 5 - Miscellaneous

85. Any Standing Order may at any time be suspended or replaced on motion without notice.
86. Any member may ask a question of the President after due notice. The question and answer will, at the discretion of the President, be either read or printed on the Order Paper, in either case without explanation or comment on either side, but they will not be printed with the minutes except by order of Synod.
87. The Diocesan Manager is authorised, unless otherwise ordered by Synod or the President, to permit copies to be taken of all documents which are laid before Synod, and of all resolutions and other proceedings which may be recorded in the minutes.
88. No notice or other document may be distributed in or placed upon the walls of the Synod hall without the permission of the Diocesan Manager of the Synod.
89. Every report of a committee requiring action will be accompanied by a resolution or resolutions for the consideration of the Synod.
90. In the case of every election or ballot after voting has been completed the Synod may proceed with any other business except for any business that the Diocesan Manager or any scrutineer expressly requests not be proceeded with due to their absence or which the President wishes to postpone until after the announcement of the result of the election or ballot.
91. Any matter not provided for by these Standing Orders will be dealt with by ruling of the President.

Part 6 – Virtual Synod

92. Where the Bishop assembles a session of Synod virtually, the standing orders in this Part 6 apply and, to the extent they contradict other standing orders, those in Part 6 shall prevail.

Quorum

93. If at any time while Synod is in session attention is called to the state of the Synod, the President will count the number of members present by confirming the number signed in to the virtual conference.

Synod open to members only

94. The meetings of Synod virtually will be open to Synod members only.
95. Where members are gathered together to sign in through one virtual account they are to e-mail or otherwise contact the Diocesan Manager recording the names and orders of those present.

General Rules of Debate

96. Members will indicate they wish to speak using such function as the virtual meeting facility provides (e.g. a 'raise hand' function) and they will be called in the order in which that function is engaged.

Voting

97. Voting will take place through the voting function providing for by the virtual meeting facility and the President may declare a motion carried once a majority of members present have voted in favour.
98. Where Synod members are joining the virtual meeting facility through one account then they shall vote by advising the Diocesan Manager, through a private communication provided for by the virtual meeting facility, the number of members joining through that account and how they each voted.

Voting by Division

99. Any member may, before the President has declared a result, demand a division. If a division is demanded, then voting will take place by each member e-mailing their vote to the Diocesan Manager and recording in the e-mail their name and order.
100. The Diocesan Manager will count the votes assisted by the Chancellor and/or Vice Chancellor.
101. The Diocesan Manager will report the result to the President who will then report the result to Synod.

Elections

102. Every Nomination Paper will be e-mailed to the Diocesan Manager who will keep a record of all Nomination Papers in the order in which they are received and arrange for the list of nominees to be placed on the Diocesan website.
103. If the nominations exceed the number required then Synod will proceed to ballot. Voting will take place by each member e-mailing to the Diocesan Manager the names of those they wish to vote for by position and recording in the e-mail their name and order. The details of how people voted will be kept confidential by those counting the votes and the e-mails recording votes will be destroyed as soon as the result is announced.
104. Any e-mailed vote purporting to vote for less than the required number of vacancies will be valid. Any e-mailed vote purporting to vote for more than the required number of vacancies will be invalid.
105. The Diocesan Manager will count the votes assisted by the Chancellor and/or Vice Chancellor.
106. The Diocesan Manager will report the result to the President who will then report the result to Synod.

Part 3 – Rules of Debate

General Rules of Debate

107. Every member when speaking will address the President and may speak in any of the official languages used in Aotearoa, New Zealand or the Diocese of Polynesia.
108. All questions of order will be decided by the President.
109. If two members rise at the same time, the member who is called upon by the President will have precedence.
110. Except as allowed for in clause 34, speeches at any point must not exceed:
 - a. Seven (7) minutes for the proposer of a Motion or Bill when moving the Motion or Bill;
 - b. Five (5) minutes for the seconder of a Motion or Bill;
 - c. Three (3) minutes for any other person; and
 - d. Three (3) minutes for the proposer of a Motion or Bill when speaking in reply.
111. An extension of time of up to two (2) minutes may be given by leave of a majority of the members of Synod present, except that a speaker may not be granted more than two (2) extensions of time for any one speech.
112. The President may at any time take part in the deliberations of Synod without leaving the Chair.
113. It is the duty of the President to confine each speaker to the subject-matter of the debate, and it will not be in order for any member to interrupt the speaker except through the medium of the President.
114. No member, except the President, may speak more than once on the same question except in personal explanation, but the proposer of any question not being an amendment will be allowed a right of reply and the seconder may reserve his or her speech to any time during the debate.
115. When a Bill is being considered at the:
 - a. Introduction stage a member may only speak once;
 - b. Detail stage a member may speak to any amendment proposed; and
 - c. Confirmation stage a member may only speak once.
116. Synod will pass to the next business if a motion is carried to that effect; such motion to be proposed and seconded by members of Synod and voted on without debate.
117. A motion to adjourn Synod or debate may be proposed at any time, provided that no member may be interrupted when speaking, and if seconded the adjournment motion is to be voted on without debate.
118. Any member of Synod may during a debate on any matter move without notice "That the motion now be put" which motion, if seconded, will be immediately put without debate and if carried the proposer of the matter under debate will be called upon to exercise his or her right of reply after which the matter under debate will be put without further discussion.

Amendments to motions and Bills

119. No amendment, not being a minor correction, may be put from the Chair until copies of the amendment have been handed to the President and secretary.
120. If an amendment replaces the original motion or Bill or is to replace certain words of the original motion or Bill it must be moved and the question put as follows: "That all the words after the word [that or previous remaining word of the motion or Bill] be replaced by [the words of the amendment]".
121. When the amendment is to delete certain words it must be moved and the question put as follows: "That the following words be deleted [words to be deleted]".
122. When the amendment is to insert certain words it must be moved and the question put as follows: "That the following words be inserted [words to be inserted and where they are to be inserted]".
123. No amendment of an amendment is in order until the original amendment has become the substantive motion, but, when an amendment is being considered by Synod it is in order for any member to read a second or other amendment to Synod but such amendment will not be moved or debated until the first amendment has been put and dealt with.
124. No member who has already spoken to the motion before Synod may move or second an amendment to it, nor may a member who has moved or seconded an amendment move or second a further amendment to the same motion.
125. When a Bill or motion is being considered in Detail a member may move more than one amendment to that Bill.
126. When an amendment is being considered by Synod the debate will be confined to the amendment and any member may speak once to an amendment before Synod and doing so will not affect:
 - a. their right to speak later to the main motion whether it be amended or not; or
 - b. The right of reply to the debate on the main motion by the mover of the main motion.
127. Any amendment containing more than one proposition will be divided on the request of any member of Synod and each proposition will be put separately and all that have been carried will be put as an entire motion.
128. Formal correction made necessary by amendments may be made by the Diocesan Manager with the approval of the President.

Conference

129. At any stage Synod may resolve to go into Conference to consider a matter.
130. While in Conference the General Rules of Debate will be suspended and the following will apply:
 - a. Speakers will be limited to three (3) minutes although extensions may be granted at the discretion of the President;
 - b. Members may speak more than once to a matter and may ask questions of speakers provided that each speech and question is unique and relevant; and
 - c. All questions of order will be determined by the President.

Committee

131. At any stage Synod may resolve to go into Committee to consider a matter.
132. While in Committee all non-members of Synod must leave the hall and the discussion, although not any resolutions made by Synod, will be confidential to those members present in Committee.

Voting

133. Every act of the Synod must be assented to by the Bishop or, in the absence of the Bishop, by the Vicar-General, and by a majority of clergy and by a majority of lay members of Synod present and entitled to vote.
134. At the discretion of the President a motion may be declared carried after voting by voice or by show of hands or having voting members of Synod stand.
135. Any member may ask that the Synod vote by Order, any such vote to occur by show of hands by Order or having voting members of Synod stand by Order.

Voting by Division

136. Any member may, before the President has declared a result, demand a division. If a division is demanded then all non-voting members of Synod and those who wish to abstain will be asked to leave the Synod hall. The doors will then be closed and no member permitted to enter or to leave the Synod hall until after voting has finished. Ballot boxes must be used.
137. The Diocesan Manager will prepare and distribute ballot papers.
138. Different coloured paper will be used for the two Orders.
139. The Diocesan Manager will be assisted in collecting and counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
140. The scrutineers will report the result to the President who will then report the result to Synod.
141. The names of those voting and how they cast their votes will be recorded in the Division Book but will not be recorded in the Minutes unless Synod so resolves.
142. If there is an equality of votes in either order the question will be lost.

Part 4 - Elections

143. At least two weeks prior to the first day of each session of Synod the elections to be held during the session will be advised to Synod members in writing, with the times and dates for the closing of nominations and for the taking of ballots, if necessary.
144. Any member, provided they obtain the prior consent of the person concerned, may, on the form provided, nominate a person for election. The Nomination Paper will be in a form approved by Standing Committee.

145. Every Nomination Paper will be handed to the Diocesan Manager who will keep a record of all Nomination Papers in the order in which they are received and place a copy on a notice board in the Synod hall.
146. The time at which nominations close and the time at which voting will start, together with the names of those nominated, must be notified on the Order Paper for each day of the Session up to and including the day of election.
147. If at the time nominations close the number of nominations received is less than the number of persons required to be elected the Diocesan Manager will report the deficiency to the President who will call for further nominations which will be made to at least the number required.
148. If at the time nominations close the number of nominations received is equal to the number of persons required to be elected the President will put the question that those nominated be elected. If the nominations exceed the number required then Synod will proceed to ballot. Ballot boxes must be used.
149. The Diocesan Manager will prepare and distribute voting papers containing the names of those nominated in the order in which they were nominated.
150. In the case of all elections, other than those of the Standing Committee and of the Diocesan representatives on General Synod/Hinota Whānui, those nominees up to the number required securing the largest number of votes of the whole Synod, irrespective of orders, will be declared elected.
151. In the event of a tie among two or more nominees a fresh ballot will be held to determine which of the two or more tied nominees will be elected.
152. Any voting paper purporting to vote for less than the required number of vacancies will be valid. Any voting paper purporting to vote for more than the required number of vacancies will be invalid.
153. In the case of the election of the Standing Committee different coloured paper will be used for the two Orders.
154. For any election the Diocesan Manager will be assisted in collecting and counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
155. The scrutineers will report the result to the President who will then report the result to Synod.
156. The election of the Diocesan representatives on General Synod/Hinota Whānui will be conducted in accordance with the provisions of "The General Synod/Te Hinota Whānui Representation Statute, 1908".

Part 5 - Miscellaneous

157. Any Standing Order may at any time be suspended or replaced on motion without notice.

158. Any member may ask a question of the President after due notice. The question and answer will, at the discretion of the President, be either read or printed on the Order Paper, in either case without explanation or comment on either side, but they will not be printed with the minutes except by order of Synod.
159. The Diocesan Manager is authorised, unless otherwise ordered by Synod or the President, to permit copies to be taken of all documents which are laid before Synod, and of all resolutions and other proceedings which may be recorded in the minutes.
160. No notice or other document may be distributed in or placed upon the walls of the Synod hall without the permission of the Diocesan Manager of the Synod.
161. Every report of a committee requiring action will be accompanied by a resolution or resolutions for the consideration of the Synod.
162. In the case of every election or ballot after voting has been completed the Synod may proceed with any other business except for any business that the Diocesan Manager or any scrutineer expressly requests not be proceeded with due to their absence or which the President wishes to postpone until after the announcement of the result of the election or ballot.
163. Any matter not provided for by these Standing Orders will be dealt with by ruling of the President.

FINANCIAL REGULATIONS OF THE DIOCESE OF CHRISTCHURCH 2018

Enacted 2018, Amended 2019

1. Governance

- 1.1. Synod, and Standing Committee as 'Synod out of session' are responsible for the governance of the Diocese.
- 1.2. Standing Committee will approve the appointment of the auditors upon recommendation of the Anglican Diocesan Ministry Support Centre Governance Board.
- 1.3. Standing Committee will delegate consideration of financial matters to the Anglican Diocesan Ministry Support Centre Governance Board.
- 1.4. Standing Committee will appoint a Manager to oversee and discharge the business of the Diocese and Anglican Diocesan Ministry Support Centre. His/her employment agreement, job description, and remuneration will be the responsibility of Standing Committee.

2. Budget

- 2.1 Annual budgets will be prepared by the Anglican Diocesan Ministry Support Centre for the Diocese and Anglican Diocesan Ministry Support Centre in accordance with the mission strategy of Standing Committee and stakeholders. These will be presented for approval by the Standing Committee in June each year. Once approved by Standing Committee these will be made available to Synod members for discussion before approval at the annual Diocesan Synod.
- 2.2 The budgets will reflect the priorities established by the Standing Committee.
- 2.3 The Standing Committee may include in the annual Diocese budget, an amount for use at its own discretion.
- 2.4 Income will be derived from synod registration fees and from the General Trust Estate after consultation with the Church Property Trustees for covering governance costs of the Diocese budget.
- 2.5 The Standing Committee will by resolution, on recommendation of the Anglican Diocesan Ministry Support Centre Governance Board, decide the amount to be appropriated from the income of the General Trust Estate for that year for the Diocese and Anglican Diocesan Ministry Support Centre budgets.
- 2.6 The Standing Committee will, with its annual report, furnish to the Synod at each annual session the estimates received from the Church Property Trustees along with the amount of income it has resolved to appropriate under clause 2.5.
- 2.7 Where the expenditure in the Bishopric Estate is estimated to be greater than the income generated by that Estate, the balance of the expenditure may be incorporated into the diocesan budget at the discretion of Synod and/or Standing Committee.

3. Financial Control

- 3.1 The annual accounts of the Diocese to be prepared as special purpose financial reports.
- 3.2 The annual accounts will be audited within 6 months of the financial year end, being the 31st December, and the auditor will be invited to meet with the Anglican Diocesan Ministry Support Centre Governance Board. A

management report will be provided by the auditor to the Anglican Diocesan Ministry Support Centre Governance Board and staff.

3.3 The annual audited accounts for the Diocese and Anglican Diocesan Ministry Support Centre will be presented to the annual diocesan synod.

4. General Diocesan Fund and Investments

4.1 The General Diocesan Fund will consist of the following:

4.2 Income from the General Trust Estate transferred from the Church Property Trustees.

4.3 All monies paid into the General Diocesan Fund will be applied to the purposes for which they have been received.

4.4 Funds may be held in a trading bank cheque or call account, or one of the Church Property Trustees investment vehicles, provided that they are invested to best financial advantage. Management of cash flow between accounts is a delegated management responsibility.

5. Diocesan Quota

5.1 The Diocesan quota will be published as a schedule to the Financial Regulations following the approval of the Anglican Diocesan Ministry Support Centre budget by Synod.

6. Parish Financial Assistance

6.1 A sum of money will be set aside in the annual Anglican Diocesan Ministry Support Centre budget for financial assistance to parishes by way of a grant. Standing Committee will consider each request on its merit, and may from time to time establish guidelines for the application of such grants.

6.2 Revenue from the Church Extension Fund held and administered by the Anglican Diocesan Ministry Support Centre may be used at the discretion of Standing Committee to extend ministry and mission into areas of population growth.

6.3 Various other funds held and administered by the Anglican Diocesan Ministry Support Centre, including items in the Anglican Diocesan Ministry Support Centre budget, may be made available from time to time for specific purposes within parishes, eg, children's ministry.

6.4 Mortgage finance to Parishes/Local Ministry and Mission Units may be provided by Church Property Trustees with the approval of Standing Committee and subject to the following provisions:

6.4.1 Mortgages may be made to assist in the purchase, extension, improvement, erection, or repair of Anglican church property.

6.4.2 Mortgages may be made, to assist in the purchase, extension, improvement, erection, or repair of buildings to be used jointly by other Christian denominations ('joint-use' property).

6.4.3 Both the Vestry and a general meeting of parishioners must have given approval to raise the loan before applying for a mortgage.

6.4.4 The parish/local ministry and mission unit must demonstrate its ability to service and repay the loan to the satisfaction of Church Property Trustees

6.4.5 Mortgage lending must meet the requirement and limitations within the Church Property Trustees' Statement of Investment Policies and Objectives.

7. Insurance and Property Maintenance

- 7.1 All church property will be held in the name of the Church Property Trustees.
- 7.2 All buildings and other improvements will have material damage insurance cover for replacement value unless specifically agreed otherwise with the Church Property Trustees.
- 7.3 Insurance is arranged by Church Property trustees through Insurance brokers as determined by the Board of CPT Trustees.
- 7.4 The diocese will hold liability insurance cover on behalf of all parishes/local ministry and mission units, and kindred organisations.
- 7.5 All matters relating to insurance must in the first instance be referred to the Trust Manager of the Church Property Trustees, where it is not clear from information held in property manuals, memos and instructions.
- 7.6 Parishes/local ministry and mission units will maintain an asset schedule of all property owned, and this will be updated as items are purchased or disposed of. This will form the basis of establishing the level of contents cover required. This schedule may be the same or similar as the Parish Building's Terrier, in any case a copy of this schedule or Terrier should be provided to CPT.
- 7.7 Costs incurred in the management of insurance cover will be recovered equitably from all insured parties.
- 7.8 All property will be maintained to the standard required by the Church Property Trustees.

8. Anglican Missions Board – Target Giving

- 8.1 Each annual meeting of Synod will agree to the diocesan target for giving to the Anglican Missions Board in the following calendar year.
- 8.2 The Manager of the Anglican Diocesan Ministry Support Centre will advise parishes of the target and seek their agreed level of giving, which will then be added to their monthly invoice from the Anglican Diocesan Ministry Support Centre.
- 8.3 The Diocesan Council for World Mission will monitor progress in meeting the targeted giving and advise parishes of potential shortfalls.
- 8.4 All money forwarded to the Anglican Diocesan Ministry Support Centre for the Anglican Missions Board and/or its partner agencies, will be forwarded monthly to the Anglican Missions Board, with an appropriate annotation when a parish/ministry unit specifies a particular project to which the funds are to be applied.

9. Surpluses and Deficits

- 9.1 The application of any surpluses will be at the discretion of Standing Committee, who may be directed by Synod from time to time.
- 9.2 Any deficit will be funded first from the Diocesan General Fund, and if there is insufficient cash available, application will be made to The Church Property Trustees for an allocation from the revenue reserve of the General Trust Estate.

10. The Anglican Centre

- 10.1 The Diocese jointly operates the Anglican Centre with Anglican Care and The Church Property Trustees.
- 10.2 The Anglican Centre will establish an annual budget and service level agreement with the Anglican Diocesan Ministry Support Centre for the Diocese's share of the services provided, including central diocesan administration.
- 10.3 The Anglican Centre accounts will be published annually in the Year Book.

11. General

11.1 All cases of persistent disregard of these Regulations will be reported to Synod by the Standing Committee.

The decision of the Standing Committee upon any question as to the construction or interpretation of these Regulations will be conclusive unless or until revoked by Synod.

THE CONDITIONS OF APPOINTMENT FOR CLERGY
IN THE DIOCESE OF CHRISTCHURCH STATUTE 2007

Enacted 2007

1. Letter of Offer

- 1.1 The bishop shall send a 'Letter of Offer' to any clergy person being offered stipended ministry. The letter of offer shall contain details of the conditions of appointment.

2. Stipends

- 2.1 The basic rate of stipends advised by the Inter Diocesan Conference will be subject to ratification by Standing Committee whenever a change is recommended.
- 2.2 The basic rate of stipend agreed by Standing Committee will apply to all clergy in paid appointments made by the Bishop, whether parochial or otherwise.
- 2.3 Upon written request by a vestry, Standing Committee may agree to pay up to 10% additional stipend to a particular clergy person so long as they remain in that appointment.
- 2.4 Standing Committee may agree to pay up to 10% additional stipend to a clergy person in a diocesan appointment, so long as they remain in that appointment.
- 2.5 Where a glebe, endowment or trust exists for the purpose of paying stipend to the clergy person, this money shall be paid in support of the basic stipend, not in addition to it.
- 2.6 Stipends shall be paid by direct credit into the clergy person's bank account not later than 20th of each month.
- 2.7 The ministry unit to which a stipended minister is appointed shall be responsible for payment of stipend and allowances commencing one week prior to the service of institution.
- 2.8 The rules of the Anglican Church Pension Fund shall apply to all stipendary ordained ministers, and the ministry unit required to provide a subsidy.

3. Clergy Allowances

- 3.1 A book/periodical allowance and a hospitality/expense allowance is payable to all clergy in permanent appointments.
- 3.2 Book/periodical, hospitality/expense and Information Technology (IT) allowances are set by Standing Committee upon advice from the Finance and Audit Committee.
- 3.3 An Information Technology (IT) Allowance will be paid where the parish does not supply information technology requirements for stipendiary clergy.
- 3.4 Book/periodical, hospitality/expense and Information Technology (IT) allowances shall be adjusted in November each year to reflect the annual increase in the Consumer Price Index to the end of June.
- 3.5 Book/periodical, hospitality/expense and Information Technology allowances are non-taxable allowances and clergy are therefore required to keep records of expenditure related to these allowances.
- 3.6 Clergy in interim appointments will be paid allowances as negotiated with the local ministry unit, and not exceeding the amount set by Standing Committee.
- 3.7 Housing Allowance – refer clause 9.

4. Travel

- 4.1 Clergy may claim reimbursement for travel done on parish or diocesan related business up to a maximum distance agreed annually between the clergy person and the vestry/appointing body.
- 4.2 Reimbursement for travel will be at the rates recommended by the Anglican Tax Unit.
- 4.3 Travel can only be claimed for distances from the office/study of the clergy person unless no housing allowance is paid.
- 4.4 Travel shall be claimed, and reimbursed monthly through the diocesan office.
- 4.5 Travel claims for the diocesan financial year must be made within the year in which travel takes place except for December.
- 4.6 Travel allowances include provision for depreciation of the vehicle, and clergy are therefore encouraged to make provision for replacement of their motor vehicles on a regular basis.

5 Clergy Motor Vehicle Loans

- 5.1. The Standing Committee may, at its discretion, advance money to any ordained minister or full-time lay employee who requires a motor vehicle for their work, for the purchase or major repair of any motor vehicle.
- 5.2. The terms of the advance shall be determined by Standing Committee and shall be agreed in writing between the parties, including the interest to be charged on the loan.

6. Clergy Support

- 6.1 Supervision is a condition of appointment and the cost shall be met by the ministry unit for stipendary and non-stipendary clergy who hold a bishop's licence. The maximum amount payable will be determined by Standing Committee from time to time.
- 6.2 Clergy who hold a Bishop's licence are required to receive spiritual direction, attend clergy conference, take an annual retreat, and attend Synod. Assistance with the costs of these will be at the discretion of the vestry/governing body.

7. Funding Clergy Appointments

- 7.1 Every ministry unit wishing to appoint a stipendary ordained ministers shall advise the Bishop and the Diocesan Manager. The Diocesan Manager shall review the financial position of the ministry unit with the Wardens and Treasurer and advise the Bishop whether the parish is able to reasonably expect to be able pay the proposed appointee.
- 7.2 Curates shall be supported by a 50% subsidy from the diocese for the first 2 years of ordained stipendary ministry. The curacy may be extended for a third year with a 30% subsidy from the diocese subject to affordability by the diocese and demonstration of need by the ministry unit.

8. Clergy Removals

- 8.1 Clergy removals within New Zealand shall be paid by the ministry unit to which clergy are moving within the Diocese, up to a maximum of 45m³.
- 8.2 Clergy removals from overseas shall be paid from the port of entry to the ministry unit. This is a minimum requirement.
- 8.3 Clergy removals will be approved by the Diocesan Manager who shall ensure that a competitive process is followed.
- 8.4 Insurance cover for goods in transit will be arranged by the Diocesan Manager.
- 8.5 Clergy moving into their own home upon retirement within the Diocese of Christchurch shall have the cost of removal met by the diocese.

9. Vicarages / housing

- 9.1 Full time stipendary clergy appointed by the Bishop to ministry will be provided with suitable accommodation by the ministry unit; such accommodation may be owned or rented.
- 9.2 Ministry units shall have no obligation to provide a house for part-time stipendary clergy but must pay a housing allowance based on the proportionate nature of the appointment.
- 9.3 Rates of housing allowance shall be reviewed annually by Standing Committee.
- 9.4 Where more than one stipendary clergy are living in the same house and eligible for a housing allowance, the combined allowance must not exceed 100% payable in respect of one stipend.
- 9.5 To assist clergy save for their own home, clergy may invest in the RETIRE Fund administered by the Anglican Church Pension Board, and a subsidy may be provided by the Diocese at a rate as approved by Standing Committee.

10. Clergy Days Off

- 10.1 Clergy appointed to full time stipendary ministry are entitled to 2 days off per week, taken weekly, or with the approval of the Wardens, in a group of up to 4 days at a time, provided that the days be taken in the month that they are due.

11. Holidays and Annual Leave

- 11.1 Statutory holidays shall be taken on the days designated, or on another day within 28 days of the designated statutory holiday.
- 11.2 Clergy are entitled to 4 weeks holiday per annum, calculated from their date of commencement in the ministry unit, and it should be taken within a year of the anniversary on which it becomes due to ensure that clergy have adequate refreshment throughout the year. Requests to carry leave over to another year should be agreed with the churchwardens (or similar in other ministry positions), providing leave does not accumulate above six weeks in total. All annual leave owing shall be taken before concluding ministry in a particular ministry unit. The wardens shall be notified of all annual leave being taken and shall be responsible for recording leave taken and leave owing.
- 11.3 For the purpose of clarification, interpretation of holidays shall be those of the Holidays Act.

12. Clergy Sick Leave

- 12.1 The ministry unit shall continue all usual payments to ordained ministers who need to take sick leave, for up to 3 months (90 days). If off sick for more than 2 weeks, the ordained minister shall submit a sickness claim form signed by a medical practitioner, to the Diocesan Manager, so that insurance payments may be made to the ministry unit.
- 12.2 Clergy may voluntarily join the Stipend Continuance Scheme operated by the Anglican Church Pension Board.

13. Parental Leave

- 13.1 Provisions of the Parental Leave Act shall apply.

14. Bereavement Leave

- 14.1 Provisions of the Holidays Act shall apply.

15. Clergy Study Leave

15.1 Clergy for the purposes of Clause 15, shall be deemed to include those ordained persons, licensed by the Bishop for full or part-time stipendiary work in the Diocese, or such other ordained persons as appointed and employed by the Diocese or its agencies or the New Zealand Anglican Board of Missions or its associate bodies for full or part-time stipendiary employment, should such agencies, with the approval of the Standing Committee, undertake to join the scheme.

15.2 A Study Leave Committee shall be appointed by, and report to, the Standing Committee for the purposes of administering study leave. It shall consist of the Bishop (or the Bishop's nominee) as convenor, two members of the laity and one of the clergy.

15.3 Use of Leave:

- (a) The Clergy shall be eligible to apply for a maximum of three months' leave after every seven years of service in any diocese, calculated from ordination, commission or appointment.
- (b) Applications for study leave are to be made to the Study Leave Committee which after consultation with the applicant and the vestry or other employer shall decide the arrangements under which leave, if granted, may be taken.
- (c) Persons granted leave shall give at least three months' notice before taking any such kind of leave.
- (d) Generally, leave may be granted only for a study programme relevant to ministry. All purposes for which leave may be granted shall be approved by the Bishop on the advice of the Study Leave Committee, who shall also have discretion to initiate the possibility of study leave with a particular ordained minister or for a particular purpose where appropriate.
- (e) On return from study leave the ordained minister shall report on leave taken to the Study Leave Committee and to the parish or other employing institution.

15.4 Financial Provisions:

- (a) A Clergy Study Leave Fund shall be administered by the Study Leave Committee.
- (b) A levy shall be paid into the Study Leave Fund by each parish/ministry unit; such levy to be at the rate of 2% per annum of the stipends paid to clergy based on the current number of stipendiary clergy (including Ministry Enablers) in each parish/ministry unit and including those in their first three years of ministry. The Study Leave Fund may also receive other donations as may come to hand for this purpose.
- (c) During leave, the ordained minister's stipend is to be paid (in advance if required) from the Study Leave Fund. During leave the Fund shall also pay the pension contribution of the parish or other employing body.
- (d) Parishes and other employing bodies shall pay either through or in consultation with the Diocesan Office, the Stipend, removal and other expenses of any locum tenens.
- (e) Grants towards specific course costs and other expenses may be made in special circumstances to those taking study leave, with the approval of Standing Committee.
- (f) During any vacancy the levy shall continue to be paid by the parish or employing body.

THE BISHOPS' PENSION FUND STATUTE

Enacted 1941; Amended 1956, 1966, 1970, 1975, 1989
Repealed 2020

THE BISHOPRIC ESTATE INCOME AUGMENTATION STATUTE 1976

Repeal 2020

SECTION D

Cathedral

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The Cathedral Chapter Statute.....	D1
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The Cathedral Chapter Statute 2016

1. Commencement

- (1) This Statute comes into force on passing.

2. Purpose

- (1) The purpose of this statute is to repeal and replace the Cathedral Statute to update the process for appointing the Chapter, clarify the purposes and objects of the Chapter and better define its powers as well as to repeal the Dean and Chapter Estate Statute and the Dean and Chapter Estate Income Augmentation Statute.

3. Repeal

- (1) The Cathedral Statute 2002, the Dean and Chapter Estate Statute and the Dean and Chapter Estate Income Augmentation Statute are repealed.

4. Objects of the Cathedral and the Chapter

- (1) The Cathedral exists to:
 - (a) proclaim the Good News of Jesus Christ and propagate the Gospel throughout the Diocese;
 - (b) be the mother Church of the Diocese and the seat of the Bishop; and
 - (c) be a visible witness to the Risen Christ within the Diocese of Christchurch.
- (2) The Chapter exists to:
 - (a) ensure the provision of daily services with an excellent standard of worship and teaching within the cathedral building;
 - (b) appoint, with the Bishop, the Dean and senior staff of the Cathedral in accordance with this Statute and ensure appropriate employment practices are followed;
 - (c) work with the Church Property Trustees to ensure the upkeep and maintenance of the cathedral building and precinct;
 - (d) work with the Church Property Trustees on any development of the cathedral precinct;
 - (e) furnish the interior of the cathedral building;
 - (f) act as faithful governors of the Cathedral;
 - (g) act as representative to the Diocese of the Cathedral congregation and to the Cathedral congregation of the Diocese;
 - (h) co-operate with the Bishop and the Diocese in the promotion of works of a Diocesan character; and
 - (i) undertake and approve appointments to The Cathedral Grammar School Board pursuant to that Board's constitution

5. The Cathedral Chapter

- (1) There will be a Cathedral Chapter which acts as the governing body of the Cathedral comprising:
 - (a) the Bishop;
 - (b) the Dean;
 - (c) the Chancellor of the Diocese;
 - (d) four Clerical Canons appointed in accordance with clause 6;
 - (e) two Congregational Lay Canons appointed in accordance with clause 7; and
 - (f) two Diocesan Lay Canons appointed in accordance with clause 8.
- (2) The Associate Dean (or equivalent) may attend Chapter meetings with full speaking rights.
- (3) The Chapter may appoint a member of the Cathedral staff to act as its secretary in which case that person may attend Chapter meetings.
- (4) Each member of the Chapter will make such declarations as are required by the Constitution/Te Pouhere, Canons and Statutes of the Anglican Church in Aotearoa, New Zealand and Polynesia and the Diocese of Christchurch.

6. Appointment of Clerical Canons

- (1) The Clerical Canons will be appointed by the Standing Committee of the Diocese on the recommendation of the Chapter and with the agreement of the Bishop.
- (2) Clerical Canons are appointed for a term of three (3) years and may serve up to three (3) consecutive terms after which that Clerical Canon will not be eligible for reappointment until a period of three (3) years has passed.
- (3) Where a person appointed as a Clerical Canon vacates office in accordance with clause 9 part way through their term then the Standing Committee will fill that vacancy and the person appointed will hold office for the remainder of the term of the Clerical Canon they are replacing.

7. Appointment of Congregational Lay Canons

- (1) The Congregational Lay Canons will be elected by the Annual Meeting of the Cathedral congregation by secret ballot. Nominations for the position must be provided to the Dean at least two weeks prior to the Annual Meeting and must be advertised to the congregation

- (2) The Cathedral congregation are the people recognised by the Chapter as Cathedral Regulars.
- (3) Congregational Lay Canons are elected for a term of three (3) years and may serve up to three (3) consecutive terms after which that Congregational Lay Canon will not be eligible for re-election until a period of three (3) years has passed.
- (4) Where a person elected as a Congregational Lay Canon vacates office in accordance with clause 9 part way through their term then the Chapter will fill that vacancy and the person appointed will hold office for the remainder of the term of the Congregational Lay Canon they are replacing.

8. Appointment of Diocesan Lay Canons

- (1) The Diocesan Lay Canons will be appointed by the Standing Committee of the Diocese on the recommendation of the Chapter and with the agreement of the Bishop.
- (2) Diocesan Lay Canons are appointed for a term of three (3) years and may serve up to three (3) consecutive terms after which that Diocesan Lay Canon will not be eligible for reappointment until a period of three (3) years has passed.
- (3) Where a person appointed as a Diocesan Lay Canon vacates office in accordance with clause 9 part way through their term then the Standing Committee will fill that vacancy and the person appointed will hold office for the remainder of the term of the Diocesan Lay Canon they are replacing.

9. Executive Canons

- (1) Two of the lay canons shall be executive canons for the Cathedral.
- (2) One executive canon will be appointed by the Dean and the other will be elected annually by the lay canons, prior to 30 April.
- (3) The purpose of the executive canons is, through the grace of God, to:
 - a. support the Dean on behalf of Chapter between meetings of Chapter;
 - b. support the Dean and Chapter in fulfilling all of their statutory requirements;
 - c. to be signatories to all contracts and deeds executed on behalf of Chapter;
 - d. be spokespersons for the Dean and Chapter to the Cathedral Regulars;

- e. be spokespersons for the Cathedral Regulars in all matters except those for which the Lay Synod Representatives are responsible;
- f. attend the Bishop, or the Vicar-General, or the Archdeacon as required for visitation purposes; and
- g. inform the Bishop should the Dean be prevented by death, illness or accident from officiating.

10. Vacation of office

- (1) A member of the Chapter ceases to be a member on:
 - (a) the election of their successor pursuant to clauses 6,7or 8;
 - (b) the provision of written notice of their resignation from the Chapter, or of the office by virtue of which they are members of the Chapter, to the secretary of the Chapter;
 - (c) their death;
 - (d) their moving out of the Diocese;
 - (e) their removal from office by virtue of Title D Canon I; or
 - (f) they become disqualified from acting as officers of a charity pursuant to the Charities Act 2005.

11. Powers of the Chapter

- (1) The Chapter has, subject to the Constitution/Te Pouhere and canons of the Anglican Church or Aotearoa, New Zealand and Polynesia and Diocesan statutes and guidelines, all the powers of a natural person including without limiting the generality of the foregoing:
 - (a) the power to employ staff;
 - (b) the power to raise funds;
 - (c) the power to operate bank accounts;
 - (d) the power to set its own balance date;
 - (e) the power to contract;
 - (f) the power to invest funds in accordance with Diocesan requirements;
 - (g) the power to borrow money;
 - (h) the power to acquire property;
 - (i) the power to sell property;
 - (j) the power to lease property;
 - (k) the power to gift property;

- (l) the power to co-opt members to the Chapter for specific purposes with such co-opted members not being Canons;
 - (m) the power to form sub-committees and to co-opt members to those committees; and
 - (n) the power to make by-laws not inconsistent with this Statute to govern its meetings, the business of the Chapter and the operation of the Cathedral.
- (2) Each contract or deed entered into on behalf of the Chapter must be signed by the Dean and two other members of the Chapter.

12. Appointment of an auditor

- (1) The Chapter must appoint an auditor, who must be a member of Chartered Accountants Australia and New Zealand, but who may not be a member of the Chapter nor a regular member of the Cathedral congregation.
- (2) The Chapter's accounts must be audited each year.

13. Meetings of the Chapter

- (1) Chapter must meet at least six times a year at such places, dates and times appointed by the Dean.
- (2) Chapter must meet where:
 - (a) a request for a meeting is received from at least four (4) members of the Chapter; or
 - (b) the Bishop requests a meeting. At least three (3) days' notice of each meeting must be given including meetings called pursuant to clause 13(2).
- (3) A quorum for a meeting is six (6) members of Chapter at least two of whom must be Clerical Canons and at least two of whom must be lay Canons (either Congregational or Diocesan).
- (4) The Dean will chair meetings of the Chapter unless the Bishop chooses to do so. In the Dean's absence the meeting will select its own chair.
- (5) Resolutions of the Chapter must be agreed to by a majority of those present.
- (6) Chapter may pass resolutions by e-mail vote in which case agreement of a majority of members of the Chapter is required.
- (7) At the commencement of each meeting members must declare any interest they have, financial or non-financial and direct or indirect, in any matter on the agenda for the meeting at which point:
 - (a) the declaration will be recorded in the minutes;
 - (b) the member will not be able to vote on the matter in respect of which the declaration has been made.

- (8) The Chapter will maintain records of its meetings and decisions.
- (9) Notices under this Statute may be given by way of e-mail to a known e-mail address of the recipient.

14. The Dean and Associate Dean

- (1) The Dean will be appointed by the Bishop with the agreement of the Chapter and after consultation with the Standing Committee.
- (2) When a Dean comes to be appointed a sub-committee comprising:
 - (a) the Bishop; and
 - (b) three other members of Chapter including at least one Clerical Canon and one Lay Canon

will be responsible for arranging the advertising of the position, short-listing and interviewing candidates.
- (3) The Dean is the chief pastor of the Cathedral and is responsible for:
 - (a) preaching and teaching;
 - (b) subject to clause 15 the ordering and control of services and the layout of the interior of the Cathedral;
 - (c) appointment and removal of Cathedral staff in consultation with the Chapter provided that the appointment and removal of clergy staff must be made jointly with the Bishop and with the agreement of the Chapter;
 - (d) management of Cathedral staff;
 - (e) ensuring worthy and adequate music is sung in the Cathedral;
 - (f) the appointment and dismissal of members of the Choir in consultation with the Director of Music and, where the Choir member is a pupil at The Cathedral Grammar School, the Head of that School; and
 - (g) reporting to each meeting of the Chapter on the life and activities of the Cathedral.
- (4) An Associate Dean, who must be a priest or a bishop, may be appointed by the Bishop on the recommendation of the Dean and with the agreement of the Chapter and after consultation with the Standing Committee.
- (5) The Associate Dean will report to the Dean and the Associate's Dean role and responsibilities will be as agreed with the Dean.
- (6) The Bishop may, with the agreement of Chapter and after consultation with Standing Committee, appoint a priest or bishop to fill the role of the Dean during any vacancy or extended period of absence of the Dean in that office and such person shall be called the Acting Dean with the same powers, functions and responsibilities as the Dean. For the sake of clarity, references to the Dean in any Diocesan Statute, Regulation, Resolution,

Standing Order, Policy, Guideline or Instruction shall be read so as to include a reference to an Acting Dean.

(7)

15. The role of the Bishop

- (1) The Bishop may, as and when the Bishop thinks fit, use the Cathedral for any purpose in fulfilment of the office of Bishop or for any Diocesan purpose in which situations the Bishop is responsible for the ordering and control of services and the layout of the interior of the Cathedral.
- (2) The Bishop's seat will be placed in a position as determined by the Bishop or, when the Bishop is not present, in an appropriate place as determined by the Dean.

16. Transitional Provisions

- (1) At the first meeting after the commencement of this Statute the Chapter will finalise when the terms of office of existing Chapter members will finish to ensure the end of terms are appropriately staggered and, where there has been a reduction in the number of members, which members of the Chapter will cease to hold office.
- (2) Any Chapter member appointed or elected to the Chapter pursuant to the Cathedral Statute is subject to any term limits imposed by that Statute.

SECTION E

Ministry Units

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Mission and Ministry Unit Amalgamation Statute 2016

Formerly The Anglican Diocese of Christchurch Structural Review
Implementation and Transition Amendment Bill
Enacted 2013; Amended 2016, 2022

Part 1 – Preliminary Provisions

1 Title

This Statute is the Mission and Ministry Unit Amalgamation Statute 2016.

2 Purpose

(1) The purpose of this statute is to provide a mechanism for Mission and Ministry Units to amalgamate and provide for effective transitional governance during amalgamations by ensuring:

- (a) stability of clergy and lay leadership during the Transitional Period;
- (b) continuity of stipended clergy appointments during the Transitional Period;
- (c) a review of clergy appointments and the making of new clergy appointments to best serve the needs of the New Ministry Units at the end of the Transitional Period; and
- (d) clarity around the transfer of the property and obligations of Former Ministry Units to New Ministry Units.

3 Effect on Other Statutes

- (1) This Statute will apply, for the matters identified in and to the extent provided for in this Statute, to affected parishes instead of:
 - (a) the Diocesan Local Ministry Units Statute;
 - (b) the Diocesan Synod Statute;
 - (c) the Clergy Appointment Statute;
 - (d) the Clergy Resignation and Termination Statute;to the extent these statutes are not incorporated into this Statute.
- (2) To the extent any Statute, Regulation or Standing Order relating to the Anglican Diocese of Christchurch is inconsistent with this Statute, the provisions of this Statute are to prevail.

Explanatory Note to section 3: The Statute is intended to apply, to the extent provided for in it, instead of certain other Statutes and, in the event of any inconsistency, this Statute is to prevail and have effect. The intention of the Statute is to provide an alternative method for the reconstitution of parishes.

4 Interpretation

For the purposes of this Act, unless the context requires another meaning:

Affected parishes means those the subject of a resolution proposed in accordance with section 5(1).

Bishop means the Bishop of the Diocese of Christchurch at any given time.

Clergy person includes any new ministry enabler and those persons licensed to Local Shared Ministry parishes.

Former Ministry Unit means a Ministry and Mission Unit that existed before being dissolved in accordance with section 5.

New Ministry Unit means a Ministry Unit established in accordance with sections 6 and 7.

Sub-committee means the vestry of a Former Ministry Unit.

Statute, Regulation or Standing Order means any statute, regulation or standing order of the Diocese of Christchurch.

Transitional Period in respect of each New Ministry Unit means the period from its establishment to the beginning of the third Annual General Meeting held for that New Ministry Unit since its establishment pursuant to this Statute.

Part 2 – Dissolution and Establishment of Ministry Units

5 Dissolution of Ministry and Mission Units

- (1) Following consultation by the Standing Committee (or its delegate) with parishioners and the relevant Archdeacon, Ministry and Mission Units may be dissolved by the Standing Committee proposing a resolution to the Synod that a Ministry and Mission Unit be dissolved, and that resolution being passed by the Synod.
- (2) Once a Ministry and Mission Unit is dissolved in accordance with section 6(1):
 - (a) it will cease to exist as a Ministry and Mission Unit effective on the date proposed in the resolution proposed under section 6; and
 - (b) it will be a Former Ministry Unit for the purposes of this Statute.
- (3) Any resolution proposed in accordance with section 5(1) must be proposed in conjunction with a resolution under section 6. The resolution proposed in accordance with section 5(1) will be deemed to have failed unless the accompanying resolution proposed under section 6 is passed.

6 Establishment of New Ministry Units

- (1) A New Ministry Unit may be established by the Standing Committee proposing a resolution to the Synod to establish a New Ministry Unit, and that resolution being passed by the Synod.
- (2) The proposed resolution must identify:
 - (a) the geographical area for which the New Ministry Unit will have particular ministry, mission and pastoral responsibility;
 - (b) the Former Ministry Units that constitute (in whole or in part) the New Ministry Unit; and
 - (c) the date of the resolution.

- (3) The New Ministry Unit will be constituted at the beginning of the financial year next following the date of the resolution.

Explanatory Note to sections 5 and 6: The understanding behind sections 5 and 6 is that the proposed ministry units that comprise a number of existing units will be created by first dissolving the existing ministry units and then reconstituting those ministry units as an entirely new ministry unit. The resolution that will create the New Ministry Unit will identify the geographical area for which the New Ministry Unit will have particular responsibility and it must identify the date on which the resolution will take effect and the New Ministry Unit will be constituted.

Part 3 – Organisation of New Ministry Units

7 Vestries

- (1) A New Ministry Unit will have a Vestry.
- (2) During the Transitional Period, a Former Ministry Unit's vestry, as it was comprised at the date of the resolution dissolving the Ministry Unit:
 - (a) will have no capacity as a vestry;
 - (b) will become a sub-committee of the New Ministry Unit's Vestry.
- (3) There will be no elections held for sub-committees of a New Ministry Unit.
- (4) A sub-committee will be able to call meetings of the parishioners of Former Ministry Units during the Transitional Period to discuss any matter affecting the life of the New Ministry Unit.
- (5) The Vestry of a New Ministry Unit will comprise:
 - (a) all clergy licensed to the New Ministry Unit;
 - (b) the Wardens, and
 - (c) individuals representing each Former Ministry Unit elected in accordance with sub-section (7).
- (6) Where more than two clergy persons were licensed to a Former Ministry Unit, and those clergy persons are then licensed to the new Ministry Unit of which the former Ministry Unit forms a part:
 - (a) No more than two clergy persons from a Former Ministry Unit may be part of the Vestry of the New Ministry Unit for the purposes of sub-section (5)(a);
 - (b) The two clergy persons will be selected by the clergy amongst themselves.
- (7) Individuals elected to Vestry will be elected by each sub-committee formed from the vestry of a Former Ministry Unit, with each sub-committee appointing no more than three of their number to be Vestry members.
- (8) Where due to the application of clause 7(6) there is an imbalance in representation from the Former Ministry Units on the Vestry of the New Ministry Unit, then:
 - (a) The sub-committee of the Former Ministry Unit that is under-represented may appoint sufficient additional members to the Vestry to enhance equality; and/or
 - (b) The sub-committee of the Former Ministry Unit that is over-represented may agree to reduce the representation of that Former Ministry Unit on the Vestry to a level that ensures equality.

- (9) Where a Vestry member elected in accordance with sub-section (7) resigns or becomes ineligible to be a Vestry member during the Transitional Period then he or she will be replaced by one member elected by and from the sub-committee of the relevant Former Ministry Unit.
- (10) Where a sub-committee member resigns or becomes ineligible to be a sub-committee member during the Transitional Period he or she will be replaced by one member appointed from amongst the parishioners of the Former Ministry Unit by the sub-committee of the relevant Former Ministry Unit.
- (11) Where it is proposed that the geographic area that formed a Former Ministry Unit is to be divided between more than one New Ministry Unit then the Vestry of the Former Ministry Unit will appoint members from itself to form the relevant sub-committee of each of the New Ministry Units it has been divided into.
- (12) The Vestry of a New Ministry Unit will have the powers and responsibilities given to Vestries under the Diocesan Local Ministry and Mission Units Statute.
- (13) From the conclusion of the Transitional Period the Vestry of a New Ministry Unit will be elected in accordance with the Diocesan Local Ministry and Mission Units Statute.

8 Wardens

- (1) A New Ministry Unit will have two wardens, unless more wardens are allowed for in accordance with section 8(4).
- (2) After the date of the constitution of the New Ministry Unit the Vestry of the New Ministry Unit will elect a People's Warden and the Transitional-Priest-in-Charge will appoint a Transitional Priest-in-Charge's Warden.
- (3) The position of People's Warden will then be open for election at the New Ministry Unit's first Annual General Meeting with the person elected to serve as the People's Warden for the Transitional Period.
- (4) Where a New Ministry Unit comprises more than two former Ministry Units, and the approval of the Standing Committee is given, then:
 - (a) the People's Warden will not be chosen in accordance with sections 8(2) and 8(3);
 - (b) there will be a People's Warden for each of the former Ministry Units who will be chosen by election at a special meeting of the parishioners of a Former Ministry Unit called in the same manner as a Special General Meeting under the Diocesan Local Mission and Ministry Units Statute and who will serve until the end of the Transitional Period.
- (5) Where a Warden resigns or becomes otherwise ineligible to serve as a Warden during the Transitional Period then:
 - (a) a replacement Transitional Priest-in-Charge's Warden will be chosen by the Transitional Priest-in-Charge or, where there is no Transitional Priest-in-Charge, by the Bishop;
 - (b) a replacement People's Warden will be elected at a Special General Meeting of the New Ministry Unit.
- (6) Where section 8(4) is operative the People's Warden who has resigned or is otherwise ineligible to serve as a Warden will be replaced by election at a special meeting of the parishioners of the relevant Former Ministry Unit

- which meeting must be called in the same manner as a Special General Meeting under the Diocesan Local Mission and Ministry Units Statute
- (7) The Wardens of a New Ministry Unit will have the powers and responsibilities given to Wardens under the Diocesan Local Ministry and Mission Units Statute.
 - (8) From the conclusion of the Transitional Period the Wardens of a New Ministry Unit will be chosen in accordance with the Diocesan Local Ministry and Mission Units Statute.

9 Parish Nominators

- (1) A New Ministry Unit will have Parish Nominators as that term is defined in the Clergy Appointments Statute.
- (2) The Parish Nominators will be elected by the Vestry.
- (3) A New Ministry Unit must have four Parish Nominators, with at least one to represent each Former Ministry Unit that comprises the New Ministry Unit.
- (4) During the Transitional Period the Parish Nominators of a New Ministry Unit will have the powers and responsibilities given to Nominators under the Clergy Appointments Statute.
- (5) From the conclusion of the Transitional Period the Parish Nominators of a New Ministry Unit will be chosen in accordance with the Clergy Appointments Statute.

10 Synod Representation

- (1) The New Ministry Unit will be represented at the Diocesan Synod by the same number of Lay Representatives as provided for in the Diocesan Synod Statute for the Former Ministry Units that comprise the New Ministry Unit.
- (2) Where the geographic area that formed a Former Ministry Unit is divided between more than one New Ministry Unit then section 10(1) applies to the New Ministry Unit that contains the greatest geographic area that formed part of the Former Ministry Unit.

11 Diocesan Quota

- (1) The Diocesan Quota of a New Ministry Unit will be assessed in accordance with clause 8 of the Financial Regulations of the Diocese of Christchurch 2007.
- (2) For the time between the formation of a New Ministry Unit and the start of the next financial year the Diocesan Quota for the New Ministry Unit will be the sum of the Diocesan Quotas of the Former Ministry Units comprising the New Ministry Unit. Where a Former Ministry Unit is divided between more than one New Ministry Unit, the proportion of that Former Ministry Unit's Diocesan Quota which is attributable to each New Ministry Unit will be decided by the Standing Committee.

12 Former Ministry Units' Property

- (1) Any property held directly by a Former Ministry Unit will pass to the New Ministry Unit that it forms part of.
- (2) Any obligations of the Former Ministry Unit will be taken over by the New Ministry Unit that it forms part of.

- (3) Where the geographic area that formed a Former Ministry Unit is divided between more than one New Ministry Unit then any property held directly by that Former Ministry Unit, and any obligations of that Former Ministry Unit, will pass to New Ministry Units in the proportions decided by the Standing Committee, after consultation with the affected Ministry Units.
- (4) The provisions of this section do not apply to any property held on trust for a Former Ministry Unit by the Church Property Trustees or any other trustee.

Explanatory Note to sections 10 to 12: These sections set out how Synod representation, Diocesan Quota and property held directly by a Former Ministry Unit will be dealt with. Section 10 sets out that a New Ministry Unit will have the same number of Lay Representatives currently provided for the Former Ministry Units that comprise it. Where a Former Ministry Unit is divided between more than one New Ministry Unit the Lay Representatives will be allocated to the New Ministry Unit that takes the largest geographic area of the Former Ministry Unit. Section 11 sets out that the Diocesan Quota of a New Ministry Unit will be calculated in accordance with the Financial Regulations. Section 12 provides that property held directly by a Former Ministry Unit will pass to the New Ministry it forms part of. The word 'property' is used in its technical legal sense, and includes land and buildings, chattels, money in a bank account and so on. Where a Former Ministry Unit is divided between more than one New Ministry Unit the property will be allocated between them by Standing Committee. The section does not apply for any property held on trust by the Church Property Trustees or any other trustee, as this statute cannot affect those legal relationships.

13 Early Cessation of the Governance Provisions

- (1) A New Ministry Unit may shorten the application of the governance provisions of Part 3 and move to elections of Vestry and Wardens pursuant to the Mission and Ministry Units Statute on:
 - (a) A resolution being passed by 75% of the Vestry of the New Ministry Unit; and
 - (b) Standing Committee confirming the resolution.
- (2) The provisions of the Mission and Ministry Unit Statute will apply from the next scheduled Annual General Meeting of the New Ministry Unit after the process in sub-section (1) is completed.

Part 4 – Clergy and Staffing for New Ministry Units

14 Revocation and Reissue of Clergy Licences during the Transitional Period

- (1) Upon the dissolution of a Ministry and Mission Unit, all clergy positions will be dis-established and the licences of all clergy for ministry to that Ministry and Mission Unit will be automatically revoked.
- (2) A clergyperson whose position is dis-established and licence is revoked in accordance with sub-section (1) will be automatically re-licensed (on the same terms as to stipend, except as otherwise agreed) for ministry to the New Ministry Unit that includes the Former Ministry Unit to which he or she was previously licensed.

- (3) Sub-sections 2 and 4 may be waived in favour of automatic re-licensing to permanent positions if, after consultation with the Bishop:
 - (a) the Vestry of the New Ministry Unit has determined the ministry needs of the New Ministry Unit and what clergy appointments are required;
 - (b) the clergy, wardens and vestries of the Former Ministry Units have made written application to the Standing Committee for waiver; and
 - (c) the Standing Committee has approved the application.
- (4) Where a Former Ministry Unit is divided between more than one New Ministry Unit then clergypersons from that Former Ministry Unit will be re-licensed to a New Ministry Unit chosen by the Bishop, in consultation with the affected clergyperson and Ministry Units, provided that the New Ministry Unit must include in it part of the Former Ministry Unit to which the clergyperson was previously licensed.
- (5) The term of a clergyperson's licence for ministry to a New Ministry Unit given in accordance with sub-section (2) will terminate in accordance with notice given by the end of the Transitional Period, which notice must be given at least eight weeks prior to the date specified in the notice for the termination of the appointment.
- (6) If, within three months of the termination of a clergyperson's appointment to a New Ministry Unit, he or she has made reasonable endeavours to find and has not found another stipended position in the Province then he or she will be entitled to a payment of an amount equivalent to three months stipend for that clergy person. That payment shall be made from funds under the control of Standing Committee.
- (7) If, at the end of a period of six months from the termination of a clergy person's appointment to a New Ministry Unit, that clergy person has not secured another stipended position in the Province or secular employment despite having made reasonable endeavours, he or she may apply to the Standing Committee for further financial assistance.
- (8) A clergyperson whose licence is revoked in accordance with sub-section (1) may request to the Bishop that he or she not be re-licensed in accordance with sub-section (2).
- (9) Nothing in sub-sections (1) to (4) will prevent a clergyperson from resigning as he or she ordinarily could in accordance with the Clergy Resignation and Termination Statute.
- (10) Nothing in sub-sections (1) to (4) will prevent a clergyperson from having his or her office terminated as could ordinarily occur in accordance with the Clergy Resignation and Termination Statute.
- (11) The dis-establishment or termination of a clergy appointment under this section does not give rise to a right to any payments provided for in the Clergy Resignation and Termination Statute.

15 Appointment of a Transitional Priest-in-Charge to a New Ministry Unit during the Transitional Period

- (1) The Bishop will, after appropriate consultation with the Parish Nominators, appoint a Transitional Priest-in-Charge for a New Ministry Unit from the clergypersons licensed for ministry to that New Ministry Unit in accordance with section 14.
- (2) The term of the appointment as Transitional Priest-in-Charge under sub-section (1) will be for the duration of the Transitional Period and the

- Transitional Priest-in-Charge's appointment will terminate in accordance with notice given by the end of the Transitional Period, which notice must be given at least eight weeks prior to the date specified in the notice for the termination of the appointment
- (3) The Transitional Priest-in-Charge will have the powers and responsibilities given to a Vicar under the Diocesan Local Ministry and Mission Units Statute.
 - (4) If, within three months of the termination of the Transitional Priest-in-Charge's appointment, he or she has made reasonable endeavours to find and has not found another stipended position in the Province then he or she will be entitled to a payment of an amount equivalent to three months stipend for that Transitional Priest-in-Charge. That payment shall be made from funds under the control of Standing Committee.
 - (5) The termination of a Transitional Priest-in-Charge's appointment under this section does not give rise to a right to any payments provided for in the Clergy Resignation and Termination Statute.
 - (6) If a Transitional Priest-in-Charge resigns or retires during the Transitional Period then the Bishop and Vestry of the relevant New Ministry Unit may decide to either:
 - (a) proceed to terminate all clergy appointments in that New Ministry Unit and make appropriate permanent appointments in accordance with section 16; or
 - (b) allow for the appointment of a new Transitional Priest-in-Charge in accordance with sub-section (1) provided that the Bishop is not bound to appoint a Transitional Priest-in-Charge from amongst the clergypersons licensed for ministry to that New Ministry Unit.

16 Appointment of clergy after the Transitional Period

- (1) Before the end of the Transitional Period there will be a parish consultation, following which the Vestry of a New Ministry Unit will assess the clergy needs of the New Ministry Unit and decide, in consultation with the Bishop, what clergy appointments are required.
- (2) The clergy appointments identified after the process in sub-section (1) will then be made in accordance with the Clergy Appointments Statute.
- (3) Once those appointments have been determined the notices referred to in sections 15(4) and 15(2) will be issued.
- (4) Notwithstanding sub-sections (1) and (2), the clergy currently licensed to the New Ministry unit in accordance with section 14 may be permanently appointed without the need for any advertisement of the positions, provided at any time before the end of the Transitional Period:
 - (a) A Parish consultation has occurred in accordance with sub-section (1)
 - (b) The Vestry of the New Ministry Unit determines that the clergy needs of the new Ministry Unit are adequately met by the current clergy; and
 - (c) The Board of Nomination, as exists under the Clergy Appointments Statute, confirms the appointment after consultation with the New Ministry Unit.

Explanatory Note to sections 14 to 16: The sections governing clergy and staffing appointments allows all clergy appointments to be retained during the

Transitional Period. The Bishop will appoint one of those clergy members to be the Transitional Priest-in-Charge. During the Transitional Period the Vestry will assess clergy requirements and a new Vicar and clergy team for that ministry unit to exist permanently at the end of the Transitional Period will be appointed, in accordance with the Clergy Appointments Statute. Once that process has been carried out, the clergy positions will automatically terminate at the end of the Transitional Period, but at least eight weeks' notice of termination must be given.

No rights of compensation will arise as a result of the creation of a New Ministry Unit and the end of a prior position. However, compensation may be payable as a result of the termination of an appointment at the end of the Transitional Period. If a clergy person makes reasonable endeavours to find another stipend position within the Province, but does not find one within three months of termination, then a payment equivalent to three months of that clergyperson's stipended will be made. No other rights to compensation will then arise.

Where a New Ministry Unit is satisfied with its clergy levels, provision is made to by-pass the formal appointment process provided certain conditions are met.

Part 5 – Naming New Ministry Units

17 Naming New Ministry Units

- (1) The name of the New Ministry Unit may be decided upon at a Special General Meeting of all the Former Ministry Units prior to the motion to amalgamate being presented to Synod, and the new name can be part of that motion and approved at Synod.
- (2) Where the name of the New Ministry Unit has not been decided before Synod's approval to amalgamate the Former Ministry Units, a Special General Meeting of the New Ministry Unit is to be held before the end of the month in which Synod is held, to decide on the name of the New Ministry Unit.
- (3) Standing Committee's approval of the new name must be sought as soon as practicable thereafter and in such time as to enable changes to financial arrangements for the New Ministry Unit to take effect at the beginning of the following financial year.

THE DIOCESAN LOCAL MINISTRY AND MISSION UNITS STATUTE

Enacted 1994; Amended 1996, 1999, 2002, 2004, 2007, 2011, 2016, 2019
Repealed 2021

THE DIOCESAN MINISTRY UNITS STATUTE 2021

1. Title

That the title of this statute will be **The Diocesan Ministry Units Statute 2021**.

2. Commencement

This Statute comes into force at the close of the session of Synod at which it is passed.

Part 1 - Preliminary matters

3. Purpose

The purpose of this Statute is to repeal and replace the Diocesan Local Ministry and Mission Units Statute 1994 (as amended) in order to:

- (a) better clarify the types of ministry units in the Diocese;
- (b) introduce greater flexibility into provisions for ministry units in the Diocese; and
- (c) simplify the administration for ministry units in the Diocese as far as possible.

4. Types of ministry units

The Diocese will have four types of ministry units:

- (a) Parishes which are the worshipping communities established on a geographic basis;
- (b) Chaplaincies where chaplains are licensed by the Bishop to institutions and organisations such as seafarers, schools, universities, university halls of residence, hospitals, the Police, and the Armed Forces;
- (c) Co-operating ventures where there is an agreement with other Christian churches to form a co-operating ministry unit; and
- (d) Mission Units which are forms of ministry units established by the Standing Committee in accordance with this Statute for the purpose of advancing the mission of the Diocese.

5. Purpose of ministry units

The purpose of each ministry unit is to:

- (a) promote the worship of God, the Holy Trinity;
- (b) proclaim the good news of the Kingdom of God;
- (c) teach, baptise, nurture and disciple believers in the Christian faith within the Anglican tradition;
- (d) respond to human need by loving service;

- (e) seek to transform the unjust structures in society, to challenge violence of every kind in pursuit of peace and reconciliation.
- (f) strive to safeguard the integrity of creation and to sustain and renew the life of the earth; and
- (g) function, in accordance with Part E Clause 2 of the Constitution/Te Pouhere, on the basis of the covenant expressed in the constitution and in partnership with Te Pihopatanga o Aotearoa and the Diocese of Polynesia and their constituent parts.

6. Ministry unit accounts

- (a) Ministry units are required to keep annual accounts, in compliance with the Charities Act 2005 requirements, which must be submitted to the Diocese before the end of June after the financial year end.
- (b) Ministry units are required to comply with the Charities Act 2005 in terms of audit and review requirements. Where there is no legal requirement for an audit or a review, the parish Wardens and Vestry may still choose to have a review or audit utilising a suitably qualified person or the Diocese can request a review or audit to be undertaken.

Part 2 – Parishes

Sub-part 1 – creation, boundary adjustment, amalgamation, and dissolution

7. Creation of Parishes

- (1) New parishes are created by a resolution of Synod put forward on the recommendation of the Standing Committee.
- (2) Any resolution for the creation of a new parish must:
 - a. provide a date when the parish will come into existence;
 - b. define the boundaries of the new parish;
 - c. set out the adjustments to the boundaries of existing parishes;
 - d. propose a name for the parish;
 - e. confirm there are suitable buildings and facilities available for the parish to properly function; and
 - f. confirm that the new parish will be in a position to pay for the stipend and related costs of sufficient clergy to minister in the parish.
- (3) After the date set for the creation of a new parish, the following will occur:
 - a. the Bishop will appoint a Bishop's Warden;
 - b. the Bishop's Warden will convene a meeting of parishioners for the purposes of electing a People's Warden and a Vestry in accordance with this Statute;
 - c. after a Vicar has been appointed to the parish then a Vicar's Warden will be appointed and the Bishop's Warden will cease to hold office.

8. Boundary adjustment

- (1) The boundaries of parishes may be adjusted by resolution of Synod proposed by the Standing Committee.
- (2) Any resolution proposing adjusting the boundaries of parishes presented to Synod shall be accompanied by a report on the results of a consultation with the relevant Archdeacon(s) and the affected parishes.

9. Amalgamation and dissolution

- (1) Parishes may be amalgamated in accordance with the Diocesan Ministry Unit Amalgamation Statute 2016.
- (2) Parishes may be dissolved by resolution of Synod proposed by the Standing Committee.
- (3) Any resolution to dissolve a parish presented to Synod shall be accompanied by a proposal to adjust any boundaries and a report on the results of a consultation with the relevant Archdeacon(s) and the affected parishes.
- (4) On the dissolution of a parish, all parish property:
 - a. held in trust by CPT shall be dealt with by CPT in accordance with the Anglican (Diocese of Christchurch) Church Property Trust Act 2003 and any trusts relating to such property; and
 - b. not held in trust by CPT passes to the Anglican Diocesan Ministry Support Centre (ADMSC) to be available for:
 - i. first the carrying out of mission and ministry in the geographic area formerly covered by the dissolved parish; and
 - ii. second, to the extent not required for the first, for the general purposes of the Diocese.
- (5) The appointments of any clergy may only be terminated in accordance with the Clergy Resignation and Termination Statute.
- (6) Dissolution of a parish does not affect any financial commitments made by the parish which may only terminate in accordance with their own terms.

Sub-part 2 – Membership and governance of parishes

10. Membership of parishes

- (1) To qualify as a member of a parish a person must:
 - (i) Be baptised
 - (ii) be resident in that parish and, regularly attend Divine Service, in that parish or be non-resident and regularly attend Divine Service in the parish, and
 - (iii) have made, either expressly or impliedly through conduct, the following declaration that they are a Member of the Church,

I, AB, declare that I have been baptised and am a member of the Anglican Church in Aotearoa, New Zealand and Polynesia, and
 - (iv) be recorded in a central register called the Parish Roll
- (2) The Parish Roll must be reviewed annually.

(3) A person may only be a member of one parish at any one time.

11. Parish Vestry

Each parish will have a Vestry responsible for the good governance and efficient running of the parish.

12. Responsibilities of the Vicar, Vestry, and Churchwardens

The responsibilities of the Vicar, Vestry, and Churchwardens collectively shall be to promote and participate in the mission of this Church and generally to seek the coming of Christ's Kingdom;

13. The purpose of the Vicar is, through the grace of God, to:

- a. provide spiritual leadership in the sustenance and promotion of the Christian faith within the Anglican tradition;
- b. hold on trust the keys of the Church and Vicarage;
- c. use the Church for regular Divine Service;
- d. open the Church for services other than parish ones to be performed under the authority of the Bishop;
- e. be responsible for the ordering of public worship and the administration of the sacraments, in consultation with parishioners, using only the forms of service, which are authorised or allowed by lawful authority, while retaining discretionary power regarding times of services, selection of hymns, anthems, and Church music;
- f. take part in Christ's prophetic work;
- g. preach, proclaim, and teach the Christian faith, which is revealed in Holy Scriptures and set forth in the Catholic Creeds, as this Church has received it and explained it in its Formularies and its authorised worship;
- h. be pastors of the people, sharing the people's joys and sorrows, encouraging the faithful, recalling those who fall away, healing and helping the sick;
- i. liaise with people concerning the staffing, curriculum, and direction of Sunday School, youth and other educational concerns in the parish;
- j. give consent for the ringing of Church bells, which shall only be rung with good cause.

14. The purpose of Vestry is, through the grace of God, to:

- a. uphold and support the Vicar and any other clergy in the parish;
- b. in conjunction with the Vicar develop and enable the vision and strategy of the parish;
- c. act as the governing body of the parish;
- d. approve a budget for presentation to the parish annual meeting;
- e. take responsibility for the maintenance and care of the parish buildings;

- f. take responsibility for meeting the health and safety obligations of the parish;
- g. elect, at its first meeting after the parish annual meeting, four persons qualified to be Vestry members to be Parish Nominators;
- h. maintain records of the life of the parish and ensure they are provided to the Diocesan Archivist as appropriate;
- i. discharge any functions entrusted it by the Canons of the General Synod/Te Hinota Whānui or any Statute, regulation or resolution of Synod.

15. The purpose of the Churchwardens is, through the grace of God, to:

- a. support and encourage the work of the Vicar and any other clergy in the parish;
- b. ensure the provision of all things required for public worship, and the preservation of order during services;
- c. be the key lay leaders of the parish;
- d. have responsibility for health and safety in a parish including ministry safeguarding and to report from time to time on these matters to vestry and as appropriate to the Diocesan Manager;
- e. to be signatories to all contracts and deeds executed on behalf of the parish
- f. have the superintendence of the buildings, furniture and equipment required for the work of the parish, and to report to Vestry from time to time on their state and any need for repairs, replacement, improvement or insurance.
- g. be spokespersons for Vestry to the parishioners;
- h. be spokespersons for the parishioners in all matters except those for which the Lay Synod Representatives or the Parish Nominators are responsible;
- i. attend the Bishop, or the Vicar-General, or the Archdeacon as required for visitation purposes.
- j. inform the Archdeacon should the Vicar be prevented by death, illness or accident from officiating
- k. be responsible, in liaison with the relevant Archdeacon, for the running of the parish during an interregnum or during the illness or incapacity of the Vicar, unless an interregnum priest is appointed by the Bishop in which case the Wardens are to support the interregnum priest in accordance with clause 15a;.
- l. ensure that the Vestry is properly informed about matters in the parish and that decisions of the Vestry are carried out;
- m. call annual and general meetings of the parish in accordance with clauses 24 and 25
- n. ensure the keeping of records and making of return in accordance with clauses 24 and 25 as required by Synod or Standing Committee

- n. ensure, with the Treasurer, there is a proper system of accounting for collections and all other monies received by the parish and that payments, including those to and through the Diocese, are made as required.

16. Powers of the Vestry

- (1) To fulfil its purpose the Vestry will have all the powers of a natural person.
- (2) The parish may only enter into legal obligations (through contracts or deeds) on the resolution of the Vestry and with the Churchwardens being the signatories on behalf of the parish.

17. Churchwarden Personal Liability

- (1) Where a Churchwarden enters into legal obligations on behalf of the parish in accordance with clause 16(2) then they will be indemnified by the parish for any personal liability arising as a result except where the liability is attributable to any willful misconduct or dishonesty on the part of the Churchwarden.

18. Membership of Vestry

- (1) The Vestry will consist of:
 - a. the Vicar
 - b. any other clergy licensed to the parish;
 - c. a Vicar's Warden, appointed by the Vicar or, where there is no Vicar holding office, a Bishop's Warden appointed by the Bishop;
 - d. a People's Warden elected annually by the members of the parish at the annual meeting;
 - e. a Treasurer when elected annually by the members of the parish at the annual meeting; there is no requirement to elect a treasurer to the Vestry
 - f. between two and seven ordinary Vestry members elected annually by the members of the parish at the annual meeting.
 - g. the Lay Synod Members of the parish as provided for in the Diocesan Synod Statute 2021.
- (2) No one may be elected as, or remain, a member of Vestry who:
 - a. is not a member of the parish except as approved by Standing Committee in accordance with clause 22(2)(a);
 - b. is under the age of sixteen (16) or, in the case of the Churchwardens and Treasurer, under the age of twenty (20);
 - c. is an employee of the parish;
 - d. is a close relative of the Vicar, any other clergy licensed to the parish; or
 - e. fails to meet the requirements of section 16 of the Charities Act 2005.

- (3) For the purposes of section 18(1)(f), prior to the election of ordinary Vestry members, the annual meeting of the parish may reduce the maximum number of ordinary Vestry members that would otherwise be able to be elected under that section, to a number not less than two.
- (4) Upon taking office as a member of vestry, all lay members shall take the declaration that is required of such office bearers as prescribed from time to time by the Constitution of this Church

19. Term of office of members of Vestry

- (1) The term of office for:
 - a. elected members of Vestry is one year;
 - b. the Vicar's Warden is at the pleasure of the Vicar;
- (2) No elected nor un-elected member of a Vestry (except for the Vicar and other clergy licensed to the parish) may serve more than six consecutive terms.
- (3) The term of office of elected members will commence at the close of the annual meeting at which they were elected and the term of office for unelected members will commence on appointment and end:
 - a. on the commencement of the term of any duly elected successor for elected members;
 - b. for the Vicar's Warden when the Vicar provides notice, in writing, of removal from office;
 - c. on the date nominated in any notice of resignation addressed to and received by the Vicar;
 - d. on their death;
 - e. on their no longer meeting the requirements in section 16 of the Charities Act 2005; or
 - f. on their no longer being a member of the parish.
- (4) When the office of any elected member becomes vacant pursuant to clauses 19(c) to (f) then the Vestry may co-opt any person eligible for election to the vacant position to serve for the remainder of the vacant position's term.

20. Election of members

- (1) There will be an annual election for the elected members of Vestry which shall take place at the annual meeting of the parish.
- (2) Elections will take place as follows:
 - a. nominations must be provided to the Vicar in writing on the day the elections are scheduled to be held;
 - b. those nominated must be members of the parish
 - c. nominations must be in writing, proposed and seconded by two members of the parish, and must be accepted by the candidate in writing;

- d. the election will occur by secret ballot in writing with each person nominated required to poll over 50% in order to be eligible to be declared elected;
- e. where there are more eligible candidates than the number of members to be elected then the highest polling eligible candidate(s) will be declared elected

(3) In respect of a candidate nominated for election to office at a meeting of parishioners, unless the person nominated for election, or the nominator of the candidate, or the seconder supporting the candidate's nomination, are present at that meeting of parishioners, the nomination will be treated as withdrawn. The candidate should also either be present at the meeting or have personally offered an apology to the meeting.

21. Meetings and decisions of Vestry

- (1) A parish Vestry must meet:
 - a. at least every three months with at least ten (10) working days' notice of any meeting date that is set by either the Vicar or both Churchwardens; and
 - b. within ten (10) working days of any written request received from one-third of Vestry members for a meeting.
- (2) The quorum for a meeting of Vestry is one-third of its members provided that at least one Churchwarden and one member of vestry who is not a Church Warden is present.
- (3) Meetings of Vestry may take place physically or virtually through any appropriate virtual meeting facility.
- (4) The Vicar will chair Vestry unless they decline to do so in which case the Vestry will elect its own chairperson.
- (5) Each decision of the Vestry must be assented to by a majority of those present at the meeting.
- (6) A Vestry may make decisions by circular resolution by e-mail and may make its own policy if a simple or special majority is required.
- (7) Minutes of Vestry meetings and records of circular resolutions must be kept.

22. Standing Committee appointments

- (1) Where a parish does not have a People's Warden, either through resignation or due to a failure to elect one at a duly convened annual meeting, the Standing Committee may appoint any Member of the Church aged 20 or over who is living within the Diocese as the People's Warden to serve until the next annual meeting.
- (2) Where a parish does not have the minimum number of Vestry members required by clause 18(1) either through resignation or due to a failure to elect sufficient Vestry members at a duly convened annual meeting then the Standing Committee may either:

- a. appoint the number required to meet the minimum number of Vestry members required by clause 18(2) from Members of the Church aged 16 or over who are living within the Diocese and whom will serve until the next annual meeting; or
- b. resolve that the parish concerned need not meet the minimum number of Vestry members required by clause 18(2) at which point the remaining members of the Vestry will be deemed to be a validly constituted Vestry and all decisions of that Vestry will be deemed to be valid.

(3) When a parish is unable to duly convene an annual meeting, the Bishop, with the concurrence of the Chancellor, may either appoint a Bishop's Commissioner in accordance with clause 23 to lead the parish or request that the Standing Committee appoint a People's Warden who is a Member of the Church aged 20 or over and a Vestry from Members of the Church aged 16 or over living within the Diocese who will serve until the next annual meeting.

(4) The Standing Committee may only exercise the powers given under this clause 22 in two successive years in relation to a parish after which the Bishop must present a proposal for the future of Ministry within that parish to the next session of Synod.

23. Bishop's Commissioner

(1) On receipt of a written request from either the Vicar or both Churchwardens, or on resolution of the Vestry, and after consultation with the Chancellor and the relevant Archdeacon, the Bishop may appoint a Bishop's Commissioner to lead a parish with the Commissioner assuming all duties and powers of the Vicar, Churchwardens, and Vestry in respect of administration of the parish or a mix of duties in association with the Vicar, as determined by the Bishop.

(2) Any appointment under clause 23(1) is for a maximum of twelve months unless the Standing Committee agrees otherwise.

(3) Any appointment made under clause 23(1), including its proposed term, must be notified in writing to the parish concerned, the Archdeacon, and the Standing Committee.

(4) If, after two years, there is still a need for a Bishop's Commissioner then the Bishop must present a proposal for the future of the parish to the next session of Synod.

Sub-part 3 – parish meetings

24. Annual Meeting

(1) Each parish shall hold an annual meeting of parishioners by 30 April each year.

(2) The business of the annual meeting shall include:

- a. confirmation of the minutes of any prior meetings;
- b. receipt and adoption of the accounts of the parish for the previous financial year;
- c. presentation of a budget for the current financial year;
- d. receipt of a report on the life of the parish from the Vicar and Churchwardens;

- e. the election of the People's Warden, Treasurer, Vestry members and (where required) Lay Synod Representatives;
 - f. appointment of an auditor or reviewer where appropriate; and
 - g. consider any matter required to be put to the parish under any Diocesan Statute or such other matters as the Vestry decides to place before the annual meeting.
- (3) The Vicar will chair the meeting unless they decline to do so in which case the meeting will elect its own chairperson. The chairperson may delegate the role for certain parts of the meeting.
- (4) Only those aged sixteen (16) and over who are listed on the Parish Roll and are physically present at the meeting may speak and vote.
- (5) At least ten (10) working days' notice of the time, place and business of the meeting must be provided.
- (6) Notice of the meeting:
- a. may be provided to those on the Parish Roll by way of e-mail or social media messaging; and
 - b. must be provided in the weekly parish bulletin at Sunday services.
 - c. affixed on the door or an outside noticeboard of every church in regular use in the parish
- (7) Within seven (7) days of the annual meeting being held the Chairperson will notify the Diocesan Manager, using the forms provided, of those persons elected or appointed to the various offices.
- (8) Minutes of the annual meeting shall be kept.
- (9) In exceptional circumstances and with the Bishops permission, a parish AGM may be held by electronic means.

25. Special meetings

- (1) A special meeting of the parish shall be convened by the Churchwardens when requested to do so by:
- a. resolution of the Vestry; or
 - b. written request signed by not less than one-quarter of those on the Parish Roll.
- (2) The business of the meeting shall be any matter specified in the resolution or written request calling the meeting.
- (3) The requirements of clause 24 (3), (4), (5), (6) and (8) apply to any special meeting convened.
- (4) In exceptional circumstances and with the Bishops permission, a parish AGM may be held by electronic means.

Part 3 – Chaplaincies

26. Appointment of Chaplains

- (1) Chaplains may be appointed to seafarers, schools, colleges, universities, university halls of residence, hospitals, the Police, the Armed Forces, and any other organisation or institution that requests it.

- (2) Chaplains shall be appointed in consultation with the Bishop and licensed by the Bishop.
- (3) No clergy person may hold appointment as a Chaplain without having completed the declarations required under the Constitution/Te Pouhere and the Canons of this Church for the holding of office.

27. Responsibility of Chaplains

- (1) The responsibility of chaplains shall include:
 - a. active participation in the mission of this Church and the seeking of the coming of Christ's Kingdom;
 - b. maintenance of an active relationship with parishes and other ministry units where their chaplaincy is located; and
 - c. maintenance of an active relationship with the Diocese and Bishop.

Part 4 – Co-operating Ventures

28. Formation of Co-operating Ventures

- (1) Synod or the Standing Committee may enter into agreements to form Co-operating ventures with other Christian Churches.
- (2) Any agreement to form a Co-operating venture must be based on the guidelines approved by General Synod/Te Hinota Whānui from time to time.

29. Guidelines to be followed

- (1) Co-operating ventures are to follow either:
 - a. the "Guide to Procedures in Co-operative Ventures" as agreed from time to time by the Uniting Congregations of Aotearoa New Zealand or any body which may replace it; or
 - b. guidelines within a local agreement entered into between another Christian denomination and either Synod or the Standing Committee.

30. Termination of Co-operating Ventures

- (1) A Co-operating venture may be terminated in accordance with the agreement that formed it.
- (2) The property of any Co-operating venture will, on termination, be dealt with in accordance with the agreement that formed it.

Part 5 - Mission Units

31. Establishment of Mission Units

- (1) The Standing Committee, at the request of the Bishop, may by resolution establish Mission Units where it is considered beneficial to the advancing of the mission of the Diocese.

- (2) A resolution establishing a Mission Unit must:
- a. provide a date for the establishment of the Mission Unit;
 - b. name the Mission Unit;
 - c. identify the purpose, nature and form of the Mission Unit;
 - d. set out the governance structure of the Mission Unit;
 - e. identify who will be responsible for the spiritual welfare of the Mission Unit;
 - f. identify who any clergy licensed to the Mission Unit will be responsible to; and
 - g. provide a date no more than three years' from the date of the resolution for a review of the life and structure of the Mission Unit.

32. Form of Mission Units

Mission Units may take any form the Standing Committee resolves and need not cover mission that is tied to any particular geographic area.

33. Governance of Mission Units

Mission Units shall have governance structures appropriate to the ministry and size of the Mission Unit and that provide for accountability and transparency in the life of the Mission Unit. For avoidance of doubt, such governance structures are not required to follow those set out for parishes in Part 3 of this Statute.

34. Amendment of Mission Unit structures

The Standing Committee may by resolution amend the structure of any Mission Unit it has established.

35. Dissolution of Mission Units

- (1) The Standing Committee may by resolution dissolve any Mission Unit it has established.
- (2) On the dissolution of a Mission Unit all property of the Mission Unit passes to the Anglican Diocesan Ministry Support Centre to be available for the general purposes of the Diocese.

Part 6 – Transition and repeal

36. Repeal

The Diocesan Local Mission and Ministry Unit Statute 1994 is repealed.

37. Transition

- (1) All persons holding office under the Diocesan Local Mission and Ministry Unit Statute 1994 will remain in office and serve out the remainder of their term as if they had been elected or appointed under this Statute.
- (2) Each ministry unit in existence at the date this Statute comes into effect continues in existence as a ministry unit and each parish continues in existence with its current boundaries.

SCHEDULE

Anglican Church in Aotearoa, New Zealand and Polynesia
DECLARATION OF ACKNOWLEDGEMENT OF THE AUTHORITY OF
THE GENERAL SYNOD/TE HINOTA WHANUI

I, (full name, address, occupation)
being about to be (appointed) to the office of

DO ACKNOWLEDGE AND DECLARE

1. That I accept the authority of the General Synod/Te Hinota Whanui of the Anglican Church in Aotearoa, New Zealand and Polynesia in relation to the office of
(here describe the office)
2. That I will obey all the applicable laws and regulations and the provisions of the Constitution of the said Church in so far as they relate to the above described office.
3. That I will well and faithfully carry out the duties and responsibilities relating to the above described office, and if called upon by the General Synod/Te Hinota Whanui of the said Church, or by any person or body lawfully acting under its authority, I will immediately resign the office and any benefits that relate to it.

Signed by the above named declarant

this day of

in the presence of:

.....
Signature of Witness

Occupation:

Address:

THE LICENSED LAY MINISTERS STATUTE

Enacted 1999

WHEREAS it is considered that all baptised people are called to ministry;

AND WHEREAS it is desirable to encourage the development of competent and responsible lay ministry;

AND WHEREAS it is recognised that much lay ministry requires no authorisation beyond that of the local church community;

AND WHEREAS it is desirable that provision should be made for particular lay people to be authorised by Bishop's Licence to perform certain specific tasks in the ministry, mission, and leadership of the Church when operating with sole responsibility or with responsibility for the ministry of others;

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch in Synod assembled as follows:

1. THE Short Title of this Statute shall be "The Licensed Lay Ministers Statute 1999".
2. "THE Licensed Lay Ministers Statute" is hereby repealed.
3. THE following is enacted:

"THE LICENSED LAY MINISTERS STATUTE

1. LAY MINISTERS

In addition to the personal ministry expected of all people in the Church and in the world by virtue of their baptism, Parishes and Local Churches may call and train lay people to perform certain tasks in the mission, ministry and leadership of the Church within the Parish or Mission or Ministry Unit. When they are exercising such ministry under the oversight or supervision of someone holding a Bishop's Licence they may do so without authorisation by Bishop's licence. Such ministry includes, but is not limited to:

- parish administration
- Christian education
- administration of the elements at Holy Communion
- reading the scriptures
- leading the prayers of the people
- music ministry

2. LICENSED LAY MINISTERS

- 2.1 Baptised lay people exercising ministry with sole responsibility or with responsibility for the ministry of others shall be licensed by the Bishop to the Office of Licensed Lay Minister. Such ministry may be in one or more of the following areas or in such other areas as shall be determined by the Advisory Chaplains for Licensed Lay Ministry referred to in clause 3:
- (a) leading worship
 - (b) taking the Holy Communion, whether for individuals or groups using the reserve sacrament
 - (c) preaching
 - (d) taking funeral liturgies
 - (e) the conduct of healing liturgies including the Laying on of Hands and Anointing with oil previously consecrated by a Bishop or priest
 - (f) the oversight of parish visiting
 - (g) the oversight of Christian education
- 2.2 The selection of Licensed Lay Ministers and their recommendation to the Bishop for the issuing of a Licence shall be by a process agreed upon by the Advisory Chaplains for Licensed Lay Ministry designated in clause 3.
- 2.3 Every application for the licensing of a lay person as a Licensed Lay Minister shall include an endorsement of the candidate by the Vestry of the parish or its equivalent in any other ministry or mission unit in which the candidate is to serve, and by the Vicar or Chaplain where applicable, as attested by the appropriate signatures attached to the application. In Local Shared Ministry Parishes licensing shall follow the requirements of "The Local Shared Ministry Statute".
- 2.4 Every person to be admitted to the Office of Licensed Lay Minister shall first sign the Declaration in the Second Schedule to this Statute.
- 2.5 Every licence of a Licensed Lay Minister shall be for no more than five years, but may be renewed by the Bishop.
- 2.6 Every application for the renewal of a licence shall meet the requirements under 2.3
- 2.7 Licensed Lay Ministers shall carry out their duties in such manner as the Vicar or Priest-in-Charge or Ministry Team, on behalf of the Bishop, shall from time to time direct, and such ministry shall comply with the Diocesan Ethical Guidelines.
- 2.8 Where appropriate, Licensed Lay Ministers may wear robes suitable to the performance of any of their duties such as would normally be worn at services in the parish or other local ministry or mission unit.
- 2.9 When a Licensed Lay Minister leaves the parish or other local ministry or mission unit in which licensed, the licence of that Licensed Lay Minister shall lapse.
- 2.10 Any licence under this Statute may be withdrawn at any time by the authority of the Bishop by notice in writing to the holder, who shall forthwith surrender the licence to the Bishop.

3. ADVISORY CHAPLAINS FOR LICENSED LAY MINISTRY

- 3.1 There shall be a group of five Advisory Chaplains for Licensed Lay Ministry, consisting of two clergy and two lay persons appointed by the Bishop, and the Diocesan Ministry Educator or the Ministry Educator's nominee
- 3.2 The Advisory Chaplains for Licensed Lay Ministry shall be responsible for establishing and administering processes for:
- the provision, recommendation or approval of opportunities for initial and ongoing training and support of Licensed Lay Ministry
 - the recognition of appropriate standards of training for the issuing of any Licence by the Bishop
 - the selection of Licensed Lay Ministers and their recommendation to the Bishop for the issuing of a Licence
 - the re-licensing of Licensed Lay Ministers, and
 - oversight of the ministry of Licensed Lay Ministers.

FIRST SCHEDULE

DIOCESE OF CHRISTCHURCH

LICENCE TO THE OFFICE OF LAY MINISTER

N., by the Grace of God BISHOP OF CHRISTCHURCH to our well beloved in Christ
.....

We, having received a request from the parish/local ministry or mission unit (delete one) of and having received the consent of the Vicar and Vestry, or similar authorised persons, and;

You having made the required declarations required by the Constitution and Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.

WE DO HEREBY ADMIT YOU to the office of Licensed Lay Minister whereby you are authorised to perform the duties of that Office, and DO AUTHORISE YOU to exercise the following ministry/ministries in the parish/local ministry or mission unit (delete one):

** Here is details and sets out the ministry to which the licence applies.

PROVIDED always that you do not use the Absolution or the Blessing; and that you do not use The Great Thanksgiving or Prayer of Consecration of a Eucharistic Liturgy, or the Prayer of Consecration of Oil.

IN WITNESS WHEREOF we have affixed our Episcopal Seal, this day of in the year of our Lord one thousand nine hundred and and in the year of our Consecration.

This Licence unless renewed by our endorsement will expire on the 19 and must be returned to the Bishop for renewal on or before the expiry date.

SECOND SCHEDULE

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA

DECLARATION OF ACKNOWLEDGEMENT OF THE AUTHORITY OF THE

GENERAL SYNOD/TE HINOTA WHANUI AND THE SYNOD OF THE DIOCESE OF CHRISTCHURCH

I, (), being licensed to the ministry of () in the Parish (mission and ministry unit) of () in the Diocese of Christchurch do acknowledge and declare:-

1. That I accept the authority of the General Synod/Te Hinota Whanui of the Anglican Church in Aotearoa, New Zealand and Polynesia in relation to the ministry in which I am licensed.
2. That I will obey all the applicable laws and regulations and the provisions of the Constitution of the said Church in so far as they relate to the ministry in which I am licensed.
3. That I will well and faithfully carry out the duties and responsibilities relating to this ministry, and if called upon by the General Synod/Te Hinota Whanui of the said Church, or by any person or body lawfully acting under its authority, I will immediately resign the office and any benefits that relate to it.
4. That I will pay true and canonical obedience, in all things lawful and honest to the Bishop of Christchurch and to the successors to that Bishop, and will be obedient to the ecclesiastical laws and regulations in force in the said Diocese of Christchurch.

Signed by the above named declarant
this day ,19
in the presence of:

14. THIS Statute shall come into effect on the first day of February 1995.

THE LOCAL SHARED MINISTRY STATUTE 1999

Enacted 1999

1. THE Short Title of this Statute shall be “The Local Shared Ministry Statute 1999”
2. THE following will form this Statute:
 - “1. Parishes may decide, following the process requirements contained in this Statute, to adopt a pattern of ministry organisation known as Local Shared Ministry.
 2. The provisions for all parishes except those relating to a Vicar, as contained in the “The Local Ministry and Mission Units Statute”, shall apply to those parishes who choose to adopt Local Shared Ministry.
 3. The following procedure shall be followed where parishes wish to consider and or adopt Local Shared Ministry:
 - 3.1 Parish representatives meet with Diocesan personnel and use resources provided to discover what Local Shared Ministry could mean for them.
 - 3.2 The Bishop assisted by advisors, together with the parish, will assess whether Local Shared Ministry is appropriate.
 - 3.3 The Parish will hold a properly convened meeting of parishioners which must vote in favour of the Local Shared Ministry option.
 - 3.4 Final approval shall be given by the Bishop and Standing Committee before the process continues.
 4. The continuing process for the development of Local Shared Ministry in the parish will include:
 - 4.1 The appointment of a Ministry Enabler who will be licensed by the Bishop to nurture ministry and Local Shared Ministry development.
 - 4.2 The worshipping congregation along with the vestry will covenant with the Diocese and the Ministry Enabler to enter into development of Local Shared Ministry process according to the current guidelines.
 - 4.3 At an appropriate time a Ministry Support Team, will be called in order to enhance and support the ministry of the whole worshipping community(ies).
 - 4.4 Following a period of formation, which will include prayer and study by the ministry unit, the Ministry Support Team shall be commissioned/ordained and licensed by the Bishop for ministry.
 5. The responsibilities of the Ministry Enabler shall include assisting in:
 - 5.1 the development of appropriate styles of local ministry
 - 5.2 the ongoing identification of ministry skills
 - 5.3 the facilitation of training programmes

- 5.4 the encouragement of ministry outreach
 - 5.5 Sunday worship as appropriate
6. In Local Shared Ministry Parishes there shall be a Ministry Support Team
 - 6.1 Membership of the Team shall consist of the Administrator and other licensed lay leaders and priests and deacons as agreed and called by the Local Shared Ministry Unit and the Diocese. Other licensed lay ministers may be called under the provisions of the "Licensed Lay Ministers Statute" but need not be members of the Ministry Support Team.
 7. The responsibilities of the Ministry Support Team shall be:
 - 7.1 To promote and participate in the mission of this Church, and generally to seek the coming of Christ's Kingdom.
 - 7.2 To support and encourage the ministry of all the baptised.
 - 7.3 To support and encourage each other as members of the Team.
 - 7.4 To meet with the Ministry Enabler, regularly as a Team and individually as required.
 - 7.5 To report to the vestry on ministry matters and to make recommendations concerning the same.
 8. The place of the ordained members of the Ministry Support Team shall include:
 - 8.1 Partnership in ministry with the Team and Parish community
 - 8.2 Serving within the community which called them for ordination, as licensed by the Bishop, and shall only function in another parish or ministry unit with the support of the Team and the Ministry Enabler
 - 8.3 Serving in a voluntary capacity
 - 8.4 Not being eligible to be a Churchwarden
 - 8.5 The licence ceasing upon movement to another parish or diocese.
 9. Members of the Team are eligible to receive from the parish reimbursement for expenses including travel at rates approved by the Diocese from time to time, as agreed by the Vestry.
 10. To meet the requirements of the Anglican (Diocese of Christchurch) Church Property Trust Act 2003 s23(b)(i) the signatories on behalf of the parish shall be the Ministry Enabler and the Churchwardens.
 11. In the case of sickness, accident to or the death of the Ministry Enabler the Churchwardens shall liaise with the Archdeacon and the Diocesan Ministry Educator.
 12. The Churchwardens shall hold on trust the keys to any parish buildings.

13. Unless elected or appointed under the provisions of the “Diocesan Synod Election Statute” those ordained for such local ministry shall not by virtue of ordination be entitled to a seat on Synod. However the parish shall elect one of those ordained for such local ministry to be its licensed clergy representative of Synod with both a seat and vote.”
3. THIS Statute shall come into effect on the passing of the same.

RULES AND REGULATIONS
FOR THE MANAGEMENT OF THE CHURCH OF ENGLAND CEMETERIES IN
THE DIOCESE OF CHRISTCHURCH, NEW ZEALAND

Enacted 1864

Amended 1873, 1891, 1897, 1900, 1919, 1940, 1983, 1989

1. All the Anglican Cemeteries in the Diocese shall be placed under the control and management of the Vicar and Churchwardens or Cemetery Boards of the several districts in which they are situated, subject to the general superintendence of the Archdeacon.
2. Nobody shall be interred in these cemeteries without an authorised service read by the Vicar of the Parish or some other person authorised by the Vicar and no other service shall be performed over bodies in such cemeteries except by consent of the Vicar.
3. A sum to be fixed by the Vicar and Churchwardens or Cemetery Boards shall be paid as Sexton's fees.
4.
 - (a) Persons desirous of obtaining an exclusive right in any plot of ground as marked on the plan of cemetery, for the purpose of making graves or family vaults, or erecting memorials may do so at a rate to be fixed by the Vicar and Churchwardens or Cemetery Board. An extra rate, at the discretion of the Vicar and Churchwardens or the Cemetery Board may be charged in the case of persons desiring to purchase who are not resident within the parish or mission district, or who, whether so resident or not desire to purchase for the burial of the body or ashes of any person who at the time of death was not resident within the parish or mission district.
 - (b) Every burial plot shall be 2.7 metres by 1.2 metres for adults, and no persons shall hold more than six of such plots, nor shall the top of any coffin be less than 1.2 metres at least from the natural level of the soil. For the interment of ashes every burial plot shall be at least 0.6 metres by 0.6 metres and such ashes shall be buried so that they are not less than 0.5 metres below the natural level of the soil.
 - (c) Every person obtaining such a plot shall receive a document signed by the Vicar and one of the Churchwardens, or by the Chairperson of the Cemetery Board of the district, or, in the case of there being no Vicar, by the Priest-in-Charge for the time being and one of the church officers.

Received from A.B., of, the sum of for that piece of ground, part of the Anglican Church Cemetery, at, numbered on the map of the cemetery in the custody of the Vicar and the Churchwardens, or Cemetery Board, of

The above piece of ground to be held by the said A.B. subject to the rules for the time being in force for the management of the cemetery.

5. Applications for this purpose or for burial, may be made to the Vicars of the several districts, or the Sextons.

6. The money arising from the above payments for burial plots shall be appropriated towards the cost of enclosing, draining, planting and maintaining the cemetery, provided that not less than one half of such payment shall normally be paid into a separate fund, the income of which shall be applied to the up-keep and maintenance of the cemetery. In special circumstances the Cemetery Board in consultation with the Standing Committee may apply for the use of the capital set aside in the separate fund for use in expenditure which will result in permanent improvements in the cemetery.
7. The holders of any plot of burial ground, vaults, or graves in the several cemeteries shall observe such rules with regard to the erection of monuments and memorials, the enclosure and fencing and decent keeping of such plots, vaults, graves, monuments and memorials as shall from time to time be in force in the said cemeteries, such rules having been approved by the Standing Committee.
8. The Vicar and Churchwardens or Cemetery Board may remove at their discretion any enclosure or fencing which may be in a state of dilapidation from any plots of burial ground, after due notice of such intended removal given, if possible, to the holders of such plots.
9. Any tree or shrub or plant injuring , or likely to injure, any memorial, or overhanging another plot, may be pruned, or, if necessary, removed by order of the Vicar and Churchwardens or Cemetery Board, notice having been given, if possible, to the persons interested.
10. The position of the graves or vaults and the general arrangement and laying out of the ground shall be determined by the Vicar and Churchwardens or Cemetery Board of the several committees, subject to the approval of the Archdeacon.
11. A plan of each Cemetery shall be kept, on which position of the several graves and vaults (each of which shall be numbered) shall be shown, and a register of ownership and interment shall also be kept.
12. No monument, gravestone, railing, or erection of any kind shall be placed in any cemetery without the specific consent, in writing, of the Vicar, Officiating Minister, or Bishop (if the cure be vacant), or of the clerical members of the Cemetery Board, as the case may be; nor shall any inscription of any wall, monument, gravestone or railing be made without the consent of the Vicar, Officiating Minister, or Bishop (if the cure be vacant), or of the clerical members of a Cemetery Board, as the case may be reserving to the Archdeacon the power of ordering the removal of any inscription erection or obstruction at the Archdeacon's next visitation, subject to an appeal to the Bishop as hereafter provided.
13. In the case of the Vicar, officiating minister, or the clerical members of the Cemetery Board objecting to any inscription or the erection of any monument, an appeal may be made to the Bishop, whose decision shall be final.
14. In the case of any dispute arising between the Vicar and Churchwardens, or between the members of the Cemetery Board, an appeal may be made to the Archdeacon, whose decision shall be final; and in case of any dispute arising between the Archdeacon on the one part and the Vicar and Churchwardens or Cemetery Board on the other, and appeal may be made to the Bishop, whose decision shall be final.

15. A separate account shall be kept in respect of every cemetery, and shall be made up annually to 31 December in each year, and a copy bearing the auditor's signature shall be forwarded to the Standing Committee, and the Standing Committee may at any time call upon the Vicar and Churchwardens or the Cemetery Board for accounts of all monies received and expended upon the cemetery.
16. Except as directed by the Coroner or other Public Officer having legal authority in that behalf, no body shall be disinterred for removal without the consent of the Bishop, or, in the Bishop's absence, of the Archdeacon.
17. These Rules and Regulations shall be applicable as far as possible, to interments which have already been made in the several cemeteries.
18. Nothing in these Regulations shall be held to conflict with the Burial and Cremation Act 1964 and any subsequent amendments.
19. With the consent of the local authority concerned the Church Property Trustees may transfer a cemetery to such local authority subject to the consent in writing of the Synod, given under the hand of the President thereof, or, if such Synod shall not be in session, given under the hand of the Chairperson of the Standing Committee of the Synod, and subject also to the consent in writing of the ordained minister licensed by the Bishop of Christchurch to such parish in which the cemetery concerned, or any part thereof, shall be situated, and in the event of such parish being vacant, of the Archdeacon of the district in which such parish is included, and subject further to the consent in writing of the Churchwardens of such parish.
20. The Rules and Regulations for the management of the Church of England Cemeteries in the Diocese of Christchurch, New Zealand as enacted in 1864 and amended in 1873, 1891, 1900, 1902, 1919 and 1940, are hereby repealed.

These should be read in conjunction with the Section on the Guidelines on the Establishment and Operation of Columbariums, Ashplots and Memorial Gardens (See Page H 33-34).

And the Historic Places Trust Act (copy of this Act available from the Archivist at the Diocesan Office)

REGULATIONS FOR TRUSTEES

1. Every trustee in this Diocese who holds property on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia shall
 - 1.1 Ensure that the provisions of Part C Clause 14 of the Constitution/te Pouhere are complied with
 - 1.2 Before admission to office sign the Declaration provided for in Part C Clause 15 of the Constitution/te Pouhere as contained in Schedule One hereto
 - 1.3 Be subject, concerning such property, to all regulations and instructions, not inconsistent with the terms of trust, which may from time to time be issued by the Synod.
 - 1.4 Resign as trustee whenever called upon by the Synod, or by any person or body lawfully acting on behalf of the Synod to do so; PROVIDED however, that no trustee shall be called upon to resign office except on judgement of the persons acting on that behalf under Title D Canon I or II of the General Synod/Te Hinota Whanui.
2. Trustees appointed by the Synod may receive and administer properties offered by any donor for religious, charitable, or educational purposes generally, provided that no special conditions or limitations shall be introduced into any deed or gift without the approval of the Standing Committee.
3. Where land is vested in trustees for religious, charitable, and educational purposes generally, the specific applications shall be determined by the Synod, or the Standing Committee.
4. No sale of land shall be made, by any trustees other than the Church Property Trustees, except with the consent of Synod, or the Standing Committee.
5. No fine or premium shall be taken for granting any lease.
6. All leases of rural land shall contain clauses providing that such land shall not be exhausted, and that it shall not be sub-let without the consent of the trustees.
7. No building shall be erected on any church site, vicarage or clergy house site, or glebe land until the plans thereof shall have been submitted to, and approved by, the Standing Committee.
8. No alterations of any important kind shall be made:
 - 8.1 to the fabric of the church without a faculty from the Bishop
 - 8.2 to other church buildings without the permission of the Standing Committee
9. The Trustees of any church site shall allow the Bishop or the Vicar-General, specially authorised in that behalf, the Archdeacon, the vicar of the parish or ordained minister of a ministry or mission unit, or other cleric or licensed lay minister lawfully acting under the authority of the Bishop, the Churchwardens,

or other officers of the local ministry or mission unit, to perform therein all lawful acts belonging to their respective offices.

10. The Trustees shall allow the free use of the vicarage and glebe to the vicar of the parish or clergy house and grounds to the ordained minister of any other ministry or mission unit, and shall not interfere with the occupation thereof, except as may by regulation be expressly required.
11. No vicarage, clergy house or part thereof shall be let without the consent of the Standing Committee, the Church Property Trustees and the Vestry or church officers of the parish or other mission or ministry unit concerned. Any rental shall belong to the parish or other mission or ministry unit concerned.
12. The spouse of a vicar or ordained minister shall be permitted to continue in the use and occupation of the vicarage and glebe or clergy house and grounds for up to three months after the death of the vicar or ordained minister.
13. Every Board of Trustees shall, if required, lay before the Synod the Minutes, or a copy of the Minutes, of its proceedings.
14. All questions which may arise between any trustees and the officers of any parish or other ministry or mission unit shall be referred to and decided by the Standing Committee.
15. The trustees of a Burial Ground shall be subject to these regulations, so far as the same are applicable, and to any special regulations which may from time to time be passed by the Synod for the management of cemeteries."

(for Schedule please refer next page)

SCHEDULE ONE

DECLARATION OF ADHERENCE AND SUBMISSION TO THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA

I, A.B. DO DECLARE my submission to the authority of the General Synod/Te Hinota Whanui of this Church established by a Constitution agreed to on the 13th day of June 1857 and as subsequently revised and amended from time to time and to all the provisions of the Constitution from time to time in force to the extent that that authority and those provisions relate to the office of/ membership of and to any other office or membership I may at any time hold.

AND I further consent to be bound by all the regulations which may from time to time be issued by the authority of the General Synod/Te Hinota Whanui in relation to any such office or membership so long as I hold it;

AND I hereby undertake in consideration of my holding any such office or membership immediately to resign that office or membership together with all the rights and emoluments appertaining thereto whenever I shall be called upon so to do by the General Synod/Te Hinota Whanui or by any person or persons lawfully acting under its authority in that behalf.

Given under my hand this day of in the presence of:

REGULATIONS FOR THE APPOINTMENT OF
NEW TRUSTEES

UNDER THE RELIGIOUS, CHARITABLE AND EDUCATIONAL
TRUSTS ACT

Enacted 1914; Amended 1989

1. In all cases in which freehold or leasehold property in the Diocese is held upon trust under "The Charitable Trusts Act, 1957" or any Act passed in substitution, therefore, and it is provided by a Conveyance, Assignment or other Assurance declaring the trust thereof, that the provisions of the Statutes and Regulations of the Synod respecting the appointment of new Trustees shall be deemed to apply for the purpose of the appointment, resignation or removal of a new or an existing trustee or trustees of such property or other similar reference is made to the Statutes and Regulations of the Synod respecting the appointment of new trustees, the Synod, or when the Synod is not in session the Standing Committee of the Synod may by Resolution appoint a new trustee or trustees in place of any trustee who is dead, or who remains out of New Zealand for the space of twelve months, or desires to be discharged from all or any of the trusts or powers reposed in or conferred on such trustee, or who refuses or is unfit to act therein, or is incapable of so acting, and in any such case, the Synod or Standing Committee may appoint the Church Property Trustees to be sole trustee in place of a sole trustee or in place of two or more former trustees.
2. The foregoing regulation shall come into operation immediately upon the passing thereof, and after such passing any appointment thereunder may be made during or after the present session of the Synod.

REGULATIONS RELATING TO LOCAL RESERVES

1. All reserves and donations of land for the sites of churches, schools, vicarages, burial grounds, or other local purposes shall be regarded as the property of the parishes or other ministry or mission units in which they are respectively situated, and any income arising from any such land shall be applied within the local ministry and mission unit to the special purpose for which the reserve was originally intended.
2. On the subdivision of any parish or other ministry or mission unit, the Synod shall decide to what proportion, if any, of any local reserve, or the income thereof, the newly-formed parish or other ministry or mission unit is entitled. Allocations made previously to such subdivision shall be deemed to have been made under this provision.*
3. If at any time it shall appear to the Synod that the value or income of any local reserve has increased to such an extent as to be more than sufficient to satisfy the reasonable wants of the parish or district, the Synod may, unless inconsistent with the terms of the trust, decide what amount of the income shall be applied to the purposes of the parish or other ministry or mission unit, and shall determine to what purposes in neighbouring parishes or districts, or within the Diocese at large, the surplus income shall be applied.#}

EDITORIAL NOTES

- Section 29 of the “Church Property Trust (Canterbury) Act, 1879,” provides that in the event of the constitution by Synod of any new parish or mission district being part of a parish or district in which local endowments are situated, the trustees shall administer the said local endowments, or such part of them as is situated within the boundaries of the new parish or mission district, for the benefit of such new parish or mission district; and any glebe lands so situated for the benefit of the licensed ordained minister of such new parish or mission district.

See also Resolution of Synod with respect to the proceeds of certain Special Reserves, Year Book, 1906, page 38.

- # Section 34 of the “Church Property Trust (Canterbury) Act, 1879,” provides that special directions in the Deed or other Document creating the Trust shall nevertheless have effect.
- } The “Church Property Trust (Canterbury) Act, 1879, Amendment Act, 1906,” provides, that after the date thereof in respect of any land originally given or acquired as a site for a Church, School, Parsonage or Vicarage, the Synod shall have full discretion in dealing with the proceeds (whether capital or income) without being limited by the consideration whether or not the value has increased beyond the reasonable wants of the parish or district.

REGULATIONS AFFECTING GLEBES

WHEREAS IT IS ENACTED in "The Church Property Trust (Canterbury) Act, 1879," Part IV, Section 24, that local endowments held by the Church Property Trustees, or by any other trustees appointed by the Synod of the Diocese of Christchurch under the provisions of "The Religious, Charitable and Educational Trusts Act, 1856," "The Religious, Charitable and Educational Trusts Act Amendment Act, 1865," and "The Bishops in New Zealand Trusts Act, 1871," as glebe lands, shall be administered by the Trustees for the benefit of the ordained minister licensed by the Bishop of Christchurch to the cure of the particular parish or mission district in which any such glebe shall be situated" AND WHEREAS it is necessary for the due carrying out of the said enactment, and the permanent maintenance in good order and condition of glebe lands, and the improvements thereon, that regulations for the management of the same should be made -

It is hereby directed:-

1. That the terms 'glebe' and 'glebe land' shall, for the purpose of these regulations, be interpreted to mean land intended to be used by or for the benefit of the vicar of a parish or other ministry or mission unit, not being the actual site of the vicarage, nor a garden or orchard connected therewith, nor the site of the stable in the actual use of the vicar.
2. The vicar of the parish or other ministry or mission unit in which any glebe is situated is entitled to the free use thereof: nevertheless the trustees of any glebe shall have the free right of entry upon the same at all reasonable times for the purpose of inspecting the condition of the land, and the state of repair of all buildings, fences, gates, ditches, watercourses, drains and other improvements.
3. In the vacancy of any parish or other ministry or mission unit the trustees may, with the sanction of the Standing Committee, let the glebe lands pertaining to such cure, and shall hold the net rental thereof, after deducting the necessary expenses of management, for the benefit of the cure.
4. At the request of the vicar and church officers of any parish or other ministry or mission unit, and in the case of a mission district, with the sanction of the Standing Committee, the trustees may let or lease the glebe lands pertaining to such cure, and shall pay the net rental thereof, after deducting the necessary expenses of management, half-yearly or quarterly to the vicar for the time being of such parish or other ministry or mission unit. At the termination of any such letting, the vicar of the parish or other ministry or mission unit may elect either to occupy the glebe, or to request the trustees thereof to let it for a further term.
5. Unless otherwise sanctioned by resolution of the Synod or Standing Committee, no glebe shall be let or leased for a longer term than five years. When sanctioned by such resolution, a glebe may be leased for any term for which the Church Property Trustees may lease a Local Endowment.
6. The rental of any glebe so let shall not be included in any guarantee of local contributions to the stipend of the ordained minister.
7. No person or body of persons is authorised to let or lease any glebe other than the trustees thereof.
8. No buildings, fences, graves, trees, drains or other improvements shall be removed from any glebe without the consent, in writing, of the Trustees; and

the vicar shall have no claim to compensation, on vacating the cure, for any improvements effected during past tenure.

9. Subject to the provisions of "The Church Property Trust (Canterbury) Act, 1879," the Synod shall, on the division of any parish or mission district in which there are glebe lands, determine what portion of such glebe lands, or of the rental thereof, shall be administered for the benefit of the respective vicars of the separate parishes or districts.
10. That there shall be an inspection of all glebe lands, on behalf of the trustees thereof, at the least in every second year, and also at every fresh vacancy occurring in a cure; and the reports of the inspector shall be laid by the trustees before the Standing Committee.

REGULATIONS OF THE STANDING COMMITTEE

CONCERNING FACULTIES, PLANS AND SITES

For the guidance of Vicars, Churchwardens and Vestry members the following regulations are issued by the Bishop and the Standing Committee concerning plans of buildings and alterations thereto.

1. The Bishop's Faculty or Licence is necessary before permanent furnishings are made for a church or before any alteration is made in a church or before any addition is made to the permanent furniture thereof and before any reredos, monument, tablet, window or any inscription is placed therein or in the church grounds, but excluding tombstones. There is a printed form for the petition for a Faculty; the petition must be in writing, addressed to the Bishop, and signed by the Vicar and Churchwardens of the cure. It should distinctly describe the alteration or addition; the position it is to occupy in the church; the material of which it is to be made; whether it is a gift, and if so, by whom; and must also set out fully, and if possible in facsimile, the inscription, if any, which is desired. Applications must reach the Bishop at least ten days prior to the date set down for the meeting of the Plans and Sites Committee who act as the Bishop's Advisory Committee on Faculties.
2. The approval of the Standing Committee and of the Church Property Trustees is required on any church land and before any alteration is made to an existing building or the placing thereof on church land.
3. In case of buildings, sketch plans only should be supplied to the Diocesan Manager so that any alterations suggested by the Standing Committee may be made before final plans are prepared. It is important to see that plans and specifications, including a siting plan, are submitted and approved before the work is put in hand.
4. Sketch plans must be accompanied by draft specifications or a summary of materials which it is proposed to use.
5. In every case where it is proposed to erect a new building, sketch plans must be sent to and approved by the Standing Committee and the Church Property Trustees and then submitted to and approved by a general meeting of parishioners. After approval by the parishioners, final plans and specifications should then be submitted to the Diocesan Manager for submission to and approval by the Standing Committee before the work is put in hand. Approval of plans and specifications does not indicate that finance by way of loan is available, separate applications must be made as detailed in the following clause.

6. Where the raising of loan money is involved, the approval of a meeting of parishioners is required before the application, together with the text of the resolution passed at the parishioners' meeting, is submitted to the Standing Committee and the Church Property Trustees.

(See Financial Regulation 12)

Forms of application for Parochial Loans may be obtained from the Diocesan Office.

7. The services of a registered architect must be employed in the erection of, or alteration to, any building within the Diocese unless Standing Committee is satisfied that other arrangements, satisfactory to it, are made as to plans, specifications and supervision. Any application in this connection or plan prepared by other than a Registered Architect must clearly show the name and qualifications of the person concerned. An outline of the requirements of the Standing Committee in connection with the preparation of plans and specifications is available from the Diocesan Manager.
8. All applications for faculties and plans for consideration must reach the Diocesan Office at least ten days prior to the meeting of the Plans and Sites Committee as detailed on the Schedule of Meeting Cards forwarded yearly to all clergy and churchwardens.
9. There are certain minimum requirements in connection with vicarages and clergy houses and details of these are available from the Diocesan Manager.
10. Details concerning the Diocesan requirements in connection with floor and window coverings should be sought from the Church Property Trustees Property Manager.

THE CLERGY APPOINTMENTS STATUTE

Enacted 2006; Amended 2007, 2015

- 1 Whenever a full time stipendiary clergyperson (other than a Priest-in-charge) is to be appointed to a ministry unit, or an Anglican appointed to a co-operating parish, a Board of Nomination shall be constituted.
 - 1.1. The membership of the Board shall be the Bishop, any Assistant Bishop of the Diocese, the nominators of the appointing unit and four Diocesan Nominators, two ordained and two lay.
 - 1.2. The Board shall be chaired by the Bishop.
- 2 The Diocesan Nominators shall be drawn from a pool of 12 people, six clergy holding the Bishops Licence and six Lay Representatives.
 - 2.1. These persons shall be elected at the first annual session of Synod held after each general election for the Diocesan Synod. The Clerical members elect the Clerical Representatives and the Lay Members elect the Lay Representatives, each Order acting as an electoral body and not as a Diocesan Synod.
 - 2.2. The Diocesan Nominators shall hold office until the election of their successors unless a Nominator resigns by letter addressed to the Bishop or leaves the Diocese.
 - 2.3. Any casual vacancies due to death or as under Clause 2.2 shall be filled by the Standing Committee. The Clerical Members of the Standing Committee shall elect Clerical Representatives and the Lay Members elect Lay Representatives, each Order acting as an electoral body and not as the Standing Committee.
 - 2.4. The Standing Committee may direct its Clerical Members to elect an eligible person as a substitute Diocesan Nominator in the place of a Clerical Representative who is appointed Vicar-General or Deputy Vicar-General or Commissary of the Primate, such substitute Diocesan Nominator to act wherever the Vicar-General or Deputy Vicar-General or Commissary is acting in such capacity on the Board of Nomination.
- 3 The Vestry of the Parish shall elect four persons to serve as Parish Nominators.
 - 3.1. Any casual vacancy on the Parish Nominators shall be filled by the Vestry.
 - 3.2. The Parish Nominators in office at the time a Vicar announces resignation shall continue in office until the appointment process is completed.
- 4 In the case of a Co-operating Parish, where an Anglican appointment is imminent the appointments of four persons to serve as Nominators shall be arranged by the Parish Council.
 - 4.1. The appointed persons shall as far as possible provide congregational representation for the partner church or churches.

- 5 For the appointment of a Vicar the Diocesan Board of Nomination shall observe the following process:
 - 5.1. The Bishop shall be the Convenor of every Board of Nomination.
 - 5.2. The Bishop, two Diocesan Nominators and two Parish Nominators shall be present to constitute a quorum.
 - 5.3. Every endeavour will be made to provide continuity of attendance by Diocesan Nominators at meetings of the Board of Nomination for a particular parish.
 - 5.4. At the first meeting of the Board of Nomination the Archdeacon who has oversight of the parish should be invited to attend as a non-voting consultant to the Board.
- 6 Subject to clause 7 and 8, for the appointment of a Deacon or Priest Assistant to serve in a single Ministry Unit the following process will be observed:
 - 6.1. The Ministry or Mission Unit will first of all advise the Bishop
 - 6.2. The Bishop shall call together the Diocesan Board of Nomination, together with the Vicar and any other ordained members of the team who shall be non-voting consultants
 - 6.3. Notwithstanding the above, no appointment may be offered without the approval of the Vicar.
- 7 For the first appointment of ordinands the appointment shall be made by the Bishop in consultation with the Examining Chaplains and the Vicar and the appropriate parish representatives.
- 8 For full time stipendiary clergy appointments to multiple Ministry Unit Teams where the license will be held in common, but excluding Ministry Enablers, the following process will be observed:
 - 8.1. The Bishop shall call together the Diocesan Board of Nomination including parish nominators from all the parishes involved in the cluster.
 - 8.2. Notwithstanding the above, no appointment may be offered without the approval of an appointed Cluster Team Leader.
- 9 In all cases a nomination of appointment requires the majority of the voting members constituting the Board whether present or not.
- 10 Before the nominee is offered the position the Board of Nomination shall be satisfied that the parish concerned can meet the removal costs, the cost of stipend and allowances, housing provisions, pension and insurance arrangements for the expected length of term for the intended appointment.
- 11 The Bishop shall write to the nominee a Letter of Offer.
 - 11.1. If the offer is accepted the due licensing process follows.
 - 11.2. Should the offer be declined the appointment process shall begin again.
- 12 Prior to the appointee taking up the position an orientation or training process appropriate to the appointment shall be arranged by the appointee in

consultation with the Parish and the Diocesan Ministry Adviser, with costs of the process to be paid by the Parish. The particular orientation or training should be agreed upon between the appointee, the Parish and the Diocesan Board of Nomination.

- 13 For Ministry Enablers the Bishop shall be authorised to make an appointment following consultation solely with the Parish Nominators of the parishes concerned.
- 14 For part-time stipendiary clergy appointments the Bishop shall be authorised to make the appointment having first obtained the approval of the Vicar (if any) and the majority of Parish Nominators and any other clergy holding a Bishop's licence in that Ministry Unit.
 - 14.1. The Bishop may at their discretion choose to use a full Board of Nomination process in some instances.
- 15 In other Ministry and Mission Units clergy shall be appointed by the Bishop after consultation with representatives of the Ministry and Mission Unit.

The Complaints Procedures of the Diocese of Christchurch Statute

Enacted 2020 – Amended 2021

PART 1 – PURPOSE AND INTERPRETATION

1. Title

The title of this Statute is The Complaints Procedures of the Diocese of Christchurch Statute 2021.

2. Purpose

The purpose of this Statute is to provide the process to be followed by the Diocese of Christchurch when complaints of unsatisfactory conduct are referred to the Bishop of the Diocese of Christchurch, as Licensing Bishop, for resolution under Title D Canon III of the Canons of this Church.

3. Interpretation

- (1) In this Statute, where applicable and unless the context otherwise requires, words have the same meaning as given to them in Title D Canon I.
- (2) In this Statute, unless the context otherwise requires:
 - a. “Church” means the Anglican Church in Aotearoa, New Zealand and Polynesia;
 - b. “Civil Agencies” means the Police, Civil Courts, Human Rights Commission, Employment Tribunal, or any other body have jurisdiction under laws of New Zealand in respect of complaints;
 - c. “Clergy” means all Ordained Ministers;
 - d. “Diocese” means the Diocese of Christchurch;
 - e. “Inter Diocesan Conference” means the governing body of the New Zealand Dioceses;
 - f. “Lay Workers” means any non-ordained person employed by the Diocese or a Local Ministry Unit whether or not they are licensed or unlicensed or paid or unpaid;
 - g. “Ministry Unit” has the same meaning as in the Diocesan Ministry Units Statute 2020;
 - h. “Monitor” means the monitor appointed pursuant to clause 10;
 - i. “Support Person” means those persons appointed in accordance with clause 15.

PART TWO - MONITOR

Appointment of Monitor

- (1) The Bishop shall appoint a Monitor in consultation with Standing Committee.
- (2) The Bishop may appoint more than one Monitor.
- (3) A Monitor is appointed for a term of three years and may be reappointed.
- (4) The Bishop may remove a Monitor at any time.
- (5) A Monitor may resign by giving written notice to the Bishop.

4. Functions of the Monitor

- (1) The functions of the Monitor or Monitors are to:
 - a. process complaints referred to a Monitor by the Bishop in accordance with this Statute;

- b. arrange counselling for the Complainant if appropriate;
- c. monitor complaints dealt with by Civil Agencies;
- d. keep the Bishop informed of complaints;
- e. keep a file in respect of each complaint which shall be confidential to a Monitor and the Bishop;
- f. assist in providing support for:
 - I. any complaint and the complainant's family;
 - II. any respondent and the respondent's family; and
 - III. the Local Ministry Unit;

5. Qualifications of the Monitor

- (1) A Monitor must:
 - a. have an understanding of the ethos of the Church;
 - b. have appropriate training and experience relating to professional or ministry standards;
 - c. have appropriate understanding of, and training in, complaints processes.
 - d. have appropriate skills to undertake mediation between people in conflict.
- (2) A Monitor must undertake regular professional supervision.
- (3) On appointment a Monitor must complete the declaration set out at clause C15 of Te Pouhere/the Constitution.

6. Remuneration of the Monitor

- (1) A Monitor may be paid such remuneration by way of fees, salary, or wages as decided by the Standing Committee.
- (2) A Monitor may be paid such allowances and expenses (including expenses for professional supervision) as are provided for in the Financial Regulations of the Diocese.

7. Powers of the Monitor

- (1) A Monitor shall be subject to the authority of the Bishop who may review the Monitor's functions and duties as necessary.
- (2) The Monitor shall have all such powers as are reasonably necessary to carry out the Monitor's functions and duties provided that the Bishop may prescribe the powers of the Monitor as necessary.

PART THREE – COMPLAINTS

8. Application of this Part

This Part applies to any complaint of unsatisfactory conduct where the Registrar recommends, pursuant to Title D Canon III clause 23(a), the Bishop resolves the complaint.

9. Complaint process

- (1) On receipt of a written report under clause 22 of Title D Canon III recommending, pursuant to Title D Canon III clause 23(a), that the Bishop resolves a complaint of unsatisfactory conduct, the Bishop shall provide a copy of the report to a Monitor.
- (2) The Bishop shall then either:
 - a. direct that Monitor to conduct a process of reconciliation under clause 18;
 - b. direct that Monitor to conduct an investigation under clause 19; or
 - c. direct the respondent to receive further counselling pursuant to Title D Canon III clause 33.

10. Process of reconciliation

- (1) Where a Monitor is directed to conduct a process of reconciliation, that Monitor may:
 - a. facilitate meetings between the complainant and respondent as that Monitor thinks fit;
 - b. appoint an independent facilitator as that Monitor thinks fit; or
 - c. otherwise conduct the process as that Monitor thinks appropriate.
- (1) A Monitor shall keep the Bishop updated as to the progress of any process of reconciliation.
- (2) Any outcome agreed between the complainant and respondent is subject to the agreement of the Bishop.
- (3) If there is no agreed outcome, the matter is to be referred back to the Bishop who must then direct an investigation under clause 19.
- (4) At the end of any process of reconciliation the Monitor engaged in the process shall:
 - a. record the outcome in the complaints file;
 - b. close the complaints file; and
 - c. notify the Registrar and the Monitoring Committee of the outcome.
- (5) In conducting a process of reconciliation, the Monitor must follow any applicable guidelines issued by the Ministry Standards Commission.

11. Process of investigation

- (1) Where a Monitor is directed to conduct an investigation then:
 - a. the Monitor must provide written notice of that to the complainant and respondent;
 - b. the Monitor must obtain from the complainant an outline of the complaint and supporting evidence;
 - c. the Monitor must put all allegations to the respondent and obtain from the respondent a response to the complaint and supporting evidence;
 - d. the Monitor may make such enquiries of possible witnesses as the Monitor thinks fit; and
 - e. the Monitor must prepare a written report to be provided to the complainant, respondent, the Monitoring Committee, and the Bishop outlining the outcome of the investigation and recommend actions including further training or counselling or admonition.
- (2) In conducting an investigation, a Monitor may have regard to any evidence which the Monitor considers is of probative value.

- (3) In conducting an investigation, a Monitor must follow any guidelines applicable to such an investigation issued by the Ministry Standards Commission.

12. Outcomes

- (1) On receipt of a report of an investigation under clause 19 where unsatisfactory conduct is established the Bishop may:
- a. admonish the respondent pursuant to Title D, Canon III clause 54(a); and/or
 - b. require the respondent to undertake further training or counselling.
- (2) The Bishop is not bound to follow the recommendations of a Monitor and may seek advice from the Registrar or Ministry Standards Commission as to an appropriate outcome.

13. Referral to the Registrar

Where, during the course of handling a complaint under this Statute, the conduct complained of would, if proven, constitutes misconduct then the process under this Statute must immediately cease and the matter be referred to the Registrar in accordance with Title D, Canon III clause 17.

PART FOUR – OTHER BUSINESS

- 14.** The Bishop may refer any other business to the Monitor as the Bishop sees fit including, but not limited to asking the Monitor to act as Bishop's Advisor for Reconciliation in situations of conflict which have not yielded a formal complaint, but which are of concern to the Bishop.
- 15.** The Bishop may appoint Advisors for the purpose of the Bishop or the Monitor being advised on any matter under consideration in respect of ethics, handling of complaints, or mediation of conflict.

The following material remains important guidance for the conduct of ministry and mission in the Diocese of Christchurch. The importance of the material lies in its potential to offer wisdom and insight which is complementary to the direction and regulation found in Title D, our church's canon on ministry standards.

FROM THE DIOCESAN MISSION STATEMENT:

"Our mission is God's mission. It is expressed in the words of the Risen Jesus: "As the Father has sent me, so I send you... receive the Holy Spirit". It is focused in Christ who is Lord and Master of all life. He is the hope of a needy world and He offers faith for the future. Like Christ's mission, ours will be marked by costly obedience. In so far as our mission is Christ-like, it involves an inescapable challenge to follow the loving leadership of Christ.

We accept the Anglican Consultative Council's definition of mission and express it as:

1. To proclaim the gospel of the Kingdom.
2. To nurture the community of faith.

3. In love to heal, care and serve all people.
4. To see justice and peace for all.
5. To safeguard the integrity of creation and renew the life of the earth.

This leads us to affirm that:

- Christ is the foundation of our lives and offers a living faith for all people.
- Christ is the centre around Whom all life is gathered.
- Christ is our hope in an uncertain and insecure age, and in Him we have confidence and direction for the future.
- Christ is Lord of the Church and calls us within that fellowship to show unity in that diversity which is traditional to Anglicanism.

Based on the Mission Statement our goals are:-

1. Proclamation - Communicating the Good News of the Kingdom of God.
2. Nurture - Growing in the Christian Faith.
3. Loving Service - Offering healing and care as a channel through which personal faith and corporate service may reach out to the wider world.
4. Justice and Peace for All - Working for social change to make a better world."

Year Book of the Diocese of Christchurch, 1989.

This statement from the Diocesan Year Book indicates that the purpose of Christian Ministry is to serve people at their points of need in the selfless way in which Christ serves. These Ethical Guidelines are offered in support of this service.

PREAMBLE

- the guidelines are offered for all who minister in the Diocese, not just for the ordained. The term "minister" will be used to include both lay and ordained.
- these guidelines are guides for ethical behaviour between ministers and those they minister to. They are not intended as a statement of Christian moral teaching.
- these guidelines indicate acceptable ethical behaviour. It is recognised that all who minister will at times fail to live up to all aspects of the guidelines. Those who minister and those they minister to, together with all Christians, are called to offer each other reconciliation and forgiveness when appropriate.
- these guidelines deal explicitly with pastoral ministry. However they are applicable wherever there is a ministry relation between two people.
- ministry situations are more complicated than are other helping situations in that ministers do not just meet those they serve in counselling sessions.

Ministers and those they minister to meet regularly in many different settings.

- it is often difficult in ministry to distinguish between “professional” and “personal” relationships. This can make it very difficult to establish appropriate boundaries in ministry relationships.
- ministry covers a wide range of activities - from informal pastoral care schemes to structured counselling situations.
- people sometimes expect information shared informally to be as confidential as information shared in a formal counselling/confessional situation.
- a ministry relationship cannot be “terminated” as can a counselling relationships. Ministers normally have ongoing relationships with those they serve.
- the variety of networks within parishes and the information sharing between them make the ethical questions more complex.
-

PRINCIPLES

1. Every human being has infinite worth and a unique value as a child of God, irrespective of origin, ethnicity, sex, age, beliefs, social or economic status, contribution to society or present psychological, physical or spiritual state.
2. Each individual has the God-given right of self-fulfilment and maximum development of their potential to the degree that it does not encroach upon the same rights of others.
3. All activities of ministry regardless of their form, should serve the best interests of those who receive them.
4. Those who minister have the responsibility to devote objective and disciplined knowledge and skill to aid individuals within the church and wider social setting in their progress in the faith and in the development of their God-given potential as human beings.

1. RESPONSIBILITIES TO THOSE BEING SERVED:

- 1.1 We maintain the right of the people to whom we minister to a relationship of mutual trust, to privacy and confidentiality and to the responsible use of information. All information divulged by people is the property of those people and their informed consent must be sought if it is to be passed on to any person or organisation. This includes passing on information within the ministry team. When people request us not to discuss them with others, we will honour this request unless others are in danger.
- 1.2 We acknowledge that under the guise of caring and sharing, information which is incorrect or which is not public property is often passed on within the church. We recognise the need to guard against careless talk and to beware of accepting second-hand information at face value.
- 1.3 People should be informed about the limits of confidentiality. Confidentiality is required to be breached when there is a clear danger to the safety of the person or to any other individual or group. Those we minister to will normally be informed beforehand if confidentiality is to be broken. If permission is not given to reveal it, information given in the course of a confession is exempt from this provision, in keeping with the rubrics on pg 750 of A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa and the Evidence Amendment Act 1980, section 31.
- 1.4 We will not abuse our position by taking advantage of those we minister to for purposes of personal, institutional, political or financial gain.
- 1.5 Those we minister to should be free from the possibility of sexual exploitation or sexual harassment of any kind. It is recognised that those exercising ministry are in a position of power relative to those to whom they minister. This power means that sexual relations within any ministry relationship by definition cannot be equal.
- 1.6 We will encourage those to whom we minister to move towards self-determination under God and towards taking appropriate responsibility for their own lives.
- 1.7 We will acknowledge the limits of our competence and refer those to whom we minister to others when this proves necessary or desirable.

2. RESPONSIBILITIES TO THE CHURCH:

- 2.1 We recognise our membership of the Body of Christ, i.e. the Church.

- 2.2 We will contribute our unique professional expertise (lay or ordained) to the development of the ministry and policies of the Church of which we are a member.
- 2.3 We will uphold professional standards of practice in ministry and work for their advancement.
- 2.4 We will act to prevent discrimination in access to ministry where this discrimination is based on colour, race, sexual orientation, socio-economic status, age, religious or political belief.
- 2.5 We will be professional in the time we give to the ministry of the Church, guarding against both over-commitment and avoidance of responsibility.

3. RESPONSIBILITIES TO OTHER MINISTERS:

- 3.1 We will treat colleagues with respect, consideration, fairness and good faith.
- 3.2 We will recognise the abilities, expertise and views of colleagues in ministry and value the contributions they make.
- 3.3 We will respect the professional confidences of colleagues.
- 3.4 We will seek mediation when important conflicts with colleagues or others require to be resolved. Legal procedures are provided within the Church's structures where this is deemed necessary.
- 3.5 When appropriate we will work and co-operate with colleagues and social service agencies of the Church and Society to serve the best interests of the people to whom we minister.
- 3.6 We will respect the time constraints of those (ordained and lay) who minister in a non-stipendiary capacity.

4. RESPONSIBILITIES TO OURSELVES:

- 4.1 We will acknowledge that there are limits to the ministry we can properly provide and that respect for our own health in ministry relationships and appropriate self-care should be upheld.
- 4.2 We recognise our own need for recreation, refreshment and renewal for which at times we will need to call on the support and expertise of other ministers and professionals.
- 4.3 We will use regular professional supervision for review, learning, personal and spiritual growth to maintain a high standard of ministry.

- 4.4 We recognise that our knowledge needs to be continually extended and enhanced. In addition to personal study, we will regularly attend courses, retreats, lectures, seminars and schools of ministry to learn and be encouraged in our ministry.

APPENDIX TO THE GUIDELINES

We offer the following guidelines as a further resource. Although Kelsey is speaking specifically of spiritual direction and in-depth counselling, these guidelines are relevant to wider ministry situations as well.

From: Kelsey, M. (1984) <u>Companions on the Inner Way</u> , Crossroad, New York, pp 176, 177.
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- “1. Recognize the incredible power of this experience of transference-love-sexuality.
2. Those who think that they are not vulnerable to this experience are sitting ducks for it. Pride goeth before the fall.
3. Do not enter into deep one-to-one counselling or pastoral relationships unless willing to deal with transference.
4. Recognise that within each of us is the desire to be the “divine” giver of love, and also the deep need to be satisfied by having another provide this love for us.
5. Although touch is at times very healing, important and necessary, it can be very dangerous in the private, continuous, one-to-one relationship and can turn into something quite different than was intended. It is so easy for people to want to give us what we have not consciously recognised that we desired.
6. It is essential that any of us who are in a relationship that involves transference keep a running reflection in our journals of our own honest reactions and feelings.
7. Counsellors need to be quite clear that they come into the counselling situation to give rather than to receive, and when this is not true there is a great need for careful reflection. We need to be as aware as possible of both our conscious and unconscious expectations in regard to those with whom we relate in depth.
8. Every person (seldom do I use the word every) involved in depth counselling or in continuous one-to-one relationships needs to have peers with whom he or she can discuss *all* aspects of these relationships and seek objective guidance. The director requires direction if the blind are not to lead the blind.
9. Once relationships have been established in depth, particularly when the transference is directed toward the counsellor-director, it is simply immoral to break these relationships without a full discussion of the situation with the individual concerned and if possible a totally mutual agreement as to its resolution.
10. Whenever possible, those who are going to be involved in close pastoral relationships need to be provided supervised pastoral experience. It is within this setting that the problems unique to each of us can be handled most creatively. I am grateful that God does not need perfect instruments to further

his kingdom, for then only the unconscious and psychotics would be able to apply.”

COMPANIONS ON THE INNER WAY by Morton T. Kelsey.

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THE CLERGY RESIGNATION AND TERMINATION STATUTE

Enacted 1996; Amended 1998, 2000, 2006

A BILL TO ENACT A STATUTE CONCERNING THE RESIGNATION AND TERMINATION OF CLERGY APPOINTMENTS

WHEREAS the Inter Diocesan Conference in May 1996 adopted Regulations of Common Practice for the dioceses in Tikanga Pakeha of this Church;

AND WHEREAS pursuant to Title A Canon II Clause 5 the Inter Diocesan Conference acting in Synodical Conference approved the following regulations for the Resignation and Termination of Appointments of Ordained Ministers;

AND WHEREAS the Inter Diocesan Conference determined “that the Regulation regarding Resignation and Termination of Appointments of Ordained Ministers be adopted as a Regulation of Common Practice”

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch in Synod assembled as follows:

1. THE Short title of this Statute shall be “The Clergy Resignation and Termination Statute 1996”.
2. THAT the following Statute be enacted:

THE CLERGY RESIGNATION AND TERMINATION STATUTE

1. Any ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 may resign the same by giving not less than three months’ notice in writing to the Bishop having episcopal jurisdiction over the ministry unit for which the licence is issued; provided that less than three months’ notice may be accepted at the Bishop’s discretion.
2. No ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 in any of the Dioceses in New Zealand shall have the appointment to that office terminated or be removed from such office except:
 - 2.1. for an ecclesiastical offence upon the decision of a competent Tribunal as prescribed in Title D; or
 - 2.2. where, in the case of a stipendiary appointment, the stipend in respect of the ministry unit to which the ordained minister was appointed can no longer be sustained, or the office to which the minister was appointed is disestablished; or
 - 2.3. where the ordained minister fails to perform the duties of the office to which the minister was licensed in an effective manner; or
 - 2.4. where the office is that of Deacon/Priest in Charge during a vacancy; or
 - 2.5. where the office is that of Co-Vicar or Co-Pastor, and the provisions of a diocesan regulation require the concurrent termination of such licence

- upon the termination, for whatever cause, of the licence held by any other Co-Vicar or Co-Pastor of that ministry unit; or
 - 2.6. where the licence has stated a specific term of the appointment, and the term has expired and has not been extended or renewed; or
 - 2.7. upon the resignation from that office of the person holding the licence.
- 3. No ordained minister shall have their appointment to office terminated under clause 2.2 hereof unless:
 - 3.1. the Bishop for the time being exercising Episcopal jurisdiction over the minister shall first have given the ordained minister and the ministry unit to which the ordained minister is licensed, written advice about the possibility of termination; and this advice shall have been given at least one month prior to any written notice of termination being given to the ordained minister in accordance with clause 2.2;
 - 3.2. the Bishop for the time being exercising Episcopal jurisdiction over the minister shall have given the ordained minister three months' notice of termination in writing;
 - 3.3. the ministry unit to which the ordained minister is licensed shall have received a copy of such notice of termination;
 - 3.4. the Standing Committee of the Diocese shall have authorised payment of a sum equivalent to three months' stipend of that minister payable upon the termination of the licence; and
 - 3.5. the Bishop shall have provided the ordained minister with written confirmation that the termination of the appointment is due to the inability to fund the stipend for that appointment and has not been by reason of misconduct; and
 - 3.6. the Bishop shall have notified the ordained minister that, should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
- 4. No ordained minister shall have their appointment to office terminated under clause 2.3 hereof unless the following procedure is followed:
 - 4.1. The Bishop shall have spoken personally to the ordained minister about the issues relating to the performance of the duties of the office causing concern.
 - 4.2. The Bishop shall then detail to the ordained minister in writing the matters of concern giving rise to a possible termination of the appointment, and what possible action if any may be taken by the minister which may remove those concerns, and shall invite from the minister a response in writing within fourteen days.
 - 4.2.1. If the Bishop advises of any action that may be taken that would remove the possibility of termination, then the Bishop shall invite the minister to signify in writing within fourteen days a willingness to undertake such course of action.
 - 4.2.2. If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.

- 4.3. The minister as part of a response may request the Bishop to arrange for the appointment of a third party, who shall act independently and who shall be appointed by a commission consisting of the Diocesan Church Advocate and an Archdeacon or another senior priest nominated by the minister.
- 4.3.1. The third party shall give an opportunity for the minister, the Bishop and, where the third party considers it appropriate, the ministry unit to be heard either personally or by representation. If the ministry unit is involved, the minister shall be given an opportunity to learn and to respond to what the ministry unit has submitted.
- 4.3.2. Thereafter the third party may suggest to the Bishop any action which may be taken that might prevent the termination of the appointment.
- 4.4. If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.
- 4.5. If, having considered any written response from the minister under clause 3.2 and any suggestions from the third party under clause 3.3, the Bishop considers that no further action is possible that would justify not proceeding with the termination of appointment, the Bishop shall place all relevant information including any reports or submission given or prepared by any third party before the Standing Committee to seek their sanction of a termination of the appointment.
- 4.6. The minister shall be informed in writing fourteen days prior to the Standing Committee's meeting to consider the question of a sanction, and shall have the right to make a written submission on any matter the minister wishes the Standing Committee to consider. Any such submission shall indicate whether the minister wishes to appear in person to make representations to Standing Committee at that meeting and whether the minister wishes to have an advocate to represent the minister's interests. The minister shall be given copy and full details of any reports or submissions given or prepared by any third party.
- 4.7. The Standing Committee when considering the Bishop's request for a sanction shall ensure that:
- 4.7.1. The minister whose licence is under consideration has been informed in writing by the Bishop of the reasons for the possible termination of the appointment;
- 4.7.2. the Bishop has indicated if there is any possible action which may be taken by the minister which would prevent the termination of the appointment and, if applicable, has sought in writing a response from the minister indicating a willingness to undertake such course of action;
- 4.7.3. if a third party has been appointed, the Bishop has placed before the Standing Committee any advice received from that third party which the Bishop cannot or has not accepted or which when agreed to is considered by the Bishop not to have been satisfactorily undertaken by the minister.
- 4.8. The Standing Committee, after hearing any submissions which may be made by the minister or the minister's advocate, shall either give or withhold its sanction for the termination of the appointment.

- 4.9. If the Standing Committee considers the minister has undertaken the action suggested by the Bishop in a satisfactory manner, it shall not give its sanction to the Bishop's request.
- 4.10. If the Standing Committee sanctions the termination of the appointment, the Bishop shall advise the minister in writing forthwith of the decision in the form set out in the Schedule hereto. The Bishop shall advise the date upon which the appointment and any related stipend terminate, which shall be three months from the date of the notice. The appointment may be terminated forthwith on the payment of three months' stipend in lieu of notice.
- 4.11. Should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
5. The Diocesan Synod may enact regulations to make further provisions for the care of clergy whose appointment to office has been terminated for whom no stipendiary office exists immediately or in the foreseeable future, in addition to or in substitution for the provisions hereof, where such provisions are deemed insufficient or inappropriate.
6. Where the licence of any ordained minister specifies the term of the appointment and the date of its termination, then, notwithstanding anything else contained in these regulations, that date shall be the date of the termination of the appointment, and the licence shall cease to be effective from that date unless it is extended or renewed.

SCHEDULE

DIOCESE OF _____

NOTICE OF TERMINATION OF APPOINTMENT TO THE OFFICE OF

To: 1 Clerk in Holy Orders

(Address)

WHEREAS I, _____, Bishop of _____,
having caused due enquiry to be made pursuant to the provisions of the Regulations in
force in this Diocese governing the termination of appointment to the office of

AND having conferred with and advised you, as required by the Regulations, of matters
of concern

AND having obtained the sanction of the Standing Committee of the Diocese pursuant
to the Regulations

HEREBY GIVE YOU NOTICE that your appointment to the office of _____
is terminated with effect from _____

You are entitled to stipend and allowance in accordance with the Regulation, a copy of
which are attached.

GIVEN under my hand and seal this _____ day of _____

Bishop of _____”

The termination of this Licence has not been by reason of any misconduct.

3. THIS Statute shall come into effect on the passing of the same.

GUIDELINES FOR THE ORGANISATION OF VESTRIES

January, 2023

INTRODUCTION

In the last few years many of our Diocesan clergy will have completed the governance training course organised by Diocesan Manager Edwin and delivered by the Institute of Directors. The intention of this short paper is to apply the principles of this course to the running of Vestry and to remind clergy to use a 'best practice' Vestry Agenda, develop a Vestry Annual Work Plan, use an Action Register and develop a way of recording Policy Decisions so they can be referred to in the future.

The model agenda below ensures that Vestry's best time and energy is used on strategic matters especially those that relate to the parish's Mission Action Plan.

These guidelines should be read in conjunction with E13-17 of the Diocesan Handbook. In particular these guidelines seek to contribute to "the good governance and efficient running of the parish" (E13, paragraph 11).

The normal expectation would be that the agenda, supporting papers and updated Action Register would be sent out to Vestry members about 5 days before the meeting so that members have time to read and consider the material.

MODEL VESTRY AGENDA

1. Confirmation of quorum
2. Acceptance of apologies
3. Declaration of any new interests
4. Confirmation of minutes from the previous meeting
5. Action Register
6. Progress Report on the Mission Acton Plan
7. Important Decisions
8. Vicar's Report
9. Ministry Reports – this list will vary from parish to parish
 - a. Worship
 - b. Prayer Ministry
 - c. Pastoral Care
 - d. Outreach
 - e. Children, Youth and Young Adults
 - f. Communications
 - g. Others
10. Property/Maintenance Report
11. Financial Report
12. Health and Safety
13. Next Meeting Date and Agenda Items

Note that Inwards and Outwards Correspondence are not normally included as separate agenda items today but may be included at the appropriate part of the Agenda.

ANNUAL WORK PLAN

It is recommended that Vestries have an Annual Work Plan that lays out the meetings of Vestry through the months of the year and the topics that need to be addressed in particular months. For example, the Treasurer would normally present a draft budget to Vestry in about October of each year. Another example is Health and Safety which is a standing item on the Agenda but the Health and Safety Champion would normally submit a 3 monthly report. The Safeguarding Officer would also submit a report every 3 months. Other items that would need to be programmed include the appointment of Nominators, Annual Review of Finances, Insurance, Annual Fundraising Plan, Philanthropic Trust deadlines and Staff Appraisals.

ACTION REGISTER

It is important that an Action Register or Task List be written up following each Vestry meeting. This would involve listing the actions that were decided upon, along with the person responsible and the estimated date of completion. To streamline the Vestry meeting, the Action Register would normally be updated and sent out to members of Vestry along with the Agenda and other papers prior to each Vestry meeting. This would then only need to be referred to if some actions have not been completed.

POLICY DECISIONS

Vestries need to agree on a method of recording all policy decisions made, in a central register, so that these can be referred to in the future. A useful method is to cut and paste decisions made into a searchable spreadsheet.

MINUTES SHOULD INCLUDE THE FOLLOWING

1. Name of the Parish
2. Meeting day, date and venue
3. Names of those in attendance
4. Apologies
5. Names of those who arrived or left during the meeting and the time they did so
6. The time that the meeting began and ended
7. The Agenda and other papers that Vestry members received either before or during the meeting
8. A summary of the discussions including the various points that were considered as well as various opposing views
9. Accurate wording of Motions
10. A record of any conflict of interest existing or raised during the meeting, what the conflict was and how Vestry handled the situation – eg the Vestry member spoke but did not vote or left the meeting during the discussion and did not vote.

THE MINUTES

1. Minutes are meant to be brief and not verbatim.
2. Specific comments should not normally be attributed to individual Vestry members
3. Minutes should be written up and sent to the Vicar (or the Chair if the Vicar is not the Chair) as soon as possible after the meeting for checking – usually within 5 days.
4. After corrections are made, the Minutes are distributed to Vestry members
5. The Action Register is also updated and sent out at the same time.

SECTION F

Diocesan Bodies

Contents

The Diocesan Council for World Mission Statute	F1
The Sister Eveleen Retreat House Statute.....	F3
The Diocesan Youth Ministries Statute	F5

DIOCESAN COUNCIL FOR WORLD MISSION STATUTE

Enacted 2002; Amended 2006; 2008, 2021

1. PURPOSE

The purpose of the Diocesan Council for World Mission is -

- 1.1 To advance and support within the Diocese the objects and duties of the Anglican Missions Board of the Church in Aotearoa, New Zealand and Polynesia, particularly
 - i. to promote the mission of the Church as described in the Constitution of this Church
 - ii. to develop and enable the global dimension of the mission of this Church
 - iii. to challenge the Church constantly to discover fresh ways of expressing its mission and involving its members in that mission, and
 - iv. to encourage mutual ownership of all that each Tikanga does in mission beyond itself, as a taonga of the whole Church.
- 1.2 to support, make known and assist in meeting the needs of the mission bodies associated with the Anglican Missions Board.
- 1.3 to provide programmes, materials and activities, and to arrange deputation by mission partners, that will help parishes and ministry units focus on the contribution of this Diocese to the global mission of the Church.
- 1.4 to propose an annual Diocesan target for giving to the Anglican Missions Board and to encourage and support ministry units in meeting their portions of the Diocesan target adopted by Synod each year."

2. MEMBERSHIP

The Diocesan Council for World Mission membership shall consist of -

- 2.1 The Bishop of the Diocese, ex officio, who shall be Warden of the Council and shall appoint a chairperson for a term of two years and shall have the discretion to reappoint the same person for a second two-year term.
- 2.2 Up to eight (8) other lay and clergy members who are invited either by the chairperson in consultation with the Warden or by resolution of the Council.
- 2.3 The Association of Anglican Women's Diocesan Overseas and Outreach Convenor, ex officio.

3. ADMINISTRATION

- 3.1 The Diocesan Council for World Mission will elect its own office holders as it deems necessary
- 3.2 Members of the Diocesan Council for World Mission shall be nominated by the Diocesan Council for World Mission and ratified by Standing Committee.
- 3.3 The Chairperson of the Diocesan Council for World Mission shall be the representative on the Tikanga Pakeha Missions Council or the Diocesan Council for World Mission shall appoint a representative from among its number.
- 3.4 The Diocesan Council for World Mission as part of its ordinary business shall set such tasks each year that will assist parishes and ministry units to be enthused and involved in the mission of the Church beyond New Zealand.
- 3.5 The Diocesan Council for World Mission shall report annually in writing to the Diocesan Synod.

Sister Eveleen Retreat House Statute

Enacted 2009

Preamble and Purpose

Sister Eveleen bequeathed her property at 6 Whitewash Head Road, Scarborough “to the Church Property Trustees of the Anglican Diocese of Christchurch to hold the same upon trust to permit the same to be used as a house for spiritual help and prayer”. The aims and objectives of the Sister Eveleen Retreat House Board of Oversight and its staff will be to encourage and promote the widest possible use of the Sister Eveleen House in meeting the spiritual needs of people in the Diocese of Christchurch.

Personnel

1. The Bishop will have the ultimate authority for ensuring the use of the property as specified in the bequest.
2. The Bishop will appoint an Anglican priest holding a licence in the Diocese of Christchurch, with responsibility for the spiritual oversight of Sister Eveleen Retreat House (“the Retreat House”).
3. A Board of Oversight (“Board”) for the Retreat House will be appointed.
4. The Board may appoint Retreat House Director(s) who will be licensed to the Bishop, and who will have responsibility for the day to day operation of the Retreat House.

5 Membership of the Board

- 5.1 One clergy appointed by Standing Committee
- 5.2 One priest appointed by the Bishop under clause 2
- 5.3 Three lay people appointed by the Standing Committee
- 5.4 Up to three further members appointed by the Retreat House Board, in order to complement the skills and knowledge of the other members of the Board
- 5.5 The Retreat House Director(s) ex officio (speaking but no voting rights)
- 5.6 A quorum for any meeting will be not less than 4 voting members.

6. Term of office of the Board

- 6.1 Each Board member will be appointed for a term of 3 years, and may serve a maximum of two consecutive terms.
- 6.2 Any member who serves two consecutive terms is eligible for reappointment one year after the end of his/her second term;
- 6.3 Vacancies will be filled by the appointing body;
- 6.4 Transitional membership: At the first meeting of the Board, agreement will be reached about the conclusion of current members’ terms so that rotation of membership is on a staggered basis.

7. Chair and other officers of the Board

- 7.1 A chair and secretary will be elected annually by the membership of the Board from among its members.
- 7.2 Minutes and other records will be maintained and be the property of the Diocese of Christchurch.

8. Powers of the Board

The Board is empowered, subject to the terms of the bequest, to operate the Retreat House. Specifically it may:

- 8.1 Appoint Retreat House Director(s), subject to issue of a Bishop's licence
- 8.2 Annually review the performance of the Retreat House Director(s) and approve the job description following appropriate consultation with the Retreat House Director(s)
- 8.3 Set a strategic direction and approve an annual plan prepared by the Directors
- 8.4 Approve an annual operational budget
- 8.5 Develop the annual capital budget for approval by the Church Property Trustees
- 8.6 Have oversight of finances, with annual accounts to be included in the Diocesan Year Book
- 8.7 Monitor the overall performance of the Retreat House against its purpose, the strategic direction, and the annual plan and budget
- 8.8 Liaise and consult with the Church Property Trustees on relevant matters
- 8.9 Adopt rules and policies for conduct of the meetings of the Board and other matters.

9. Role of the Anglican Priest with Spiritual Oversight of the Sr Eveleen Retreat House

This person

- 9.1 Shall be a member of the Board
- 9.2 Will support the Retreat House Director(s) to ensure the spiritual purposes of the Retreat House are being fulfilled; this may include participation in the annual review of the Retreat House Director(s) performance
- 9.3 Be responsible for networking with the wider Anglican community.
- 9.4 Will keep the Bishop of Christchurch informed regarding the ministry of the Retreat House.

THE DIOCESAN YOUTH MINISTRIES STATUTE

Enacted 2002

WHEREAS there is a need to strengthen, resource and enable youth ministry:

AND WHEREAS it is desirable to change and simplify the structures of the Diocesan Youth Ministries:

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch in Synod assembled as follows:

1. THE Short Title of this Statute shall be "The Anglican Youth Ministries Statute 2002".
2. "THE Anglican Youth Ministries Statute" enacted in 1999 is hereby repealed.
3. THE following Statute is enacted:

"THE DIOCESAN YOUTH MINISTRIES STATUTE"

1. THERE shall be a constituted Forum, to be known as the Anglican Youth Ministries Forum, hereinafter called the Forum.
2. THE Forum shall comprise at least one but up to two representatives appointed by each parish or other ministry or mission unit. St Margaret's College, Craighead Diocesan School and Christ's College may appoint, using their own selection process, two representatives from their students to Forum.
3. THE Bishop of the Diocese shall be the Chairperson of the Forum.
4. THE Forum shall keep Minutes of its acts and proceedings and such Minutes shall be laid on the table of Synod at its annual session.
5. THE Forum, shall submit to Synod at its annual session a report on youth activities in the diocese.
6. THE Forum shall:
 - (a) Meet at least once a year
 - (b) Be the responsibility of the Diocesan Youth Adviser to organise
 - (c) Complement the work of the Diocesan Youth Adviser
 - (d) Propose ideas for youth ministries in the Diocese
 - (e) Consider matters referred to it by the Bishop, Synod or its Standing Committee, Archdeaconry Councils, or individual ministry units.

SECTION G

Schools

Contents

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THE SCHOOLS AND YOUTH WORK STATUTE

Enacted 1935; Amended 1937, 1938, 1940, 1941, 1942, 1943
1945, 1948, 1952, 1953, 1989

A STATUTE

To constitute separate Boards of Control for (a) Church Primary Day Schools (b) St Margaret's College (c) Craighead School (d) the Organisation of Sunday Schools throughout the Diocese and the promotion and development of Youth Work generally.

WHEREAS it is desirable to subdivide the work at present carried on and controlled by the Diocesan Board of Education by constituting separate Boards to take over from the Board of Education and henceforth to control (a) the Church Primary Day Schools; (b) St Margaret's College; (c) Craighead School, and (d) the Organisation of Sunday Schools throughout the Diocese and the promotion and development of Youth Work generally.

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch in Synod assembled as follows:

Short Title:

1. The short title of this Statute shall be "The Schools and Youth Work Statute 1935".

Repeal:

2. "The Education Board Statute, 1918," shall continue in force until the 31st day of January, 1936, and as from the 1st day of February, 1936, shall be deemed to have been repealed. The present members of the Board of Education shall continue in office until the 1st day of February, 1936, upon which date the duties and functions of the Board shall devolve upon the bodies hereinafter constituted or named who shall take over the same respectively in accordance with the provisions hereinafter contained.

Date of Coming into Operation of Statute:

3. This Statute shall come into force on the 1st day of February, 1936, PROVIDED HOWEVER that so far as it relates to the coming into existence of the bodies hereinafter constituted in Parts I, II, III and IV hereof this Statute shall come into force immediately upon the passing hereof and the election of the members of such bodies respectively to be made by the Synod shall take place at such time following the passing of this Statute as may be determined by the President. Such bodies may meet and transact such business as may be necessary in anticipation of and in preparation for the taking over by them respectively on the 1st day of February, 1936, of the duties and functions assigned to them by this Statute.

PART I
THE CHURCH PRIMARY DAY SCHOOLS
(This Part was repealed by "The Primary Day Schools' Statute, 1938")

PART II
ST MARGARET'S COLLEGE
(This Part was repealed by "The St Margaret's College Consolidation Statute, 1952")

PART III
CRAIGHEAD SCHOOL
(This Part was repealed by "The Craighead Diocesan School Statute, 1953")

PART IV
SUNDAY SCHOOL AND YOUTH WORK (This Part was repealed by "The Diocesan Youth Council Statute, 1946")

PART V
BISHOP JULIUS HOSTEL (This Part was repealed by "The Schools and Youth Work Statute 2022")

PART VI GENERAL
and
PART VII
(Both these Parts were virtually repealed by the repeal of Parts I, II, III and IV)

THE ST MICHAEL'S CHURCH SCHOOL STATUTE

Enacted 1998 Amended 2017, 2021, 2021

A STATUTE

ST MICHAEL'S CHURCH SCHOOL STATUTE (2021)

Whereas The St Michael's Church School Statute was enacted in 1998 for the purpose of establishing a Board of Governors to administer the activities of the School and to define the membership, constitution and duties of the Board of Governors;

And Whereas The St Michael's Church School Statute 1998 set out the responsibilities of the Vestry, the Vicar and the trustees of the Parish Trust acting as agents for the Vestry as proprietors of the School in relation to monies generated by the School and to develop the buildings and facilities owned by the Parish and used by the School;

And Whereas the School and Parish have agreed that a different form of relationship between them is desirable such that a new trust is to be formed which will have full responsibility for the finances and operation of the School and use of the Parish Property by the School;

And Whereas it is desirable for the School and Parish to enter into the Lease and the Memorandum of Understanding to provide for the terms of use of the Parish Property by the School.

BE IT THEREFORE ENACTED BY THE BISHOP, CLERGY AND LAITY OF THE DIOCESE OF CHRISTCHURCH AS FOLLOWS:

1. The short title of this Statute shall be "The St Michael's Church School Statute 2021".
2. The Statute shall come into force on the Commencement Date; however, Sections 4, 6 to 8 and 11 inclusive will come into force on the day this Statute has been passed.
3. The St Michael's Church School Statute passed in 1998 shall be repealed on the Commencement Date.
4. For the purposes of this Act, unless the context requires another meaning:
 - "**Anglican Character**" means Christian character inspired by the teachings of the Anglican Church. The School has a long and continuing heritage as the church school for the Parish which is New Zealand's oldest Anglo-Catholic parish. It is expected that the character of the School will reflect worship, Christian teaching and ministry within the Catholic tradition of the Anglican Church.
 - "**Board of Governors**" means the trustees under the constitution created by the St Michael's Church School Statute enacted in 1998 as amended in 2017.
 - "**Church Building**" means St Michael and All Angels church situated at 84 Oxford Terrace, Christchurch.
 - "**Commencement Date**" means the date on which the Lease and Memorandum of Understanding have been signed and come into effect.
 - "**Lease**" means a lease of the School Buildings and Facilities by Church Property Trustees as trustee for the Parish to the Trust to be negotiated in accordance with Section 8.

"Memorandum of Understanding" means the agreement to be entered into between the Vestry and the Trustees pursuant to Section 8 which will govern:

- (i) the sharing of the School Buildings and Facilities between the Parish and the School in circumstances not covered in the Lease.
- (ii) the use of the Church Building by the School; and
- (iii) the use of the School Chattels and Equipment by the Parish.

"Parish" means the parish of St Michaels and All Angels in the Diocese of Christchurch.

"Parish Property" means the Church Building and the School Buildings and Facilities.

"Parish Trust" means St Michael and All Angels Parish Trust.

"School" means St Michael's Church School located at 249 Durham Street.

"School Buildings and Facilities" means the buildings, land and facilities held by Church Property Trustees as trustee for the Parish which are used by the School for the purposes defined in the Trust Deed but, for the sake of clarity, does not include the Church Building or the School Chattels and Equipment.

"School Chattels and Equipment" means the chattels and equipment owned by and used for the purposes of the School.

"Trust" means the St Michael's School Trust created by the Trust Deed.

"Trustees" means the trustees of the Trust and **"Trustee"** means any one of them.

"Trust Deed" means the trust deed settled in accordance with Section 6 on the terms set out in Schedule 1.

"Vestry" means the vestry of the Parish.

5. The Mission and Vision Statements for the School shall be:

Mission Statement: To advance primary school education in the Anglican Character.

Vision Statement: Children fully alive in spirit, mind and body, and well prepared to succeed in their secondary school education.

6. As soon as practicable after this Statute has been passed:

- a. the Vestry shall, in consultation with the Board of Governors, determine who shall be the Trustees and shall settle the Trust Deed; and
- b. the Trustees shall then apply for incorporation as a board under the Charitable Trusts Act 1957 and, once incorporated, the Trustees shall apply for registration under the Charities Act 2005.

7. With the prior consent:

- a. of Vestry, the Vicar and Church Wardens shall be entitled to execute the Trust Deed as agent for Vestry as settlor, together with any other documents required to incorporate the Trust under the Charitable Trusts Act 1957 and to register the Trust as a charitable trust under the Charities Act 2005;
- b. of CPT and the Vestry, the trustees of the Parish Trust shall;
 - i. negotiate the terms of the Lease for execution by Church Property Trustees; and
 - ii. negotiate and execute the Memorandum of Understanding and any other agreements or documents relating to the School Buildings and Facilities, whether required by virtue of the Lease or the Memorandum of Understanding or otherwise.

8. Lease and Memorandum of Understanding:

- 8.1 Once the Trust Deed has been executed by Vestry and the Trustees for the Trust have been appointed pursuant to Section 6(a), negotiation of

the terms of the Lease, and the Memorandum of Understanding, pursuant to Section 7(b), will take into account the following:

- a. The Trustees will be responsible for the operation and finances of the School and the use of the Parish Property by the School.
- b. The Vestry, is required to consult with Church Property Trustees and obtain their consent, in respect of Lease terms.
- c. In relation to the School Buildings and Facilities the Parish will:
 - i. be responsible, make decisions and have oversight for the repair, maintenance, replacement and development of all existing School Buildings and Facilities unless otherwise agreed with the Trustees;
 - ii. be entitled to receive all monies from the School pursuant to the Lease or any other arrangements for the use of Parish Property; and
 - iii. use such monies received for the purpose specified in Section 8(c)(i) unless otherwise agreed between the Trustees and the Vestry.
- d. The Lease shall conform to a commonly agreed form of commercial lease providing that the initial rent and rent reviews every 3 years thereafter will reflect:
 - I. the charitable purposes specified in the Trust Deed,
 - II. any plans with respect to any capital works for the School determined by the Trust from time to time in consultation with the Vestry,
 - III. the obligation of the Parish to repair, maintain, replace and develop the existing School Buildings and Facilities and
 - IV. the obligation of the Parish to use the rent received in the manner provided in Section 8(c)(iii);

8.2 In the event of any dispute not otherwise covered by the Lease, the dispute shall be determined by a lawyer experienced in lease matters to be appointed by agreement between the Vestry and the Trustees, or failing such agreement by the Warden.

8.3 The Vestry may delegate the rights and obligations of the Parish and the Vestry in respect of and under the Lease and the Memorandum of Understanding to the Parish Trust. Nothing herein will diminish the rights and obligations of the Church Property Trustees as legal owner of the Parish Property.

9. The Vestry, Vicar and the Parish will each fulfil their responsibilities to the School as set out in the Trust Deed.

10. The School will fulfil its responsibilities to the Parish as set out in the Trust Deed.

11. Transitional Provision – The St Michael's Church School Statute passed in 1998 will remain in full force and effect and govern the running of the School until the Lease and Memorandum of Understanding have been signed and come into effect.

Schedule 1

Trust Deed

Deed of Trust St Michael's Church School Trust

Contents

1. Definitions and interpretation
2. Establishment
3. Charitable purposes
4. Powers
5. Obligations to the Appointor
6. Separate sub-trusts
7. Trustees
8. Appointment and removal of officers
9. Duties and functions of the Trustees
10. Proceedings of the Trustees
11. Committees
12. Control of funds
13. Incorporation and registration
14. Execution of documents
15. Interested Trustees
16. Remuneration of trustees and payment of expenses
17. No private pecuniary profit
18. Alterations and additions
19. Professional advice
20. Liability of Trustees
21. Winding up
22. General provisions

Schedule of Powers

Schedule of intent in respect of worship and Religious Education

Trust Deed

Parties:

1. The Vicar and Church Wardens as agents for the Vestry ("**Settlor**")
2. [insert names of trustees to be appointed pursuant to clause 7.1] ("**Trustees**")

Introduction:

- A. The Settlor wish to establish a trust for the Purposes.
- B. The Trustees have agreed to become the trustees of the Trust upon the terms and subject to the powers and discretions set out in this Trust Deed.
- C. The Settlor has paid to the Trustees and the Trustees hold the sum of \$10.00 upon the terms and with and subject to the powers and discretions set out in this Trust Deed.
- D. It is anticipated that further money, property and investments may from time to time be acquired by the Trustees for the Purposes.

This deed records:

1. Definitions and Interpretation

1.1 Definitions

The following definitions apply in this deed:

Act means the Trusts Act 2019.

Anglican Character means Christian character inspired by the teachings of the Anglican Church. The School has a long and continuing heritage as the church school for the Parish which is New Zealand's oldest Anglo-Catholic parish. It is expected that the character of the School will reflect worship, Christian teaching and ministry within the Catholic tradition of the Anglican Church.

Anglican Church means the Anglican Church in Aotearoa, New Zealand and Polynesia.

Annual Report means the annual report provided by the Trustees in accordance with clause 5.1.

Appointor means the Vestry of the Parish.

Balance Date means 31 December, or any other date adopted from time to time by the Trustees, as the end of the Trust's Financial Year.

Bishop means the bishop of the Diocese.

Board means the board of trustees incorporated under Part 2 of the Charitable Trusts Act 1957.

Chaplain means the chaplain of the School.

Church Property Trustees means the Church Property Trustees constituted a body politic and corporate by s2 of the Church Property Trust Ordinance 1854(C) and continued by s5(3) of the Anglican (Diocese of Christchurch) Church Property Trust Act 2003.

Church Wardens means the church wardens from time to time of the Parish.

Diocese means the Anglican Diocese of Christchurch in the Anglican Church.

Extraordinary Vacancy has the meaning set out in clause 7.3.

Financial Year means any year or other accounting period ending on the Balance Date.

Formal Association of Parents means an association of parents of Pupils recognised by the Board and the Vestry as such an association. For the time being this association is the St Michael's Church School Parent, Teacher, Friend Association (PTFA).

Meetings means meetings in person and via other means specified in clause 10.9.

Parent means a person who is a parent or legal guardian of a Pupil and, where the term is used in clauses applying to the Board, means a person who at the time of their appointment is a parent or legal guardian of a Pupil.

Parish means the Parish of Christchurch St Michael's, also known as the Parish of St Michael and All Angels in the Diocese of Christchurch,.

Principal means the principal of the School.

Pupils means the pupils of the School and **Pupil** means any one of them

Purposes means the charitable purposes of the Trust as set out in clause 3.2.

Replacement Trustee has the meaning set out in clause 7.3.

School means St Michael's Church School located at 249 Durham Street

Specified period has the meaning as set out in clause 7.5.

Standing Committee means the executive committee of Synod elected to provide governance to the Diocese and to function as Synod out of session.

Synod means the Synod of the Diocese.

Term has the meaning set out in clause 7.2.

Trust Fund means any real and personal property owned or held by the Trustees on the trusts of this deed from time to time including such further money or property as may from time to time be added by way of capital or income to be held by the Trustees upon the trusts, for the charitable purposes and with the powers as set out in this deed.

Trust means the charitable trust established by this deed.

Trustees means the trustee or trustees of the Trust for the time being, whether original, additional or substituted and **Trustee** means any one of them.

Vestry means the vestry of the Parish.

Vicar means the vicar of the Parish and includes any priest appointed by the Bishop as Priest-in-Charge of the Parish during a vacancy between Vicars or when the Vicar is absent from the Parish for an extended period of time.

Warden means the warden of the School, being the Bishop.

1.2 Interpretation

The following rules of interpretation apply in this deed:

- (a) The definitions specified in the St Michael's Church School Statute (2021) shall apply to this trust deed unless the context requires another meaning.
- (b) References to persons include natural persons, companies, and any other body corporates (wherever incorporated) and unincorporated bodies (wherever formed).
- (c) References to this deed means this deed, including its introduction and schedules, as amended and/or replaced from time to time.
- (d) References to clauses and schedules will be construed as references to clauses and schedules in this deed.
- (e) References to a paragraph in a schedule is to a paragraph of that schedule.
- (f) Headings and subheadings have been inserted for convenience only and will not affect the interpretation of this deed.
- (g) References to the words including, include or similar words do not imply any limitation and are deemed to have the words without limitation following them.
- (h) References to a statute or statutory provision means a New Zealand statute or statutory provision as amended, consolidated and/or replaced from time to time.
- (i) References to written or in writing shall include all modes of presenting or reproducing words, figures and symbols in a visible form (including via email).

2. Establishment

2.1 Trustees

The Trustees agree to act as trustees of the Trust on the terms set out in this deed.

2.2 Trust Fund

The Trust shall comprise the Trust Fund which shall be held on trust by the Trustees and shall be managed and administered on the terms set out in this deed.

2.3 Term

The Trust shall continue until terminated under clause 21.

2.4 Name of Trust

The Trust shall be known as the St Michael's Church School Trust or such other name as the Trustees may determine by resolution from time to time.

2.5 Name of the School

The Parish owns the name St Michael's Church School, and the Parish grants use of that name to the Trust while the School remains open on the Durham Street site. If the School closes or moves from the Durham Street site the Parish shall be entitled to withdraw the Trust's right to use the name for the School and if it does so, the Trust must immediately change the name of the School to exclude any reference to St Michael's Church.

2.6 Office

The office of the Trust and the Trustees shall be at such place as the Trustees from time to time decide.

3. Charitable Purposes

3.1 Establishment of School

The Trust has been established for the purposes of governing the School's operational needs and educating its Pupils in the Anglican Character and implementing the principles of worship and religious education set out in the Schedule of Intent in respect of Worship and Religious Education.

3.2 Charitable Purposes

The charitable Purposes of the Trust is the advancement of primary school education in the Anglican Character through the School.

3.3 Limitation

The charitable Purposes of the Trust may not extend to any matter or thing which is not charitable within the meaning of the Income Tax Act 2007 or the Charities Act 2005 or not carried out within New Zealand.

4. Powers

4.1 General Powers

The Board may exercise the following powers in order to carry out its charitable Purposes:

- (a) all the powers necessary to manage the Trust Fund and the Trust, including, in relation to the Trust Fund, the widest powers of an absolute owner of the Trust Fund, to the intent the Trustees powers will not be limited or restricted by any principle of construction or rule of law or statutory power or provision, except to the extent that it is obligatory; and
- (b) all the powers necessary to carry out the Purposes, including powers incidental to those in paragraph 4.1(a) and the powers contained in the Act.

4.2 Powers not subsidiary or ancillary

None of the powers or authorities conferred on the Trustees by clause 4.1 or otherwise will be deemed subsidiary or ancillary to any other power or authority and the Trustees may exercise any of those powers and authorities independently of any other power or authority.

4.3 Specific Powers

In addition to the general powers referred to in clause 4.1 and those implied by the general law of New Zealand or contained in the Act, the Board shall have the specific powers set out in the Schedule of Powers.

5. Obligations to the Appointor

5.1 Annual Report

The Trustees will within 180 days after each Balance Date provide to the Vestry an Annual Report. The Annual Report shall be in a form consistent with the requirements of the Charities Act 2005 and also include such other information as the Vestry may reasonably require.

5.2 Meetings

The Trustees will communicate or meet with the Vestry for the purpose of progressing the interests of the School and Parish.

6. Separate Sub-trusts

6.1 Discrete Funds

The Trustees may establish discrete funds within the Trust dedicated to one or more of the Purposes.

6.2 Special Sub-trust

The Trustees may accept gifts of any real or personal property to be held as a discrete fund to be applied to one or more of the Purposes subject to any terms and conditions attached to such gift by the donor, provided that such terms and conditions are not inconsistent with the charitable nature of the Trust.

6.3 Administration Costs

The Trustees may decide whether the costs of administration for any discrete fund established under either clause 6.1 or 6.2 shall be met either out of such fund or out of the Trust Fund.

7. Trustees

7.1 Number and Appointment of Trustees

(a) The power of appointment of Trustees is vested in the Appointor.

(b) The number of Trustees shall be not fewer than five (5) and not more than eight (8) and shall comprise:

i. The Vicar as an ex officio Trustee with voting rights; except, on application to the Bishop, an alternative to the Vicar may be appointed for a Term specified in writing by the Bishop.

ii. A minimum of one (1) parent

iii. Trustees who shall be appointed by the Appointor after giving due consideration to any recommendations made by Board pursuant to any provisions contained in the Schedule of Powers.

(c) No employee of the Board may be appointed as a Trustee.

(d) The Board may consult a Formal Association of Parents when determining whom to recommend to the Appointor for appointment.

(e) The Appointor will normally appoint Trustees such that not fewer than 50% of the Trustees are members of the Anglican Church, or members of another Christian denomination recognised (from time to time) by the Standing Committee.

(f) If at any time the requirements of clause 7.1(b) are not met, anything done by the continuing Trustees in accordance with this deed pending the appointment of a new Trustee or Trustees shall be as valid as if the requirements of that clause had been met.

7.2 Term of Appointment

(a) Subject to clause 7.2(d), all Trustees, other than the Vicar as an ex officio Trustee, shall hold the office of Trustee for a term of three (3) years (the Term).

(b) Trustees may not hold office for more than two consecutive Terms.

(c) Notwithstanding the above, under exceptional circumstances, a Trustee may be appointed for a further period at the recommendation of the Board and with agreement of the Appointor.

(d) Notwithstanding the above, when the Board is incorporated, the Appointor may appoint Trustees for one (1) or two (2) or three (3) years in order to avoid the terms of all Trustees concluding at the same time.

7.3 Extraordinary Vacancies

(a) In the event that any Trustee ceases to hold his or her office during that Trustee's Term (an Extraordinary Vacancy), then the Appointor may appoint a Replacement Trustee in accordance with clause 7.1(b) (Replacement Trustee).

(b) Despite clause 7.2, the term of office of any Replacement Trustee appointed under clause 7.3(a) as a result of an Extraordinary Vacancy will expire on the date that the Term of the predecessor of the Replacement Trustee would have expired if the Extraordinary Vacancy had not occurred.

7.4 Removal of Trustees by Appointor

(a) The power of removal of Trustees is vested in the Appointor.

(b) A Trustee shall cease to hold office if the Trustee:

- (i) is removed from office by the Appointor, giving written notice of such removal to the relevant Trustee outlining the reasons for the removal, provided this power of removal does not apply to any Trustee appointed pursuant to clause 7.1(b)(i).
- (ii) resigns as Trustee by giving written notice to the Trustees or the secretary of the Trust.
- (iii) is declared bankrupt.

- (iv) has his or her property affairs managed under the Protection of Personal and Property Rights Act 1988 upon the grounds of lack of competency to manage those affairs.
- (v) is a “patient” as defined in s2 of the Mental Health (Compulsory Assessment and Treatment) Act 1992.
- (vi) refuses to act in service and delivery of the Purposes.
- (vii) dies while holding office.
- (viii) becomes disqualified to be an officer of a charity in accordance with section 16 of the Charities Act 2005.
- (ix) fails to attend three (3) consecutive meetings of the Trustees without being granted written leave of absence by the Trustees; or
- (x) is absent from New Zealand for twelve (12) or more consecutive calendar months without being granted written leave of absence by the Trustees.

7.5 Power of Intervention by the Bishop

Despite anything in this Trust Deed to the contrary, if the Bishop (in his or her absolute discretion) determines in consultation with the Chancellor of the Diocese that it is necessary to intervene in relation to the performance of any of the Trustees’ obligations, then the Bishop may:

- (a) remove any one or more, or all, of the appointed Trustees with immediate effect; and
- (b) appoint any number of Trustees to replace those dismissed pursuant to clause 7.5(a), provided that if the exercise of the Bishop’s powers under this clause 7.5 would result in the requirements of clause 7.1(b) not being met, then the Bishop must, when exercising those powers, specify in writing a reasonable period of time during which the requirements of clause 7.1(b) would not apply (the Specified Period). The requirements of clause 7.1(b) will apply immediately upon the expiry of the Specified Period, or on such earlier date elected by the Bishop.
- (c) and shall inform in writing to the Trust the reason(s) for removing one or more of the Trustees.

7.6 Records

The Trustees shall record in the minute book of the Trust every appointment, reappointment, removal, or cessation of office of any Trustee and shall ensure that any statutory requirements as to the vesting of the Trust Fund in the Trustees and the notification of the change of Trustees are satisfied.

7.7 Qualification and Declaration of Trustees

- (a) Despite anything to the contrary in this clause 7, not fewer than 50% of the Trustees would normally be members of the Anglican Church, or members of another Christian denomination recognised (from time to time) by the Standing Committee.

(b) Upon becoming a Trustee of the Trust, each Trustee must declare in writing that he or she submits to the Constitution and authority of the Anglican Church. This declaration shall be recorded in the minute book.

7.8 Validity of Proceedings

Where, for any reason, a Trustee is not properly appointed, re-appointed or is disqualified from holding office, anything done by that Trustee (or by a meeting at which the Trustee was present as a Trustee) before becoming aware of the irregularity, shall be as valid as if that Trustee had been duly appointed, re-appointed or had not been disqualified (as the case may be).

7.9 The Principal

The Principal shall normally attend meetings of the Board except where the Trustees choose to meet exclusively as the Trustees.

7.10 Chairperson and Deputy Chairperson

The Trustees will bi-annually elect a chairperson and deputy chairperson from among the Trustees.

8. Appointment and Removal of Officers

8.1 Appointment

- (a) The Trustees may appoint any officers of the Trust, such as secretary and treasurer, on such terms as the Trustees think fit.
- (b) The Trustees may appoint, via nomination or election, chairs of committees formed under clause 11.1.
- (c) Officers of the Trust will be appointed on an annual basis for a term of one year.

8.2 Removal

The Trustees may remove and replace any officer. If an officer is a Trustee, that Trustee shall automatically cease to hold office as an officer upon ceasing to be a Trustee, unless the Trustees determine otherwise.

9. Duties and Functions of the Trustees

9.1 Transparency

The Trustees shall conduct the business and activities of the Trust in an open and transparent manner.

9.2 Perpetual Trust

The Trustees expressly declare that it is their intention that the Trust shall be a perpetual trust but that the Trustees shall have power to:

- (a) deal with the income derived from the Trust Fund in accordance with clause 9.3; and
- (b) pay, apply, or appropriate such portion of the capital of the Trust Fund towards the attainment of the Purposes as the Trustees consider prudent taking into account the above intention,

provided that nothing in this clause shall restrict the powers of the Trustees pursuant to clause 21.

9.3 Income

The Trustees shall stand possessed of the income derived from the Trust Fund upon the following trusts:

- (a) to pay or apply the same or any part of that income for or towards the Purposes, including meeting all operational costs of running the School.
- (b) to appropriate for any of the Purposes the whole or any part of the income arising from the Trust Fund whether or not the same shall have been received by the Trustees.
- (c) to make or retain out of, or charge against income, in any Financial Year any payments, reserves or any provision of a capital nature for any of the Purposes or incidental to the exercise of any of the powers, authorities or discretions conferred on the Trustees by this deed in respect of the Trust Fund.
- (d) to accumulate the whole or any part of the income derived by the Trust by investing the same and any resulting income there from, to the intent that the Trustees may elect either:
 - (i) to resort to any accumulated surplus for the same purposes and subject to the same trusts and powers as set out in this deed as for income; or
 - (ii) to add any accumulated surplus as an accretion to the Trust Fund to be held by the Trustees upon the same trusts and with the powers declared in this deed in respect of the capital of the Trust Fund.

10. Proceedings of the Trustees

10.1 Ordinary Meetings

- (a) The Trustees shall meet as regularly as they consider necessary for the efficient and proper conduct of the Trust's affairs, but in any event at least four (4) times in each Financial Year.
- (b) Approximately four months after the end of each Financial Year, a meeting of the Trustees shall be called to receive and consider the Annual Report and financial statements of the Trust.

10.2 Special Meetings

- (a) A special meeting may be called at any time by two (2) or more Trustees.
- (b) The purpose and subject matter of that special meeting must be clearly outlined to all Trustees.

10.3 Warden

The Warden may attend any meeting of the Trustees and, if he or she does attend any such meeting, the Warden may choose to exercise the right to assume the role of chairperson for the duration of the meeting and has the right to vote

10.4 Confidentiality

All meetings of the Trustees shall be confidential. No members of the public or the wider School community or officers of the Appointor may attend a meeting without the prior consent of the Chair.

10.5 Notice of Meetings

- (a) Written notice of the date, time and place of each meeting of the Trustees shall be hand delivered, posted, sent by email or other agreed electronic means to each Trustee and the Warden at least seven (7) days before the date of the meeting.
- (b) In the case of a special meeting, the notice may be fewer than seven (7) days, but no less than one (1) day, if the reason for the meeting is urgent, but it must still state the purpose and subject matter of the meeting.
- (c) The secretary or another person acting under the Trustees' direction or, in the case of a special meeting, acting under the direction of those Trustees calling the meeting, shall give notice of the meeting.
- (d) No notice shall be required for adjourned meetings.
- (e) The requirements for notice under clause 10.5(a) and (b) may be waived if all those Trustees who are for the time being in New Zealand give their consent to waive notice.

10.6 Quorum and Adjournment

- (a) A quorum for meetings of the Trustees shall be a majority of Trustees and no business shall be transacted unless a quorum is present.
- (b) If a quorum is not present within 30 minutes after the time appointed for any meeting, the meeting shall be adjourned to the same time and day of the following week and if no quorum is present at that meeting, the Trustees who are present shall constitute a quorum.

10.7 Resolutions

- (a) Except as provided otherwise in this deed, a resolution is validly made when it is passed at a duly convened and conducted meeting of the Trustees by a majority of the Trustees

then in office and present and voting at that meeting.

(b) The Chairperson will have a casting vote.

(c) Voting shall be by show of hands or oral indication unless a ballot is directed by the chairperson or required by any two (2) of the Trustees present at the meeting.

(d) A resolution in writing signed by all the Trustees shall be valid as if it had been passed at a meeting of the Trustees duly convened and conducted. Any such resolution may consist of several documents in like form each signed by one or more of the Trustees.

(e) A resolution may be made by email circulation or other accepted electronic means providing that the resolution is agreed to according to rules the Board shall establish for the making of resolutions by email or other electronic circulation.

(f) Any such resolutions once passed should appear in the agenda papers for noting at the next meeting.

10.8 Records

(a) A proper written record of all decisions and business transacted at every meeting of the Trustees shall be kept in accordance with legislation.

(b) Any minute of a meeting of the Trustees which is purported to be signed by the chairperson of the next meeting shall be evidence of those proceedings.

(c) Where minutes of a meeting of the Trustees have been made in accordance with this clause 10.8 then, until the contrary is proved, the meeting shall be deemed to be properly convened and conducted.

10.9 Telephone and Video Conferencing

Any meeting referred to in this deed may be conducted and attended by telephone conference, video conference or any similar means of electronic, audio or audio-visual communication. All participants in a meeting via such means shall be deemed to be present in person at the meeting and shall be entitled to be counted in the quorum and to vote.

11. Committees

11.1 Committees

(a) The Trustees may appoint any committee as they think fit for carrying out the Purposes and may delegate any of the Trustees' powers to any such committee, ensuring at least one Trustee is a member of that committee.

(b) Any such committee may co-opt any other person, whether a Trustee or not, to be a member of that committee.

(c) Subject to this deed and any directions that the Trustees might give, each committee may regulate its own procedures but will always report back to the Trustees.

12. Control of Funds

12.1 Trust Fund Bank Account

All money received by or on behalf of the Trust shall be paid promptly to the Trust's bank account.

12.2 Receipts of Gifts

The secretary, treasurer or other officer of the Trust shall have the power to receive and give receipts for all legacies, donations, subscriptions or other moneys bequeathed, made or given to the Trust and every such receipt shall be an effective discharge for the money or other money stated to have been received.

12.3 Receipts for Payments

The receipt of the secretary, treasurer or other person appearing to the Trustees to be authorised to give receipts on behalf of the recipient of any payment made under this deed shall be a complete discharge to the Trustees for that payment.

13. Incorporation and Registration

- (a) The Trustees shall, as soon as practicable after this deed is executed, seek:
 - (i) incorporation in accordance with the provisions of the Charitable Trusts Act 1957; and
 - (ii) registration under the Charities Act 2005.
- (b) When the Trustees incorporate the Trust in accordance with the Charitable Trusts Act 1957, the name of the Board shall be St Michael's Church School Trust Board.

14. Execution of Documents

14.1 Charitable Trusts Act 1957

As a result of the Trustees' incorporation as a board under the Charitable Trusts Act 1957:

- (a) documents to be executed by the Trustees which are required by law to be by deed shall be executed under its common seal and attested by any two (2) of the Trustees. The common seal must not be affixed to any document unless the Trustees have already authorised its use on that document; and
- (b) any other documents to be executed by the Trustees shall be signed by any two (2) of the Trustees.

15. Interested Trustees

15.1 No Vote

- (a) No Trustee shall vote or take part in deliberations on any transaction, except for the setting of School fees, in which he or she has any personal or pecuniary interest or in which any company or other body in which the Trustee has a personal or financial interest itself has any pecuniary interest.

(b) However, that Trustee may:

- (i) attend a meeting of the Trustees and be counted as part of the quorum.
- (ii) sign a document relating to the transaction on behalf of the Trust; and
- (iii) do anything else as a Trustee in relation to the transaction, as if he or she were not interested in the transaction.

15.2 Disclosure of Interest

(a) Any Trustee should declare any perceived conflict of interest at the commencement of the meeting or at any time subsequently where they become aware of a potential conflict of interest

(b) That disclosure shall include all relevant detail needed to result in a full and fair disclosure.

(c) A disclosure of interest by a Trustee must be recorded in the minute book of the Trust.

(d) Depending on the nature of the conflict of interest it does not necessarily preclude that Trustee being involved in discussion of the relevant matter, but normally the Trustee would not vote on the matter should it come to a vote or resolution and must comply with 16.2(b) below.

16. Remuneration of Trustees and Payment of Expenses

16.1 No Remuneration for Trusteeship

None of the Trustees shall be paid any remuneration for time spent as a Trustee but shall be entitled to such expenses incurred in that capacity as the Trustees may from time to time authorise or ratify by resolution. The intent is that no Trustee shall derive pecuniary gain from his or her office as a Trustee, or from any act done in the capacity of a Trustee but may be paid expenses if the Trustees so resolve.

16.2 Professional Fees

(a) Subject to clause 16.2(b), any Trustee shall be entitled to be paid all usual professional, business and trade charges for business transacted, time expended and all acts done by him or her or any employee or partner of his or hers in connection with the trusts of this deed, other than acting as a Trustee.

(b) No Trustee receiving any remuneration referred to in clause 16.2(a) shall take part in any deliberations or proceedings relating to the payment or otherwise of that remuneration nor shall that Trustee in any way determine or materially influence directly or indirectly the nature or amount of that payment or the circumstances in which it is to be paid. Any such remuneration must be approved in writing by the Trustees.

17. No Private Pecuniary Profit

Nothing expressed or implied in this deed shall permit the activities of the Trust or any business carried on by or on behalf of or for the benefit of the Trust to be carried on for the private pecuniary profit of any individual.

18. Alterations and Additions

18.1 Voting

Subject to clause 18.2, the Trustees may resolve to amend any provisions of this deed. Any resolution to effect an alteration or addition must be passed by unanimous resolution of the Trustees with the approval of the Appointor.

18.2 Limitation on Amendments

(a) No amendment may be made to this deed in any respect which would have the effect of causing the Trust to cease to be a charitable trust or to amend the Purposes to include any objective which is not a charitable objective or one to be achieved outside New Zealand or to prejudice the efficacy of clauses 15, 17, 18 or 21.

(b) No amendments may be made to the following areas of this deed without the consent of the Warden:

1. Mission Statement
2. Definition of Anglican Character
3. Schedule of Intent in relation to Worship and Religious Education
4. The role of the Bishop
5. The role of the Appointor
6. The role of the Vicar
7. The role of the Warden
8. Schedule of Powers

18.3 Income Tax Act and Charities Act

Notwithstanding anything set out in clauses 18.1 or 18.2, the Appointor and the Trustees shall amend this deed to comply with the Income Tax Act 2007 or the Charities Act 2005 or their respective amendments.

19. Professional Advice

19.1 Legal Advice

The Trustees may obtain and act upon the opinion or advice of a practising barrister or solicitor of the High Court of New Zealand upon any matter concerning:

- (a) the interpretation of this deed, any other document, or any law; or
- (b) any rights, powers, liabilities or obligations of any Trustee; or
- (c) the administration of this Trust.

The Trustees will not be liable to any person for any act or omission of them in accordance with that opinion or advice. This clause does not prevent the Trustees from making an application to the court. For the avoidance of doubt, the Trustees shall be entitled to be indemnified out of the Trust Fund against all costs, expenses, claims and liabilities in respect of their actions (or failure or refusal to take action) in accordance with that opinion or advice.

20. Liability of Trustees

20.1 Duties

The Trustees will:

- (a) comply with the mandatory duties of trustees as specified in Sections 23-27 inclusive of the Act; and
- (b) comply with the default duties as specified in Sections 29-38 inclusive of the Act, except to the extent that the same have been modified or excluded in this deed

20.2 Individual Liability

Individual Trustees or former Trustees have no liability for losses of any kind to the Trust Fund however they are caused, except to the extent that they are wholly or mainly caused by the Trustee's or former Trustee's:

- (a) own dishonesty or lack of good faith; or
- (b) wilful commission or omission of any act known by that Trustee or former Trustee to be a breach of trust; or
- (c) gross negligence.

20.3 Proceedings

No Trustee shall be bound to take any proceedings against a co-Trustee or former Trustee for any breach or alleged breach of trust by that co-Trustee or former Trustee.

20.4 Indemnity

Each Trustee or former Trustees is entitled to be indemnified out of the Trust Fund against all actions, proceedings, claims, damages, losses, demands, calls, liabilities, costs (including legal costs) and expenses (together called "liabilities") suffered or incurred by that Trustee or former Trustee in connection with the Trust, except to the extent that those liabilities are due to that Trustee's or former Trustee's:

- (a) dishonesty or lack of good faith; or
- (b) wilful commission or omission of any act known by that Trustee or former Trustee to be a breach of trust; or
- (c) gross negligence.

21. Winding Up

21.1 Decision to Wind Up

The Trustees may wind up the Trust if, in their opinion, and in prior consultation with the Vestry, it becomes impossible, impracticable or inexpedient to carry out the Purposes.

21.2 Transfer of Trust Fund

(a) In the event of the Trust being wound up and after all liabilities of the Trust have been discharged, the Trustees shall transfer all remaining funds and assets comprising the Trust Fund in the following sequence to:

- (i) The Parish; or if the Parish ceases to exist to
- (ii) another Anglican school in Christchurch which is exclusively charitable and which has Purposes similar to those of the Trust; or
- (iii) another Anglican school in New Zealand which is exclusively charitable if no sufficiently similar charitable organisation can, in the opinion of the Trustees in their absolute discretion, be identified in accordance with clause 21.2(a)(i) or (ii).

(b) If the Trustees are unable to make such decisions the Trust Fund shall be disposed of in accordance with the directions of the High Court under section 27 of the Charitable Trusts Act 1957.

22. General Provisions

22.1 Governing Law

The Trust shall be governed by and construed in accordance with the laws of New Zealand.

22.2 Acknowledgement

(a) The Settlor acknowledges that, before this deed was signed, the Settlor:

- (i) was told about the duties of Trustees under the Act, and, in particular, the “default duties” in Sections 29 to 38.
- (ii) was told the extent to which the default duties have been modified under this deed; and
- (iii) is aware of the meaning and effect of these modifications and exclusions.

(b) The Settlor understands that, while the Act is in force, nothing in this deed can release Trustees from liability for a Trustee’s dishonesty, wilful misconduct or gross negligence.

Schedule of Powers

Specific Powers

The Trustees have the following specific powers to further the Purposes. None of these powers shall otherwise be deemed subsidiary or ancillary to any other power or authority and the Trustees shall be entitled to exercise all or any of the said powers and authorities independently of any other or others of them:

1. Governance of the School

To govern the School, including the power from time to time (and without limiting the application of this clause) to:

- a. use the Trust Fund as the Board thinks necessary or proper in payment of the costs and expenses of the Trust, including the employment of professional advisors, agents, officers and employees as appears necessary or expedient.
- b. engage and dismiss the Principal, provided that:
 - (i) the Vicar must form part of any quorum of Trustees exercising the power to appoint the Principal; and
 - (ii) the Trustees must ensure that the proposed Principal is willing to uphold the Anglican Character of the School (in order to further the Purposes); and
 - (iii) the Warden is consulted by the Trustees prior to the appointment of the Principal.
- c. delegate authority to the Principal to enrol Pupils.
- d. fix fees and other payments payable by or in respect of all or any Pupils.
- e. appoint a chaplain in consultation with the Bishop and the Principal if the Parish is unable to provide Chaplaincy to the School. This person must be ordained and a member of the Anglican Church sympathetic to the Anglo-Catholic traditions and faith unless otherwise agreed by the Warden. It would be expected that any chaplain would work closely with the Vicar of the Parish.
- f. Identify skills needed among the Trustees and when vacancies arise make recommendations for appointment to the Appointor.
- g. review from time to time the Anglican Character of the School and the statement of worship and religious education contained in the Schedule of Intent in respect of Worship and Religious Education in consultation with the Appointor, Vicar and the Warden, and to recommend changes to the definition of Anglican Character and/or the statement of worship and religious education under this Trust Deed for amendment in accordance with clause 18 of the Trust Deed.

2. Raising funds

To raise money for any of the Purposes, including by soliciting, receiving, and enlisting financial or other aid from individuals and organisations, including gifts and bequests from individuals and organisations, and to conduct fundraising activities.

3. Investments

To invest the Trust Fund and the income from it on such terms as the Trustees decide and to vary such investments from time to time. The Trustees may retain any investments for as long as the Trustees think proper. The duties in sections 29 and 30 of the Act do not apply to the Trustees. However, if one or more of the Trustees is or are engaged in a profession, employment or business which is or includes acting as a trustee or investing money on behalf of others, then that Trustee or those Trustees (as the case may be) shall be required to

exercise the care, diligence, and skill that a prudent person of business would exercise in managing the affairs of others. The Trustees may hold any part of the Trust Fund uninvested and in any currency for as long as the Trustees think fit.

4. Discharge all obligations

To discharge all obligations, financial or otherwise in respect of any contract, lease, memorandum or other agreement whatsoever entered into with the Parish, Church Property Trustees, or any third party.

5. Property

5.1 School Buildings and Facilities

To procure the School to meet all obligations regarding the use and care of the buildings and other facilities of the Parish which are used by the School as outlined within this Trust Deed, any contract, lease, memorandum or other agreement whatsoever between the Trustees on behalf of the School and either Church Property Trustees or the Parish Trust on behalf of the Parish.

5.2 The School

To maintain and develop, in collaboration with the Parish Trust, the property in which the School resides provided however any requirement for expansion of the School on the Durham Street site or other site will require the consent of Vestry.

5.3. Purchasing property

To purchase or otherwise acquire any property and to agree to any covenants or other interests to be registered against the title to any real property not owned by Church Property Trustees on behalf of the Parish.

5.4. Selling property

To sell, exchange or otherwise dispose of any property owned by the Trust on such terms as the Trustees decide, including power to allow such part of the purchase price as the Trustees think fit to remain on loan with or without security or to be payable by instalments.

5.5. Granting or obtaining options

To grant or obtain an option to purchase, sell, lease, or exchange any property.

5.6. Postponing sale

To postpone the sale, calling in and conversion of any property (even if it is of a wasting, speculative, terminable, or reversionary nature) not owned by Church Property Trustees on behalf of the Parish.

5.7. Leasing property

To lease, take on lease or renew, vary, or surrender any lease of any property not owned by Church Property Trustees on behalf of the Parish on such terms as the Trustees decide.

5.8. Insuring property

To insure against any risk for their full insurable value any property:

- a. not owned by Church Property Trustees on behalf of the Parish; and
- b. any property owned by Church Property Trustees on behalf of the Parish for which this Trust or the School is responsible to provide the insurance.

5.9. Subdividing property

To subdivide any real property not owned by Church Property Trustees on behalf of the Parish.

5.10. Maintaining property

To maintain, manage and improve property owned or leased by the School, that is not beneficially owned by Church Property Trustees on behalf of the Parish.

5.11. Developing property

To develop any real property owned by the School or leased by the School, that is not beneficially owned by Church Property Trustees on behalf of the Parish, and to do all things which the Trust consider necessary, or desirable for the proper completion of the development.

6. Capital, income, and blended funds

To determine whether any money is to be considered as capital or income, and which expenses should be paid out of capital and out of income respectively, and to apportion blended funds. Each determination or apportionment shall be final and binding.

7. Depreciation or replacement funds

To set up and maintain any depreciation or replacement funds for any purpose the Trustees think fit, and in this regard to determine in their discretion:

- a. the amount of income to be credited from time to time to any of those funds; and
- b. whether those funds are income or capital.

8. Operating bank accounts

To open any bank accounts in any name(s) either on the Trust's behalf or jointly with another, and to overdraw any such account with or without giving security. The Trustees may also make arrangements with any bank for any one or more of the following persons to operate any of the Trust's accounts at that bank:

- a. the Trustees; and
- b. any delegate(s) named in writing by the Trustees.

9. Borrowing money

To borrow money providing any mortgages are raised on property owned by the Trust.

10. Lending money

To lend money to any person on such terms as the Trustees decide and whether with or without security or interest.

11. Granting security

To grant security over any property owned by the School (whether or not the liabilities or obligations secured are joint, several, or joint and several).

12. Granting guarantee or indemnity

To grant any guarantee or indemnity that the Trustees consider is for the benefit of the Trust.

13. Waiving debts

To waive any debts due to the Trust, either absolutely or on such terms as the Trustees think fit.

14. Actions in relation to debts, securities, guarantees or demnities To

renew, confirm or vary any debt, security, guarantee, or indemnity.

15. Compromise of claim

To agree to any compromise of claim for or against the Trust.

16. Creditor meetings

To vote at any meeting of creditors of any debtor of the Trust.

17. Carrying on a business

17.1 To acquire, begin, or carry on any type of business, either alone or in partnership with any person or persons for such time as the Trustees think fit and, if it does so, then:

- (a) The Trustees may employ managers, agents, contractors, and employees in that business.
- (b) The Trustees may wind up or agree to wind up that business or otherwise withdraw from that business.
- (c) The Trustees will not be liable for any loss caused by carrying on the business.
- (d) The Trustees will meet any business losses for any accounting period out of the income and capital of the Trust Fund in such proportions as the Trustees think fit.

18. Promoting a corporation

18.1 To promote and form a corporation anywhere in the world for any purpose, ensuring that it is aligned with Christian practice, ethical considerations and environmentally responsible.

18.2 To agree on any terms in the winding up, reconstruction or amalgamation of any corporation in which the Trustees hold shares.

19. Holding shares in a corporation.

19.1 To subscribe for or otherwise acquire shares in a corporation (even though the Trustees may incur liability for future calls on the shares.)

- 19.2 To exercise the Trustees' rights (as director, member, or otherwise) in respect of the corporation under the corporation's constitution or the law whether or not the corporation may do or cause to be done an act which the Trustees cannot do personally.
- 19.3 To generally act in relation to the corporation in whatever manner the Trustees think fit.

Schedule of Intent in respect of Worship and Religious Education

The Parish of St Michael and All Angels and St Michael's Church School have a long history with the Anglo-Catholic tradition. Part of the expression of this faith is the regular participation in the Eucharist or Mass. There is a desire by all that the Parish and School continue to foster the spiritual growth of all Pupils of St Michael's Church School.

1. The School is to be a community of worship, learning and ministry, within the Catholic tradition of Anglicanism, in which the Christian faith as proclaimed in and through the Anglican Church in Aotearoa, New Zealand and Polynesia may be nurtured.
2. The School will provide an environment in which true Christian values are sought and fostered, and taken into account in decisions, actions and methods.
3. The Vicar shall guide the religious teaching and spiritual care given in the School, under such provisions as shall be agreed with the Principal. This work may, however, be undertaken by others with the Vicar's approval and/or through a chaplain licensed to the Vicar by the Bishop of Christchurch, as shall be agreed with the Principal.
4. The Vicar or Chaplain will undertake, or delegate to an appropriate member of the School or Parish community, school Mass weekly or otherwise at the Vicar's discretion and on other special occasions at a mutually agreeable time during or after school hours, during term time, as negotiated with the Principal.
5. It is expected that the School community and the parish community will join in worship at least once a term; for example, for Mothering Sunday, Founders' Day and the School Carol service.
6. Members of the School community may lead any chapel service at the discretion of the Vicar or Chaplain.

Deed of Trust for
St Michael's Church School Trust

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Schedule of Intent in respect of Worship and Religious Education

Trust Deed made this | day of & 2022

Parties:

1. **The Vicar and Church Wardens** as agents for the Vestry ("Settlor")
2. **The Vicar, Spencer Wynyard Beasley, Surgeon, Trevor Francis Thornton**, Company Director, **Matthew Jonathan Slater**, Head of Product Commercialisation, **Amanda Kate Gordon Rigg**, Lawyer, Paul Marsh, Retired, all of Christchurch ("Trustees")

Introduction:

- A. The Settlor wishes to establish a trust for the Purposes.
- B. The Trustees have agreed to become the trustees of the Trust upon the terms and subject to the powers and discretions set out in this Trust Deed.
- C. The Settlor has paid to the Trustees and the Trustees hold the sum of \$10.00 upon the terms and with and subject to the powers and discretions set out in this Trust Deed.
- D. It is anticipated that further money, property and investments may from time to time be acquired by the Trustees for the Purposes.

This deed records:

1. Definitions and Interpretation

1.1 Definitions

The following definitions apply in this deed:

Act means the Trusts Act 2019.

Anglican Character means Christian character inspired by the teachings of the Anglican Church. The School has a long and continuing heritage as the church school for the Parish which is New Zealand's oldest Anglo-Catholic parish. It is expected that the character of the School will reflect worship, Christian teaching and ministry within the Catholic tradition of the Anglican Church.

Anglican Church means the Anglican Church in Aotearoa, New Zealand and Polynesia.

Annual Report means the annual report provided by the Trustees in accordance with

clause 5.1. Appointor means the Vestry of the Parish.

Balance Date means 31 December, or any other date adopted from time to time by the Trustees, as the end of the Trust's Financial Year.

Bishop means the bishop of the Diocese.

Board means the board of trustees incorporated under Part 2 of the Charitable Trusts

Act 1957. Chaplain means the chaplain of the School.

Church Property Trustees means the Church Property Trustees constituted a body politic and corporate by s2 of the Church Property Trust Ordinance 1854(C) and

continued by s5(3) of the Anglican (Diocese of Christchurch) Church Property Trust Act 2003.

Church Wardens means the church wardens from time to time of the Parish. Diocese means the Anglican Diocese of Christchurch in the Anglican Church. Extraordinary Vacancy has the meaning set out in clause 7.3.

Financial Year means any year or other accounting period ending on the Balance Date.

Formal Association of Parents means an association of parents of Pupils recognised by the Board and the Vestry as such an association. For the time being this association is the St Michael's Church School Parent, Teacher, Friend Association (PTFA).

Meetings means meetings in person and via other means specified in clause 10.9.

Parent means a person who is a parent or legal guardian of a Pupil and, where the term is used in clauses applying to the Board, means a person who at the time of their appointment is a parent or legal guardian of a Pupil.

Parish means the Parish of Christchurch St Michael's, also known as the Parish of St Michael and All Angels in the Diocese of Christchurch.

Principal means the principal of the School.

Pupils means the pupils of the School and Pupil means any one of them.

Purposes means the charitable purposes of the Trust as set out in clause 3.2. Replacement Trustee has the meaning set out in clause 7.3.

School means the St Michael's Church School at 249 Durham Street, Christchurch, New Zealand.

Specified period has the meaning as set out in clause 7.5.

Standing Committee means the executive committee of Synod elected to provide governance to the Diocese and to function as Synod out of session.

Synod means the Synod of the Diocese. Term has the meaning set out in clause 7.2.

Trust Fund means any real and personal property owned or held by the Trustees on the trusts of this deed from time to time including such further money or property as may from time to time be added by way of capital or income to be held by the Trustees upon the trusts, for the charitable purposes and with the powers as set out in this deed.

Trust means the charitable trust established by this deed.

Trustees means the trustee or trustees of the Trust for the time being, whether original, additional or substituted and Trustee means any one of them.

Vestry means the vestry of the Parish.

Vicar means the vicar of the Parish and includes any priest appointed by the Bishop as Priest-in- Charge of the Parish during a vacancy between Vicars or when the Vicar is absent from the Parish for an extended period of time.

Warden means the warden of the School, being the Bishop.

1.2 Interpretation

The following rules of interpretation apply in this deed:

- (a) The definitions specified in the St Michael's Church School Statute (2021) shall apply to this trust deed unless the context requires another meaning.
- (b) References to persons include natural persons, companies, and any other body corporates (wherever incorporated) and unincorporated bodies (wherever formed).
- (c) References to this deed means this deed, including its introduction and schedules, as amended and/or replaced from time to time.
- (d) References to clauses and schedules will be construed as references to clauses and schedules in this deed.
- (e) References to a paragraph in a schedule is to a paragraph of that schedule.
- (f) Headings and subheadings have been inserted for convenience only and will not affect the interpretation of this deed.
- (g) References to the words including, include or similar words do not imply any limitation and are deemed to have the words without limitation following them.
- (h) References to a statute or statutory provision means a New Zealand statute or statutory provision as amended, consolidated and/or replaced from time to time.
- (i) References to written or in writing shall include all modes of presenting or reproducing words, figures and symbols in a visible form (including via email).

2. Establishment

2.1 Trustees

The Trustees agree to act as trustees of the Trust on the terms set out in this deed.

2.2 Trust Fund

The Trust shall comprise the Trust Fund which shall be held on trust by the Trustees and shall be managed and administered on the terms set out in this deed.

2.3 Term

The Trust shall continue until terminated under clause 21.

2.4 Name of Trust

The Trust shall be known as the St Michael's Church School Trust or such other name as the Trustees may determine by resolution from time to time.

2.5 Name of the School

The Parish owns the name St Michael's Church School, and the Parish grants use of that name to the Trust while the School remains open on the Durham Street site. If the School closes or moves from the Durham Street site the Parish shall be entitled to withdraw the Trust's right to use the name for

the School and if it does so, the Trust must immediately change the name of the School to exclude any reference to St Michael's Church

2.6 Office

The office of the Trust and the Trustees shall be at such place as the Trustees from time to time decide.

3. Charitable Purposes

3.1 Establishment of School

The Trust has been established for the purposes of governing the School's operational needs and educating its Pupils in the Anglican Character and implementing the principles of worship and religious education set out in the Schedule of Intent in respect of Worship and Religious Education.

3.2 Charitable Purposes

The charitable Purposes of the Trust is the advancement of primary school education in the Anglican Character through the School.

3.3 Limitation

The charitable Purposes of the Trust may not extend to any matter or thing which is not charitable within the meaning of the Income Tax Act 2007 or the Charities Act 2005 or not carried out within New Zealand.

4. Powers

4.1 General Powers

The Board *may* exercise the following powers in order to carry out its charitable purposes:

- (a) all the powers necessary to manage the Trust Fund and the Trust, including, in relation to the Trust Fund, the widest powers of an absolute owner of the Trust Fund, to the intent the Trustees powers will not be limited or restricted by any principle of construction or rule of law or statutory power or provision, except to the extent that it is obligatory; and
- (b) all the powers necessary to carry out the Purposes, including powers incidental to those in paragraph 4.1(a) and the powers contained in the Act.

4.2 Powers not subsidiary or ancillary

None of the powers or authorities conferred on the Trustees by clause 4.1 or otherwise will be deemed subsidiary or ancillary to any other power or authority and the Trustees may exercise any of those powers and authorities independently of any other power or authority.

4.3 Specific Powers

In addition to the general powers referred to in clause 4.1 and those implied by the general law of New Zealand or contained in the Act, the Board shall have the specific powers set out in the Schedule of Powers.

5. Obligations to the Appointor

5.1 Annual Report

The Trustees will within 180 days after each Balance Date provide to the Vestry an Annual Report. The Annual Report shall be in a form consistent with the requirements of the Charities Act 2005 and also include such other information as the Vestry may reasonably require.

5.2 Meetings

The Trustees will communicate or meet with the Vestry for the purpose of progressing the interests of the School and Parish.

6. Separate Sub-trusts

6.1 Discrete Funds

The Trustees may establish discrete funds within the Trust dedicated to one or more of the Purposes.

6.2 Special Sub-trust

The Trustees may accept gifts of any real or personal property to be held as a discrete fund to be applied to one or more of the Purposes subject to any terms and conditions attached to such gift by the donor, provided that such terms and conditions are not inconsistent with the charitable nature of the Trust.

6.3 Administration Costs

The Trustees may decide whether the costs of administration for any discrete fund established under either clause 6.1 or 6.2 shall be met either out of such fund or out of the Trust Fund.

7. Trustees

7.1 Number and Appointment of Trustees

(a) The power of appointment of Trustees is vested in the Appointor.

(b) The number of Trustees shall be not fewer than five (5) and not more than eight (8) and shall comprise:

i. The Vicar as an ex officio Trustee with voting rights; except, on application to the Bishop, an alternative to the Vicar may be appointed for a Term specified in writing by the Bishop.

ii. A minimum of one (1) parent

iii. Trustees who shall be appointed by the Appointor on recommendation from the Board pursuant to any provisions contained in the Schedule of Powers

(c) No employee of the Board may be appointed as a Trustee.

(d) The Board may consult a Formal Association of Parents when determining whom to recommend to the Appointor for appointment.

(e) The Appointor will normally appoint Trustees such that not fewer than 50% of the Trustees are members of the Anglican Church, or members of another Christian denomination recognised (from time to time) by the Standing Committee.

(f) If at any time the requirements of clause 7.1(b) are not met, anything done by the continuing Trustees in accordance with this deed pending the appointment of a new Trustee or Trustees shall be as valid as if the requirements of that clause had been met.

7.2 Term of Appointment

(a) Subject to clause 7.2(d), all Trustees, other than the Vicar as an ex officio Trustee, shall hold the office of Trustee for a term of three (3) years (the Term).

(b) Trustees may not hold office for more than two consecutive Terms.

(c) Notwithstanding the above, under exceptional circumstances, a Trustee may be appointed for a further period at the recommendation of the Board and with agreement of the Appointor.

(d) Notwithstanding the above, when the Board is incorporated, the Appointor may appoint Trustees for one (1) or two (2) or three (3) years in order to avoid the terms of all Trustees concluding at the same time.

7.3 Extraordinary Vacancies

(a) In the event that any Trustee ceases to hold his or her office during that Trustee's Term (an Extraordinary Vacancy), then the Appointor may appoint a Replacement Trustee in accordance with clause 7.1(b) (Replacement Trustee).

(b) Despite clause 7.2, the term of office of any Replacement Trustee appointed under clause 7.3(a) as a result of an Extraordinary Vacancy will expire on the date that the Term of the predecessor of the Replacement Trustee would have expired if the Extraordinary Vacancy had not occurred.

7.4 Removal of Trustees by Appointor

(a) The power of removal of Trustees is vested in the Appointor.

(b) A Trustee shall cease to hold office if the Trustee:

- (i) is removed from office by the Appointor, giving written notice of such removal to the relevant Trustee outlining the reasons for the removal, provided this power of removal does not apply to any Trustee appointed pursuant to clause 7.1(b)(i).
- (ii) resigns as Trustee by giving written notice to the Trustees or the secretary of the Trust.
- (iii) is declared bankrupt.
- (iv) has his or her property affairs managed under the Protection of Personal and Property Rights Act 1988 upon the grounds of lack of competency to manage those affairs.
- (v) is a "patient" as defined in s2 of the Mental Health (Compulsory Assessment and Treatment) Act 1992.
- (vi) refuses to act in service and delivery of the Purposes.
- (vii) dies while holding office.

(viii) becomes disqualified to be an officer of a charity in accordance with section 16 of the Charities Act 2005.

(ix) fails to attend three (3) consecutive meetings of the Trustees without being granted written leave of absence by the Trustees; or

(x) is absent from New Zealand for twelve (12) or more consecutive calendar months without being granted written leave of absence by the Trustees.

7.5 Power of Intervention by the Bishop

Despite anything in this Trust Deed to the contrary, if the Bishop (in his or her absolute discretion) determines in consultation with the Chancellor of the Diocese that it is necessary to intervene in relation to the performance of any of the Trustees' obligations, then the Bishop may:

(a) remove any one or more, or all, of the appointed Trustees with immediate effect; and

(b) appoint any number of Trustees to replace those dismissed pursuant to clause 7.5(a), provided

that if the exercise of the Bishop's powers under this clause 7.5 would result in the requirements of clause 7.1(b) not being met, then the Bishop must, when exercising those powers, specify in writing a reasonable period of time during which the requirements of clause 7.1(b) would not apply (the Specified Period). The requirements of clause 7.1(b) will apply immediately upon the expiry of the Specified Period, or on such earlier date elected by the Bishop.

(c) and shall inform in writing to the Trust the reason(s) for removing one or more of the Trustees.

7.6 Records

The Trustees shall record in the minute book of the Trust every appointment, reappointment, removal, or cessation of office of any Trustee and shall ensure that any statutory requirements as to the vesting of the Trust Fund in the Trustees and the notification of the change of Trustees are satisfied.

7.7 Qualification and Declaration of Trustees

(a) Despite anything to the contrary in this clause 7, not fewer than 50% of the Trustees would normally be members of the Anglican Church, or members of another Christian denomination recognised (from time to time) by the Standing Committee.

(b) Upon becoming a Trustee of the Trust, each Trustee must declare in writing that he or she submits to the Constitution and authority of the Anglican Church. This declaration shall be recorded in the minute book.

7.8 Validity of Proceedings

Where, for any reason, a Trustee is not properly appointed, re-appointed or is disqualified from holding office, anything done by that Trustee (or by a meeting at which the Trustee was present as a Trustee) before becoming aware of the irregularity, shall be as valid as if that Trustee had been duly appointed, re-appointed or had not been disqualified (as the case may be).

7.9 The Principal

The Principal shall normally attend meetings of the Board except where the Trustees choose to meet exclusively as the Trustees.

7.10 Chairperson and Deputy Chairperson

The Trustees will Bi-annually elect a chairperson and deputy chairperson from among the Trustees.

8. Appointment and Removal of Officers

8.1 Appointment

- (a) The Trustees may appoint any officers of the Trust, such as secretary and treasurer, on such terms as the Trustees think fit.
- (b) The Trustees may appoint, via nomination or election, chairs of committees formed under clause 11.1.
- (c) Officers of the Trust will be appointed on an annual basis for a term of one year.

8.2 Removal

The Trustees may remove and replace any officer. If an officer is a Trustee, that Trustee shall automatically cease to hold office as an officer upon ceasing to be a Trustee, unless the Trustees determine otherwise.

9. Duties and Functions of

the Trustees 9.1 Transparency

The Trustees shall conduct the business and activities of the Trust in an open and transparent manner.

9.2 Perpetual Trust

The Trustees expressly declare that it is their intention that the Trust shall be a perpetual trust but that the Trustees shall have power to:

- (a) deal with the income derived from the Trust Fund in accordance with clause 9.3; and
 - (b) pay, apply, or appropriate such portion of the capital of the Trust Fund towards the attainment of the Purposes as the Trustees consider prudent taking into account the above intention,
- provided that nothing in this clause shall restrict the powers of the Trustees pursuant to clause 21.

9.3 Income

The Trustees shall stand possessed of the income derived from the Trust Fund upon the following trusts:

- (a) to pay or apply the same or any part of that income for or towards the Purposes, including meeting all operational costs of running the School.
- (b) to appropriate for any of the Purposes the whole or any part of the income arising from the Trust Fund whether or not the same shall have been received by the Trustees.
- (c) to make or retain out of, or charge against income, in any Financial Year any payments, reserves or any provision of a capital nature for any of the Purposes or incidental to the exercise of any of the powers, authorities or discretions conferred on the Trustees by this deed in respect of the Trust Fund.

(d) to accumulate the whole or any part of the income derived by the Trust by investing the same and any resulting income therefrom, to the intent that the Trustees may elect either:

(i) to resort to any accumulated surplus for the same purposes and subject to the same trusts and powers as set out in this deed as for income; or

(ii) to add any accumulated surplus as an accretion to the Trust Fund to be held by the Trustees upon the same trusts and with the powers declared in this deed in respect of the capital of the Trust Fund.

10. Proceedings of the Trustees

10.1 Ordinary Meetings

(a) The Trustees shall meet as regularly as they consider necessary for the efficient and proper conduct of the Trust's affairs, but in any event at least four (4) times in each Financial Year.

(b) Approximately four months after the end of each Financial Year, a meeting of the Trustees shall be called to receive and consider the Annual Report and financial statements of the Trust.

10.2 Special Meetings

(a) A special meeting may be called at any time by two (2) or more Trustees.

(b) The purpose and subject matter of that special meeting must be clearly outlined to all Trustees.

10.3 Warden

The Warden may attend any meeting of the Trustees and, if he or she does attend any such meeting, the Warden may choose to exercise the right to assume the role of chairperson for the duration of the meeting and has the right to vote

10.4 Confidentiality

All meetings of the Trustees shall be confidential. No members of the public or the wider School community or officers of the Appointor may attend a meeting without the prior consent of the Chair.

10.5 Notice of Meetings

(a) Written notice of the date, time and place of each meeting of the Trustees shall be hand delivered, posted, sent by email or other agreed electronic means to each Trustee and the Warden at least seven (7) days before the date of the meeting.

(b) In the case of a special meeting, the notice may be fewer than seven (7) days, but no less than one (1) day, if the reason for the meeting is urgent, but it must still state the purpose and subject matter of the meeting.

(c) The secretary or another person acting under the Trustees' direction or, in the case of a special meeting, acting under the direction of those Trustees calling the meeting, shall give notice of the meeting.

(d) No notice shall be required for adjourned meetings.

(e) The requirements for notice under clause 10.5(a) and (b) may be waived if all those Trustees who are for the time being in New Zealand give their consent to waive notice.

10.6 Quorum and Adjournment

- (a) A quorum for meetings of the Trustees shall be a majority of Trustees and no business shall be transacted unless a quorum is present.
- (b) If a quorum is not present within 30 minutes after the time appointed for any meeting, the meeting shall be adjourned to the same time and day of the following week and if no quorum is present at that meeting, the Trustees who are present shall constitute a quorum.

10.7 Resolutions

- (a) Except as provided otherwise in this deed, a resolution is validly made when it is passed at a duly convened and conducted meeting of the Trustees by a majority of the Trustees then in office and present and voting at that meeting.
- (b) The Chairperson will have a casting vote.
- (c) Voting shall be by show of hands or oral indication unless a ballot is directed by the chairperson or required by any two (2) of the Trustees present at the meeting.
- (d) A resolution in writing signed by all the Trustees shall be valid as if it had been passed at a meeting of the Trustees duly convened and conducted. Any such resolution may consist of several documents in like form each signed by one or more of the Trustees.
- (e) A resolution may be made by email circulation or other accepted electronic means providing that the resolution is agreed to according to rules the Board shall establish for the making of resolutions by email or other electronic circulation.
- (f) Any such resolutions once passed should appear in the agenda papers for noting at the next meeting

10.8 Records

- (a) A proper written record of all decisions and business transacted at every meeting of the Trustees shall be kept in accordance with legislation.
- (b) Any minute of a meeting of the Trustees which is purported to be signed by the chairperson of the next meeting shall be evidence of those proceedings.
- (c) Where minutes of a meeting of the Trustees have been made in accordance with this clause 10.8 then, until the contrary is proved, the meeting shall be deemed to be properly convened and conducted.

10.9 Telephone and Video Conferencing

Any meeting referred to in this deed may be conducted and attended by telephone conference, video conference or any similar means of electronic, audio or audio-visual communication. All participants in a meeting via such means shall be deemed to be present in person at the meeting and shall be entitled to be counted in the quorum and to vote.

11. Committees**11.1 Committees**

- (a) The Trustees may appoint any committee as they think fit for carrying out the Purposes and may delegate any of the Trustees' powers to any such committee, ensuring at least one Trustee is a member of that committee.
- (b) Any such committee may co-opt any other person, whether a Trustee or not, to be a member of that committee.
- (c) Subject to this deed and any directions that the Trustees might give, each committee may regulate its own procedures but will always report back to the Trustees.

12. Control of Funds**12.1 Trust Fund bank account**

All money received by or on behalf of the Trust shall be paid promptly to the Trust's bank account.

12.2 Receipts of Gifts

The secretary, treasurer or other officer of the Trust shall have the power to receive and give receipts for all legacies, donations, subscriptions or other moneys bequeathed, made or given to the Trust and every such receipt shall be an effective discharge for the money or other money stated to have been received.

12.3 Receipts for Payments

The receipt of the secretary, treasurer or other person appearing to the Trustees to be authorised to give receipts on behalf of the recipient of any payment made under this deed shall be a complete discharge to the Trustees for that payment.

13. Incorporation and Registration

- (a) The Trustees shall, as soon as practicable after this deed is executed seek:
- (i) incorporation in accordance with the provisions of the Charitable Trusts Act 1957; and
 - (ii) registration under the Charities Act 2005.
- (b) When the Trustees incorporate the Trust in accordance with the Charitable Trusts Act 1957, the name of the Board shall be St Michael's Church School Trust Board.

14. Execution of Documents**14.1 Charitable Trusts Act 1957**

As a result of the Trustees' incorporation as a board under the Charitable Trusts Act 1957:

- (a) documents to be executed by the Trustees which are required by law to be by deed shall be executed under its common seal and attested by any two (2) of the Trustees. The common seal must not be affixed to any document unless the Trustees have already authorised its use on that document; and

(b) any other documents to be executed by the Trustees shall be signed by any two (2) of the Trustees.

15. Interested Trustees

15.1 No Vote

(a) No Trustee shall vote or take part in deliberations on any transaction, except for the setting of School fees, in which he or she has any personal or pecuniary interest or in which any company or other body in which the Trustee has a personal or financial interest itself has any pecuniary interest.

(b) However, that Trustee may:

(i) attend a meeting of the Trustees and be counted as part of the quorum.

(ii) sign a document relating to the transaction on behalf of the Trust; and

(iii) do anything else as a Trustee in relation to the transaction, as if he or she were not interested in the transaction.

15.2 Disclosure of Interest

(a) Any Trustee should declare any perceived conflict of interest at the commencement of the meeting or at any time subsequently where they become aware of a potential conflict of interest

(b) That disclosure shall include all relevant detail needed to result in a full and fair disclosure.

(c) A disclosure of interest by a Trustee must be recorded in the minute book of the Trust.

(d) Depending on the nature of the conflict of interest it does not necessarily preclude that Trustee being involved in discussion of the relevant matter, but normally the trustee would not vote on the matter should it come to a vote or resolution and must comply with 16.2 (b) below.

16. Remuneration of Trustees and Payment of Expenses

16.1 No remuneration for trusteeship

None of the Trustees shall be paid any remuneration for time spent as a Trustee but shall be entitled to such expenses incurred in that capacity as the Trustees may from time to time authorise or ratify by resolution. The intent is that no Trustee shall derive pecuniary gain from his or her office as a Trustee, or from any act done in the capacity of a Trustee but may be paid expenses if the Trustees so resolve.

16.2 Professional Fees

(a) Subject to clause 16.2(b), any Trustee shall be entitled to be paid all usual professional, business and trade charges for business transacted, time expended and all acts done by him or her or any employee or partner of his or hers in connection with the trusts of this deed, other than acting as a Trustee.

(b) No Trustee receiving any remuneration referred to in clause 16.2(a) shall take part in any deliberations or proceedings relating to the payment or otherwise of that remuneration nor shall that Trustee in any way determine or materially influence directly or indirectly the nature or amount of that payment or the circumstances in which it is to be paid. Any such remuneration must be approved in writing by the Trustees.

17. No Private Pecuniary Profit

Nothing expressed or implied in this deed shall permit the activities of the Trust or any business carried on by or on behalf of or for the benefit of the Trust to be carried on for the private pecuniary profit of any individual.

18. Alterations and additions**18.1 Voting**

Subject to clause 18.2, the Trustees may resolve to amend any provisions of this deed.

Any resolution to effect an alteration or addition must be passed by unanimous resolution of the Trustees with the approval of the Appointor

18.2 Limitation on Amendments

(a) No amendment may be made to this deed in any respect which would have the effect of causing the Trust to cease to be a charitable trust or to amend the Purposes to include any objective which is not a charitable objective or one to be achieved outside New Zealand or to prejudice the efficacy of clauses 15, 17, 18 or 21.

(b) No amendments may be made to the following areas of this deed without the consent of the Warden:

1. Mission Statement,
2. Definition of Anglican Character,
3. Schedule of Intent in relation to Worship and Religious Education,
4. The role of the Bishop,
5. The role of the Appointor,
6. The role of the Vicar
7. The role of the Warden.
8. Schedule of Powers

18.3 Income Tax Act and Charities Act

Notwithstanding anything set out in clauses 18.1 or 18.2, the Appointor and the Trustees shall amend this deed to comply with the Income Tax Act 2007 or the Charities Act 2005 or their respective amendments.

19. Professional Advice**19.1 Legal Advice**

The Trustees may obtain and act upon the opinion or advice of a practising barrister or solicitor of the High Court of New Zealand upon any matter concerning:

- (a) the interpretation of this deed, any other document, or any law; or
- (b) any rights, powers, liabilities or obligations of any Trustee; or

- (c) the administration of this Trust.

The Trustees will not be liable to any person for any act or omission of them in accordance with that opinion or advice. This clause does not prevent the Trustees from making an application to the court. For the avoidance of doubt, the Trustees shall be entitled to be indemnified out of the Trust Fund against all costs, expenses, claims and liabilities in respect of their actions (or failure or refusal to take action) in accordance with that opinion or advice.

20. Liability of Trustees

20.1 Duties

The Trustees will:

- (a) comply with the mandatory duties of trustees as specified in Sections 23-27 inclusive of the Act; and
- (b) comply with the default duties as specified in Sections 29-38 inclusive of the Act, except to the extent that the same have been modified or excluded in this deed

20.2 Individual Liability

Individual Trustees or former Trustees have no liability for losses of any kind to the Trust Fund however they are caused, except to the extent that they are wholly or mainly caused by the Trustee's or former Trustee's:

- (a) own dishonesty or lack of good faith; or
- (b) wilful commission or omission of any act known by that Trustee or former Trustee to be a breach of trust; or
- (c) gross negligence.

20.3 Proceedings

No Trustee shall be bound to take any proceedings against a co-Trustee or former Trustee for any breach or alleged breach of trust by that co-Trustee or former Trustee.

20.4 Indemnity

Each Trustee or former Trustees is entitled to be indemnified out of the Trust Fund against all actions, proceedings, claims, damages, losses, demands, calls, liabilities, costs (including legal costs) and expenses (together called "liabilities") suffered or incurred by that Trustee or former Trustee in connection with the Trust, except to the extent that those liabilities are due to that Trustee's or former Trustee's:

- (a) dishonesty or lack of good faith; or
- (b) wilful commission or omission of any act known by that Trustee or former Trustee to be a breach of trust; or
- (c) gross negligence.

21. Winding Up

21.1 Decision to Wind Up

The Trustees may wind up the Trust if, in their opinion, and in prior consultation with the Vestry, it becomes impossible, impracticable or inexpedient to carry out the Purposes.

21.2 Transfer of Trust Fund

(a) In the event of the Trust being wound up and after all liabilities of the Trust have been discharged, the Trustees shall transfer all remaining funds and assets comprising the Trust Fund in the following sequence to:

(i) The Parish; or if the Parish ceases to exist to

(ii) another Anglican school in Christchurch which is exclusively charitable and which has Purposes similar to those of the Trust; or

(iii) another Anglican school in New Zealand which is exclusively charitable if no sufficiently similar charitable organisation can, in the opinion of the Trustees in their absolute discretion, be identified in accordance with clause 21.2(a)(i) or (ii).

(b) If the Trustees are unable to make such decisions the Trust Fund shall be disposed of in accordance with the directions of the High Court under section 27 of the Charitable Trusts Act 1957.

22. General Provisions

22.1 Governing Law

The Trust shall be governed by and construed in accordance with the laws of New Zealand.

22.2 Acknowledgement

(a) The Settlor acknowledges that, before this deed was signed, the Settlor:

(i) was told about the duties of Trustees under the Act, and, in particular, the "default duties" in Sections 29 to 38.

(ii) was told the extent to which the default duties have been modified under this deed; and

(iii) is aware of the meaning and effect of these modifications and exclusions.

(b) The Settlor understands that, while the Act is in force, nothing in this deed can release Trustees from liability for a Trustee's dishonesty, wilful misconduct or gross negligence.

Executed as a deed

SIGNED by

)
Johannes I)



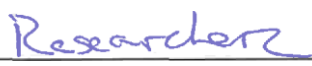
M Peters

as Vicar and as a Settlor and a Trustee
in the presence of:

Signature of Witness

Name of Witness

Address of Witness



Occupation of Witness

SIGNED by


Michael NeMon Graveston
as Vicar's Warden and a Settlor
in the presence of:

)

)

) M N Graveston





Signature of Witness

Name of Witness

Address of Witness

8022

Occupation of Witness

as People's Warden and a
Settlor in the presence of:

S)
Jane)
J Evans


Signature of Witness

Name of Witness

22 COLDSTREAM RD, RANGLIORA 7473
Address of Witness

HOBBY
Occupation of Witness

SIGNED by

)
Spencer Wynyard Beasley
) S W Beasley

as a Trustee in the presence of:

Signature of Witness

Name of Witness

Address of Witness

Bursar
Occupation of Witness

SIGNED by
Trevor Francis Thornton
as a Trustee in the presence of:

)
)
) T F Thornton


Signature of Witness

Name of Witness

5 Kenmure Drive

Address of Witness

Occupation of Witness

SIGNED by
Matthew Jonathan Slater
as a Trustee in the presence of:

)
)
) M J Slater


Signature of Witness

Jocelyn Richards
Name of Witness
Kenmure Drive

Address of Witness

Occupation of Witness

SIGNED by
Amanda Kate Gordon Rigg
as a Trustee in the presence of:

)
)
) A K G



Signature of Witness

Name of Witness

Ian Ramsay Kearney

Solicitor

GHRISTCHURCH

Address of Witness

Occupation of Witness

SIGNED by

Paul Marsh

as a Trustee in the presence of:

)
) Paul Marsh
) P Marsh



Signature of Witness

Name of Witness

Address of Witness

Occupation of Witness

Schedule of Powers

Specific Powers

The Trustees have the following specific powers to further the Purposes. None of these powers shall otherwise be deemed subsidiary or ancillary to any other power or authority and the Trustees shall be entitled to exercise all or any of the said powers and authorities independently of any other or others of them:

1. Governance of the School

To govern the School, including the power from time to time (and without limiting the application of this clause) to:

- a. use the Trust Fund as the Board thinks necessary or proper in payment of the costs and expenses of the Trust, including the employment of professional advisors, agents, officers and employees as appears necessary or expedient.
- b. engage and dismiss the Principal, provided that:
 - (i) the Vicar must form part of any quorum of Trustees exercising the power to appoint the Principal; and
 - (ii) the Trustees must ensure that the proposed Principal is willing to uphold the Anglican Character of the School (in order to further the Purposes); and
 - (iii) the Warden is consulted by the Trustees prior to the appointment of the Principal.
- c. delegate authority to the Principal to enrol Pupils.
- d. fix fees and other payments payable by or in respect of all or any Pupils.
- e. appoint a chaplain in consultation with the Bishop and the Principal if the Parish is unable to provide Chaplaincy to the School. This person must be ordained and a member of the Anglican Church sympathetic to the Anglo-Catholic traditions and faith unless otherwise agreed by the Warden. It would be expected that any chaplain would work closely with the Vicar of the Parish.
- f. Identify skills needed among the Trustees and when vacancies arise make recommendations for appointment to the Appointor.
- g. review from time to time the Anglican Character of the School and the statement of worship and religious education contained in the Schedule of Intent in respect of Worship and Religious Education in consultation with the Appointor, Vicar and the Warden, and to recommend changes to the definition of Anglican Character and/or the statement of worship and religious education under this Trust Deed for amendment in accordance with clause 18 of the Trust Deed.

2. Raising funds

To raise money for any of the Purposes, including by soliciting, receiving, and enlisting financial or other aid from individuals and organisations, including gifts and bequests from individuals and organisations, and to conduct fundraising activities.

3. Investments

To invest the Trust Fund and the income from it on such terms as the Trustees decide and to vary such investments from time to time. The Trustees may retain any investments for as long as the Trustees think proper. The duties in sections 29 and 30 of the Act do not apply to the Trustees. However, if one or more of the Trustees is or are engaged in a profession, employment or business which is or includes acting as a trustee or investing money on behalf of others, then that Trustee or those Trustees (as the case may be) shall be required to exercise the care, diligence, and skill that a

prudent person of business would exercise in managing the affairs of others. The Trustees may hold any part of the Trust Fund uninvested and in any currency for as long as the Trustees think fit.

4. Discharge all obligations

To discharge all obligations, financial or otherwise in respect of any contract, lease, memorandum or other agreement whatsoever entered into with the Parish, Church Property Trustees, or any third party.

5. Property

5.1 School Buildings and Facilities

To procure the School to meet all obligations regarding the use and care of the buildings and other facilities of the Parish which are used by the School as outlined within this Trust Deed, any contract, lease, memorandum or other agreement whatsoever between the Trustees on behalf of the School and either Church Property Trustees or the Parish Trust on behalf of the Parish.

5.2 The School

To maintain and develop, in collaboration with the Parish Trust, the property in which the School resides provided however any requirement for expansion of the School on the Durham Street site or other site will require the consent of Vestry.

5.3. Purchasing property

To purchase or otherwise acquire any property and to agree to any covenants or other interests to be registered against the title to any real property not owned by Church Property Trustees on behalf of the Parish.

5.4. Selling property

To sell, exchange or otherwise dispose of any property owned by the Trust on such terms as the Trustees decide, including power to allow such part of the purchase price as the Trustees think fit to remain on loan with or without security or to be payable by instalments.

5.5. Granting or obtaining options

To grant or obtain an option to purchase, sell, lease, or exchange any property.

S.6. Postponing sale

To postpone the sale, calling in and conversion of any property (even if it is of a wasting, speculative, terminable, or reversionary nature) not owned by Church Property Trustees on behalf of the Parish.

5.7. Leasing property

To lease, take on lease or renew, vary, or surrender any lease of any property not owned by Church Property Trustees on behalf of the Parish on such terms as the Trustees decide.

5.8. Insuring property

To insure against any risk for their full insurable value any property:

- a. not owned by Church Property Trustees on behalf of the Parish.

b. any property owned by Church Property Trustees on behalf of the Parish for which this Trust or the School is responsible to provide the insurance.

5.9. Subdividing property

To subdivide any real property not owned by Church Property Trustees on behalf of the Parish.

5.10. Maintaining property

To maintain, manage and improve property owned or leased by the School, that is not beneficially owned by Church Property Trustees on behalf of the Parish.

5.11. Developing property

To develop any real property owned by the School or leased by the School, that is not beneficially owned by Church Property Trustees on behalf of the Parish, and to do all things which the Trust consider necessary *or* desirable for the proper completion of the development.

6. Capital, income, and blended funds

To determine whether any money is to be considered as capital or income, and which expenses should be paid out of capital and out of income respectively, and to apportion blended funds. Each determination or apportionment shall be final and binding.

7. Depreciation or replacement funds

To set up and maintain any depreciation or replacement funds for any purpose the Trustees think fit, and in this regard to determine in their discretion:

- a. the amount of income to be credited from time to time to any of those funds; and
- b. whether those funds are income or capital.

B. Operating bank accounts

To open any bank accounts in any name(s) either on the Trust's behalf or jointly with another, and to overdraw any such account with or without giving security. The Trustees may also make arrangements with any bank for any one or more of the following persons to operate any of the Trust's accounts at that bank:

- a. the Trustees; and
- b. any delegate(s) named in writing by the Trustees.

9. Borrowing money

To borrow money providing any mortgages are raised on property owned by the Trust.

10. Lending money

To lend money to any person on such terms as the Trustees decide and whether with or without security or interest.

11. Granting security

To grant security over any property owned by the School (whether or not the liabilities or obligations secured are joint, several, or joint and several).

12. Granting guarantee or indemnity

To grant any guarantee or indemnity that the Trustees consider is for the benefit of the Trust.

13. Waiving debts

To waive any debts due to the Trust, either absolutely or on such terms as the Trustees think fit.

14. Actions in relation to debts, securities, guarantees or indemnities

To renew, confirm or vary any debt, security, guarantee, or indemnity.

15. Compromise of claim

To agree to any compromise of claim for or against the Trust.

16. Creditor meetings

To vote at any meeting of creditors of any debtor of the Trust.

17. Carrying on a business

17.1 To acquire, begin, or carry on any type of business, either alone or in partnership with any person or persons for such time as the Trustees think fit and, if it does so, then:

- (a) The Trustees may employ managers, agents, contractors, and employees in that business.
- (b) The Trustees may wind up or agree to wind up that business or otherwise withdraw from that business.
- (c) The Trustees will not be liable for any loss caused by carrying on the business.
- (d) The Trustees will meet any business losses for any accounting period out of the income and capital of the Trust Fund in such proportions as the Trustees think fit.

18. Promoting a corporation

18.1 To promote and form a corporation anywhere in the world for any purpose, ensuring that it is aligned with Christian practice, ethical considerations and environmentally responsible.

18.2 To agree on any terms in the winding up, reconstruction or amalgamation of any corporation in which the Trustees hold shares.

19. Holding shares in a corporation.

19.1 To subscribe for or otherwise acquire shares in a corporation (even though the Trustees may incur liability for future calls on the shares).

19.2 To exercise the Trustees' rights (as director, member, or otherwise) in respect of the corporation under the corporation's constitution or the law whether or not the corporation may do or cause to be done an act which the Trustees cannot do personally; and

19.3 To generally act in relation to the corporation in whatever manner the Trustees think fit.

Schedule of Intent in Respect of Worship and Religious Education

The Parish of St Michael and All Angels and St Michael's Church School have a long history with the Anglo-Catholic faith. Part of the expression of this faith is the regular participation in the Eucharist or Mass. There is a desire by all that the Parish and School continue to foster the spiritual growth of all Pupils of St Michael's Church School.

1. The School is to be a community of worship, learning and ministry, within the Catholic tradition of Anglicanism, in which the Christian faith as proclaimed in and through the Anglican Church in Aotearoa, New Zealand and Polynesia may be nurtured.
2. The School will provide an environment in which true Christian values are sought and fostered, and taken into account in decisions, actions and methods.
3. The Vicar shall guide the religious teaching and spiritual care given in the School, under such provisions as shall be agreed with the Principal. This work may, however, be undertaken by others with the Vicar's approval and/or through a chaplain licensed to the Vicar by the Bishop of Christchurch, as shall be agreed with the Principal.
4. The Vicar or Chaplain will undertake, or delegate to an appropriate member of the School or Parish community, school Mass weekly or otherwise at the vicar's discretion and on other special occasions at a mutually agreeable time during or after school hours, during term time, as negotiated with the Principal.
5. It is expected that the School community and the parish community will join in worship at least once a term; for example, for Mothering Sunday, Founders' Day and the School Carol service.
6. Members of the School community may lead any chapel service at the discretion of the Vicar or Chaplain.
- 7.

THE ST MARGARET'S COLLEGE CONSOLIDATION STATUTE 2011

Enacted 2011; Amended 2012, 2015

- 1. Title**
The title of this Statute is the **St Margaret's College Consolidation Statute 2011**.
- 2. Commencement**
This Statute comes into force on passing.
- 3. Purpose**
The purpose of this Statute is to amend the St Margaret's College Consolidation Statute 2011 (referred to as the "principal Statute"), which is the governing document of the St Margaret's College Trust, so as:
 - (1) To ensure that it complied with the requirements of the Charities Act 2005; and
 - (2) To introduce term limits for Trust Board members.
- 4. The St Margaret's College Trust Board**
 - (1) The Governing Body of St Margaret's College will be the St Margaret's College Trust Board (the "Trust Board"), a Board duly incorporated under the Charitable Trusts Act 1957.
- 5. Charitable objects of the Trust Board**
 - (2) The charitable objects of the Trust Board are to advance education and Christian religion by:
 - (a) the provision of education through the maintenance and operation of St Margaret's College; and
 - (d) the provision of such other forms of education and training as are from time to time approved by the Trust Board; and
 - (e) the undertaking of such other religious, educational and charitable activities as are from time to time approved by the Trust Board.
 - (3) The objects of the Trust Board may not extend to any matter or thing which is not charitable in the meaning of the Income Tax Act 2004 or not carried out within New Zealand.
 - (4) The Trust Board is empowered to carry out any one or more of the objects of the Trust Board independently of any other object of the Trust Board."
- 6. Trust Board Membership**
 - (1) The membership of the Trust Board will include:
 - (a) The Bishop of the Diocese who is the Warden of the College and will preside at meetings of the Trust Board if the Bishop desires.
 - (b) No less than four (4) and no more than twelve (12) further members, to be appointed as follows:
 - (i) Two (2) members appointed by the Standing Committee of the Diocese at its annual session in the manner prescribed in its Standing Orders governing the conduct of its elections.

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- (ii) Up to ten (10) members appointed by the Trust Board, recognising the desirability of having a parent of a Boarder or Boarders on the Trust Board.
- (c) A person who does not meet the requirements of s16 of the Charities Act 2005 is not to be eligible for appointment, or to remain in office, as a member of the Trust Board.
- (d) If the above event occurs to an existing Trust Board member, they shall be deemed to have vacated their office upon such event.
- (2) Of those members appointed pursuant to clause 5(1)(b), one member:
 - (d) will represent the Trust Board at meetings of the St Margaret's College Old Girls' Association Inc.
 - (e) will represent the Trust Board at meetings of the St Margaret's College Parents and Friends Association.
 - (f) Will represent the Trust Board at meetings of the St Margaret's Foundation.
- (3) Each member appointed under clause 5(1)(b) will hold office for a term of four (4) years but does not vacate office until such time as his or her successor is elected. At the expiration of his or her term, a member is eligible for re-appointment for two further terms, after which the member may not be reappointed and may not serve as a member of the Trust Board until a further four (4) years has passed.
- (4) Any member may tender his or her resignation in writing to the Trust Board at any time. The member tendering his or her resignation must provide a notice period of no less than three (3) months.
- (5) If any member is absent from three consecutive meetings of the Trust Board without leave, his or her seat on the Trust Board will be declared vacant. Notice will be given in writing to the member that his or her appointment has been terminated effective immediately. The minutes of the Trust Board meeting are definitive evidence of a member having missed that Trust Board meeting.
- (6) Within one week of the Trust Board being notified of a vacancy of a position appointed pursuant to clause 5.1(b)(i) the Trust Board will notify the Standing Committee the Diocese which will appoint a person to fill the vacancy.
- (7) If a vacancy arises in a position appointed by the Trust Board then the Trust Board has the discretion to fill this position ensuring that the Trust Board fulfils its obligations under the Policy Document and clause 5(1)(b)(ii).
- (8) Where a new member fills a vacancy on the Trust Board the new member will hold office for the remainder of the term of the member they are replacing.
- (9) Any member except the Bishop may be removed from his or her appointment by special resolution of the Trust Board of no less than seventy five per cent (75%) of its members.
- (10) The Trust Board will, from among its members, elect a Chairperson who, subject to the provisions of clause 5(1)(a), will preside at all meetings of the Trust Board. The Chairperson will be elected by a majority of those present and voting at the relevant meeting.

- (11) The Trust Board will, from among its members, elect a Vice Chairperson. The Vice Chairperson will be elected by a majority of those present at voting at the relevant meeting.
- (12) In the absence of the Warden, Chairperson and Vice Chairperson, the members present will elect a Chairperson for the meeting.
- (13) Any Chairperson elected under clause 5(10) will hold office for a term of three(3) years from the time of election and is entitled to be re-elected.
- (14) Any Vice Chairperson elected under clause 5(11) will hold office for a term of three (3) years from the time of election and is entitled to be re-elected.
- (15) It is desirable that Trust Board members are members of the Anglican Church in Aotearoa, New Zealand and Polynesia or a member of the Church of any other Christian denomination approved by the Standing Committee of the Synod of the Diocese for the purpose of membership of the Trust Board.
- (16) The quorum for a meeting of the Trust Board is no less than one half plus one of the members of the Trust Board.

7. Benefits to Trust Board members

- (1) Any income, benefit or advantage received by the Trust Board or its members in their capacity as members of the Trust Board must be applied for the objects and purposes of the Trust Board;
- (2) No member of the Trust Board, or any person associated with a member of the Trust Board, may derive any income, benefit or advantage from the Trust Board where the member in question can materially influence the payment of the income, benefit or advantage, except where that income, benefit or advantage is derived from:
 - (a) Goods or services provided to the Trust Board which advance the purposes of the Trust Board and are rendered in the course of business and charged at no greater rate than market rates; or
 - (b) Interest on money lent at no greater rate than current market rates.

8. Duties and Functions of the Trust Board

- (1) The Trust Board must adhere to the Trust Board Policy document as attached, marked "Schedule One". The Trust Board may alter the Trust Policy Document by special resolution of the Trust Board of no less than seventy five per cent (75%) of its members.
- (2) The Trust Board is responsible for enabling the provision of educational excellence to the students of St Margaret's College by:
 - (a) maintaining and safeguarding the special character and Anglican nature of the school;
 - (b) maintaining those traditions of St Margaret's College supportive of educational excellence; .
 - (c) providing the governance, financial viability, conduct and strategic direction of St Margaret's College as a school.
- (3) The Trust Board may do all acts as may from time to time be necessary [to fulfil its objects] including:
 - (a) The appointment of an Executive Principal responsible to the Trust Board who must either be a member of the Anglican Church in

Aotearoa, New Zealand and Polynesia or a member of the Church of any other Christian denomination approved by the Standing Committee of the Synod of the Diocese for the purpose of the appointment of such an Executive Principal.

- (b) The appointment of a Chaplain who must be an ordained priest of the Anglican Church in Aotearoa, New Zealand and Polynesia.
- (c) The appointments by the Trust Board of an Executive Principal and a Chaplain are subject to approval by the Bishop.
- (d) The hire and employment and payment of all teaching staff and or employees or contractors. This duty and function will be delegated to the Executive Principal except in special circumstances at the discretion of the Trust Board.
- (e) The purchase, lease, gift, hire or otherwise or the sale, exchange, gift, lease, hire of any property either real or personal, buildings and furnishings.
- (f) The borrowing or raising and giving security for money by the issue of bonds, debentures, stock, mortgages, or charge either unsecured or secured upon all or any of the property of the Trust Board or otherwise.
- (g) The administering of all sums of money subscribed or donated by any person or organisation for the support or benefit of the Trust Board or St Margaret's College or St Margaret's College Foundation whether by the operation of any trust, devise or bequest or otherwise, subject to any special provision attaching.
- (h) The establishment of sub-committees governed by the following rules:
 - (i) Each sub-committee will have a minimum of three (3) Trust Board members with a quorum for meetings of two (2) of those three (3) Trust Board members.
 - (ii) Each sub-committee will after each meeting of the sub-committee report in writing to the Trust Board and keep a record in the form requested by the Trust Board.
 - (iii) Any decision by a sub-committee is subject to ratification by the Trust Board.
- (2) The Trust Board must meet at least eight (8) times in each calendar year.
- (3) The Trust Board will keep minutes of its acts and proceedings and such minutes will be on the Table of Synod at its annual session.
- (4) The Trust Board will lay before Synod at its annual session a report covering its proceedings during the year together with an audited copy of the previous year's Financial Accounts.
- (5) The appointment of the Executive Principal and the composition of the subcommittees must be as described in the Trust Board Policy document as attached marked "Schedule One".

9. Liability of Trust Board Members

- (1) Any member of the Trust Board, Officer or employee of the Trust Board will be indemnified out of the assets of the Trust Board for and in respect

of any loss or liability which the said person may sustain or incur by reason of:

- (a) any act or omission in carrying out, or purporting to carry out, any:
 - (i) function;
 - (ii) duty; or
 - (iii) power
in the execution of his or her duties or responsibilities in the management and administration of the Trust Board and/or the assets of the Trust Board except:
 - (iv) If such loss is caused by the member's dishonesty; or
 - (v) By his or her breach of trust when that breach is known to the member.
- (2) No member is obliged to take any proceedings against any co-member for breach or alleged breach of trust committed by a co-member and will not be liable for any losses for not taking such proceedings.

10. Chargeable for Monies

- (1) Every member of the Trust Board will be chargeable for only such monies that he or she has received. A member will not be liable for any loss which arises from trust funds being lawfully given by him, her or any other member to any banker, solicitor or agency or invested in any security.

11. Winding Up

- (1) The Trust Board may be wound up or dissolved upon:
 - (d) A resolution of seventy-five per cent (75%) of members of the Trust Board, considered at a meeting of the Trust Board held after at least ten (10) working days' notice has been given to all members of the Trust Board, that the matter of winding up or dissolution be referred to the Synod; and
 - (e) A resolution by Synod, passed in accordance with its Standing Orders, that the Trust Board be wound up or dissolved.
- (2) On the winding up or dissolution of the Trust Board, all surplus assets, after the payment of costs, debts and liabilities, will be given to the Church Property Trustees to be held on trust for such charitable purposes (with a preference for the purposes of Christian education) as the Standing Committee of the Diocese directs or, if the Standing Committee is unable to make such a decision, will be disposed of in accordance with the directions of the High Court under section 27 of the Charitable Trusts Act 1957.

12. Interpretation

- (1) The decision of the Standing Committee upon any question as to the construction or interpretation of this Statute or upon any matter for which express provision has not been made, will be conclusive unless or until revoked by Synod.
- (2) For the purpose of assisting the Standing Committee in the construction or interpretation of this Statute, it is declared that the provisions of this

Statute are enacted and are to be interpreted as being for the purpose of extending the powers of the Trust Board so far as reasonably possible.

13. Repeal

- (1) The St Margaret's College Consolidation Statute 1982 as amended in 1989, 1992 and 1995 is repealed.

SCHEDULE ONE

St Margaret's College Trust Board

1. Policy Document

- 1.1. This St Margaret's College Trust Board Policy Document ("Policy Document") governs the appointment by the St Margaret's College Trust Board (the "Trust Board"), of the members of the Trust Board, that the Trust Board itself is empowered to appoint pursuant to the St Margaret's College Consolidation Statute 2011.
- 1.2. The Policy Document also governs the establishment of subcommittees by the Trust Board and any other matters that the Trust Board deems necessary in its absolute discretion.

2. Amendments

- 2.1. The contents of this policy document may be amended by a special resolution of the Trust Board of no less than seventy-five (75) % of its members, from time to time.

3. Trust Board Appointments

- 3.1. Pursuant to the St Margaret's College Consolidation Statute 2011, the Trust Board has the right to appoint up to ten members to the Trust Board.
- 3.2. When appointing any member to be a member of the Trust Board, the Trust Board must ensure that at least one member of the Trust Board is also a member of, the St Margaret's College Old Girls Association Incorporated, the St Margaret's College Parents and Friends Association and the St Margaret's College Foundation, to enable the representation of the Board in each of these respective bodies.
- 3.3. The Trust Board will, when appointing a new member to the Trust Board follow the process set out below:
- (a) Make it known within the wider St Margaret's Community that a new member is to be appointed to the Trust Board.
 - (b) Request those persons interested in applying for the appointment to the Trust Board to provide the current Trust Board members with their professional CV and a covering letter outlining their skills and appropriate experience.
 - (c) A committee of the Trust Board will be established to interview the appropriate applicants and report back to the full Trust Board.

- (d) The Trust Board will then make a decision upon the appointment of the new member and the decision of the Trust Board shall be final.

4. Trust Board Re-appointments

- 4.1. Where a Trust Board member has come to the end of their term and wishes to be reappointed to the Trust Board, they must give notice of this intention to the Trust Board three months prior to the expiry of their term.
- 4.2. The Trust Board will hold a discussion and then a vote on this reappointment in the absence of the member seeking reappointment.

5. Subcommittees

- 5.1. As set out in the St Margaret's College Consolidation Statute 2011 the Trust Board may establish subcommittees.
- 5.2. The Trust Board may appoint these subcommittees as it sees fit.
- 5.3. Each subcommittee will have its own clearly defined Terms of Reference, which will be reviewed on an annual basis.
- 5.4. The subcommittees can include members of the management from St Margaret's College but these members of any subcommittee will not have voting rights.
- 5.5. Each subcommittee will have a chairman appointed by the Trust Board who will prepare an agenda prior to each subcommittee meeting and forward it to the Trust Board secretary for incorporation in the Trust Board papers.
- 5.6. Formal minutes are to be taken and inputs and recommendations made to the Trust Board.

6. Appointment of the Executive Principal

- 6.1. The Executive Principal must be appointed by the Trust Board using a process that is appropriate taking into account the employment law currently in place in New Zealand.
- 6.2. The appointment of the Executive Principal must be approved by 75% of the members of the Trust Board and is subject to the approval of the Bishop of Christchurch.

CRAIGHEAD DIOCESAN SCHOOL STATUTE

Enacted 1981; Amended 1989, 1992, 1995, 1999, 2010

TO CONSOLIDATE AND AMEND EXISTING LEGISLATION AFFECTING CRAIGHEAD DIOCESAN SCHOOL AND TO MAKE PROVISION FOR THE CONSTITUTION AND CONTROL OF THE SCHOOL.

WHEREAS

- (a) The existing legislation affecting Craighead School is contained in the Craighead Diocesan School Statute 1953.
- (b) On the 20th November 1980 the School entered into a Deed of Agreement with Her Majesty The Queen, acting by and through the Minister of Education, to provide for the integration of the School pursuant to the Private Schools Conditional Integration Act 1975.
- (c) Consequent upon the said Agreement it is desirable to amend and consolidate the Statute to bring it into harmony with the provisions of the said Agreement and the Private Schools Conditional Integration Act 1975.
- (d) The School is administered by a Trust Board incorporated under Part II of the Religious Charitable and Educational Act 1908.
- (e) At the date hereof the Schools owns the four properties named and described in the Schedule hereto.
- (f) Part of the property being Lots 36 and 37 on Deposited Plan 3110 and Lots 1 and 3 on Deposited Plan 3203 Certificate of Title 281/97 known as the Shand Property is subject to a Deed of Agreement dated 8th October 1926 and made between the Vendors of the School of the first part, certain persons therein named and described representing the Purchasers of the School of the second part and the Bishop of the Diocese as representing the Diocesan Board of Education and the Diocese of the third part.
- (g) The said Deed of Agreement dated 8th October 1926 provides that the School shall not be carried on for the pecuniary profit of any person or persons, and shall be carried on for the giving of a good education, inclusive of religious training and instruction under the Church in Canterbury, and for the furtherance of the establishment and carrying on of Church Schools both primary and secondary, more especially in South Canterbury, and for the development and extension of its own work.

BE IT THEREFORE ENACTED by the Bishop, Clergy and Laity of the Diocese of Christchurch in Synod assembled as follows:-

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SHORT TITLE

1. THE Short Title of the Statute shall be "The Craighead Diocesan School Statute 1981".

DATE OF COMING INTO OPERATION

2. THIS Statute shall come into force immediately on the passing thereof.

STATUTES REPEALED

3. THE following Statutes are hereby repealed:
 - (a) Part III of "The Schools and Youth Work Statute 1935".
 - (b) Part IV of "The Schools and Youth Work Statute 1935" in so far as it relates to the School.
 - (c) The Craighead School Loan Statute 1947.
 - (d) The Craighead School Loan Amendment Statute 1950.
 - (e) The Craighead Diocesan School Statute 1953.

PROVIDED HOWEVER that all documents executed, all engagements entered into or liabilities assumed or payments made or other acts of authority which have originated or been made, performed or done under any of the said Statutes repealed by this Statute shall be deemed to be carried out done or performed under this Statute and shall ensure for the purposes of this Statute as if they had originated thereunder.

PART I CONSTITUTION

NAME

4. THE name of the School shall be "Craighead Diocesan School" (hereinafter called "the School").

THE PROPRIETORS

5. THE Board is incorporated under the name of "CRAIGHEAD DIOCESAN SCHOOL PROPRIETORS" (hereinafter called "The Proprietors").
6. THE School is an integrated School under the Private Schools Conditional Integration Act 1975 as evidenced by a Deed of Agreement bearing date the 20th day of November 1980 and made between the Proprietors of the one part and Her Majesty the Queen, acting by and through the Minister of Education, of the other part.
7. THE Statute shall be read and interpreted in conjunction with the said Deed of Agreement and where any of the provisions in the Statute and the Deed conflict then the provisions of the said Deed shall prevail.

GOVERNING BODY

8. THE Proprietors shall be composed of the following fourteen persons who shall hold office on the conditions hereinafter set forth:-

- (a) The Bishop of the Diocese, who shall be Warden of the School and shall preside (ex officio) at meetings of the Proprietors if the Bishop so desires.
- (b) THIRTEEN other persons who shall be elected or appointed in accordance with the provisions hereinafter contained namely:-
 - (i) THREE members who will each be elected by the Synod of the Diocese at its annual session in the manner set forth in its Standing Orders governing the conduct of its elections. The term of each member so elected will be three years with one member retiring each year.
 - (ii) TWO members who will be appointed by the meeting convened by the Archdeacon of South Canterbury prior to each annual session of the Diocesan Synod, and attended by the Clergy, Lay Members of Synod and Churchwardens of the parishes of the Archdeaconry of South Canterbury. The term of each member so appointed will be three years.
 - (iii) THREE persons to be elected by the Board, taking cognizance of gender balance and necessary skills to fulfill the duties and functions of the Board.
 - (iv) ONE member shall be appointed by the Craighead Old Girl's Association (Incorporated) in the month of November in each year.
 - (v) THREE members shall be appointed by the Craighead Parents' and Friends Association in the month of November in each year each appointee to serve a three year term with one appointee retiring each year, with the initial terms and expirations to be determined by the Association.
 - (vi) THE Chairperson of the Board of Trustees of the Craighead Diocesan School ex officio.
 - (vii) The existing members of the Board elected by the Synod be deemed to retire at the annual sessions of Synod as follows:
 - a. Mr John Hammond – 2010
 - b. Mrs Jane Evans – 2011
 - c. Mr Ross Wells – 2012
 - (viii) The existing members of the Board appointed at the meeting convened by the Archdeacon of South Canterbury prior to each annual session of the Diocesan Synod, and attended by the Clergy, Lay Members of Synod and Churchwardens of the parishes of the Archdeaconry of South Canterbury be deemed to retire as follows:
 - a. Mr Wayne Pahl – 2010
 - b. Dr William Rolleston – 2012.
- (c) ANY member may in writing addressed to the Bishop tender their resignation from the Proprietors, and if a member shall be absent from three consecutive meetings of the Proprietors without leave or absence, their seat shall become vacant and such vacancy and all vacancies caused by

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death or resignation shall be filled forthwith by the body or bodies which elected or appointed the member whose seat arose has become vacant PROVIDED THAT vacancies in respect of members elected by the Synod shall be filled by the Standing Committee. The person so appointed shall hold office only for the unexpired portion of the term of the person they replace, so that no person, other than the Bishop of the Diocese, shall hold office for a longer period than three years without being re-elected or re-appointed.

- (d) SHOULD any body charged with the election or appointment of a member or members of the Proprietors under sub-clause (b), (c) or (d) hereof fail for three months being notified by the Proprietors of the vacancy to make such election or appointment, the same shall be made by the Standing Committee.
- (e) RETIRING members should continue in office until their successors are appointed and the existing members of the Board who hold office at the passing of this Statute shall continue in office and may function as the Proprietors until all elections have been carried through as desired in Clause 8 (b).
- (f) The Proprietors shall, from among its members, and within three months after the close of the annual Session of Synod, elect a Chairperson who, subject to the provisions of clause 8 (a) hereof, shall preside at all meetings of the Proprietors and shall exercise powers and privileges of a Chairperson PROVIDED that in the absence of the Warden and the Chairperson the members present shall elect a Chairperson for the meeting.
- (g) No person shall be qualified to be a member of the Proprietors unless they are a member of the Anglican Church in Aotearoa, New Zealand and Polynesia or a member of the Church of any other Christian denomination approved for that purpose by the Standing Committee of the Diocese.
- (h) The quorum for a meeting of the Proprietors shall be seven.
- (i) Any person at present holding office shall continue as a member of the Proprietors until such member shall by virtue of the provisions of the Statute retire but shall, if a vacancy occurs at the time of such retirement, be eligible for re-appointment.

DUTIES AND FUNCTIONS OF THE PROPRIETORS

9. THE duties and functions of the Proprietors shall include the following:-

- (a) TO hold any real and personal property at the date of the passing of this Statute subject to the trusts of the said Deed of Agreement bearing date the 8th day of October 1926 hereinbefore recited in accordance with the trusts thereof and to hold any real and personal property not subject to such trusts for the establishment, carrying on and furtherance of secondary schooling for girls under the Anglican Church in the Diocese of Christchurch.
- (b) TO administer all sums of money provided by the Synod or subscribed or donated by any person or organisation for the support maintenance or benefit of the School.
- (c) TO take over the control and administration of all sums of money or property of any kind at present held by any Trustees or other persons

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and Corporations other than the Church Property Trustees for the School or connected therewith or in relation thereto.

- (d) TO receive, take over and administer all money or property of any kind which would have been acquired by or have devolved upon the Diocesan Board of Education (had it continued in existence), the Proprietors, or any other administrative Board, or body, or trustees for the School whether by the operation of any trust, devise or bequest, or otherwise howsoever, and to administer and apply the same subject to any special provision attaching thereto in the same manner in all respects as the same would have been administered and applied by the said Diocesan Board of Education, the Proprietors, or such other board, body or Trustees had it or they continued in existence.
- (e) TO carry on and maintain and generally to conduct the School as a boarding and day school for the Anglican Church in the Diocese of Christchurch, subject always to the aforesaid Deed of Agreement.
- (f) TO acquire for any purpose of the Proprietors by purchase, lease, gift, hire or otherwise or dispose of by the way of sale, exchange, gift, lease, hire or in any other manner such lands, buildings or furnishings as the Proprietors may deem it necessary to acquire or dispose of as the case may be, and to do all acts in relation thereto as may from time to time be required including:-
 - (i) THE hire or employment and payment of all persons necessary for the maintenance, extension or prosecution of the activities of the Proprietors.
 - (ii) THE selling of any property, real or personal, held by the Proprietors.
 - (iii) THE borrowing or raising and giving security for money by the issue of bonds, debentures, stock, mortgage or charge either unsecured or secured upon all or any of the property The Proprietors otherwise.
 - (iv) THE administration of all sums of money subscribed or donated by any persons or organisation for the support, maintenance or benefit of The Proprietors or School, whether by the operation by any trust devise or bequest or otherwise howsoever, and to administer and apply the sums subject to any special provisions attached thereto and to appeal for, collect and receive monies in furtherance of the purposes hereinbefore referred to and to administer, control and disburse the same.
- (g) TO delegate to sub-committees such portions of its functions as it may think fit.

LIABILITY

10. NO Proprietor acting or purporting to act in execution of the said Deed shall be liable for any loss not attributable to the Proprietor's own dishonesty or to the wilful commission or omission by the Proprietor of an act where such commission or omission is known by the Proprietor to be a breach of trust and in particular no Proprietor shall be bound to take or be liable for failure to take any proceedings against a co-Proprietor for any breach or alleged breach of Trust committed by such co-Proprietor.

REIMBURSEMENT

11. EVERY Proprietor shall be chargeable only for such monies as the Proprietor shall actually have received although the Proprietor may have joined in any receipt for money received by any other of them and shall not be answerable for the acts of any other Proprietor nor for any loss which may arise by reason of any Trust funds being lawfully deposited in the hands of any Banker, Solicitor or Agent or for the sufficiency or insufficiency or deficiency of any security upon which any Trust money or any part thereof may be invested or for any loss in the execution of any Trust unless the same shall happen through the Proprietor's neglect or default.

INDEMNITY

12. ANY Proprietor, Officer or employee of the Proprietor shall be indemnified out of the assets of the Trust for and in respect of any loss or liability which the said person may sustain or incur by reason of the carrying out or omission of any function, duty or power under the said Deed and in respect of any expenses incurred by the said person in the management and administration of the Trust fund unless such loss or liability is attributable to the said person's dishonesty or to the wilful commission of an act known to the person to be a breach of trust or to the wilful omission by the said person of any act when that omission is known by the said person to be a breach of trust."

ANNUAL REPORT TO SYNOD

13. THE Proprietors shall keep minutes of its acts and proceedings and shall lay before the Synod at its Annual Session a report covering its proceedings during the year with a statement of its receipts and expenditure and a copy of its balance sheet.

SCHOOL BADGE

14. THE School shall be entitled to use as its badge such design as shall be agreed upon by the Proprietors, the Bishop of the Diocese and the Standing Committee.

INTERPRETATION OF STATUTE

15. SUBJECT to Clause 6 hereof the decision of the Standing Committee upon any question as to the construction or interpretation of this Statute, or upon any matter which express provision has not been made, shall be conclusive unless or until revoked or altered by the Synod.
16. THIS Statute may be amended from time to time by enactments of Synod, but no such amendment shall in any way conflict with the said Deed of Agreement bearing date the 20th day of November 1980.

SCHEDULE

Description of total land, buildings and other improvements comprising the Proprietor's land of which the integrated school form part.

THE PROPRIETOR'S LAND

All that land, school buildings, residences, offices, chapel and other improvements the registered Proprietor whereof is the Craighead Diocesan School Proprietors.

All that parcel of land containing 3.2354 hectares more or less situated in the City of Timaru being Lot 1 on Deposited Plan 40947 Certificate to Title 18B/1238 subject to Mortgage 182085/1 to The Church Property Trustees and being Lots 1 and 2 on Deposited Plan 6273 and part of Lots 8 and 9 on Deposited Plan 9881 Certificate of Title 1D/863 subject to Mortgage 818757 to The Church Property Trustees and being Lots 36 and 37 on Deposited Plan 3110 and Lots 1 and 3 Deposited Plan 3203 Certificate of Title 281/97 SUBJECT to Mortgage 65448/1 to The Housing Corporation of New Zealand and being Lot 2 Deposited Plan 3203 Certificate of Title 293/20 SUBJECT to Mortgage 172777/8 to The Craighead Old Girls Association (Incorporated).

THE TE WAI POUNAMU STATUTE

Enacted 1943; Amended 1951, 1981, 1984, 1989, 1990, 1992

Repealed September 2023

SECTION H

Procedural

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ADMINISTRATION OF FUNDS WITHIN THE DIOCESE

GUIDELINES

Standing Committee, in 1988, has set the following Guidelines with regard to the administration of funds within the Diocese, with respect to Diocesan Grants.

Grants will be made after the needs and resources of the region concerned have been investigated. The Archdeacon of the area should be kept informed and will be consulted.

All grants are to be reviewed annually in consultation with the Archdeacon and with reference to the parish's own stewardship efforts.

New positions requiring new monies should not be created without consultation with Standing Committee.

When new positions are set up which require financial backing they should normally be for an initial period of three years, unless they are deliberately and expressly temporary.

All requests for grants should be made through the Diocesan Manager and should, normally, be endorsed by the Vicar and Churchwardens. The Archdeacons are available to advise and help in the application for grants.

Income received by clergy from chaplaincies or other sources which involve work done in conjunction with parish work should be paid to the parish.

Grants from the "Resettlement Fund" are given to assist clergy in making a move into other than Diocesan employment. Where the Diocese has some obligation, individual cases are treated objectively and realistically in order to assist those concerned and to maintain a degree of equity between cases.

FUNDING METHODS FOR FULL TIME MINISTRY

Synod, in 1990, adopted the "Principles" and the forming of "Contracts" as outlined in the Report of the Task Force on "Funding Methods for Full Time Ministry" as follows:

Investigations led the Task Force to conclude that, rather than needing an alternative model for full time ministry in the Diocese, it was necessary to "fine-tune" our own present model by adopting the following: **(i) Principles** and the forming of **(ii) Contracts** between the Diocese and Parishes that seek financial assistance for full time ministry.

(i) Principles

- Parish and Diocese to be mutually accountable and intentional
- Episcopal oversight and involvement
- A "Local Shared Ministry" emphasis
- A time-frame which enables a parish to be creative, working with achievable goals

(ii) **Contract**

Participants in the making of a Contract with a Parish:

A sub-group of Standing Committee, or whatever structure will emerge from the Mission Audit, chaired by the Bishop. The "sub-group" shall consult with the Visitation Team at the beginning and end of the Contract period. The "sub-group" would be the administrators of the Fund.

A Procedure by which the above principles can be established in the making of a Contract

1. Contract made between the Diocese and the parish may be initiated by either party.
2. A Parish Visitation is conducted (See H 9 of the Diocesan Statutes, Regulations and Standing Orders).
3. Negotiation of a 5-year Contract between the Diocese and the parish that needs to include the following terms:
 - (a) The Fund/Diocese shall agree to provide financial assistance each year up to a limit of \$.... (to be negotiated) in support of the costs of providing ministry in that parish for five years.
 - (b) The Visitation Team shall visit the parish at the beginning, and again at the end of the 5-year period to assess the life of the parish.
 - (c) The parish undertakes to hold an annual Stewardship Programme throughout the 5-year period. The programme will be thorough, well-prepared, executed with determination, and the operational stage will last several weeks at least. The Diocesan "sub-group" and the Vestry will assess the result of the programme towards the end of each year.
 - (d) In the event of the financial collapse of the parish during the 5-year period (a pre-arranged deficit having been negotiated) the Contract will be dissolved.
 - (e) At the end of the 5-year period the Diocesan "sub-group" will decide, having consulted with the Vestry and the Visitation Team, whether the Parish is a) financially self-sufficient, b) requires a further Contract or c) needs to make other arrangements about its ministry.
4. Annual Stewardship Programme.
5. Annual Evaluation by Parish Vestry and Diocesan sub-group of (b) and (c) above.
6. Final Visitation and hard decisions.

CLERGY REMOVALS

The cost of moving clergy is borne by the Parish to which the person is moving. Standing Committee can make a grant towards the cost of moving Clergy within the Diocese, however this will usually be in exceptional circumstances. You are referred to Clause 10 of the Conditions of Appointment for Clergy, with special reference to the notes detailed below. Clergy removals within the Diocese of Christchurch on retirement after full service are currently a cost to the diocese as they are included in the diocesan budget.

A. PROCEDURE

1. Three quotations should be obtained from carrying firms. The Diocesan Manager will, if requested, advise the names of removal firms who have provided competent service in the past.
2. The firms involved should be asked to direct their quotations to the Diocesan Manager. This provision applies equally to appointments of Vicars, Priests-in-charge, Priests Assistant, Deacons Assistant, or clergy moving to their retirement home. The Diocesan Manager will send a letter of acceptance to the successful firm, and a copy of the letter to Churchwardens in the case of a Vicar's appointment.
3. It is normal practice for the lowest submitted quotation to be accepted.
4. Goods are carried at "Owner's Risk". The Diocese carries insurance for goods in transit.
5. For purposes of insurance, the Diocesan Manager should be advised of the date of removal and also of the full value of possessions being moved, at least ten days before the move is to take place. In any claim, there is an "Excess" of \$1000, which is payable by the parish or diocese, as is appropriate. However, this excess can be reduced to \$500 for an additional payment of \$75 for the insurer and CPT must be advised that this option is being taken." The maximum claim to any one loss is \$100,000

B. INSURANCE COVER

1. Diocesan insurance cover is calculated at a rate substantially below the rate charged by insurers through a Carrier's firm. Parishes will be sent accounts for incoming Vicars, whereas the Diocese meets expenses for Priests-in-charge, Priests Assistant, Deacons Assistant and retiring clergy. In any claim, there is an "Excess" as detailed in (A5).
2. Insurance cover excludes
 - a. Loss of, or damage to, precious stones, deeds, bonds, stamps and money. (These should be personally carried by the person moving, for security).
 - b. Loss of, or damage to, antiques, unless separately declared and valued.
 - c. Loss, damage or expense arising from delay, confiscation and/or inherent vice.
 - d. Loss or damage due to mechanical derangement, ordinary wear and tear, moth, vermin, natural depreciation and atmospheric or climatic conditions.
 - e. Loss or damage caused by breakage, scratching, denting and chipping to owner-packed goods.

C. CLAIMS

1. Any claims arising from damage sustained during removals should be notified to the Diocesan Manager within five working days. An independent valuation of damage should be included in any such claim.

2. The commercial removal business is a highly competitive one. It is therefore helpful if the Diocesan Manager is informed of any problems which have arisen in the course of a move; or conversely, if a firm has provided particularly helpful and careful service.

CLERGY HOUSES – SCHEDULE OF REQUIREMENTS

When consideration is given to the specific needs of Clergy Houses it is felt that provision needs to be made for two different types of building, houses for new areas and Priests/Deacons Assistant houses.

Houses for New Areas

Where accommodation is required urgently in a new building area, and where this forms the beginning of a new Parish group, it is suggested that the house should be planned in such a way that subsequent additions will bring it up to full Vicarage standards. This can be done by providing a house with:-

Either three bedrooms, and a study, or else four bedrooms with one to be used as a study for some time.

A living room which will ultimately become the sitting room,

A kitchen with dining accommodation,

Bathroom, laundry and garage to Vicarage standards.

The planning of this accommodation should be made in such a way that by a simple subsequent addition of a living room and bedroom, or else living room and study, a full Vicarage standard is achieved.

Deacon/Priest Assistant's House

In general houses for Deacon/Priest Assistants can be similar in size to an average dwelling house. They will still require to be planned in such a way that the family are separated from those parts accessible to parishioners. The following alternatives are offered as a basis:-

Three bedrooms

A study of about 100 square feet

Living room

Kitchen, laundry and bathroom

Garage and fuel accommodation

Three bedrooms

Sitting room with study alcove

Kitchen-living room

Laundry and bathroom

Garage and fuel accommodation.

Furnishings

Floor coverings, drapes, fridge/freezer and a washing machine should be provided.

Rented Accommodation or Purchase

It is desirable that the standard of accommodation should be as near as possible to the standards set out above or be capable of improvement to these standards. Parishes considering purchase or rental must consult with the Standing Committee to ensure that the property under consideration is suitable to the requirements of the Standing Committee.

JUNE 1985

VICARAGES

DESIGN CONSIDERATION AND SCHEDULE OF MINIMUM REQUIREMENTS

(As adopted by Standing Committee, September 1998 and Amended October 2023)

1. INTRODUCTION

A Vicarage is primarily a home for the Vicar and family. It should be a convenient family home, with privacy for family activities. Before proceeding with the design of the new Vicarage, the Ministry Unit shall notify the Standing Committee and Church Property Trustees.

The following shall normally apply:-

2. GENERAL

2.1 Siting

On new sites the Vicarage must form part of the overall development plan for the whole Ministry Unit group. On existing sites care should be taken to respect the design of existing buildings. The Vicarage does not have to be on the same site as the Church.

2.2 Design Standards

A vicarage should provide a well-planned home for the Vicar and family and its appearance should be pleasing and unpretentious. Consideration needs to be given to access to public spaces i.e., lounge, toilet to be separate from the family ones. Good design need cost no more but requires that all those involved in the provision of houses for the clergy be fully aware of this responsibility to provide convenient and pleasing surroundings for the Vicarage family. Living areas must be away from the parish hall and from access ways to and from the church buildings. The rear entrance, vegetable garden, clothes drying area should be planned for privacy, and security.

2.3 Landscaping

When a new vicarage is planned a suitable landscape design should be submitted.

4. ACCOMMODATION

The minimum accommodation in a Vicarage should be:-

- Three bedrooms.
- Lounge.
- Living room (family room).
- Kitchen with space for meals.
- Study.
- Laundry.
- Bathroom.
- Double garage (or single garage plus carport).
- Two toilets with hand basin facilities one toilet to be located as an appropriate guest facility.

5. SPECIFICATION

The following specification represents the normal minimum requirements:-

5.1 Lounge

To be at least 23 square metres in area.

5.2 Living Room

The living room with dining table area is to be at least 18 square metres. It is suggested, however, that consideration be given to the provision of a family room, open to the kitchen, with dining table and direct access to the outside via terrace etc. This room is the hub of the house, where children can be easily supervised from the kitchen. The location of the family room should be a private area of the site, facing north to north west for maximum sun.

5.3 Kitchen

Every effort should be made to place the kitchen of adequate design and layout so that it will get the morning sun. The following shall be provided:-

- (a) Good bench space and of a durable material.
- (b)
- (e) A large oven top, oven and a warming drawer, and an extraction fan.
- (f) Refrigerator/deep freeze of around 400 litre total capacity.
- (h) Space for a dish washer; with the proviso that where the Vicarage is also used for meetings a dish washer should be installed.
- (j) Sufficient and well located drawers and cupboards.

5.4 Laundry

A washing machine and one tub is to be provided together with sufficient cupboard space and space with appropriate venting for a clothes dryer.

5.5 Bathrooms

Shower (and preferably a bath) and may include a family toilet.

5.6 Bedrooms

Built in wardrobes shall be provided in each bedroom. They shall be planned for sunshine at some time of the day, preferably the morning. Provision should be made in children's rooms for space for homework. There shall be space for two beds in each room. Consideration should be given to the provision of an ensuite adjacent to the main bedroom.

5.7 Study

Where a study is not provided elsewhere the following provisions shall apply. This area is to be at least 15 square metres exclusive of cupboards and shelves. Easy access should be provided directly off the entrance hall and a direct door to the outside is an advantage. It is essential that the location of the study should not require access to be through the family area of the house. Bookshelves shall be adjustable in height and provide for at least 18 lineal metres in total of book storage. Cupboard space shall be provided as well as wardrobe with hooks or rail for robes at least 1.8 metres from the floor and with shelf for communion vessels and pegs for stoles. Exposure should be east round to north for morning sun

Where a study is provided in the Church Hall/Office complex a small study/interview room shall be provided in the Vicarage.

5.8 Garage (Double)

The garage can either form part of the house (preferred) or be located as a separate unit. Storage of garden tools, fuel, etc. to be provided for.

5.9 Cupboards

Sufficient cupboards should be provided.

5.10 Domestic Hot Water

A hot water cylinder of at least 360 litres capacity element, capable of being connected to off peak power, shall be provided. The hot water pipes shall be lagged.

5.11 Heating

Adequate warmth in the building is essential. Careful planning with regard to sunshine and correct use of insulation will contribute materially to the comfort of the occupants.

6. POWER AND LIGHTING

There should be adequate lighting in all areas

Double power outlets should be provided beside all beds. Ample power points shall be provided throughout the house for all normal requirements.

A bell system shall be provided at the front and back doors. A television aerial shall be provided. Security lighting should be considered.

7. FLOOR AND WINDOW COVERINGS

All floor coverings and curtains shall be provided by the ministry unit and be maintained by and remain the property of the unit.

LETTING OF VICARAGES AND CLERGY HOUSES

GUIDELINES

1. All Church property in this Diocese is held by the Church Property Trustees, and no premises should be let or leased without their formal consent, refer to Regulation 13.1, page E20 of The Diocesan Regulations.
2. A formal tenancy agreement must be entered into between the tenants(s) and the Church Property Trustees, naming the Churchwardens as agents and using properly printed documents which comply with the Residential Tenancies Act 1986. Forms are available from the Trust Manager who will sign them on behalf of the Trustees after all other details have been completed. In particular, the name(s) of the tenant(s) must be listed in the Agreement before presentation to the Trust Manager. Bond payments of a minimum of two weeks rent are required by the Housing Tenancy Tribunal. This bond payment together with the Tenancy Bond Form should be forwarded to Church Property Trustees for signing and forwarding to the Housing Corporation. Each new tenancy is subject to re-negotiation with the Church Property Trustees.
3. In order that requirements regarding notice to quit by either party to the Agreement may be met, it is wise to let the house for a specific term, as this effectively gives notice to quit at the beginning of the tenancy. The Church cannot contract out of its legal obligations.
4. Rent should be fixed at a realistic figure which recognises all the outgoings on the property. It is not generally necessary to have a valuer make an assessment, but local enquiries can usually arrive at an equitable figure. Advice may also be sought from the Church Property Trustees.
5. One Churchwarden or Vestry member (not the Vicar) should be given the responsibility of liaising with the tenant and collecting rent. This also provides an opportunity to make a regular inspection of the property. Rent may also be collected by bank authority.
6. It is the duty of the landlord to keep the property in tenantable condition; this entails provision of a cooker and washing machine and usually floor and window coverings.
7. It is suggested that a rent is fixed, which allows for a discount of, say \$10.00 per week if the grounds are tidily maintained.
8. Advice on specific tenancies should be sought from the Trust Manager before any Agreement is entered into.

CLERGY LIVING IN THEIR OWN HOMES

Revised by Standing Committee May 2003

1. Where a ministry unit or employing body provides a house and the Clergy express a desire to live in their own home:
 - 1.1 Clergy will apply in writing to the vestry or relevant body, with a copy to the Bishop, for permission to move into their own home, and for determination of the housing allowance payable.
 - 1.2 The Churchwardens or responsible person in employing bodies other than parishes, should ascertain the impact on the Ministry Unit as well as the clergy family, by considering the following criteria:
 - Ministry needs of the Ministry Unit
 - Accessibility to / by the parish (including distance of proposed residence from the parish)
 - Availability at church site, of space for a vicar's study / interview room (not the parish office which is occupied by secretarial staff/volunteers)
 - Whether this is a pre-retirement move and length of anticipated time remaining in ministry in the parish
 - Welfare of the vicar and family
 - Future use of vicarage (rental or accommodation for other clergy)
 - Amount of housing allowance affordable from rental income noting that allowance needs to be made for vacancies in the tenancy, and additional maintenance requirements associated with rental property
 - Security of vicarage and other adjacent church property
 - 1.3 The Churchwardens, or responsible person in employing bodies other than parishes, should write to Standing Committee seeking approval and to discuss any terms and conditions that may apply to such a move.
 - 1.4 Requests will be treated on an individual basis.
 - 1.5 Where approval is given, a housing allowance is to be negotiated prior to the move into the clergy's own home taking place. Factors to be considered in arriving at a negotiated housing allowance:
 - 1.5.1 actual rental received from the letting of the Vicarage
 - 1.5.2 long term estimated maintenance costs
 - 1.5.3 any office provision or other ancillary costs
 - 1.5.4 Provision towards housing is an integral part of the "clergy living" to be provided by the Ministry Unit
 - 1.6 The overriding principle shall be of fairness to both the parish and the clergy: an adequate "living" for the clergy and that the parish or employing body should not incur any additional costs through the clergy choosing to live in their own homes.
2. The rate of housing allowance payable shall not exceed the rates determined annually by Standing Committee (refer Conditions of Appointment for Clergy, clause 9).
3. Tax is assessable on approximately $\frac{5}{6}$ of the housing allowance.

4. Where clergy decide to purchase their own house there can be no guarantee that they can be given future parish appointments within travelling distance of their home.
5. When clergy choose to live in their own home, no travel allowance is payable between their home and place of work (i.e. the office provided).

MOTOR VEHICLE GUIDELINES

LOANS AND INVESTMENTS

Standing Committee Approved Deletion - December 2022

GUIDELINES FOR PARISH REVIEWS

Approved by Standing Committee 4 October 2023

I. MISSION IMPACT REVIEWS

- I.1. A Mission Impact Review is a process that seeks to assess, affirm and challenge parishes in their ministry and mission
- I.2. A Mission Impact Review is a 'snapshot' of parish life at a moment of time and the means by which the parish's health and missional alignment can be assessed. The Parish is accountable to the Bishop and the Diocese, and the Diocese is responsible to provide oversight and support for parishes.
- I.3. The purpose of the Mission Impact Review is to provide a 'fresh set of eyes' to help discern what the Spirit is saying to a parish or ministry unit, to stimulate growth and to encourage missional engagement and impact.
- I.4. The Archdeacon for Regeneration and Mission is required to meet with the Vicar or Vestry about six months after the Review to learn what steps have been taken as a result, provide support and monitor progress.
- I.5. Mission Impact Reviews in each Archdeaconry will be coordinated by the Archdeacon for Regeneration and Mission who will consult with the Vicar and Vestry of each ministry unit about the review process and keep the Territorial Archdeacon informed.
- I.6. Each parish is to be reviewed every five years. A Mission Impact Review would not normally be undertaken within 2 years of a Future Ministry Consultation. NB a Future Ministry Consultation is the process by which a parish or ministry unit prayerfully takes stock of its corporate life prior to the production of a parish profile and the appointment of a new Vicar.
- I.7. A distinction needs to be made between the Vicar's Professional Development Appraisal and a Mission Impact Review. The Vicar's Professional Development Appraisal should follow soon after the Mission Impact Review and not be confused or integrated within it. The Bishop's EA is responsible for arranging Professional Development Appraisals with Vicar's and Priests-in-charge.
- I.8. It is acknowledged that Cooperating Parishes would need to fulfil the review requirements of the partner churches but that an MIR could be offered to a Cooperating Parish.

2. THE REVIEW TEAM

- 2.1. Coordinator of the Mission Impact Review
 - 2.1.1. The overall coordinator of Mission Impact Reviews will be the Archdeacon for Regeneration and Mission who will ensure that Reviews take place in a timely, coordinated manner and that resources and information are supplied to the Convenor (see 2.3 below) and that the Territorial Archdeacon is kept informed.
- 2.2. Constitution of the Team
 - 2.2.1. The Review Team would normally consist of three people and include male and female, lay and ordained. Where possible members should be from different parishes and have some sympathy and understanding of the parish being reviewed. The Archdeacon for Regeneration and Mission holds a list of people who may be called upon to join a Review Team. The Territorial Archdeacon should not be on the Review Team of a parish in his or her Archdeaconry.
- 2.3. Convenor

2.3.1. Review Teams are led by a Convenor who may be the Archdeacon for Regeneration and Mission, an Archdeacon, a Missional Coach or another suitably experienced person.

2.4. Local Shared Ministry Parishes

2.4.1. For Reviews of Local Shared Ministry parishes, at least two of the three team members should be familiar with Local Shared Ministry.

2.5. Training

2.5.1. All members of the Review Team should receive appropriate training. This would normally be arranged by the Archdeacon for Regeneration and Mission.

2.6. Costs

2.6.1. The Reviewers' services are normally offered freely to the Diocese and Parish/Ministry Unit. However, there may be occasions when suitable Reviewers are not available within the Archdeaconry and have to travel some distance and/or stay overnight. The Diocesan Manager shall be advised by the Reviewer of these estimated costs before the review commences. The Diocese shall be responsible for reimbursing these agreed costs to the Reviewers.

3. **MISSION IMPACT REVIEW DOCUMENTS**

3.1. The Documents

3.1.1. The Archdeacon for Regeneration and Mission is responsible for producing, maintaining and distributing these documents to members of the Mission Impact Review Team.

3.2. Letter of Engagement

3.2.1. This letter is sent to the Vestry and gives full information about the forthcoming Mission Impact Review.

3.3. Mission Impact Review Advertising Template

3.3.1. This is a brief document that is used to inform parishioners about the forthcoming Mission Impact Review.

3.4. Parishioner Questionnaire

3.4.1. This is a set of standard questions parishioners are asked about the parish ministry and mission and is sent to the Vicar for distribution in both electronic and hard copy forms.

3.4.2. The 'Home Congregation' of each respondent is requested in the questionnaire so that survey results can be interpreted sensibly.

3.5. Interview Guidelines

3.5.1. A standard set of Interview Guidelines are made available to members of the Review Team to reinforce good interview practice.

4. **TEAM RESPONSIBILITIES**

4.1. First contact

4.1.1. Once the Review Team has been formed the Archdeacon for Regeneration and Mission will contact the Vicar or Local Shared Ministry Administrator, set a mutually agreeable date for the Review and email the MIR Guidelines, Letter of Engagement for Vestry and advertising template for the parish to the Vicar or Local Shared Ministry Administrator.

4.2. Advertising Template

4.2.1. The Mission Impact Review is advertised in the parish for at least three weeks prior to the Review using the supplied Mission Impact Review advertising template.

4.3. Supporting Documents

- 4.3.1. The Vicar or Priest-in-Charge is asked to supply the Convenor with the minutes of the most recent Parish AGM, the reports presented at the AGM, the most recent Annual Performance Report, the Mission Action Plan and the most recent newsletter and, if applicable and the most recent parish magazine.

4.4. Questionnaire

- 4.4.1. The Convenor will send the Parishioner Questionnaire to the Vicar or Local Shared Ministry Administrator. The questionnaire is then sent out to parishioners to be completed electronically and returned. Those without internet access are offered a paper version to complete. Parishioners should be given one week to complete the questionnaire. The results of the questionnaire are returned to the Convenor who passes the information on to the other members of the Review Team.

4.5. The Bishop

- 4.5.1. The Archdeacon for Regeneration and Mission keeps the Bishop regularly informed of the Mission Impact Review process.

5. **MISSION IMPACT REVIEW WEEKEND**

5.1. Saturday

- 5.1.1. On the Saturday of the Review Weekend selected clergy, staff, Wardens and other key lay leaders are interviewed. There would normally be 6 people interviewed, one of whom would ideally be younger than 40. They would represent the various congregations of the parish and include parishioners who are missionally minded, strategic thinkers. These interviews would be informed by the results of the questionnaire. The team will seek to 'take the pulse' of the parish and determine its health and missional engagement and impact.

5.2. Following the Interviews

- 5.2.1. Following the interviews, the Review Team will discuss the major points to raise and prepare a PowerPoint presentation for the parish meeting. This is based on questionnaire responses and information from the interviews. This is not a record of everything that happens in the parish but rather a broad-brush presentation of the major issues identified – both positive and challenging. The main headings would normally be 1/ Aspects to Celebrate 2/ Questions 3/ Recommendations.

5.3. Sunday

- 5.3.1. The Review Team would attend Sunday morning worship.
- 5.3.2. Immediately following worship and morning tea members of the parish would be invited to a Feedback Meeting run by the Review Team. The team would share their insights and challenges to the parish, listen to feedback and take questions.

5.4. Particular Attention

- 5.4.1. The team must ensure that appropriate attention is given to how the Parish is responding to the Diocesan Mission Action Plan, implementing the Diocesan Bicultural Policy and responding to environmental issues.

5.5. The Report

- 5.5.1. The Team would then write a concise report which is sent to the Vestry for review and possible correction. In the report the Team would name aspects of parish life to celebrate, raise remaining questions and make recommendations to the Vicar and Vestry. Vestry submits their feedback on the report to the Convenor. The Convenor then sends the final version of

the report back to the Vestry and copies in the Bishop, Territorial Archdeacon and Archdeacon for Regeneration and Mission. The Archdeacon for Regeneration and Mission ensures a file copy is kept.

- 5.5.2. The report shall be confidential to the Vestry, Territorial Archdeacon, the Archdeacon for Regeneration and Mission, the Bishop (or the Bishop's appointee) and the Review Team. At the discretion of the Vestry the report may be shared either in part or in its entirety with the Parish.

6. FURTHER ACTION

- 6.1. Any further action will be the responsibility of the Vicar and Vestry, the Territorial Archdeacon, the Archdeacon for Regeneration and Mission or the Bishop (or the Bishop's appointee) and not the Review Team.
- 6.2. The Archdeacon for Regeneration and Mission will schedule a visit to the Vestry about six months following the Mission Impact Review to learn what steps have been taken as a result, provide support and monitor progress.

GUIDELINES FOR THE RESIGNATION OF A VICAR AND FUTURE MINISTRY CONSULTATIONS

(As Approved by Synod 1995)

ON THE RESIGNATION, RETIREMENT, OR DEATH OF A VICAR

- 1.1 The Vicar resigns or retires, giving three months notice to the Bishop and parish. The Churchwardens will notify the Bishop of the serious illness or death of their Vicar.
- 1.2 Arrangements are made by the Archdeacon for the pastoral care of the parish until such time as an interim priest is appointed by the Bishop. This is to give the parish breathing time to consider its options, and to plan for future ministry. At least three months is needed AFTER the Vicar leaves the parish before another appointment is made.
- 1.3 The function of an interim priest is to provide ordained ministry; to assist the parish carry on its work, mission and ministry; to help the parish deal with its grief at losing its Vicar, and with any hurts from the past; to assist in the resolution of any conflicts; and generally to prepare the parish to work with the new Vicar when appointed. If the parish has financial difficulties, interim ministry can provide the time to sort out possible options for the future.
- 1.4 Interim clergy and Future Ministry Consultants should not be considered for appointment as the new Vicar.
- 1.5 Within a week after the resignation is announced, the Churchwardens should contact the Bishop to arrange a meeting of the Vestry and Parish. The purpose of this meeting is to explain and clarify the procedures to be followed in the appointment of a new Vicar, including the process of the Future Ministry Consultation as outlined in these guidelines. The resigning Vicar should not be present at this meeting.
- 1.6 The Bishop or the Bishops' appointee will offer a Consultancy Team to the Vestry to lead the Future Ministry Consultation. The Vestry can object to any member of that Team and a new person will be chosen. (The Bishop holds a list of suitable people. Each Team consists of lay and ordained persons; the number is flexible).

THE FUTURE MINISTRY CONSULTATION

- 2.1 A Future Ministry Consultation shall be held in all parishes in which there is a vacancy.
- 2.2 Every Future Ministry Consultation is unique, and designed by the Consultant(s) and the Parish to meet the particular needs of that parish.
- 2.3 The Consultant(s) will call a Special Meeting of Parishioners to discuss the procedure for the Future Ministry Consultation. At this meeting parishioners will appoint a Planning Committee representative of all groups in the parish. This Committee should not consist only of Vestry Members.

- 2.4 The Consultancy Team will meet with the Parish Planning Committee to decide the best way to proceed with the Future Ministry Consultation.
- 2.5 The Future Ministry Consultation is an open-ended event, the purpose of which is to use the time of vacancy as an opportunity for reflection and growth as a parish. The length of time and timing for the consultation is negotiable, but it should normally take place over two days (or one evening and the next day) to give people time to think about issues raised in the process.
- 2.6 The Consultation will include all parishioners who wish to be present; the Archdeacon, if possible; and the Consultancy Team.
- 2.7 The Interim Priest does not take part in the consultation, but supports the work and directions taken by the parish as the process proceeds.
- 2.8 By the end of the Future Ministry Consultation a **Parish Profile** will have been drawn up. It will include a brief history of the parish, with statistics and figures for the last 10 years; a general picture of the community or area with some statistics of changes over the last 10 years; what parishioners like about their parish (the positive things); what they dislike (negative things in the past or present); what they would like kept; what they would like discontinued or changed; what sort of characteristics they would like to see in their next Vicar; what sort of things they would not like to see in a Vicar; the needs of the various age groups in the parish and community; ecumenical activities; general comments about church services and other aspects of parish life, etc.
- 2.9 The resigning Vicar may be interviewed by the Consultancy Team on the life, mission, ministry and future possibilities for the parish.

USE OF THE PARISH PROFILE

- 3.1 The Parish Profile will be used by the Parish, the Board of Nomination, and any prospective clergy in their discussions. It should also be made available to clergy who express interest in applying to the Bishop and Board of Nomination for consideration as Vicar.
- 3.2 Sufficient copies of the Profile should be made available for all parishioners to see and use in discussion and for goal-setting.

THE INDUCTION AND INSTALLATION OF THE NEW VICAR

- 4.1 The Interim Priest is farewelled from the parish.
- 4.2 The Induction and Installation Service for the new Vicar is arranged in consultation between the Bishop, the new Vicar, the Archdeacon, and the Vestry of the parish.
- 4.3 The new vicar is inducted and installed.

REVIEW AND GOAL-SETTING

- 5.1 The consultation process is not complete until a review takes place six to twelve months after the appointment is made.
- 5.2 The aim of this review is for the parish and the new Vicar to look at the consultation documents, and decide together on the priorities and goals for the parish for the next 12 months, and three years. It will help both parish and Vicar work together in mission and ministry.
- 5.3 It may be advisable to use the original consultant(s) or another facilitator to assist in this process, and to include the Archdeacon to give a wider perspective.
- 5.4 A report of this review and the goals set, is to be forwarded to the Bishop and Archdeacon to signify the completion of the process, and to alert them as to areas where the Diocese can help the parish achieve its goals.

CHARGES AND EXPENSES OF CONSULTATIONS

(As agreed by Standing Committee, September 1998)

The determination of Standing Committee (8 July 1998) is that there is a distinction between professionally retained consultants who receive remuneration and people working as volunteers who should not be paid. Most, if not all, future ministry consultants are in the volunteer category and, as such should not be paid. Expenses such as travel should be reimbursed.

Travel expenses for actual travel incurred should be reimbursed at the appropriate Diocesan rate. Such travel expenses will normally be met by the Parish.

The cost of any required materials is to be paid by the parish; or the Parish may supply these materials.

Where a professionally retained consultant is contracted the fees to be paid should be negotiated prior to consultancy work commencing.

When the Parish chooses to use the service of a professional consultant the Parish shall meet these costs. Where the Diocese elects to use the service of a professional consultant the Diocese shall meet these costs.

GUIDELINES FOR PARISH NOMINATORS

- (a) When the Vicar resigns or retires, the Diocesan Board of Nominators together with the Parish Nominators acting conjointly under the presidency of the Bishop, shall meet to consider the filling of the vacancy. At the initial meeting the Archdeacon of the area in which the Parish is part, will usually attend. The joint meetings will continue, over a period of time, until a nomination of an ordained minister is made to fill the vacancy.
- (b) A quorum shall consist of the Bishop, two other members of the Board of Nominators and two Parish Nominators.
- (c) A nomination to be valid must be made by a majority of the members of the joint body.
- (d) Parish Nominators, while they may chose to meet with possible clergy to fill the vacancy, should never approach persons with a specific offer to a position.
- (e) Before meeting with the Diocesan Board of Nomination, Parish Nominators may discuss possible nominations with the Wardens and Vestry and make enquiries about nominees.
- (f) Once a nomination is agreed upon at a joint meeting; the Bishop (or the Vicar-General in the Bishop's absence) invites the ordained minister concerned.
- (g) All discussions with the Diocesan Board of Nomination must be regarded as confidential.

THE OUTREACH FUND GUIDELINES

The above Fund was established in 1982 from a payment of the sum of \$20,000 brought about by the difference in balance dates of the Church Property Trustees and the Diocese.

Since this time Standing Committee has appropriated from the Diocesan Budget further amounts to maintain the level of the Fund around \$20,000 for any one year.

To assist in establishing priorities the following Guidelines apply:

1. Applications for allocations are to be received by 20 February, 20 June or 20 October so that allocation may be made, as Funds allow, by Standing Committee. The Standing Committee may decline any or all applications, and may, in special circumstances, make allocations at other times. Applications should be for future projects and not seek retrospective reimbursement.
2. Applications for support from the Outreach Fund may be made by any parish or other ministry or mission unit, or by any Diocesan organisation. The body applying shall undertake to see that the money is spent for the purpose for which it is allocated, and within such period as Standing Committee shall decide.
3. Each application shall describe the outreach ministry to be undertaken, and where possible, to name the persons, places and dates involved. An itemised statement of anticipated expenditure should be attached. Any changes in the nature of, or personnel involved in, the project should be notified in writing immediately to the Standing Committee. Generally speaking, a fresh application is to be made in such cases.

4. The Fund is available only for short-term ventures, or to initiate continuing ventures. It is not normally to be used for ministries already begun.
5. The Fund is available for purposes that cannot be funded by the applicant body. Standing Committee may expect the applicant body to make some financial or personal provision for the project from its own resources, taking into account the nature of the project and the resources of the applicant body.
6. Some of the projects for which the Fund may be used are:
 - (a) To pay the travel costs, accommodation costs, salary and general expenses of people with particular skills, for the purpose of exercising those skills, or training others in their use.
 - (b) To pay for the writing, production and dissemination of special literature.
 - (c) To pay for the hiring of halls for meetings and associated accommodation expenses.
 - (d) The Fund is not to be used for the erection of or structural changes to buildings.
7. The Fund may only be used for outreach ministry within the Diocese of Christchurch.
8. At the conclusion of the project, or of the stage in which the Fund has been involved, the applicant body shall report to Standing Committee on the course of the project and its results, and account, in such details as may be appropriate, for its expenditure. Where a grant is made for a period of six months or more, a report should be forwarded both halfway through, and at the conclusion of, the funding period. All such reports should be signed by the Vicar or Priest-in-charge and Churchwardens.

Applications

In the first instance, written applications giving full details of the proposed scheme should be forwarded to the Diocesan Manager. These should be signed by the Vicar and Churchwardens, or equivalent office holders.

DIOCESAN GUIDELINES FOR PAID AND UNPAID EMPLOYMENT

(As approved by Standing Committee – December 2022)

Introduction

The employment of paid and unpaid staff at all levels within the Diocese must be in accordance with all existing New Zealand employment laws, rules, and regulations. These guidelines are intended to assist all ministry units in ensuring that the process of employing and managing staff is followed correctly.

Nothing in these guidelines is intended to contradict any New Zealand employment laws, rules or regulations. Where such contradiction or conflict appears to exist then the relevant employment laws, rules or regulations will have precedence over these guidelines.

Who is the Employer and Who is the Employee?

It is important to understand who the employer is in a parish. Inland Revenue has defined an employer as anyone who hires someone to work for their business or organisation as an employee or contractor. In parishes it is the Wardens who are the employer and as such they carry the sole responsibility for how employees are recruited and managed.

When new Wardens are appointed it is necessary to have employees sign a letter to acknowledge that the Wardens have changed and that they have new employers.

This then raises the question as to who is an employee? As far as parishes are concerned Employment New Zealand definition of an employee includes:

- people who have been offered and have accepted a job, but are yet to start working
- permanent employees (full-time and part-time)
- fixed-term employees (full-time and part-time)
- casual employees
- employees on probationary and trial periods

An employee is not:

- a self-employed or independent contractor
- a volunteer who does not receive a reward for working

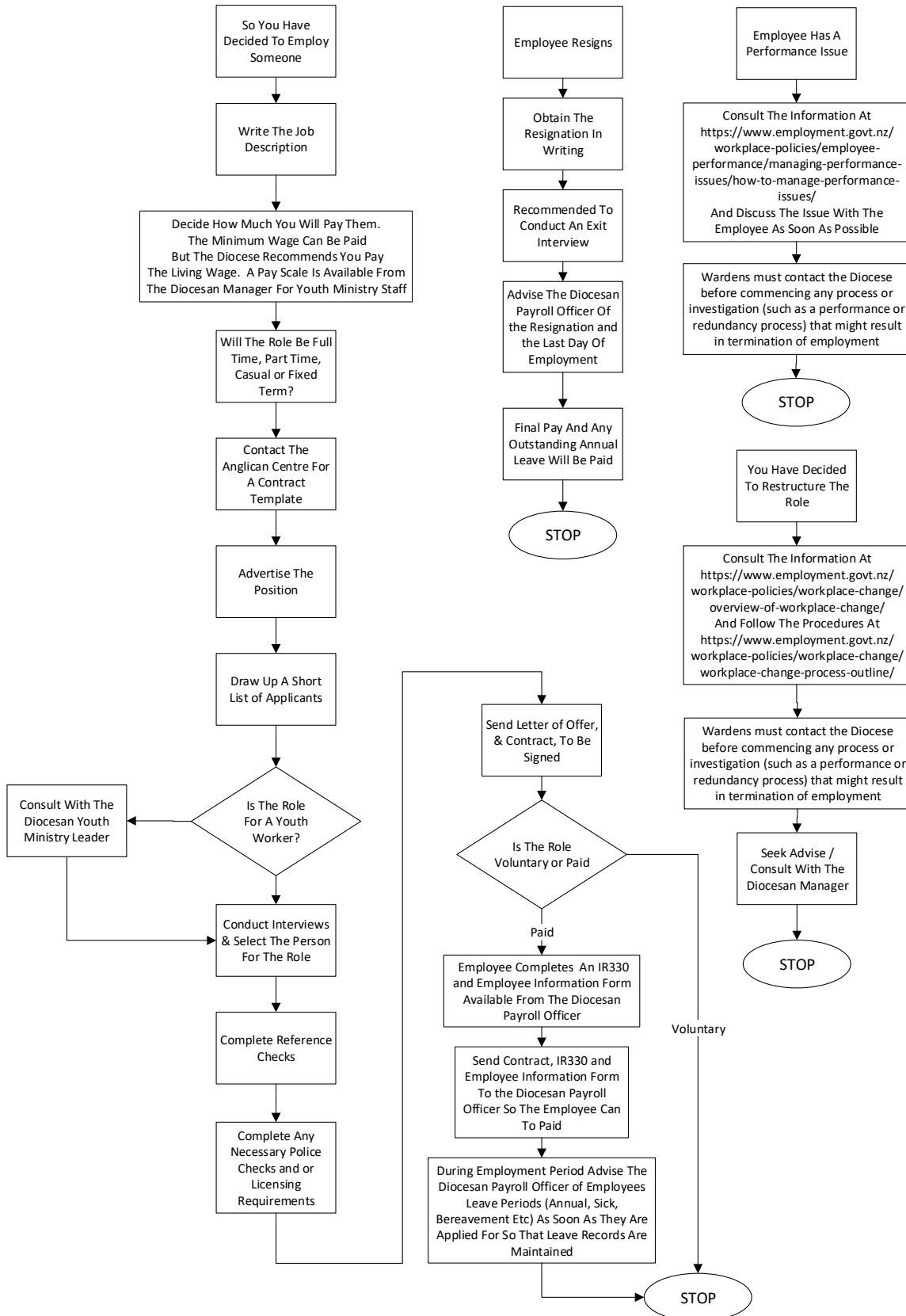
The Employment Process

There are four general situations that arise between an employer and employee:

- the process to follow during recruitment and initial employment
- the process to follow when a person resigns
- the process to follow should there be a performance issue
- the process to follow should there be a need to restructure

The following flow charts explain each of these processes. As it is not possible to anticipate every eventuality in an employment situation these flow charts do indicate where wardens should seek advice. Additionally, wardens must seek support from and or advise the Diocesan Manager of any difficult performance issues or when a staff restructure is to be undertaken that might result in termination of employment.

EMPLOYMENT FLOW PROCESSES



The following provides additional guidelines about employing staff

Equal Employment Opportunities:

Equal employment opportunities are a major emphasis in church related areas. To achieve this, it is desirable to advertise all positions that are to be filled. In this way the selection process is transparent and void of any cause for complaints about bias.

A Job Description

A Job Description should be prepared and formally agreed to by the employee with details on the method of re-negotiation included.

The Job Description should cover the following areas:

- Title of Position
- Intention of appointment
- Role of appointment (if applicable)
- Skills required
- Duties and/or responsibilities
- Accountability
- Support

Employment Requirements

Offers of employment should not be made until:

- a. Referees, with the approval of the applicant, have been consulted.
- b. Permission of the applicant for a Police clearance, should this be necessary/desirable for the particular appointment.

Letter Of Offer

A letter of offer should be prepared, and provision contained for an acceptance signature from the employer and employee.

This letter should cover:

- Position being offered
- Commencement date and any other related matters
- Salary and related details
- Acceptance requirements, including signature and Inland Revenue Department requirements together with salary payment forms.
- The right to seek independent legal advice.

Individual Employment Agreement (IEA)

An individual employment agreement must be in writing and can contain whatever terms the employer and employee have agreed on.

However, the agreement must include at least the following terms:

- Names – the names of the employee and employer
- If a probation or trial period will be in place (see guideline below).
- Work – a description of the work the employee will be doing (the Job Description can be attached to the IEA)
- Place – where your work will be done
- Hours – an indication of the arrangements for the times that will be worked. Agreed set hours must be stated in the EA.
- Pay – the wages or salary that will be paid
- Services for resolving problems – a plain-language explanation of the services available for resolving employment relationship problems
- Rates for public holidays – a requirement that the employee will be paid at least time and a half if they work public holidays, and an alternate holiday if the public holiday falls on a day that they will normally have worked.
- Protection in restructures – a clause stating how the employee will be protected if a restructure takes place.

An IEA can't include any terms that are contrary to the law or inconsistent with the Employment Relations Act (unless they're better for the employee).

Note that if an employer breaches any of those requirements for an IEA, the employee or a labour inspector can ask the Employment Relations Authority to order an employer to pay a monetary penalty.

Probation and Trial Periods

With **Trial Periods** employers have to:

- include the trial period in the employment agreement (it can be up to 90 days long) and have both parties sign it before they start work – otherwise it has no legal grounds if it's contested
- give the employee all the benefits of a permanent staff member, like holidays and sick leave, while they're on trial.

Employers can't:

- use a trial period if they have 20 or more employees when their new recruit signs their employment agreement
- put an existing employee on a trial period as these are for new employees only
- extend the trial once it ends as the employee becomes permanent unless the employer dismiss them before the end of the trial period.

If the employer decides to dismiss the employee within the trial period:

- they can't raise a personal grievance against the employer on the grounds of unfair dismissal
- they can still raise a personal grievance if they think the employer discriminated against them or harassed them
- their notice period still applies.

A **Probation Period** is different from a trial period.

A probation period is:

- for an agreed length of time
- at the start of employment
- so an employee who is new to the job can demonstrate their skills (they can be an existing employee who has applied for a new job with their employer), and
- so the employer can assess them.

The employer has to:

- include the probation period in the employee's employment agreement before they start work
- give the employee all the benefits of a permanent staff member, such as holidays and sick leave, while they're on probation.

Employers can use a probation period no matter how many employees there are.

An employer can't use a probation period to get work done for free; the employer has to pay a full wage while the employee is on probation.

If an employer decides to dismiss the employee during the probation period:

- they can still raise a personal grievance for unfair dismissal
- the employer must follow a fair process
- the employer needs to show there was a valid reason for dismissal.

If the reason is connected to the probation, it must be because the employee isn't performing to the expected standard in the agreed time. The employer must have given support and training for this to be a valid reason.

Licensing

A license, where applicable, must be obtained from the Bishop before an appointment is made. Please refer to the Licensed Lay Ministers' Statute for information concerning areas of ministry related work where a license is required.

For Unpaid Employment (Volunteers)

Selection Of Unpaid Persons

Good selection procedures will prevent many future problems. Ideally, people should be chosen for the skills and qualifications they bring.

The following will facilitate selection:

- A clear Job Description
- Well defined time commitment/length of service
- A mutual recognition of skills and abilities
- Larger tasks, with greater responsibilities, should involve an interview to determine suitability for the particular job. As part of this process necessary references should be obtained with approval also being obtained from the applicant to check with the referees. Where applicable, for certain appointments such as working with children, youth or vulnerable people, a Police clearance must be obtained.
- A trial period could be helpful
- Careful initiation into the position with appropriate ongoing training.

Conditions of Service

In an unpaid employment situation (volunteer) there are obligations for both the person and Church (Parish). Written conditions of service should be provided to the person and a responding obligation should be met by the person.

The written conditions should address:

- That this is not an offer of employment and that the volunteer is not an employee
- Details of orientation and training
- A list of facilities and equipment available
- Provision of creative input from the Volunteer
- Grievance procedures

The response obligations of the person include:

- Time commitment
- Acceptance of guidance and supervision
- Reliability
- Record keeping as required
- Acceptance of appraisal/evaluation procedures
- Honouring of confidential information
- Adherence to required ethical guidelines

Job Description

A clear job description should be prepared. This should include provision for review of the description by all parties with appropriate changes being implemented by mutual agreement. The Job Description should cover such areas as:

- Job Title/Position
- Job Summary
 - Work Relationships (responsible for, responsible to, and works closely with)
- Specific objective and/or expected results
- Key tasks and skills required
- Accountability
- Evaluation procedures
- Time involvement
- Length of term
- Reimbursement of expenses
- Notice period

Support, Recognition And Encouragement

Unpaid persons, like all workers, respond better if their work is appreciated and valued. Evaluation, encouragement, supervision all play their part in this. Encouraging these people to have their say in planning of areas of work affirms the value of their contribution. Care of them in a supportive way encourages them as does not wasting their time.

Licensing

Care should be taken to ensure that the appropriate license, where applicable, is issued by the Bishop. Please refer to the Licensed Lay Ministers' Statute for details concerning this.

Youth Ministry Leaders At Camps, Productions and Outreaches

Overlooking Legal Requirements

The nature of church work, and those employed in church roles, can at times make it easy to forget, or overlook the fact that all employees, regardless of where they work are subject to employment laws and regulations. This situation can easily arise, and in the past has arisen, regarding the conditions of employment of Youth Ministry Leaders whenever they are asked to run youth camps that may extend over a weekend and they are asked to be available on site overnight and to accept responsibility for the safety of those attending the camp. There are similar situations when youth leaders, or other employees, are involved in productions or outreach programmes.

The key risks that arise in this and similar situations are:

- Not paying for (or giving time in lieu in recognition of) hours worked on camps
- Not paying time and a half for hours worked on a public holiday.

- Not giving an alternate holiday to those whose normal working day falls on a public holiday that they have to work, e.g. Good Friday or Easter Monday.
- That an employee will claim they are working (and therefore should be paid for) all hours they spend on camp – eg 96 hours, for a four day camp.

These events require a discussion each time – a ‘set and forget’ approach will not be compliant.

Contractual Clause

1. Events outside normal working hours

- a. If the employee attends a camp as the key leader for the parish’s youth group then, unless agreed otherwise in writing, the following provisions will apply.
- b. At least two weeks before the camp the employee and their manager will meet and agree:
 - i. The number of days that the employee will work during the camp. Unless agreed otherwise, full days at camp and full set up/pack down days shall for the purpose of this clause be regarded as **12-hour** working days. *(Guidance to employer: The 12-hour figure is only a guide – it should be increased if camp is likely to involve a longer day)*
 - ii. A written plan to ensure that as many excess hours as possible are taken as **time in lieu**, to sensibly manage the cost to the parish (noting that time worked on a public holiday **must** be paid at time and a half and cannot be taken as time in lieu). Where possible that time in lieu should be taken in the same pay period as it was accrued (this may mean some time in lieu is taken in advance), otherwise it must be taken as soon as possible (and in all cases within one month of it being earned). This written plan **must** also be provided to payroll.
 - iii. A written plan to ensure that the employee is adequately supported though out the camp, and that they have time for rest, recreation and sleep (e.g. through support from other youth leaders or parent volunteers).
- c. Clear and accurate records of hours worked and paid and time in lieu taken (including when the time in lieu was and will be taken) shall be kept by the employee, and must be provided to the employer within one week of the camp ending. Those records **must** be provided to payroll and archived for future reference. *(Guidance to employer: These records should be kept for at least seven years)*
- d. The employee will be paid in the following manner:

- i. As above, unless agreed otherwise, full days at camp and full set up/pack down days shall for the purpose of this clause be regarded as **12-hour** working days.
- ii. As above, days worked on a public holiday **must** be paid at time and a half (meaning a full day at camp will equate to **18** hours, using a **12-hour** working day). A day in lieu will also be provided if the day on which the holiday falls would have otherwise been a working day for the employee. Time worked on a public holiday **must** be paid at time and a half – it cannot be recognised / taken as time in lieu.
- iii. The parties will calculate the total **excess hours** worked (being hours over and above what would have otherwise been worked during the period, excluding days worked on a public holiday). *(Guidance to employer: Time worked on a public holiday is kept separate because, as above, it must always be actually paid).*
- iv. Those excess hours shall either be taken as time in lieu in accordance with the provisions above or (if the employer determines that this is not possible) paid at the employee's usual hourly rate.
- e. If the employee is required to work between the hours of 11pm and 6:30am (to attend emergencies), those hours should be recorded and paid (or recognised through time in lieu) in addition to the above.
- f. Where agreed in writing the arrangement shall be applied to other camps that the employee attends as the key leader.

2. Other extended hour events (eg productions or outreaches)

- a. Where the employee intends to work extended hours over a period of time for specific reasons (eg to assist with a production, or to undertake an outreach or other specific ministry) they must talk to their manager and agree in advance on a written plan which ensures that:
 - i. They do not work more than their contracted hours in any one pay period (time in lieu should be used where feasible); and
 - ii. The additional hours they work, and the time in lieu they take, are recorded and provided to the manager. *(Guidance to employer: These records should be kept for at least seven years)*
- b. In some cases, the employee may choose to volunteer hours over and above their employed hours for a particular purpose or ministry which is related to their area of work or role. In such cases:
 - i. The decision to volunteer must be the employee's alone (there must be no direct or indirect pressure or expectation that they will volunteer); and

- ii. The employee's decision to volunteer must be recorded in writing and signed by the employee and their manager. That document must give an indication of how many hours the employee will volunteer and the length of time the voluntary arrangement is expected to continue. In signing that document the manager must be satisfied that the employee's decision to volunteer is genuine and appropriate, taking into account the employee's interests as well as the employer's.

3. HOURS OF WORK / RELATIONSHIP WITH VOLUNTEERED HOURS

3.1 The employee shall work and be paid for **5** hours per week, at times set by agreement or, after discussion, as directed by the employer.

3.2 The parties recognise that these paid hours supplement ongoing additional hours worked by the employee on a voluntary basis. The number of voluntary hours worked will fluctuate from week to week, according to what needs to be done, and the employee's availability and willingness to volunteer.

These additional voluntary hours are purely voluntary, and the employee is free to either work or not work those hours, at their absolute discretion.

If the employee wishes to permanently reduce or end their voluntary hours then they will discuss this with the employer, so that their expected duties can be adjusted.

3.3 The employee will not work any paid hours in excess of those set out above without written agreement, signed by both parties.

GUIDELINES FOR THE PROVISION OF CHILD CARE AT DIOCESAN EVENTS

(As Adopted By Standing Committee 8 March 1995)

INTRODUCTION

The provision of good child care at Diocesan events is important in the life of our Church as we strive to be inclusive, and as we endeavour to be representative of the wider community of which we are part. Good child care enables participation by those who otherwise may be excluded from Diocesan events. Following the Standing Resolution of Synod it is necessary for all planners of Diocesan events to take seriously the provision of adequate child care.

POINTS TO CONSIDER

1. For child care to be adequate it needs to be by trained and supervised child minders. This is a protection both for the child and the worker.
2. The child care needs to be on site. Although it is acknowledged that older children may need to go off site.

3. When enrolling people for a Diocesan event it will always be necessary to ask each person if they need child care, and if so what ages the children are.
4. At the time of writing \$10 an hour would provide for quality child care for 3 under 2's, or 5 over 2's. It would be possible to have a volunteer or a trainee child care worker, working alongside the paid worker at a reduced rate. This would double the number of children that could be handled for the cost.

Depending on the time of year, agencies such as the Rangi Nanny School may be able to offer a reduced rate, as could Bobbitys Nanny Service.

5. Child care is for those who would otherwise be unable to take part in a particular event, to enable them to take a full part e.g. single parents, parents/guardians where both are expected to attend the event, e.g. clergy couples at clergy conference. A parent/guardian who normally cares for a child or children and who wishes to attend a particular Diocesan event.
6. Child care is for all children up to an age where the parents/guardians can confidently leave them to fend for themselves, remembering it is not legal to leave children under 14 on their own.
7. It is reasonable for the Diocese to pay for the child care of such people referred to in 5 above. In general the level of Diocesan subsidy should reflect the level of encouragement to attend the particular event. If others wish to enrol children in the child care provided they are to be asked for payment.

GUIDELINES FOR SALE OF VICARAGES

Approved by Standing Committee 8 July 1992 and Amended October 2023

GUIDELINES

1. Generally speaking, Vicarages shall normally be retained, even if tenanted out and shall be sold only in exceptional circumstances.
2. If a Vicarage is to be sold, any proposed sale must be carefully worked through, using the accompanying check list as a guide, with Vestry or Parish Council in the case of co-operating ventures, including a meeting of parishioners. The Archdeacon concerned should be kept acquainted with the developments of such proposed sale. Approval to sell must be obtained from the Standing Committee. The actual sale shall be handled by the Church Property Trustees.
3. Where Standing Committee and Church Property Trustees confirm that the Ministry Unit does not need a replacement Vicarage, the funds obtained from the sale shall be invested with the Church Property Trustees. Subject to trust obligations, funds will be held for Clergy Housing as follows –

Clergy Housing

The Clergy Housing Balanced Growth Fund capital is to be protected and may be applied to the purchase of clergy housing and works on clergy houses with the prior written permission of Church Property Trustees and the Diocesan Manager. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the parish, in the following order, to (i) purchases and capital works, (ii) maintenance costs, (iii) outgoings of clergy housing, and (iv) support of clergy costs should other available parish funds be insufficient to meet clergy costs - but subject to Church Property Trustees confirmation that all parish clergy houses are sufficiently maintained.

4. Where there is likely to be a future need of a Vicarage then with the approval of the Standing Committee and Church Property Trustees - a suitable replacement property should be purchased in the same general period.

CHECK LIST

A. FACTORS TO BE CONSIDERED PRIOR TO A DECISION TO SELL A VICARAGE

- What type of ministry is or will be appropriate for your Ministry Unit/area viz. the historical tradition of the Ministry Unit, Local Shared Ministry, merging parishes, co-operating ventures
- What will be the future requirements for a Vicarage
- What advantages would your proposed sale achieve
- What disadvantages would result

B. MATTERS TO BE CONSIDERED IF A SALE PROCEEDS

- Early liaison with Standing Committee [through the Diocesan Manager] and Church Property Trustees [through the Property Manager]
- Keep your Archdeacon informed on developments
- Consider using, where required, an independent Chairperson, should the proposed sale be controversial
- Sale shall be handled by the Church Property Trustees

GUIDELINES FOR SALE OF CHURCH PROPERTY BY MINISTRY UNITS

(As adopted by Standing Committee on 19 May 1993 and Amended in 2023)

INTRODUCTION

The following sale of church property guidelines have been prepared for the instruction of Vestries in order to act as a protection for the office bearers and the Ministry Units and an assistance for them in the proper preservation of their assets.

All Church property within the Diocese of Christchurch is registered in the name of The Church Property Trustees under the requirements of The Church Property Trust Canterbury Act 1879. The Trustees hold the property in trust for whichever Ministry Unit, trust or Church organisation is concerned.

Accordingly, all legal documents for sale or purchase or lease of Church property belonging in the Diocese of Christchurch must be signed by The Church Property Trustees.

Any request for sale or disposal of Church property by Ministry Units must be approved by the Standing Committee and the Church Property Trustees.

When considering such a request a study should be undertaken of the needs of the Ministry Unit and priority given to the long term requirements of the area and the Ministry Unit concerned. Part of such an impact study should include consideration of the full utilization of resources, together with the social and community needs.

Approval for sale will only be given after due consultation with the Bishop, Archdeacon for the area and the Church Officers concerned and after the properly constituted Ministry Unit approvals are obtained. These guidelines also apply in Co-operating Parishes where any property being considered for sale is vested in the name of the Church Property Trustees (Refer Common Provisions 251 in "Guide to Procedures in Co-operating Ventures").

PROCEDURE

1. A meeting of Vestry must first resolve to recommend the disposal/sale of the property concerned.
2. Preliminary actions required prior to approval being sought include:
 - 2.1 In the case of sale of land an enquiry should be made with Church Property Trustees to clarify whether the parish can sell the same (in some instances land has been bequeathed to the Bishop of Christchurch or to Church Property Trustees for the establishment of a Church, School etc in that area. In these instances land can only be sold by the Trustees acting for the registered proprietors).
 - 2.2 Where the sale of a Church building e.g., Church, Hall or Vicarage is involved the proposal will be submitted to the Bishop and the Archdeacon for that area for comment.
 - 2.3 Subject to the approval of the Bishop and Archdeacon the proposal will be referred back to the Vestry for consideration by the Ministry Unit.
3. A meeting of parishioners must be held to approve the sale proposal. Where any sale is likely to be of a contentious nature an independent facilitator [preferably the Archdeacon or Diocesan Manager] is required to act as chairperson for the meeting of parishioners,
4. The request should then be submitted to Standing Committee and Church Property Trustees for approval.
5. Valuations will be obtained by the Church Property Trustees from an independent valuer. The valuations will then be referred to the Vestry and a range/guideline/value agreed between the Vestry and the Church Property Trustees.
6. The property is then placed on the open market by the Trustees for sale either by auction, tender or through a standard real estate agency listing, whichever is deemed appropriate.

INVESTMENT OF PROCEEDS

1. As a general rule the proceeds from the sale of a capital asset, i.e., property, should only be applied for the purchase of another capital asset.
2. The purpose for which the capital and income may be applied will depend upon the conditions and terms under which the original funds/property were obtained.
3. To preserve the purchasing power of the funds resulting from the sale these shall be invested with the Church Property Trustees. After capitalisation of a reasonable proportion of the interest income the balance of income generated may be spent on other purposes of the Ministry Unit concerned, with the agreement of the Standing Committee and Church Property Trustees. Application for such payments to be made by the Vicar and the Churchwardens.

GUIDELINES OF POINTS TO BE CONSIDERED WHEN BUILDING/MODIFYING

WORSHIP SPACE

(As approved by Standing Committee - 8 September 1993)

We are building a home for the people of God, not a home for God.

Therefore:

- (a) Like a home, a Church building needs to accommodate both public, semi-public, and private places. That is, it encourages in prayer - togetherness - spontaneity - individuality - solitude.
- (b) Like a home, a worship space must stand over and against its surroundings as well as respond to them.
- (c) Like a home, a church buildings needs a *centre* around which the household gathers. The centre of a home is the centre of the world, the place where a family is most at home, the place where the family leads its guests to be at home with them. In a worship space this centre is the Eucharistic table.

These Guidelines are designed to allow the "family" to share in the process from which will emerge the building.

STEPS IN THE PROCESS

Remember the process is as important as the product.

1. Form a small group with high energy for the task, to plan the project together.
2. Plan and outline the way ahead.
3. Consultation:

- (a) Solicit the view of those who will use the building. Listen to their view and promise to consider it seriously. (Good listening can seem like agreement for some people. Make it clear from the outset, whose responsibility the final decision will be).
- (b) Sort through the options gathered in light of the hierarchy of criteria. Firstly Liturgical, aesthetics (what individuals consider pleasing); devotional taste (how individuals prefer to relate to God and others in church); cultural sensibilities (what people expect because of culture and custom); ecclesial sensibilities (what people believe about the relationships within the church - lay with clergy, the assembly with God, worshippers with each other); and financial realities (what people consider essential given limited funds, what people would want if additional sources of revenue could be found).

4. Allow time for an ***education process*** about what is being done. In particular set up an educative process so that people gain a broad-based knowledge of modern liturgy in order that they may make informed choices for their renovation or building project. Involve outsiders where possible in this educative process. The Plans and Sites Committee of the Diocese can suggest appropriate people to help in this educative process. (Remember that long held views will only change if the feelings attached to them are acknowledged, and people are invited to re-examine their feelings in the light of new data). Examples of things that should form part of the *education process* are:
 - Worship is about actions with words, not words with occasional actions
 - Worship is about action and movement. Housing objects becomes second.
 - A new building or renovated one goes with re-ordered services.
5. From previous steps could now come the brief for the Architect, who is consulted at this point.
6. Sketch drawings should only be drawn up at this stage. These sketch drawings need to be presented to the whole parish.
7. When acceptable to the parish the sketch drawings together with sketch site plans should be sent to the Diocesan Manager for input from the Plans and Sites Committee to be incorporated in planning development. Don't forget to get the consent of the local Council.
8. Final plans and/or working drawings together with specifications and detailed site plans should be submitted through the Diocesan Manager for consideration.
9. After final approval from both the Plans and Sites Committee on behalf of the Standing Committee and the Church Property Trustees construction work may then proceed. (Please remember that the Church Property Trustees will require details of how the work will be funded).

KEY FACTORS IN GOOD WORSHIP SPACE

THE APPROACH

- Gathering of the people begins before they enter the door.
- A Church building needs to be evaluated through the eyes of the visitor or the stranger.
- The most important symbol in worship is the worshipping people. Therefore Church buildings need to be accessible to all, including the differently abled.

- A welcoming effect is achieved in the foyer/entrance/porch by a combination of elements:- light, warmth, colour, familiarity; and a place for coats, bags, hats, and so on. However, friendly people are the most important factor in welcoming stranger and friend alike.
- The Church is the home of the worshipping people. Therefore it needs to be welcoming, hospitable and gracious before it is impressive.

ONCE INSIDE

- The Worship space is there to accommodate the people of God at worship.
- Allow room for Baptismal space. A font or Baptismal pool is not a luxury item but a key symbol. The Baptismal space needs to allow immersion and submersion (sprinkling AND dipping). Consider what is being said about where it is placed.
- All must be able to see and hear, and be seen and be heard.
- Other than the gathered people, the main symbols in the worship space should be the altar/table (around which we gather to share in the Eucharistic meal); the font (symbol of our membership in the family of God); and the lectern/ambo (symbol of the word we listen to, expound, and proclaim).
- Altar/table, Lectern, and Font, are of equal importance; and their placement should reflect this.
- Allow more room than you think you need between furnishings. Real celebration takes lots of room. Worship space needs to encourage the beauty of movement.
- Art needs to focus the worshipper to the main symbols not detract from them.
- Allow symbols to grow out of design. Never put a symbol on a symbol.
- Light, shadow, colour and texture needs to be intentional.
- Heating and lighting systems are not worship symbols, therefore they need to be as invisible as possible. Be wary of clocks.
- Acoustical instruments are preferable to electronic imitations.
- The choir and/or the music group are not presiding. However, ideally they need to be arranged together in a flexible, elevated area in view of the rest of the assembly.
- Seating needs to be flexible.
- The relationship between the congregation and the altar/table is given by its size, shape and placement.

- The President's chair and the Bishop's chair should be the same.
- One altar/table only should be visible.
- Use of furnishings and carpet needs to take into consideration acoustic properties present.
- Allow for five times the amount of storage space you think you will need.
- The design of the church must communicate the presence of God whether the community is present or not.

ESTABLISHMENT AND OPERATION OF COLUMBARIUMS, ASHPLOTS

AND MEMORIAL GARDENS

GUIDELINES

(As approved by Standing Committee - November 1993)

1. The following guidelines should be read as an addition to the "Rules and Regulations for the Management of the Church of England Cemeteries in the Diocese of Christchurch, New Zealand". Refer pages E16 to E18 of the Diocesan Regulations.
2. Where any Vestry wishes to establish a columbarium, ashplot or memorial garden parishioners' approval should first be obtained at a properly constituted Parish meeting.
3. Application must then be made in writing signed by the Vicar and both Wardens for approval of Standing Committee and the Church Property Trustees. Such application should include a site plan of the area to be established together with a full description of the proposed walls, constructions, materials and form of plaques to be used together with details of the interment procedures proposed.
4. Ashes may not be buried or dispersed without the approval of the Vicar and Churchwardens and the burial or dispersal recorded in writing in a register maintained for that purpose.
5. Such a register shall record:-
 - the full name of the deceased
 - the date of death
 - the date the ashes interred
 - the position of the ashes
6. Any memorial register attached to or located in a Church will require a Faculty granted by the Bishop.

7. Ashes may either be sealed in a columbarium wall, buried in an ashplot or memorial garden, or dispersed in a memorial garden.
8. It is customary for any area designated as a cemetery to be consecrated by the Bishop, or the Archdeacon. Any area so designated must be held for that purpose and must not be sold, or moved without a deconsecration service being conducted by the Bishop, or the Archdeacon.
9. It is required that any area established as a columbarium, ashplot or memorial garden be consecrated by the Bishop or the Archdeacon unless it has been previously consecrated.
10. Should such an area at any time be moved or the land sold, the soil and ashes contained therein should be placed in ground consecrated for this purpose, notice having been given, if possible, to the persons interested.
11. Such sale or removal may only be undertaken with the approval of Standing Committee and the Church Property Trustees.
12. Any memorial tree, or shrub, or plant contained in any memorial garden may be pruned, or if necessary removed or replaced by order of the Vicar and Churchwardens, notice having been given if possible to the persons interested and Church Property Trustees in the case of trees.

GUIDELINES FOR APPLICATIONS TO THE LAY TRAINING FUND

1. Applicants should be individual lay people. For the purpose of this lay training fund "lay people" includes congregation members, non-stipendiary/licensed lay workers, and stipendiary lay workers. The application form requires an endorsement from the ministry unit to indicate that the proposed training event will benefit both the recipient and the ministry unit.
2. The fund is intended for lay people who may not otherwise get support. Where applicable people should also apply to other appropriate bodies.
3. Applications are invited for purposes such as purchasing books, attending conferences, courses and seminars which will equip the applicant in lay ministry and mission.
4. For conferences and seminars normally only one person per ministry unit will be funded, except where a parish team is required to attend.
5. In the case of conference and seminars the Fund will only apply when these events contain training in ministry which the applicant is currently, or will be exercising.
6. The fund is intended to play a contributory role across a wide spectrum. Consequently:

- (a) Since ministry units stand to benefit from training received, a ministry unit contribution is desirable.
- (b) Individual persons will usually receive only one grant each year, except in special circumstances when a second grant may be given.
- (c) Grants paid will be up to a maximum of \$250 per applicant.

7. Persons receiving a grant may be asked to complete an evaluation questionnaire.

Adopted by Standing Committee

14 September 1994

Amended February 1996

Amended February 1997

Amended March 2002

PROTOCOL FOR TIKANGA RELATIONSHIPS AS AGREED BY

SOCIAL SERVICES COMMON LIFE CONFERENCE

NOVEMBER 1995

(Ratified by Standing Committee - 13 March 1996)

Statement

Human need and loving service is universal and the gospel response is imperative. This means that all social services in the name of the Anglican Church commit themselves to dignity and respect to all people.

- A. Ensure more than one person represents each relevant Tikanga
- B. Check source of authority of representatives
- C. Consultation with other Tikanga when undertaking new projects - ventures - research
- D. Be sensitive in prayers to the prayer needs of the other groups
- E. Consensus instead of direct voting - wait - for an expression of support/dissent
- F. Partnerships are variable and need to be constantly negotiated
- G. Quality of communication - open discussions
frequency of meetings
- H. Freedom to caucus

INSERVICE TRAINING POLICY GUIDELINES

As Approved by Standing Committee - April 1996

1. As a condition of holding a bishop's license all stipendiary clergy and other licensed ministers are required to engage in continuing education. Its purpose is to maintain and develop understandings and skills necessary to provide for personal equipping for ministry leadership. This would include understandings and skills for spiritual and pastoral care, preaching and public worship, and the direction of church communities.
2. The Ministry Unit (employer) needs to understand that inservice training is an employer obligation and constitutes "work time". Ministry units will ensure that their clergy and licensed ministers participate in appropriate annual inservice training. The expectation is that full time clergy and stipendiary lay ministers do 12 half days of inservice training per year, and that part time ministers do the appropriate proportion of this time.
3. The inservice training requirements for licensed lay ministers will be specified from time to time as recommended by the Licensed Lay Ministers' Association.
4. Participation in inservice training should be reported in annual reviews, and may be recorded in Curriculum Vitae's.
5. It is appropriate that ministry units support participants by contributing to the costs of training activities or events.
6. It is appropriate that those involved in the appointment process of the church will take note of the extent to which appointees are engaged in inservice training for the resourcing of their ministry.
7. As noted in each Letter of Offer the annual Clergy Conference is a training, event and is an integral part of inservice training.
8. Policy regarding courses for accreditation and the oversight of inservice training is to be under the auspices of the Ministry and Training Division, who may appoint a sub-committee to attend to detail arrangements including the initiating and promotion of training programmes.

GUIDELINES FOR THE DIACONATE

Approved by Standing Committee 14 May 1997

The nature of the Ministry of Deacons is set out in A NEW ZEALAND PRAYER BOOK/ HE KARAKIA MIHINARE O AOTEAROA:

“Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is essential to all ministry. They have a special responsibility to ensure that those in need are cared for with Christ-like compassion and humility. When called upon to do so, they may baptise, preach and give instruction in the faith. When people are gathered for worship deacons are authorised to read the Holy Scriptures, lead the prayers and distribute the bread and wine of Holy Communion.”

1. The Role of Deacons

The Diaconate is a distinct ordained order within the Church with its own inherent mana. It is to provide a focus for the ministry of the Baptised to the wider community both through the personal involvement of deacons and through their work of enabling and encouraging others in this servant ministry. Therefore:

- 1.1 Deacons are to be seen and involved within the Diocese, in parishes and chaplaincies, training and encouraging the ministry of the Baptised toward the wider community.
- 1.2 Deacons are to spend a significant part of their active ministry time caring for those in need and are encouraged to find ways of identifying with those who are powerless within society.
- 1.3 Deacons are to be licensed to the Bishop for stipendiary or non-stipendiary ministry to work directly under the Bishop. This responsibility could be delegated as appropriate.
- 1.4 A Deacon would be licensed to work in a parish only after the role of deacon has been explored and defined there.
- 1.5 A deacon is to be referred to as *Deacon* rather than *Vocational* or *Permanent Deacon*. A deacon who is in the process of ordination to the priesthood should be referred to as a *Transitional Deacon*.
- 1.6 If titles are to be used then deacons are encouraged to use the title *Deacon* and to develop a distinctive symbol of identity other than a clerical collar.
- 1.7 The distinctive liturgical dress for a deacon is to wear a stole over the left shoulder. As appropriate a dalmatic could be worn.
- 1.8 The liturgical role of deacons may include baptizing, preaching, reading Holy Scriptures particularly the gospel, the call to confession, leading the prayers of the people, preparing the table, distributing the bread and wine of Communion and the dismissal.

2. Selection and Training

The Diaconate is to be promoted as a distinctive ordained order within the life of the Church and not an assumed stepping stone to Priesthood. While people accepted for ordination to the Diaconate are free to apply for ordination to the Priesthood at some later time, it should be clear that such applications may not necessarily be approved and other training would be involved.

- 2.1 The selection process for ordained ministry is to recommend people for training specifically for the Diaconate or Priesthood.
- 2.2 The training and formation process for the Diaconate will take into account relevant prior training and experience.
- 2.3 The content of training will also include:
 - a) a thorough introduction to the content of the Bible, and Church history including the history of the Church in New Zealand,
 - b) a thorough introduction to theology and practice of theologising skills,
 - c) knowledge and understanding of social structures and systems,
 - d) knowledge and understanding of Church structures,
 - e) knowledge of theories of human development and their relationship to oneself and pastoral counselling,
 - f) knowledge of pastoral care skills and experience in their application.
- 2.4 Deacons are expected to continue in-service training while holding a licence and meet the normal requirements of licensed ministers of this Diocese.

GUIDELINES FOR SUPERVISION IN THE DIOCESE OF CHRISTCHURCH

Adopted by Standing Committee 10 September 1997

1. Preamble

Synod 1995 passed the Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute. This statute requires all those involved in the licensed ministry of the church to find appropriate personal supervision for themselves in consultation with those with oversight in their Ministry Unit. In addition, the job descriptions for a growing number of licensed positions require that the holder be under appropriate supervision for the particular position.

Under the Ethical Guidelines for the Diocese, the following responsibilities are listed for those engaged in licensed ministry:

1. *"We will acknowledge that there are limits to the ministry we can properly provide and that respect for our own health in ministry relationships and appropriate self care should be upheld.*
2. *"We recognise our own need for recreation, refreshment and renewal for which at times we will need to call in the support and expertise of other Ministers and professionals.*
3. *"We will use regular professional supervision for review, learning, personal and spiritual growth, to maintain a high standard of ministry.*
4. *"We recognise that our knowledge needs to be continually extended and enhanced. In addition to personal study we will regularly attend courses, retreats, lectures, seminars and schools of ministry to learn and be encouraged in our ministry."*

(Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute 1995, Schedule 1, section 4; page E45, Diocesan Regulations)

These guidelines are produced to clarify the requirements for supervision in the Diocese.

2. What is Supervision?

Supervision is now regarded as essential for people who work in a counselling or person to person role as part of their normal work. As the Ethical Guidelines for the Diocese make clear, supervision is important for people involved in the church's ministry to others. Supervision helps Ministers function more effectively within the community of faith.

In supervision one or more people work together with a qualified supervisor to examine what is happening in ministry including the thoughts, feelings, actions and responses, and what these might mean to the people involved. Good supervision helps provide both the Minister and those ministered to with some protection

against manipulation, abusive behaviour, and burnout. It helps the Minister to set clear goals; to fix limits regarding frequency, time, and place of meeting; and to be honest about their own ability, sexuality, frustrations, and limitations in the relationship. The Minister is enabled to look at her/himself openly and honestly and so become more effective in ministry. Through supervision, the Minister can gain a sense of personal growth and overcome some of the feelings of isolation that often occur in ministry.

The work done in supervision is confidential to those involved, unless there is a danger to self or others.

3. Supervision and Spiritual Direction

Supervision principally focuses on a person's ministry with others; spiritual direction on the person's relationship with God. Occasionally supervision may include some spiritual direction. However, it is generally desirable to keep the two disciplines separate.

4. Who should seek supervision?

Within the Diocese of Christchurch a commitment to take appropriate supervision is a condition of holding the Bishop's licence for both clergy and lay ministers.

All those who work regularly on a person to person basis with others should undertake supervision as outlined in paragraph 5.

All lay ministers are required to undertake supervision *appropriate* to the ministry in which they are involved. For some lay ministers this may mean a skilled person (such as the vicar) who observes their functioning and regularly meets with them on an individual or group basis to improve their effectiveness.

5. Requirements for the Supervision of Stipendiary Licensed Clergy and Laity:

5.1 General Requirements:

A supervisor should normally be a qualified person who is outside the line of management in which the Minister works. This provides a greater degree of objectivity to the supervision.

Supervision is not job oversight, such as would be provided by a manager. Supervision is disciplined analysis with a skilled professional.

The aim of supervision is to help a person become more effective in their ministry and maintain high professional and ethical standards. Supervision is:

- intentional;
- analytical and reflective;
- responds to the needs of the person being ministered to;

- provides clarity to the role/s of the Minister;
- offers safeguards and protection for both the Minister and those receiving ministry.

During the supervisory session, the focus will be on the concerns, needs, hopes, frustrations, and successes of the Minister being supervised in relationship to those receiving ministry.

The supervisor helps clarify feelings, attitudes, ideas, so that the Minister being supervised can identify and alter anything that is not promoting effective ministry. The supervisors task is to help the Minister decide what changes are needed, and encourage those changes to be made. A good supervisor will not allow their own agenda or needs to dictate what happens in the supervision session. Confidentiality is of vital importance.

5.2 Options for Supervision for Paid Licensed Clergy and Laity:

The supervisor must have the requisite professional skills, objectivity, and insights needed to promote effective ministry in the church.

The supervisor may be a person from the wider community who offers the professional services of supervision. Such a person will charge professional fees which may be negotiable.

The supervisor may also be a suitably qualified and experienced person from within the church. However, they should not be part of the same ministry team as the Minister. A professional consultant may be necessary at times.

Supervision can be either on a one-to-one basis, or take place in a small group of fellow Ministers. There are different advantages to both options. Group supervision can lower individual costs. It can also be an enriching experience for those concerned.

5.3 Frequency:

For those with heavy pastoral and counselling responsibilities supervision ideally should be at least once a fortnight. In all other cases effective supervision will mean monthly meetings.

6. **Requirements for the Supervision of Non-Stipendary Licensed Clergy and Local Shared Ministry Support Teams:**

In addition to the normal ministry-team reflection process, every Minister must also be under supervision *appropriate to their ministry*.

The aim of supervision is outlined in paragraphs 2 & 5.1 above. All non-stipendary clergy in active pastoral ministry, and members of Local Shared Ministry Support teams are required to undertake supervision *appropriate* to the ministry in which they are involved.

In cases where pastoral contact with others is high or the Minister has oversight responsibilities, such supervision should be of a similar standard to that expected of licensed people in paid ministry (see paragraph 5 above)

7. Paying for Supervision

Ultimately, Ministers are responsible for arranging appropriate supervision for themselves, and could be liable under Law if they fail to do so. Ministry Units are also responsible for ensuring that those in Licensed Ministry receive appropriate supervision for their work.

Where a fee is required ministry units should be prepared to meet at least half the cost; and the total cost in the case of non-stipendiary or voluntary workers.

Where costs of supervision are beyond the resources of the Ministry Unit or the licensed minister, other ways of providing supervision should be explored as outlined in 5.2 above.

GUIDELINES FOR USE OF ANGLICAN PROPERTY BY NON-ANGLICANS

When a request is made by a ministry unit for permission for regular use by a denomination/faith of ministry unit land and buildings, the request should be referred to the Bishop for approval. Matters to be considered include the relationship of the requesting denomination to the Anglican Church and in particular the origins, doctrine and practices of the requesting party.

When the Bishop is assured that the worship and activities of the denomination are compatible with the Anglican faith and practice, these guidelines should be followed to formalise the use of Anglican land and buildings.

Formal Lease

The usual requirements of Church Property Trustees, Standing Committee, and guidelines and statutes contained within the Diocesan Handbook apply.

Agreement for Use

The agreement should be in writing and include the following:

- The property to which the agreement applies [i.e., church, hall, land, residential property]
- The charge for use of a building should consider the occupancy costs covered by the charge e.g., electricity, rates, insurance, general repairs; and further should outline the basis of any additional charges for direct use costs and damages.
- Financial contributions should include GST requirements.
- Times the property is available for use.
- Access to, and security of, buildings.
- Liaison person/s.
- Period the agreement covers and when reviewed. The review should include not only the period but also such items as rental, right of renewal and right to terminate the agreement.
- Adherence to the health and safety policy and procedures of the parish.

The draft Agreement should be referred to the Diocesan Manager, who may as required consult with Church Property Trustees and the Chancellor. The final wording of the Agreement is to be approved by the Diocesan Manager and signed by an authorised ministry unit representative.

Sale of Property

Any potential sale of property to other denominations/faiths should be referred by the ministry unit to the Bishop for approval. The usual requirements of Church Property Trustees, Standing Committee, and guidelines and statutes contained within the Diocesan Handbook apply.

Diocesan Guidelines for Charges and Donations relating to Occasional Services

Baptisms, Weddings, Funerals and other Occasional Services are pastoral occasions. However, clergy and officiants¹ often receive money for taking such services, and the question arises concerning the appropriateness of such gifts and how they should be used. For clergy and lay officiants, such receipts should always be regarded as gifts, and not as fees, as no person should ever be inhibited from receiving or participating in such occasions for financial reasons. Nor should such receipts be regarded as remuneration for taking that service.

The following guidelines indicate the diocesan expectations:

Charges and Donations

BAPTISMS

- No charges.
- The family may choose to give a thank offering or donation to the ministry unit.

WEDDINGS

- An appropriate fee for the organist may be charged. This should be organized and paid directly to the organist by the family. The ministry unit may provide contact details.
- A donation or thank offering to the Church may be given.
- Charges to cover costs may be made when such services as bells, additional Church decorations or other services are provided.

FUNERALS

- An appropriate fee for the organist may be charged. This should be organized and paid directly to the organist by the family. The ministry unit may provide contact details.
- A donation or thanks offering may be given to the church and/or officiant. (Traditionally, no such donations are received for the funeral of a child). However, if the donation is given to the officiant, its appropriate use, as outlined bellow, should be noted.
- Funeral Directors frequently offer a service to collect the organist fee and donation to the officiant and/or any church donation. However, this must not be regarded by any party as a fee but rather as a gift or thank offering and must remain at the discretion of the bereaved family.
- Any charges for such things as catering by the ministry unit or the use of a church hall should be arranged by the church directly with the family. The Funeral Director should not be involved with these payments.

¹ The Term *officiant* is used to refer to any minister, lay or ordained, who conducts an Occasional Service and may be in receipt of a donation.

Appropriate Use of Charges and Donations

The ministry unit needs to determine a policy regarding options for use of such charges and donations. Appropriate uses may include:

1. To a Pastoral Discretionary Fund. Clergy are often aware of sensitive pastoral or parish needs which can be met confidentially by the discretionary account.
2. To apply such receipts to work related expenses (over and above any tax-free allowances the clergy person receives).
3. To build up a Study Leave Fund.
4. To offset parish expenses incurred in the occasional service.
5. To general parish funds.

RECIEPT OF SUCH GIFTS

It is imperative that such charges or donations are banked into the parish general account or a Pastoral Discretionary Fund held in the name of the ministry unit. This treatment is important for two reasons:

1. If the money is banked into a parish account GST can be declared and paid on that income. This payment of GST may be what allows the ministry unit to be registered as providing a GST taxable supply for religious and charitable purposes. A visible taxable supply for that purpose strengthens the case of the ministry unit in claiming GST input credits on goods and services relating to religious and charitable supplies; i.e. claiming input credits for GST on levies, ACC, church insurance / rates / maintenance etc. If the ministry unit does not have a taxable supply it will not be able to claim back from the IRD any input credits. If the money goes into a discretionary account, the Treasurer will need to be informed for GST purposes and in order to issue a tax invoice.
2. If the money is banked into a discretionary account which is in the name of the ministry unit, then the clergyperson is protected from being taxed on the money passing through the account, provided it is not being used for personal expenditure.

Discretionary accounts tend to be a difficult subject between clergy and Vestries. Once money has passed into a discretionary account the use of that money is at the discretion of the clergyperson. Requiring monthly reports or annual audits of the discretionary accounts may inhibit the meeting of these sensitive parish needs. It may also place the clergy in the position of breaching confidentiality. However, guidelines on the use of the account would be appropriate. These should make it clear that this account is not for personal use.

Clergy are responsible for keeping an accurate record of money spent through this account and must be able to demonstrate to the IRD, should the occasion arise, that the payments are not for personal use and so are not taxable incomes.

GUIDELINES FOR ACCIDENT AND SICKNESS INSURANCE

Ministry Units pay the premiums and pay outs go towards the cost of locums when the stipendiary clergy are ill or have an accident.

The Diocese self-insured this policy from 1 November 2000 on the recommendation of our insurance brokers, as present insurers were increasing pre-existing conditions for every time there was a claim that would be added to for the individual. The length of period of cover was being reduced from 104 to 52 weeks and those aged 60 and above would have a stand down period of four weeks, 28 days with a maximum of 52 weeks benefit. Those aged 65 and above would have an eight week, 56 day stand down period with a maximum of 52 weeks benefit together with 150% premium rating. Those aged 70 and above no cover would be available. Ministry Units were becoming, or could become seriously disadvantaged over time with what was being suggested.

Requirements and terms of this insurance.

- (a) A stand down period of 2 weeks (14 days)
- (b) Payments will continue to be paid for a maximum period of two years (104 weeks)
- (c) No cover for loss of limb or eye, or for special medical claims
- (d) A Medical certificate is required
- (e) There is no exclusion for pre-existent conditions
- (f) Premiums and sum insured will be reviewed annually with the hope in time of reduced (or not increased premiums) and upward movement of amount paid
- (g) All participating ministry units will receive cover irrespective of the age or medical condition of their clergy.
- (h) Payment is at the rate of \$250 per week for total incapacity and \$125 for partial incapacity, depending on the level of stipend paid. (That means that if the person is half time then the payment will be at half of the above rates.) Where the period is less than a week, payments will be pro-rata.

An application form is available from the Diocesan Manager

GUIDELINES FOR TITHING OF FUND

Approved By Synod in 2020

Every ministry unit in the Diocese of Christchurch:

1. receiving funds by way of a bequest, substantial gift, having taken into consideration the conditions of the bequest or gift, or sale of property or surplus from sale of a property which is replaced by a like property (e.g. replacing one vicarage with another) will consider gifting at least a tithe of these funds to one of three purposes listed in (5) below;
2. in possession of funds held for general purposes or for purposes no longer applicable in the life of the ministry unit annually considers gifting at least a tithe of these funds to one of three purposes listed in (5) below;
3. in possession of property which is either not used or under-utilised in the mission and ministry of the ministry unit will annually consider such property with a view to either better using the property or to selling the property, with funds generated by any such sale to then be considered in terms of (1) above;
4. in possession of more than one church or hall or vicarage will annually review such multiple properties, asking itself whether the cost of continuing possession is sustainable in respect of the mission action plan of the ministry unit, and where determined, seeks approval to sell such properties, with funds generated by any such sale to then be considered in terms of (1) above;
5. Giving from ministry units with reference to (1) to (4) above is encouraged with gifts made to:
 - a. A specific Diocesan fund which is held for the purpose of developing mission and ministry in the Diocese of Christchurch
 - b. A neighbouring ministry unit, or to other ministry unit of the Diocese of Christchurch, in consultation with the Bishop;
 - c. A mix of a. and b. as determined by the ministry unit making the gift.
6. Notwithstanding (5) above, ministry units may choose to give to the three estates held in trust by the Church Property Trustees.

Part Two: Standing Committee, Church Property Trustees and the ADMSC Board:

1. Will view favourably the request of ministry units to gift funds where those funds are determined to be surplus to local requirements, even where those funds otherwise relate to property; providing that,
2. Each ministry unit (other than non-territorial ministry units) retains at least one church, one hall (or one church-and-hall complex), and one vicarage (or funds in hand to purchase a vicarage within the territory of the ministry unit).

Diocesan Privacy Act Guidelines

1. Introduction

- 1.1. The Privacy Act 2020 (the Act) came into force on 1 December 2020 and introduced several new privacy protections for individuals and greater obligations for businesses and organisations.
- 1.2. These guidelines are intended to provide ministry units with the procedures for safeguarding the privacy of individuals from whom they have collected personal information.
- 1.3. The Act deals with the requirement for the collection, storage and use of an individual's personal information. Should these guidelines appear to be contrary to the Act, then the Act will be the prime source of information.
- 1.4. Personal information should be seen to include images of the person including photographs, video recordings, and video broadcasts.
- 1.5. The Act can be found at this link:

<http://www.legislation.govt.nz/act/public/2020/0031/latest/whole.html#LMS23342>

2. Privacy Officer

- 1.1. Every ministry unit is required to have a privacy officer. There is no special training or qualification to be a privacy officer, but they do need to understand the Act's privacy principles.
- 1.2. The privacy officer will be responsible for:
 - a. Ensuring that the ministry unit complies with the Act.
 - b. Deal with requests made to the ministry unit for access to, or correction of, personal information.
 - c. Working with the Privacy Commission during the investigation of complaints.

3. The Privacy Principles

There are three areas of privacy principles:

3.1. Collecting personal information

- a. Only get the information directly from the person if possible
- b. Be open about what will be done with the information
- c. Be fair about how the information is obtained

3.2. Holding Personal Information

- a. Keep it secure
- b. Let people see their own information
- c. Correct it if the person thinks it is wrong

3.3. Using and Disclosing Personal Information

- a. Make sure the information is accurate before using it
- b. dispose of it when it is no longer needed
- c. Only use it for the reason it was collected
- d. Only share it if there is a good reason to do so
- e. Only send it overseas if it will be adequately protected

- f. Only use unique identifiers when it is clearly allowed. A ministry unit cannot assign a unique identifier to a person if that unique identifier has already been given to that person by another agency.

4. Privacy Statements

All ministry unit must have a Privacy Policy Statement. This can be easily done using Priv-o-matic, which can be found at this link:

<https://www.privacy.org.nz/privomatic/index.html>

An example of a Privacy Statement generated by Priv-o-matic is:

PRIVACY STATEMENT

We collect personal information from you, including information about your:

- Name
- Contact information
- Computer or network interactions with us

We collect your personal information in order to:

- Maintain a contact data base
- Pay wages and salary and related taxes and kiwi savings
- Perform, if required, police vetting and criminal record checks

Besides our staff, we share this information with:

- Other ministry units in order to maintain contact where necessary
- Inland Revenue in order to make salary and wage related payments
- NZ Police in order to complete Police Vetting or Criminal Record checks

Providing some information is optional. If you choose not to enter your personal information, we'll not be able to contact you and where applicable, not able to pay your wages or salary, or complete the required Police Vetting or Criminal Record check before employing you. .

You have the right to ask for a copy of any personal information we hold about you, and to ask for it to be corrected if you think it is wrong. If you'd like to ask for a copy of your information, or to have it corrected, please contact us at diomanager@anglicanlife.org.nz, or 03 3486957.

5. Privacy Breaches

- 5.1 A privacy breach occurs when personal information is lost, stolen or accessed without permission.
- 5.2 A privacy breach can occur when:
- a. documents or electronic devices are stolen
 - b. computer hacks,
 - c. ransomware attacks,
 - d. employee browsing,
 - e. emails being sent to the wrong person
 - f. there is workplace gossip

- 5.3 If the breach has caused or may cause someone serious harm, ministry units need to notify the Privacy Commissioner. Harm can include:
- a. loss, damage or disadvantage
 - b. loss of a benefit or right
 - c. emotional harm, such as significant humiliation or loss of dignity.

6. Privacy Breach Response Plan

6.1 Every ministry unit must have a Privacy Breach Response Plan.

6.2 If a ministry unit becomes aware that there has been a privacy breach there are four key steps for you to work through:

1. Contain
2. Assess
3. Notify
4. Prevent

6.3 Step 1: Contain

6.3.1 Once a privacy breach is discovered, contain it immediately and find out what went wrong. A breach can be contained by:

- trying to get lost information back
- disabling the breached item
- cancelling or changing computer access codes
- trying to fix any weaknesses in your organisation's physical or electronic security

6.3.2 Notify the ministry unit Privacy Office and have them do an initial investigation and make recommendations.

6.3.3 The ministry unit may need to put together a team that includes other people with the expertise to deal with the situation, such as IT analysts or risk advisers.

6.3.4 Consider whether to inform your:

- Diocesan Manager
- insurer
- internal auditors
- risk managers
- legal advisers

6.3.5 Notify Police if the breach appears to involve theft or other criminal activity.

6.3.6 Be careful not to destroy evidence that your organisation or Police might need to find the cause of the problem or fix the issue.

6.4 Step 2: Assess

6.4.1 Assessing the risks of the privacy breach will help figure out your next steps. There is an on-line tool to help determine the seriousness of your privacy breach that can be found at this link:

<https://privacy.org.nz/responsibilities/privacy-breaches/notify-us/>

6.4.2 Try and find out what caused the breach and if there's a risk of further breaches.

6.4.3 Try and identify the size of the breach, including:

- how many people can access the lost information
- how many people have lost personal information
- the risk of the information being circulated further
- whether the breach is the result of a systemic problem or an isolated incident.

6.4.4 Identify the potential harm resulting from the breach

- identity theft
- financial loss
- loss of business or employment opportunities
- significant humiliation or loss of dignity.

6.4.5 Identify who holds the information now. Information in the hands of people with unknown or malicious intentions can be of great risk to the people affected. The risk will be lower if you know the information went to a trusted person or organisation, and you expect them to return it.

6.5 Step 3: Notify

6.5.1 Ministry units should be open and transparent with people about how you're handling their personal information.

6.5.2 If a privacy breach creates a risk of harm to someone, notify them. Notifying them promptly means they can take steps to protect themselves and regain control of their information as soon as possible.

6.5.3 Do not notify people unless you're sure that the breach has compromised their information. Notifying the wrong people by mistake can cause unintentional damage.

6.5.4 Use our online NotifyUs tool to help assess and report privacy breaches.

6.5.6 It isn't always necessary to notify people of a breach. If there's no risk of harm, notifying may do more harm than good.

6.5.7 Ministry units need to consider each incident on a case-by-case basis. Consider:

- the risk of harm to people affected
- whether there's a risk of identity theft or fraud

- whether there's there a risk of physical harm
- whether there's a risk of humiliation, loss of dignity, or damage to the person's reputation or relationships. For example; if the lost information includes mental health, medical, or disciplinary records.
- what affected people can do to avoid or minimise possible harm, e.g. change a password
- whether you have any legal or contractual obligations.

6.5.8 Use all the facts about the situation to decide whether or not to notify the people affected.

6.5.9 If it is decide to notify, do it as soon as reasonably possible. However, if law enforcement is involved, check with them first in case you compromise their investigation.

6.5.10 It's usually always best to notify the people affected directly, such as

- by phone
- by letter
- by email
- in person.

6.5.11 Only notify people indirectly (e.g. through website information, posted notices, or the media) if:

- notifying them directly could cause further harm
- it's too expensive to notify them directly
- you don't know how to contact them.

6.5.12 A breach notification should contain:

- information about the incident, including when it happened
- a description of the compromised personal information
- what your organisation is doing to control or reduce harm
- what your organisation is doing to help people the breach affects
- what steps people can take to protect themselves
- contact information for enquiries and complaints
- offers of support when necessary, e.g. advice on changing passwords
- whether your organisation has notified the Office of the Privacy Commissioner
- contact information for the Privacy Commissioner.

6.5.13 Consider any obligations of confidentiality and decide whether you should inform third parties:

- Police
- insurers
- professional or other regulatory bodies
- credit card companies, financial institutions or credit reporting agencies
- third party contractors or other parties who the breach may affect

6.5.14 Responding to media interest in the breach can be just as important to your ministry units reputation as the breach itself. Contact the Diocesan Media Office for advise on dealing with the media.

6.5.15 Consider the messages carefully before delivering them.

- Get the tone right
- Accept the blame and apologise if necessary.
- Demonstrate empathy for those most affected by the breach
- Show that the wellbeing of those who may have been harmed is your organisation's highest priority.

6.6 Step 4: Prevent

6.6.1 The most effective way to prevent future breaches is to a well-thought-out security plan for all personal information. The International Organisation for Standardisation has standards that are a strong starting point:

6.6.2 Information security management systems (ISO/IEC 27001:2013) ([external link](#))

6.6.3 In the aftermath of a breach, take the time to investigate the cause of the breach and update the ministry unit's prevention plan. Review the policies to minimise the collection and retention of personal information.

6.6.4 The amount of effort put in should reflect the significance of the breach, and whether it happened because of a systemic problem or an isolated event. It could include a:

- security audit of both physical and technical security
- review of policies and procedures
- review of employee training practices
- review of any service delivery partners caught up in the breach.

6.6.5 Review the improved prevention plan regularly to make sure it works, and your organisation is implementing it.

GUIDELINES FOR THE ORGANISATION OF VESTRIES

January, 2023

INTRODUCTION

In the last few years many of our Diocesan clergy will have completed the governance training course organised by Diocesan Manager Edwin and delivered by the Institute of Directors. The intention of this short paper is to apply the principles of this course to the running of Vestry and to remind clergy to use a 'best practice' Vestry Agenda, develop a Vestry Annual Work Plan, use an Action Register and develop a way of recording Policy Decisions so they can be referred to in the future.

The model agenda below ensures that Vestry's best time and energy is used on strategic matters especially those that relate to the parish's Mission Action Plan.

These guidelines should be read in conjunction with E13-17 of the Diocesan Handbook. In particular these guidelines seek to contribute to "the good governance and efficient running of the parish" (E13, paragraph 11).

The normal expectation would be that the agenda, supporting papers and updated Action Register would be sent out to Vestry members about 5 days before the meeting so that members have time to read and consider the material.

MODEL VESTRY AGENDA

1. Confirmation of quorum
2. Acceptance of apologies
3. Declaration of any new interests
4. Confirmation of minutes from the previous meeting
5. Action Register
6. Progress Report on the Mission Action Plan
7. Important Decisions
8. Vicar's Report
9. Ministry Reports – this list will vary from parish to parish
 - a. Worship
 - b. Prayer Ministry
 - c. Pastoral Care
 - d. Outreach
 - e. Children, Youth and Young Adults
 - f. Communications
 - g. Others
10. Property/Maintenance Report
11. Financial Report
12. Health and Safety
13. Next Meeting Date and Agenda Items

Note that Inwards and Outwards Correspondence are not normally included as separate agenda items today but may be included at the appropriate part of the Agenda.

ANNUAL WORK PLAN

It is recommended that Vestries have an Annual Work Plan that lays out the meetings of Vestry through the months of the year and the topics that need to be addressed in particular months. For example, the Treasurer would normally present a draft budget to Vestry in about October of each year. Another example is Health and Safety which is a standing item on the Agenda but the Health and Safety Champion would normally submit a 3 monthly report. The Safeguarding Officer would also submit a report every 3 months. Other items that would need to be programmed include the appointment of Nominators, Annual Review of Finances, Insurance, Annual Fundraising Plan, Philanthropic Trust deadlines and Staff Appraisals.

ACTION REGISTER

It is important that an Action Register or Task List be written up following each Vestry meeting. This would involve listing the actions that were decided upon, along with the person responsible and the estimated date of completion. To streamline the Vestry meeting, the Action Register would normally be updated and sent out to members of Vestry along with the Agenda and other papers prior to each Vestry meeting. This would then only need to be referred to if some actions have not been completed.

POLICY DECISIONS

Vestries need to agree on a method of recording all policy decisions made, in a central register, so that these can be referred to in the future. A useful method is to cut and paste decisions made into a searchable spreadsheet.

MINUTES SHOULD INCLUDE THE FOLLOWING

1. Name of the Parish
2. Meeting day, date and venue
3. Names of those in attendance
4. Apologies
5. Names of those who arrived or left during the meeting and the time they did so
6. The time that the meeting began and ended
7. The Agenda and other papers that Vestry members received either before or during the meeting
8. A summary of the discussions including the various points that were considered as well as various opposing views
9. Accurate wording of Motions
10. A record of any conflict of interest existing or raised during the meeting, what the conflict was and how Vestry handled the situation – eg the Vestry member spoke but did not vote or left the meeting during the discussion and did not vote.

THE MINUTES

1. Minutes are meant to be brief and not verbatim.
2. Specific comments should not normally be attributed to individual Vestry members
3. Minutes should be written up and sent to the Vicar (or the Chair if the Vicar is not the Chair) as soon as possible after the meeting for checking – usually within 5 days.

4. After corrections are made, the Minutes are distributed to Vestry members
5. The Action Register is also updated and sent out at the same time.

GUIDELINES FOR MISSION ACTION PLANNING

As Approved By Standing Committee December 2023

I. MISSION ACTION PLANNING

- 1.1. At Synod in 2021 the Diocese Mission Action Plan (DMAP) was adopted unanimously. Among other things, the DMAP called for parishes and other ministry units to become more intentional about their approach to ministry and mission. Under paragraph 8, page 5 the DMAP states that “Ministry units will be supported by the Diocesan Missional Leader and/or missional coaches to discern where God is calling their ministry units and to develop their Mission Action Plans” (MAP). The material that follows in this document forms the basis of the Diocesan approach to Mission Action Planning.
- 1.2. Note that unless a parish undertakes a conscious and reflective planning process, the available time and energy of clergy and lay leaders is usually expended in responding to urgent pastoral needs and ‘maintaining the status quo.’ Therefore, a reflective and deliberate approach is required in order to move a parish from ‘maintenance’ to a more missional orientation. Mission Action Planning is a method by which clergy and lay leaders can step back, take in a broader view, and become more intentional about developing the ministry and mission of their parish.
- 1.3. Parishioners may be concerned that planning is in some way ‘unspiritual’ or a capitulation to ‘worldly methods,’ however throughout scripture we see ordinary people praying, planning, and working toward the coming of God’s Kingdom (Nehemiah chapters 1 and 2). Mission Action Planning is an integral part of discipleship and wise leadership in God’s Church.
- 1.4. The following steps are the recommended process that together produces and puts into effect a parish’s Mission Action Plan. This process should include everyone in the parish – discerning vision and planning is a corporate exercise. It could be led by the Archdeacon for Regeneration and Mission but could equally be led by the Vicar or a competent lay person.
- 1.5. Once finalised, the MAP should be publicised to the whole parish and then form a basis for ministry and missional development.

2. PRAY – WHOLE OF PARISH

- 2.1. At the outset, commend the Mission Action Planning process to your parish and encourage widespread prayer asking that God would guide the parish to discern its vision and missional priorities.
- 2.2. Prayer could be resourced by providing prayer topics in the bulletin, having special times of prayer where everyone is invited, including the MAP process in the prayers of the people at services, having a special page on the parish website encouraging and resourcing prayer, and perhaps even having Zoom prayer at a certain time each week.
- 2.3. It is recommended that clergy also use this opportunity to explain the scriptural mandate to pray, plan, and take action, and to explain why the parish is undertaking a Mission Action Planning process at this time.

3. LISTEN – NOMINATED GROUP

- 3.1. As prayer takes place around the parish people are provided with the opportunity to discern God's guidance and to submit the impressions and images they receive. A mechanism should be provided to collect and collate this feedback.
- 3.2. The MAP process encourages listening to our history as a parish – under what circumstances was the parish planted? What kinds of ministries developed? Who were the influential clergy and lay leaders? What significant events shaped the parish? How has the parish changed over time?
- 3.3. We then listen to the current church membership – Who are we? Are we old/young/well off/struggling/parents/children/Māori/Pakeha etc? What skills and experiences do we have? What passions and desires do we have for our church and its mission?
- 3.4. We also listen to the community. It is recommended that parishes engage with Dr Lynne Taylor of AngelWings Ltd who will produce a detailed demographic, missional survey of the parish. The parish could also seek insight and comments from key community leaders.

4. BRAINSTORM – CONGREGATIONAL MEETING

- 4.1. Spend time dreaming about what you would like your church to look like in 5 years' time.
- 4.2. Brainstorm words, images and stories of what parish life might be like. What are people doing? How are they growing in faith? Are there new children, families and individuals? What outreach is happening? How are people being disciplined?
- 4.3. Sometimes it's helpful to tell a connected faith story about an imaginative event or activity. This provides colour and interest but also builds passion and commitment in a way that lists of priorities or desires do not.
- 4.4. These contributions could be written up and published to the parish to encourage excitement, vision, and buy-in from all parishioners.

5. REFINE – CONGREGATIONAL MEETING

- 5.1. Brainstorm ministries, initiatives, and events that you believe will lead to the better future that you have imagined.
- 5.2. Ensure the brainstorming time is generative and not evaluative – allow everyone to speak without critique.
- 5.3. From the ideas brainstormed, discern what the common themes are and agree on 3 or 4 Missional Priorities that, if achieved, would lead your parish towards the hoped-for future.
- 5.4. Ensure that the final Missional Priorities selected will inspire and involve the whole parish, not just a few individuals or groups.

6. DEVELOP – IMPLEMENTATION GROUP

- 6.1. Break down each of the Missional Priorities selected into achievable, manageable steps.
- 6.2. Ensure that each step conforms to the SMART goal principle. Each step must be Specific, Measurable, Attainable, Realistic and Time Bound.
- 6.3. Use the Diocesan Mission Action Planning Template to record the parish's Missional Priorities and the steps required to implement them.

7. IMPLEMENT – IMPLEMENTATION GROUP

- 7.1. Set up an Implementation Group or Mission Action Team whose brief is to implement the step-by-step goals and achieve the Missional Priorities. In consultation with the clergy the Implementation Group would be expected to investigate issues, involve new people, form new teams, monitor progress and results, and generally 'make things happen.'

- 7.2. This Implementation Group is not the Vestry but reports to the Vestry each month or two.
- 7.3. The best people to ask to be on the Implementation Group are people who enjoy taking the initiative, are leaders, will inspire others, and have the trust and confidence of the wider parish.
- 7.4. It is strongly recommended that the Vicar or Priest-in-Charge is a member (but not the leader) of the Implementation Group.

8. CELEBRATE – VICAR OR PRIEST-IN-CHARGE

- 8.1. The whole parish needs to be regularly informed of progress with the MAP so that it continues to be a living and shared document that expresses the prayerful aspirations of the whole parish.
- 8.2. Be sure to celebrate the 'quick wins' to build interest, commitment, and momentum in the early stages.
- 8.3. Invite the whole parish to celebrate whenever a more significant milestone is reached in the MAP. This might be such things as: the establishment of a Children and Families ministry, the launch of a new website, the establishment of a disciple-making process, the upgrade of a building, or the beginning of a new music group.

9. REVIEW AND UPDATE

- 9.1. The parish MAP is a 'living document' so will need to be prayerfully reviewed and updated on a regular basis. Such reviews should take into account the same factors as were considered during the original MAP development, and the progress that has been made since the last review.
- 9.2. Changes to the parish's capabilities and culture, and changes in the surrounding mission field (local community) since the previous MAP revision should also be considered when reviewing the parish's MAP.
- 9.3. The following reviews and timescale are suggested: by the Implementation Group every 6 months, by the parish as a whole annually (possibly at the AGM?), and in-depth parish-wide every second year.

10. CONCLUSION

- 10.1. Mission Action Planning is a prayerful and intentional approach to developing the missional potential of your parish.
- 10.2. The DMAP asks parishes to undertake this kind of planning and parishes may be asked to produce a copy of their MAP at Synod so that we can be mutually accountable and learn from each other.
- 10.3. Standing Committee typically expects any significant requests from parishes (e.g. to use trust funds or other resources) to be consistent with the parish's MAP.
- 10.4. The Archdeacon for Regeneration and Mission is always available to support parishes as they undertake Mission Action Planning. Please contact the ARM for advice, encouragement, or if you feel 'stuck' and are not sure of the next step.

SECTION I

Policies

The Bicultural Policy	I1-I3
Holy Wholly Accessible Policy (Disabled Policy)	I4-I7
Keeping Them Safe (Protection Policy for Children & Young People... ..	I8-I19
Media Policy... ..	I20-I21
Conflict of Interest Policy... ..	I22
Fraud Policy.....	I23-I24
Parish Investment Policy... ..	I25-I26
Light Pollution Policy	I27
Healthy Homes Policy	I28
Change Management Policy	I29- I31
Policy for Decorative Planting Around Churches	I32
Diocesan Health and Safety Policy	I33

THE BICULTURAL POLICY

As approved by Standing Committee 2004

The Diocese of Christchurch recognises the Treaty of Waitangi / Te Tiriti o Waitangi as a key foundation of the constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and:

- A. Seeks to continue to build and maintain relationships between Tikanga Pākehā and Tikanga Māori.**
- B. Seeks to increase understanding and awareness of the Treaty and its practical implications.**

Strategies For Implementing the Bicultural Policy

Strategies for implementing and nurturing the Bicultural Policy follow the two strands (A & B), through the appointment by Standing Committee of a Diocesan Bicultural Education Committee.

A. Relationship Development

- i Te Hui Amorangi and Standing Committee will meet at least biennially to discuss issues of mutual interest and benefit.
- ii The Partnership Committee of the Hui Amorangi and Standing Committee will continue to report to Standing Committee and Te Hui Amorangi on issues of mutual interest and benefit.

It consists of two representatives of Te Hui Amorangi and two representatives appointed by Standing Committee (appointments reviewed biennially), and meets to work consultatively on bicultural issues as they arise.

- iii. The Diocesan Bicultural Education Committee will continue to report every year to Synod and to Te Hui Amorangi o Te Waipounamu on achievements in bicultural education and development.
- iv. The Diocesan Bicultural Education Committee will work with the Partnership Committee to establish mechanisms for dialogue on effectiveness of bicultural education and implementation of the policy in the life of the Church.
- v. The Diocesan Bicultural Education Committee will continue, in consultation with Te Hui Amorangi o Te Waipounamu, to explore appropriate relationships for ministry units with organisations such as Ngāi Tahu rūnanga and Ngā Maata Waka.

B. Education of Tikanga Pākehā

- i Each year Standing Committee through the Diocesan Bicultural Education Committee will identify bicultural education priorities following consultation with ministry units and Te Hui Amorangi.
- ii The diocese will ensure that clergy who have not received their theological education in the Anglican Church in New Zealand, shall receive appropriate orientation concerning the history and culture of the church, the land, and its people.

- iii. Throughout the year resources may be produced and other opportunities taken by the Diocesan Bicultural Education Committee and Diocesan staff to encourage ministry units in their bicultural journey.
- iv. The Resource Centre will hold appropriate bicultural material to assist ministry units and individuals.

Definitions

Pākehā: all people other than Māori who have settled in Aotearoa New Zealand.

Māori: the indigenous people of Aotearoa New Zealand, tangata whenua.

Tikanga Pākehā:

- (a) under the Constitution –
 - (i) the Dioceses of the Anglican Church in New Zealand which include the Diocese of Christchurch
 - (ii) all who choose to identify with and worship under the umbrella of the Diocese of Christchurch
- (b) under the Treaty of Waitangi - all people other than Maori who are New Zealanders by virtue of the Treaty of Waitangi (tangata tiriti).

Tikanga Maori:

- (a) under the Constitution –
 - (i) Te Pihopatanga o Aotearoa which includes Te Hui Amorangi o Te Waipounamu
 - (ii) all who choose to identify with and worship under the umbrella of Te Pihopatanga o Aotearoa
- (b) under Te Tiriti o Waitangi - iwi, hapū and Maori organisations.

Biculturalism: is the theory and practice of two distinct cultural groups committed to live alongside one another and have the ability to venture into the culture of the other group from the security of their own cultural base.

Bicultural development: the process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility.

Partnership: co-operation, interdependence and commitment to a relationship between distinct cultural groups within one nation, with each accorded the same dignity and respect, sharing fairly in decision-making and resources.

Bicultural partnership: co-operation, interdependence and commitment to a relationship between two distinct cultural groups. In the context of the Anglican Church of Aotearoa New Zealand and Polynesia it is between Tikanga Pākehā and Tikanga Māori to implement bicultural development.

Consultation: two parties agreeing to meet together in the spirit of willingness to change, discussing the proposal until there is mutual understanding, and making a decision together.

Basis Of The Bicultural Policy

The Government and the courts have made a number of clear statements about the status of the Treaty of Waitangi. For example, in the booklet published to commemorate 150 years since the signing of the Treaty, the Government stated that the Treaty of Waitangi is the founding document for our nation.

The Treaty obligation to partnership is with Maori, the indigenous people of Aotearoa. Constitutionally, the Anglican way of institutionalising this partnership is by structural relationships - cultural strands between Pākehā, Māori, and Pasefika.

Within the Church structure the Treaty partnership relationship is expressed between Dioceses and Te Pīhopatanga. The local expression of Te Pīhopatanga o Aotearoa is Te Hui Amorangi o Te Waipounamu.

Parts of the Constitution of the Anglican Church of Aotearoa, New Zealand and Polynesia were altered in 1992 to read in the Preamble:

AND WHEREAS (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

AND WHEREAS (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;*
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;*
- (c) maintain the right of every person to choose any particular cultural expression of the faith;*

AND WHEREAS (13) Te Rūnanga o Te Pīhopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākehā and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

In 1996 General Synod/Te Hinota Whanui reinforced clause 6 of the Preamble of the Constitution with respect to theological training and ministry education by adding the words,

Te Tiriti o Waitangi guarantees te tino rangatiratanga to Māori and provides the framework for relationships between Tangata Whenua and other Tikanga within Aotearoa New Zealand.

HOLY WHOLLY ACCESSIBLE

A POLICY OF THE ANGLICAN DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

Approved by Synod 2003

Available in booklet form from the Anglican Centre

BISHOP'S COMMENT

As our Diocese begins to implement a Policy for Ministry with People with Disabilities, I want to affirm the work of those who have prepared and shaped the policy document. Most sectors of our community already have such a policy and in some ways we are rather late arriving!

I sometimes hear the comment "we have nobody here who needs facilities for disability". Obviously, if the facilities are lacking then it's not surprising if people look elsewhere!

I hope we can celebrate this new policy so that we can really say with integrity that we are an inclusive church.

***Bishop David Coles
July 2003***

A POLICY OF THE DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

- * The Church will:
 - so order its life that people with disabilities are included and encouraged to be part of its membership, worship, service and witness.
 - engage in education, advocacy and chaplaincy activities which express its commitment to inclusive ministry with all people with disabilities.

- * Ministry Units will be expected to:
 - Celebrate the God given diversity and gifts of parishioners.
 - Increase the awareness of barriers to full participation for those with disability within our communities.
 - To explore ways of furthering mission and ministry by and to all.

- * Ministry Units will be expected to:
 1. Complete an audit on
 - i) the make-up of their congregation and community
 - ii) the "accessibility status" of their church and facilities in terms of buildings, attitudes, theology and practice by 31 May 2004.
 2. Prepare a 5 year programme to implement the findings of the audit by 31 August 2004.
 3. Make provision for all people to be able to participate and receive the

sacraments of the Church in the most inclusive way possible.

INTRODUCTION

WHAT IS MEANT BY THE PHRASE "A PERSON WITH DISABILITY"?

Based on the World Health Organisation definition, a person with disability may be any person whose physical, mental or social wellbeing is temporarily or permanently impaired - visibly or invisibly – congenitally, through age, illness, accident or general environmental conditions - with the result that his/her self dependence is impeded.

An increasing proportion of the people in our church will be living with disability, all of whom will be people who want to be accepted as equal members of the community. They are people with gifts to share with others.

Disability and the Law

In New Zealand the Human Rights Act 1993 makes it unlawful to discriminate against people with disabilities in areas of employment, education and training, provision of goods and services, access to public places, vehicles and facilities and accommodation.

Terminology

The language and terminology that we use is important because it conveys our attitudes towards those being addressed. Currently it is recognised that there are a number of terms to refer to people with disabilities. In this policy we use the term '**people with disabilities**' to include people of all ages with any form of disability

DISABILITY AND THE GOSPEL OF CHRIST

- * Within the gospels we are aware of the special care that Jesus demonstrated, and the call that he gave, to those who have been marginalised by disability or in any other way. As a Church we take seriously our calling to share the good news of Jesus Christ with all.
- * We believe that we are all created in the image of God and that every person has a unique value in the sight of God.
- * People with disabilities bring gifts to the Church, contributing towards the Body of Christ.
- * We further believe that the gifts of **all** people must be explored, identified, utilised, and honoured.
- * When people with disabilities take their place in the faith community and in ministry, they challenge the church to include them as people equally loved by God.
- * The Church empowers the whole community when issues of disability are acknowledged and addressed.
- * The call to join in inclusive ministry is a call to;
 - * an enlarged understanding of who God is and where God is at work
 - * an enlarged understanding of ourselves and others
 - * an enlarged understanding of who the people of God are

A VISION FOR THE ANGLICAN DIOCESE OF CHRISTCHURCH - MINISTRY WHICH INCLUDES PEOPLE WITH DISABILITIES

- * A vision of ministry units where people together, and in the presence of God face life day by day, with all its joys, achievements, challenges,

commitments and opportunities for service.

- * A vision of a Church which lives out a commitment to its *Mission Statement* and *Long-term Objectives* in its local and diocesan life.

The present *Long-term Objectives* which have particular relevance for our ministry and mission to and with people with disabilities and their caregivers are:

- *At both diocesan and parish level we will establish effective caring of others.*
- *We will work actively for an end to all forms of poverty, discrimination, injustice and violence within the church and society.*
- *Every church member will be encouraged to see all of their life as a ministry with Christ.*
- *As a whanau we will express interdependence at all levels.*

- * A vision of church members who accept people with disabilities as people with gifts of heart, mind and spirit to share in building up the body of Christ.

INCLUSIVE MINISTRY IN OUR DIOCESE

In order to engage in ministry that includes people with disabilities, congregations will:

- * provide a welcoming and accessible environment
- * empower all its members to grow in faith in God as revealed in Jesus;
- * enable people with disabilities to participate as teachers and leaders in education, worship and service;
- * accept all as people first and develop relationships accordingly;
- * accept fellowship offered by people with disabilities;
- * identify needs in the local community and provide assistance to people with disabilities, their families and caregivers as appropriate;
- * be prepared to employ people with disabilities;
- * consult with people with disabilities and their caregivers about alterations and innovations, complementing this with professional advice and noting Diocesan requirements;
- * be educated about disability issues.

IMPLICATIONS FOR THE CHURCH OF THIS POLICY

The policy requires :

- * Education to help people understand the significance of ministry which includes people with disabilities;
- * Examination of the ethical issues surrounding the dignity of human life regardless of ability;
- * Recognition of theological, ethical and advocacy considerations in all aspects of ministry involving people with disabilities, their families and caregivers;
- * Recognition that inclusive ministry may require new strategies for incorporating people with disabilities into the life of ministry units, Diocesan Committees and the Synod.
- * Appointments and employment within the Diocese of Christchurch will comply in all respects with relevant legislation including the Human Rights Act and its amendments;
- * An audit of all ministry units and Diocesan Structures for compliance with this policy

SUMMARY

The Diocese of Christchurch is a dynamic, diverse *and inclusive* community of faith that is made up of people with differing abilities and disabilities. We therefore affirm the Diocesan Vision Statement as follows:

“We the Diocese of Christchurch, in the Anglican Church in Aotearoa, New Zealand and Polynesia, as part of the wider Christian Church

- * ***seek to be a dynamic and diverse community***
- * ***making Christ known in the society around us***
- * ***through faithful worship, work and witness.”***

ACKNOWLEDGEMENTS

The Diocese of Wellington is acknowledged and thanked for allowing extensive use of their document as a basis for this policy.

Members of the Diocese of Christchurch Task Group commissioned to develop a Disability Policy:

The Revd Jill Lander (Convenor), the Revd Joan Clark, Mrs Judy Eaton, Mrs Christine Haythornthwaite, Mrs Alison Jephson, The Revd Jim Robb, Mr Richard Tankersley, Mr Graham Tapper, Ms Gloria Weeks.

Keeping Them Safe

**A policy for the protection of children
and young people and those with
responsibility for them**

(Policy only – 'Extracted from the full Keeping Them Safe (2019) publication which
can be found at [Keeping Them Safe](#)

FOREWORD

BISHOP PETER

The Church of our Lord Jesus Christ is a place of healing and wholeness. For many it is a place where they experience the unconditional love of God for the very first time. Unfortunately, the Church can also be a magnet for people who wish to bring harm to others and who can be quite threatening. It is our responsibility as a Diocese to welcome all people in the name of Christ while also keeping safe the vulnerable, the lost and the lonely. To do this we have a number of systems and trainings in the Diocese of Christchurch to help parishes and ministry units provide safe and secure environments in which God and human community can be encountered and enjoyed. Thank you for taking seriously the responsibility of being both a disciple of Christ and one who helps others in their Christian walk.

In Christ's love,

+Peter



Introduction

The Anglican Diocese of Christchurch is committed to the safety of all people within the church.

Christ valued children and urged his followers to do the same.

“If anyone should cause one of these little ones to lose their faith in me, it would be better for that person to have a large millstone tied around their neck and be drowned in the deep sea.” Matthew 18:6

“See that you don’t despise any of these little ones. Their angels in heaven, I tell you, are always in the presence of my Father in heaven.” Matthew 18:10

This resource specifically addresses the safety of children and young people and those who work with them.

It is of paramount importance that our ministry to children and young people does not compromise their safety in any way. It is also essential that workers, whether paid or unpaid, are not put at risk through unsafe practices. Hence the following protocols, resources, forms and templates have been developed.

Rationale

The Anglican Diocese of Christchurch requires that:

1. a safe environment is provided for the spiritual, physical, intellectual and emotional well-being of children and young people and that they are treated with dignity and respect,
2. those with responsibility for children and young people provide their service with integrity in a safe and professional manner,
3. those with responsibility for children and young people are provided with appropriate conditions, guidance, instruction, training and supervision to ensure best practice standards so that the service provided is above reproach.

Purpose

The purpose of this resource is to:

- a. promote the safety of children and young people and also the safety of people with responsibility for children and young people
- b. provide safety guidelines, procedures and a resource base for ministry units engaged in children’s/young people’s ministries
- c. define the roles and responsibility of the Vestry and Health and Safety Champion in each parish/ministry unit, including the Children and Young People’s Safety

Officer (CYP SO) in each parish/ministry unit and the assistance that may be offered to them by various local resource people and/or Diocesan staff.

Our Beliefs

The Diocese of Christchurch believes that when this policy is implemented:

1. The safety of children and young people will be more assured
2. Workers can be confident their practice is consistent with best practice standards
3. The community can have confidence that the church is taking its responsibilities seriously.

Definitions:

For the purpose of this document the following definitions shall apply, unless stated otherwise:

Classification of Persons:

Child	Any person under the age of 14 years
Young person	Any person aged 14 to 18
People with responsibility for children and young people	Any person who has designated responsibility over children and/or young people in a parish/ministry unit in the Diocese. It may refer to clergy, paid employees, or unpaid volunteers, including but not limited to leaders, teachers and assistants.
Caregiver	Means the parent, guardian or caregiver who has the day to day responsibility for a child or young person.

Classifications of Responsibility:

Leader	Involves oversight for an area of ministry, for example: <ul style="list-style-type: none">◆ Sunday school/children's church◆ Crèche◆ Youth group◆ Camp◆ Holiday Programme NB: If employed in either a full-time or half-time capacity, the Diocese requires such people to hold a Bishop's license.
Assistants	◆ Teachers and other rostered helpers for any children's or youth activity or programme.
Special events workers	Those invited to present a specific programme, for example: <ul style="list-style-type: none">◆ Visiting speakers◆ Performers◆ Instructors

Helpers	People from the parish/ministry unit or elsewhere who may be called upon from time to time to assist for a special purpose (e.g. driver) or to cover for a regular worker who is absent.
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Note 1. The term “worker” is used to cover all persons with designated responsibility for children or young people, whether that person is a leader, an assistant, a special events worker or a helper

Note 2. These workers may be paid or volunteers

Note 3. Note that the CYP SO cannot be a Leader or an Assistant, however they could fill in as a Helper from time to time.

Children and Young Persons Safety in the Parish:

The Vestry of each parish/ministry unit is responsible for the safety of any children and young people they work with. It is vital that these parish leaders, as well as the Vestry’s Health and Safety Champion, regard themselves as responsible, along with any appointed Children and Young People’s Safety Officer (CYP SO).

Joint responsibility, along with clearly designated lines of reporting and accountability, ensure that a CYP SO does not work in isolation, and encourages a shared, positive attitude towards safety in the parish/ministry unit. They should report directly to the Health and Safety Champion on the Vestry.

Vestries are strongly advised to initiate a regular time slot at their meeting for Children and Young People’s safety matters, managed by their Health and Safety Champion. This encourages all members of Vestry and parish leaders to regard these matters as important so that they become a normal part of discussions, and parish/ministry unit functioning. This does not mean the CYP SO has to attend all Vestry meetings or create monthly reports unless necessary or requested for a particular reason. A twice yearly report to the Vestry is expected.

Policy for Addressing Suspected or Alleged Child Abuse

The provisions of the Children Young Persons and their Families Act 1989 are acknowledged.

Definition

Child abuse means the harming, (whether physically, emotionally or sexually) ill-treatment, abuse, neglect or deprivation of any child or young person.

(Child: under 14 years. Young Person 14-17 years)

Section 2, Children, Young Persons and their Families Act 1989.

Rationale

The Anglican Diocese of Christchurch requires that a safe environment be provided for the spiritual, physical, emotional and intellectual wellbeing of children and young people that ensures they are treated with dignity and respect.

Purpose

1. To ensure the safety of children and young people is paramount.
Paramountcy Principle, Section 6, CYP&F Act 1989 – see Section 8
Additional useful information
2. To provide procedures for address all cases of suspected or alleged abuse and/or neglect.

Guidelines

Seeking advice and reporting:

- ♦ Where a worker or other person suspect's child abuse or has child abuse disclosed to them they shall follow the procedures outlined below.
- ♦ The same procedures should be followed where a worker or any person has abuse reported to them relating to a child or young person who is not a participant in the group programme.

Notes:

1. *Reporting suspected child abuse is voluntary under New Zealand law. However the Anglican Diocese of Christchurch and the United Nations Convention on the Rights of the Child (UNCROC) requires that all necessary steps should be taken to keep children and young people safe from abuse.*
2. *Under section 15 of the Oranga Tamariki Act people may report directly to a Social Worker or the Police.*
3. *Section 16 of the Act provides protection from prosecution for people making a report in good faith.*

Managing reporting:

- ♦ It will be the responsibility of the parish/ministry unit's Children and Young People's Safety Officer(CYPSO) to manage the process in consultation with another person for example, the Vicar, Vicar's Warden, the children/young people's worker or their supervisor (as appropriate, excluding the alleged offender). It is important these decisions are not made in isolation.
- ♦ Where the CYPSO is implicated the Vicar shall have the management responsibility in consultation with another person as above.

Ensuring the safety of the child:

- ♦ The first consideration will be to ensure the immediate safety of the child.

Informing parents:

- ♦ Decisions to inform parents (If the parents are implicated) about suspected or

alleged abuse will be made only after consultation between the parish/ministry unit and the statutory agency involved: Oranga Tamariki or Police.

Confronting the suspected or alleged offender:

- ◆ No person shall confront any person identified as allegedly responsible for abuse. This is the role of the statutory agency involved.

Ensuring confidentiality/privacy:

- ◆ To protect the victim(s), the alleged offender and the integrity of the investigation, it is important to ensure that issues are kept as confidential as possible.

- ◆ Where there is a serious or imminent threat to personal or public safety, workers are entitled to disclose confidential information. In such cases workers will inform the child/young person of any information divulged to a third party in a way that is appropriate for the child/young person's age and maturity.

- ◆ Personal details will be disclosed only to **those who need to know**, usually Oranga Tamariki, Police, people with responsibility for children and young people and/or a supervisor.

- ◆ Storage of information: Information should be stored securely for at least the duration of any investigation and legal proceedings. Advice should be sought from the Office of the Privacy Commissioner (0800 803 909).

Supporting those involved:

- ◆ The parish/ministry unit shall ensure, support is provided to all parties involved in the reporting process and to any others, e.g. workers, as needed.

- ◆ The parish/ministry unit shall seek advice relating to support from Oranga Tamariki, the Police, and ACC Counselling.

- ◆ It is advisable for the parish/ministry unit to contact the Diocesan Monitor to discuss appropriate management of the process. This is compulsory where the alleged offender is an ordained person or holds a Bishop's Licence.

Withdrawing workers:

- ◆ When any lay person with responsibility for children and young people is suspected of or alleged to have abused a child or young person that person will be suspended from their position of responsibility for the duration of the investigation. Their further involvement would need to be decided upon by the vestry in consultation with the Diocesan Monitoring Committee. Such a decision is to be made after the completion of any investigation. Care must be taken to ensure that the legal process is not hindered in any way.

- ◆ When an ordained person is suspected of or alleged to have abused a child or young person the Diocesan Monitor shall be informed as soon as practicable. The Monitor will invoke the Diocesan statute entitled *The Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute* contained in the Diocesan Regulations Blue Book.

Training:

- ♦The parish/ministry unit shall ensure workers are trained to implement this policy.
- ♦The Diocese shall ensure appropriate training is provided at least annually to equip workers to implement this policy.

Procedures

1. Respond appropriately:

A.	Listen:	<ul style="list-style-type: none">♦Do not put words into a child's mouth♦Allow them to tell only as much as they want♦Ensure the child's immediate safety.♦Write down exactly what the child/young person has told you.
B.	Let them know:	<ul style="list-style-type: none">♦...you're glad they told you♦...you're sorry it happened♦...it's not their fault♦...you'll help.
C.	Do not:	<ul style="list-style-type: none">♦... over-react/panic or ask leading questions♦... promise a child you will not tell anybody.

Note: *It is most important to reassure the child, thank them for telling you, and let them know you will get help.*

2. Document:

- ♦ Record the dates, details and anything said by yourself and the child, using as far as is possible the exact words of the child and yourself.
- ♦Complete the notification form on pages 80-81, entitled **Care & Protection Documentation (Disclosure) Form**.
- ♦This can be scanned/faxed to Oranga Tamariki or the police and then stored securely for the duration of the investigation.

3. Inform:

- ♦Inform the Children and Young People's Safety Officer or the Vicar (excluding the alleged offender) who will manage the steps outlined in 3,4,5,6,and 7.
- ♦This person shall consult with another person for example, the Health and Safety Champion, the Vicar, Vicar's Warden, the children/young people's worker or their supervisor, as appropriate, excluding the alleged offender.
- ♦If unavailable, seek advice directly from Oranga Tamariki or the Police.

4. Seek Advice:

Seek advice from Oranga Tamariki or the Police to determine the appropriate course of action regarding the child's safety. Phone 0508 Family (0508 326 459) this number can be called for any kind of advice regarding the situation.

5.Take further action based on the Agency's advice:

Report the alleged abuse to the appropriate agency based on advice given by Oranga Tamariki or the police. Once an agency is involved the agency will investigate and parish/ministry unit will act on the advice from the agency.

6.Support:

Seek support for the child or young person and the person who took the disclosure from the agency involved. A safety plan for a worker who takes the disclosure from a child may need to be devised. (See sample Documents)

7.Inform Diocesan Monitor:

Inform the Diocesan Monitor of the allegation against any ordained person or any person who holds a Bishop's Licence who is suspected of or alleged to have abused a child or young person, as soon as is practicable (by the next working day).

Information from the Oranga Tamariki – Ministry for Children website
www.orangatamariki.govt.nz

Reporting child abuse:

It is very important to take immediate action if abuse is suspected. When you report this it may:

- Ensure that the abuse stops
- Protect children from further harm, ensure children receive professional help as soon as possible.
- SAVE A CHILD'S LIFE.

It is the responsibility of the authorities to investigate the situation and determine the child's condition.

You should report any suspicions that a child has been or is being abused, you do not need proof.

Your suspicions may include:

- What you saw
- What you heard
- What the child told you
- What someone else told you (Be careful with this one)

When to report:

It is best to report your suspicions immediately. The child may need immediate protection or medical attention. As well there may be certain physical signs of abuse such as bruising or scars, which could be used as evidence.

Keep a written copy of all the telephone calls, letters and notes, including dates, times and observations and exactly what was said.

It is essential the when reporting what a child said that you report exactly what they say, do not assume anything.

Who to report to:

Police, duty social worker at your nearest Oranga Tamariki office, call 0508326459 all these services have 24hr help lines.

Even if your report proves false as long as it was given in good faith it is better to report than not to and a child is harmed further. Children have a right to be protected.

What happens after a report?

The appropriate authorities will take action, you should be informed of the outcome of the investigation.

What is physical abuse?

Physical abuse is a non-accidental act on a child that results in physical harm.

Physical abuse indicators:

- Unexplained bruises, welts, cuts, abrasions in unusual locations e.g.. Face, lips, gums, mouth, eyes, torso, back, buttocks, back of legs, external genitalia.
- Shape of injury e.g. specific marks of belt.
- Unexplained burns – small circular burns on palms, soles of feet. Immersion burns, specific shape e.g. element, rope burns on neck, torso etc.
- Unexplained fractures:
- Skull, facial bones, spinal – bruising associated with these different colours indicating different stages of healing.
- Multiple fractures
- Fractures in very young children
- Bald patches on scalp.

Children's behaviour that could indicate physical abuse:

- Cannot recall how the injuries occurred, or offers inconsistent explanations.
- Is wary of adults.
- May cringe or flinch if touched unexpectedly
- May display a vacant stare or frozen watchfulness
- May be extremely aggressive or extremely withdrawn
- Displays extremely indiscriminate affection-seeking behaviour. For example, goes readily to strangers for nurturing.
- May be extremely compliant or eager to please
- Tries to take care of or protect the parents or caregiver
- When at play, imitates negative behaviour or language e.g. spansks or yells at a doll
- Is dressed inappropriately to hide bruises or other injuries
- Runs away from home or is afraid to go home
- Describes abusive situations

- May regress
- May indicate a general sadness. May show this in drawing and play
- Could have a vision or hearing delay
- Is violent to animals or other children

Adult behaviour

- Maybe vague about details of cause of injury
- May appear unconcerned about child
- May blame the accident on other people or child
- Explanation provided not believable given the age of the child
- Disagreement between adults about how the injury occurred
- May have unrealistic expectations of the child
- Little or no knowledge of child development
- Delay in seeking medical attention
- Shakes the infant
- Threatens or attempts to injure child
- Is aggressive or violent towards other family members
- Is aggressive towards the child in front of others

Sexual Abuse

Sexual abuse can occur within or outside the family and can be homosexual or heterosexual in nature. Most sexual abuse is perpetrated by someone the child knows and trusts.

Early warning signs

- Children can be alerted to possible sexual abuse grooming, they should be encouraged to tell an adult if someone.....
- Asks them to do things in private that involves physical contact – back rubs, massages.
- Looks at or touches their body saying it is to see how they are developing.
- “Accidentally” touches or brushes up against their body.
- Comes into their bedroom or bathroom when they are undressed.
- Says sexual things about their body or how they dress, either directly or by phone or internet.
- Comes into their bedroom at night.
- Asks them to keep this a secret.

(Remember indicators do not necessarily prove that a child has been abused. They are clues that alert us that abuse may have occurred and that a child may require help or protection.)

Neglect

Is the failure to provide for the Childs basic needs, such as housing, nutrition, adequate supervision, medical and psychological care, and education.

Neglect is a pattern of behaviour which occurs over a period of time, and results in impaired physical functioning or development of the child.

Neglect causes both physical and emotional harm to the child.

Neglect may be characterised by:

Physical neglect- failure to provide the necessities to sustain the life or health of the child or young person.

Neglectful Supervision – failure to provide developmentally appropriate or legally required supervision of the child or young person, leading to an increased risk of harm.

Medical Neglect – failure to seek, obtain or follow through with medical care for the child or young person resulting in their impaired function or development.

Abandonment – leaving a child or young person in any situation without arranging necessary care for them and with no intention of returning.

Refusal to assume parental responsibility – unwillingness or inability to provide appropriate care of control for a child.

Physical, Behavioural and adult behaviour can indicate neglect

Emotional Abuse

Emotional abuse occurs when a child's emotional, psychological or social well-being is continually assaulted.

The effects of this form of abuse are not always visible. The long – lasting effects of emotional abuse may only become evident as a child becomes older and begins to show difficult or disturbing behaviours or symptoms.

“Never assume, it is essential to recognise all the indicators but they do not tell the whole story. Always be mindful of the strengths in a child's life.”

Family Violence

Is the coercive and controlling behaviour by a family member that causes physical, sexual and emotional damage to others in the family.

Family violence includes threatening to harm people, pets or property, and causes family members to live in fear. Children are always affected either emotionally or physically where there is family violence even if they are not personally injured or physically present.

The indications that children have been affected by family violence are also those covered in the physical, sexual, neglect and emotional abuse sections of the book.

For more information please refer to: Oranga Tamariki – Ministry for Children.

www.orangatamariki.govt.nz

Anglican Diocese of Christchurch

Media Policy

As approved by Standing Committee 2024

Purpose

This policy is intended for those who speak on behalf of the Diocese.

A **Media Policy** is necessary to ensure:

- Appropriate, informed and timely responses to Media requests and queries after due consultation with the Bishop and other parties as required by the Bishop
- Consistency in timing, accuracy and courtesy in response to Media requests and queries
- A responsible approach to presentation of the Diocese and Diocesan issues in the Media, and responses to issues arising in the Media
- Adherence to the values of the Church in all dealings with the Media.

Scope

This Media Policy applies to all employees, Board and Committee members (whether co-opted or elected) of the Anglican Diocese of Christchurch referred to in this Policy as 'Diocesan personnel'.

Principles

Principles underpinning this Media Policy:

- Honesty, openness and accuracy of information are important in all communications through the Media.
- Media communications should at all times take into account and be consistent with the mission and ministry of the Diocese and ensure that appropriate communication strategies are used.
- Confidentiality must be observed in any media discussions.
- Spokespeople or commentators on Diocesan matters must be authoritative and knowledgeable in the area being discussed, and must have a mandate from the Bishop/Diocese.
- Relationships with the Media should be mindful of their professional and deadline requirements, balanced with respect for the pastoral and missional demands of the Church.

POLICY STATEMENTS

Spokespersons

- The Bishop is the principal spokesperson for the Diocese. This role can be specifically delegated in the Bishop's absence or for specific issues.
- The Diocesan officer for communication (whatever the current job title is) needs to be advised of discussions before any interview takes place.
- Parishes at times have programmes or events for which they invite media interest and such parishes are welcome to request advice from the Communication and Media Advisor but this policy is not intended for those situations.
- Any contact by the Media with Diocesan personnel who do not have delegated spokesperson authority must be directed immediately to the Bishop or Bishop's delegate, and copied to the Communication and Media Advisor.

Media liaison

- All initial, proactive approaches to the Media should be discussed with the Bishop and Communication and Media Advisor in advance other than parish local initiatives.
- All incoming Media calls must be directed in the first instance to the Bishop (or the Communication and Media Advisor if the Bishop has agreed) unless it pertains to local parish events.

Media releases

- Any media releases, statements or formal replies should be prepared in consultation with the Communication and Media Advisor and authorised by either the Bishop or Bishop's delegate.

Official Information requests

- All requests for Official Information by the Media will be managed by the Communication and Media Advisor, in consultation with the Bishop.

Provision of Media Training

- Diocesan personnel nominated to speak to the Media must have received training in working with the Media or have guidance from the Communications Officer prior to media exposure.

Professional and employee organisations

- Diocesan personnel who are spokespersons for other organisations, in making statements to the Media to express the views of their organisations, must state the capacity in which they are speaking and make it clear that they are not speaking as a representative of the Diocese.

Commercial information

- No Diocesan personnel may discuss issues of a commercial or contractual nature without the express permission of the Bishop, Standing Committee or other committee linked to the Diocese of Christchurch.

Legal liability

- Diocesan personnel making public statements regarding any person or Diocesan organisation should be aware that they may be personally liable if the statement is unfounded.

Conflict of Interest Policy

As approved by Standing Committee 2011

1. This policy applies to all members of all Diocesan bodies and all Diocesan employees (called "decision-makers") and applies whenever they are involved in making decisions in that capacity.
2. An "Interest" exists for a decision-maker where:
 - a. the decision-maker is or may be or becomes a director, officer, employee or trustee of any company, partnership, organisation, group or trust with which the decision-maker is transacting or dealing in his or her capacity as decision-maker;
 - b. the decision-maker is a party to, or will derive a material financial benefit from, a matter;
 - c. the decision-maker has a material financial interest in another party involved in the matter;
 - d. the decision-maker is transacting or dealing as decision-maker with himself or herself in another capacity;
 - e. the decision-maker is the parent, child, spouse or partner of another party to, or person who will or may derive a material financial benefit from the matter;
 - f. the decision-maker is otherwise directly or indirectly materially interested in the transaction or matter.
3. Every decision-maker must disclose all potentially relevant Interests he or she has, or may have, in relation to any transaction or matter on which the decision-maker makes a decision or provides advice.
4. Every Interest so disclosed shall be recorded in the minutes of the meeting at which the disclosure is made or be recorded on the employee's file.
5. Any Interest so disclosed will not be considered to constitute a conflict of interest in relation to a transaction or matter under consideration by the decision-maker unless a majority of other decision-makers present at the relevant meeting (or otherwise involved) resolve that it does constitute such a conflict.
6. Where a majority of other decision-makers have resolved that a conflict exists for a decision-maker, that decision-maker (the "Conflicted Decision-maker") must not take part in any deliberations or proceedings, including voting or other decision-making relating to the Conflict.
7. When a Conflict exists for a decision-maker the person chairing the Meeting may require the Conflicted Decision-maker to leave the meeting.
8. If the Conflicted Decision-maker does not leave the meeting, the person chairing the Meeting may adjourn the meeting until the Conflicted Decision-maker does leave.

Fraud Policy

1. Purpose

- 1.1 To minimise the risk of losses to Diocese of Christchurch and its Parishes and other related Bodies as a result of fraudulent acts, and to provide clear guidance for all employees, committee members, clergy and laity as to the appropriate course of action should fraud be suspected.

2. Applicability

- 2.1 All employees and any parties conducting business with the Diocese of Christchurch, its Parishes and other related Bodies.

3. Policy Statement

- 3.1 Employees, office holders, clergy and laity are required at all times to act honestly and with integrity and to safeguard the organisation's resources. Fraudulent behaviour will not be tolerated. All allegations will be investigated following the process outlined in this policy and will usually be referred to the New Zealand Police.
- 3.2 It is recognised that alleged cases of fraud can affect the rights and reputation of the person(s) implicated. All matters related to the allegation shall remain confidential and all documentation kept secure, except to the extent required by the Police or any investigating authority to fully investigate the matter.
- 3.3 Allegations of fraud will be dealt with by the Diocesan Manager. Allegations against the Diocesan Manager are to be handled by the Bishop.

4. Definition

- 4.1 Fraud is defined as deliberate deception or cheating, intended to gain advantage. The term 'fraud' is used to describe any act, expression, omission, or concealment, calculated to deceive another for advantage.
- 4.2 Fraud includes, but is not limited to:
 - Forgery or alteration of documents.
 - Misappropriation of funds, supplies or other assets.
 - Presenting false credentials or qualifications.
 - Unauthorised use, including the destruction or removal of Diocesan or Parish property, equipment, materials or records.
 - Authorising or receiving payment for goods or services not received or performed.
 - Fabrication or falsification of data (e.g. timesheet, leave form or expense form), plagiarism or other dishonest practices.
 - Accepting or offering bribes or inducements.
 - Granting a contract, or engineering the granting of a contract to a third party with a view to direct or indirect personal gain.
 - Disclosing confidential information to a third party.

- Using information technology equipment to manipulate programmes
- or data dishonestly, e.g. by altering, substituting or destroying records.

5. Reporting of Suspected Fraud

- 5.1 In the event of suspected fraud, employees must promptly advise the Diocesan Manager, or the Bishop, if the Diocesan Manager is suspected.
- 5.2 An individual who reports a suspicion of fraud in good faith will in no circumstances be threatened, intimidated, or dismissed because he or she acted in accordance with this policy.
- 5.3 The Diocesan Manager will immediately notify the Bishop of the suspected fraud.

6. Investigations

- 6.1 An allegation of fraud involving an employee will be treated in line according to Diocesan Disciplinary Guidelines.
- 6.2 The Diocesan Manager will consult with the Diocesan Finance and Audit Chair or Bishop as appropriate.
- 6.3 Unless considered minor and able to be dealt with through a disciplinary process, all instances of fraud will be referred to the New Zealand Police.
- 6.4 A post investigation assessment will be carried out. Any identified control system weaknesses will be addressed.

7. Recovery of Loss

- 7.1 It is Diocesan policy to pursue the recovery of lost money or other property wherever possible and practicable.

8. Public Relations

- 8.1 Queries from outside the Diocese with respect to any fraud investigation shall be referred to the Diocesan Manager who will immediately refer them to the Bishop and alert the Communications Officer. Staff should not discuss matters under investigation with any party.

Approved May 2011

MINISTRY UNIT INVESTMENT POLICY

INTRODUCTION

The following policy statement has been prepared for the instruction of office bearers to act as a protection when investing ministry unit funds and to ensure ministry unit funds are prudently invested.

POLICY STATEMENT

All parish funds must be deposited with either a Registered Trading Bank or invested with Church Property Trustees (CPT).

Explanation

Registered Trading Banks in New Zealand are typically rated at AA- or better by Standard and Poor's and provide a secure investment.

The Church Property Trustees exist to provide a trustee service for parishes. The Trustees are required to meet the "prudent person test". As such, office bearers investing ministry unit funds with CPT can be regarded as fulfilling their duty of care to their congregations.

KEY CONSIDERATIONS

Good Stewardship

An important aspect of the mission of our Diocese is that all ministry units provide faithful stewardship of the financial resources entrusted to them. The standard expected within the diocese is the standard known as the "*prudent person test*". This requires that those who bear responsibility (including vicars, wardens and vestry) have a duty to exercise the same prudence and appropriate care that a prudent person of business would exercise in managing the affairs of others.

Approved funds invested outside this policy

Approval of Standing Committee is required for the investment of any funds outside the policy above. Any requests should be supported by appropriate advice obtained from an Authorised Financial Advisor (AFA) or other suitably qualified professional approved by CPT.

Authority over Funds

A general explanation of responsibilities and authorities for the main types of funds typically invested with CPT is provided below.

- Ministry units can determine whether to invest ministry unit funds [often described as 'General Purpose'] in the FIF/BGF or qualifying banks and can apply the funds.

- Ministry units can determine whether to invest Contents funds (i.e. funds set aside to purchase contents) in the FIF/BGF or qualifying banks and can apply the funds, subject to prudence [as noted in a Cathedral court case] and any trust obligations [arising from donor or other requirements].
- Funds arising from sale/insurance of Land & Buildings are vested in CPT [given the land and buildings themselves are vested in CPT] and CPT therefore has the right and obligation as trustee to determine where those funds are invested and how they are applied, subject to appropriate engagement with the ministry unit and Standing Committee.
- Funds raised by ministry units for Land & Buildings [or for any other purpose], but not yet applied, can be invested by ministry units in the FIF/BGF or qualifying banks and must also be held and applied [once applied becoming a CPT asset] consistently on the basis for which the funds were raised.
- Bequests typically appoint [expressly or otherwise] the ministry unit or CPT as trustee, with the trustee determining whether to invest the funds [subject to any bequest conditions] in the FIF/BGF or qualifying banks. The trustee is responsible for ensuring that the funds are held and applied consistently with the terms of the bequest.

CPT INVESTMENT FUNDS

Investment funds available through Church Property Trustees for ministry units and other Anglican organisations controlled by Synod include:

- **CPT Fixed Income Fund** – medium term
 - Medium term investment fund: 1 – 5 years.
 - For investors requiring regular/compounded income while maintaining nominal capital with low probability of loss.
 - Risk Level: Low. The base portfolio should have a chance of negative return less than 1 year in 12 with the Reserve Fund available to assist in (i) stabilising the income and (ii) mitigating losses.
 - Typically invested in cash, bonds, fixed interest securities, mortgages and equities.
- **CPT Balanced Growth Fund** – long term
 - This is a unit fund.
 - Long term investment fund: 5 years plus.
 - For investors requiring both regular/compounded income and maintenance of real capital (after inflation).
 - Risk Level: Moderate. The fund portfolio should have a chance of negative returns no greater than 1 year in 10.
 - Typically invested in equities (including private), bonds, securities and cash.

Past performance is no guarantee of future results. The Fixed Income Fund and Balanced Growth Fund are not capital guaranteed.

CPT manages these funds professionally and has in place a SIPO (which is a “Statement of Investment Policy and Objectives”) which governs the investing and is reviewed at least annually and is available on the Diocesan website. CPT appoints a professional Investment Advisor who provides regular independent investment advice for the investment funds. CPT is required to ensure the investment funds are administered and managed in compliance with legislation, including the Financial Markets Conduct Act and Financial Service Providers Act. Annual financial statements for the funds under management are prepared, audited, and presented to Synod, and are also available on the Diocesan website. CPT does not provide investment advice.

As Approved By Standing Committee February 2022

Light Pollution Policy

That Ministry Units be made aware of the night sky pollution and asked that when they are reviewing the lighting of their buildings that consideration be given to the International Dark Sky Association’s “Five Principles of Responsible Outdoor Lighting”.

LIGHT TO PROTECT THE NIGHT		 
Five Principles for Responsible Outdoor Lighting		
USEFUL		ALL LIGHT SHOULD HAVE A CLEAR PURPOSE Before installing or replacing a light, determine if light is needed. Consider how the use of light will impact the area, including wildlife and the environment. Consider using reflective paints or self-luminous markers for signs, curbs, and steps to reduce the need for permanently installed outdoor lighting.
TARGETED		LIGHT SHOULD BE DIRECTED ONLY TO WHERE NEEDED Use shielding and careful aiming to target the direction of the light beam so that it points downward and does not spill beyond where it is needed.
LOW LIGHT LEVELS		LIGHT SHOULD BE NO BRIGHTER THAN NECESSARY Use the lowest light level required. Be mindful of surface conditions as some surfaces may reflect more light into the night sky than intended.
CONTROLLED		LIGHT SHOULD BE USED ONLY WHEN IT IS USEFUL Use controls such as timers or motion detectors to ensure that light is available when it is needed, dimmed when possible, and turned off when not needed.
COLOR		USE WARMER COLOR LIGHTS WHERE POSSIBLE Limit the amount of shorter wavelength (blue-violet) light to the least amount needed.

As Approved by Standing Committee April 2022

Healthy Homes Policy

All parish residential dwellings must comply with applicable government regulations. Whilst residential dwellings occupied by clergy are exempt from compliance under the Residential Tenancies (Healthy Homes Standards) Regulations 2019, Standing Committee holds the position that clergy and their family must be afforded the same minimum healthy homes standards as required by those regulations. It is therefore a requirement that all clergy housing be subject to the Healthy Homes Standards, as overseen and administered by Church Property Trustees.

CHANGE MANAGEMENT PROCESS

Ass Approved By Standing Committee September 2022

INTRODUCTION

This paper outlines a general process covering the implementation of organizational change in parishes. It is a response to the Diocesan Mission Action Plan, paragraph 3, page 4 which says;

“The Diocesan ML [Missional Leader] will ensure there are opportunities for training, such as post ordination training, clergy conference, archdeaconry meetings etc., that will help engage church leaders in new ways of being church in the world and develop a change management process needed for this.”

It should be noted that the proposed process is suitable for significant change in a particular parish or ministry unit. Minor ministry developments do not need the detailed approach that this entails. The process could be simplified or modified depending on the nature of the change in question. However, most kinds of change still need to be led and managed through the usual leadership and governance structures of Vicar, Wardens and Vestry.

This document also needs to be read in conjunction with other Diocesan guidelines and requirements such as E40 and 41 from the Blue Book – ‘Regulations of the Standing Committee Concerning Faculties, Plans and Sites’.

EXAMPLES

Examples of how this document could be used are as follows;

- Changing the time of a worship service
- Planting a fresh expression of church
- Beginning a Mainly Music group
- Employing a Children’s Ministry worker
- Selling an underutilized building or parcel of land
- Closing a church

THE PROCESS

1. DISCERN THE NEED FOR CHANGE

1.1. Begin with a positive, prayerful outlook

- 1.1.1. Within the challenges of contemporary ministry and mission, God has called Vicars, Wardens and Vestries to lead positively and to frame change in terms of gospel imperatives (Matt 6:7-13).
- 1.1.2. Vicars, Wardens and Vestries are encouraged to be proactive and take responsibility for the things they have control over (Luke 16:1-13)
- 1.1.3. Church leaders are encouraged to have a positive, grace-filled and motivational attitude (Matthew 13:44-46, Philippians 4:8).

1.2. Understand why the change is necessary

- 1.2.1. Invite Wardens and selected leaders to pray about the desired change/missional idea (Mark 1:35)
- 1.2.2. Be clear about the need for the change

- 1.2.3. Work from the parish's existing strengths and energy

1.3. Address 'Growth Inhibitors' early

- 1.3.1. Consider if there are any 'Growth Inhibitors' present that may inhibit or obstruct the change
- 1.3.2. These may be traditions, structures or processes that no longer function well and are limiting or subverting parish development (Mark 2:22).
- 1.3.3. They may be bigger problems like buildings that are no longer fit for purpose
- 1.3.4. Consider ways to solve or at least mitigate these in the process of change.

2. DEVELOP THE PLAN

2.1. Consult and Develop The Plan

- 2.1.1. Give all church members the opportunity to contribute to the development of The Plan in a meaningful way.
- 2.1.2. Appoint a Project Team to help guide the process of change (Acts 13:1-3).
- 2.1.3. Where applicable consult with CPT and Diocesan staff early and ask for their support and expertise
- 2.1.4. Have the Project Team write a Draft Plan for the new initiative and have Vestry sign it off. This becomes The Plan.
- 2.1.5. Where applicable fulfill all statutory requirements and arrange for CPT and Standing Committee to sign off on The Plan.

2.2. Develop an Implementation Strategy

- 2.2.1. The Project Team takes responsibility for developing an implementation strategy for The Plan
- 2.2.2. Break The Plan down into manageable and clearly defined steps (Luke 9:1-6).
- 2.2.3. Apply the SMART (Specific, Manageable, Achievable, Relevant and Time-bound) goals principle and use a spreadsheet or Gantt chart to track the steps

3. COMMUNICATE THE PLAN

3.1. Communicate The Plan

- 3.1.1. Share The Plan with parishioners verbally, personally and in writing
- 3.1.2. Lead with the heart (values and hope) and follow up with the head (strategy)
- 3.1.3. Develop a succinct and compelling statement ('elevator speech') of what the change involves, why it is important and what the benefits will be.

3.2. Anticipate Objections

- 3.2.1. Brainstorm possible objections
- 3.2.2. Think through beforehand credible answers that may be given
- 3.2.3. Adapt/refine The Plan, if necessary, in light of feedback received

4. IMPLEMENT THE PLAN

4.1. Implement The Plan

- 4.1.1. The Project Team sets about implementing The Plan step by step
- 4.1.2. Vestry ensures that The Plan is adequately resourced

4.2. Work Towards a 'Tipping Point'

- 4.2.1. Identify 'quick wins' to create momentum
- 4.2.2. Work with 'early adopters' and 'influencers' and bring them on board early
- 4.2.3. Keep articulating the need for change and cast an exciting vision for the future

5. MONITOR PROGRESS

5.1. Check on Progress

- 5.1.1. Vestry should be appraised of progress every month or two months
- 5.1.2. The Project Team should update The Plan spreadsheet and submit it to Vestry
- 5.1.3. Be open to adjusting The Plan in the face of obstacles encountered, or changes to circumstances
- 5.1.4. Be alert to missional opportunities that 'come along' and adjust The Plan accordingly

5.2. Embed the Change

- 5.2.1. Share stories of success verbally and using a variety of media
- 5.2.2. Update parish documentation so that it includes and is consistent with The Plan as implemented
- 5.2.3. Conduct a project review on completion to identify and record learning points for future projects

**Policy for Decorative Planting Around Churches
As Approved By Synod September 2022**

That any new decorative plantings on Diocesan and church property are to be of species native to Aotearoa / New Zealand where possible and appropriate.

Diocesan Health and Safety Policy

1. Introduction

This document provides an over-arching policy for health and safety at work within the Diocese of Christchurch. It also provides clarification of the role of the Standing Committee, Operation Management Board, parishes, and all other ministry units operating within the Diocese in relation to discharging their responsibilities for health and safety at work under the Health and Safety at Work Act 2015 (HSWA).

Nothing in this document, either written or implied, shall be interpreted as being in contradiction to the HSWA. If such a contradiction should arise then the HSWA shall have precedence.

2. Policy Statement

The Anglican Diocese of Christchurch (the Diocese) is committed to providing and maintaining a safe and healthy workplace for all workers, including employees, voluntary workers, volunteers, and contractors, who work in or around church premises, as well as all other people visiting or using Diocesan and ministry unit premises and to providing the information, training and supervision needed to achieve this.

3. Policy Objectives

The objectives of this policy are to:

- a. give the highest level of protection that is reasonably practicable to workers and other persons against harm to their health, safety and welfare by eliminating or minimising risks in workplaces within the Diocese.
- b. actively promote health, safety and welfare for all workers, clients, visitors and all other people using Diocesan and ministry unit premises as a workplace and provide a framework for continuous improvement and progressively higher standards of work health and safety.
- c. provide a workplace environment that encourages and enhances the engagement of workers in health and safety at work and has effective practices that allow workers to have an opportunity to participate in improving work health and safety on an ongoing basis.
- d. comply with the statutory requirements of the Health and Safety at Work Act 2015. (HSW Act) and any other relevant legislation.
- e. comply with the Safety Policy Guidelines agreed to at the General Synod/te Hīnota Whānui 2016

4. Application of Statutory Definitions to the Diocese and Ministry Units

PCBU: The Diocese, Anglican Centre and all ministry units are considered to be a “person conducting a business or undertaking” (PCBU). PCBUs have a duty to consult, co-operate and co-ordinate activities for those involved with it.

Duty Holder: PCBUs are also the Duty Holder and have the overall responsibility to ensure the safety of the workplace.

PCBU Officer: All members of leadership teams of the Diocese, Anglican Centre, and ministry units are PCBU Officers i.e the Standing Committee, Diocesan Manager, Operation Management Board (OMB), Anglican Centre Manager, and Vestry are PCBU Officers

Volunteer: Means a person who is acting on a voluntary basis (whether or not the person receives out-of-pocket expenses). Standing Committee, OMB, and Vestry members are volunteers.

Volunteer Workers: Volunteers workers carry out work in any capacity for a PCBU with the knowledge or consent of the PCBU, on an ongoing and regular basis and are an integral part of the undertaking. Volunteer workers have the same obligations as workers under the HSW Act.

5. Role of PCBU Officers

PCBU Officers must apply due diligence to ensure that their PCBU complies with its duties and responsibilities by taking reasonably practicable steps to:

- a. keep up to date and comply with all applicable laws and regulations
- b. take personal responsibility for a safe work environment,
- c. establish a health and safety policy and review it every two years,
- d. make appropriate resources available to achieve the conditions of this policy,
- e. verify that these resources and processes are in place and being used,
- f. systematically identify, report and control risks to health and safety by taking all reasonably practicable steps to eliminate or minimise those risks in order to prevent injury or damage,
- g. develop and implement emergency and evacuation procedures,
- h. include health and safety as a regular agenda item at all governance, management and staff meetings in order to identify health and safety improvements ,
- i. regularly review (at least annually) the safety management system and practices to ensure that they are effective,
- j. actively involve workers in health and safety matters,
- k. ensure relevant health and safety information is provided to all workers, volunteers and clergy.
- l. adhere to the Safety Policy Guidelines agreed to at General Synod/te Hinota Whānui 2016 and that are at Appendix A to this document.

6. Liability of Officers under the HSW ACT

It is a criminal offence to breach the HSW Act, whether or not the PCBU is convicted of an offence. An offence is punishable by penalties including fines and/or imprisonment.

Officers who are volunteers are exempt from prosecution if they fail in their due diligence duty as Officers. However, paid workers eg Diocesan Manager, Anglican Centre Manager and stipended priests could be prosecuted.

Officers who are volunteers still have the duties of workers and other persons at a workplace to take reasonable care of their own health and safety, that their acts and omissions do not adversely affect the health and safety of other persons and to comply with the PBCU's instructions aimed at ensuring health and safety.

7. Governing Bodies Champion Health and Safety at Work

It is recognised that the health safety and wellbeing culture is heavily influenced by the interest and priority placed on it by the Standing Committee, OMB, and Vestries (hereafter the Governing Bodies). Health, safety and wellbeing must be led from the top down.

Accordingly the Governing Bodies are to elect a member to champion health and safety and to monitor the health and safety reporting to the respective Governing Body and other health and safety matters.

8. Executive Limitations in relation to Health and Safety

All PCBU's within the Diocese of Christchurch are to have a written Health and Safety at Work Policy that as a minimum includes policies and procedures to cover the requirements of the HSW Act and Regulations. These requirements are summarised below but are intended for guidance only on the principles of the HSW Act and Regulations. Detailed policies there are to be reviewed annually should be developed based on specific reference to the HSW Act (refer www.mbie.govt.nz). See also the Inter Church Bureau Health and Safety information at <http://www.icbnz.org/health-and-safety.html>.

- a. Appropriate work place policies, identifying responsibilities for health and safety, clear procedures relating to identifying, reporting and managing risks and hazards, training opportunities and procedures for regular review of policies.
- b. A safety/risk management system to manage reasonably foreseeable safety hazards/risks including regular risk/hazard reviews, the maintenance of a risk/hazard register and a process to review health and safety management and take corrective action on a regular basis and after a notifiable event.
- c. Procedures to ensure that, if identified/reported risks or hazards to health and safety cannot practicably be eliminated, control measures are implemented straight away to minimise risks by doing one or more of the following: (a) substituting the hazard/risk with a lesser hazard/risk (b) isolating the hazard/risk (c) preventing a person coming into contact with the hazard/risk (d) implementing engineering controls and if a hazard/risk remains implementing administrative controls or personal protective equipment.
- d. Procedures for ensuring that all workers are aware of risks and hazards associated with specific roles and for health and safety induction training for new workers or for workers transferring to a new role, environment or task and appropriate health and safety information specific to the workplace is available to all staff.
- e. There is a documented emergency plan that identifies potential emergency situations, emergency planning that is implemented and workers or wardens appointed for each area to take control in the event of an emergency.
- f. Provision of adequate first aid equipment that each worker has access to and there is access to facilities to administer first aid. An adequate number of employees will be trained to administer first aid at the workplace.
- g. The provision for workplace representation and the opportunity for workers to engage and participate in health and safety matters. (This would normally include worker representation on a Health and Safety Committee).
- h. The requirement for a Health and Safety Committee for larger sites with clear remit and responsibilities, lines of accountability, minutes of meetings and reporting to the respective Governing Body.
- i. The appointment of a Health and Safety Officer who reports to the respective Governing Body and the provision of appropriate training and resources to carry out the role.

- j. Procedures to ensure that all notifiable events and subsequent investigations and findings are reported in line with the requirements of the HSW Act and to the respective Governing Body.
- k. Policies and procedures to ensure that records of due diligence are maintained for 6 years.

Records will include inter alia

- Policies and their amendments
- Processes and Procedures
- Risk and Hazard Registers
- Minutes of Health and Safety Meetings
- Personnel Health Records
- Incident Reports
- Incident Investigations
- Training Records

Appendix 1 to Diocesan Health and Safety Policy

Safety Policy Guidelines

This document is a high level aspirational guide to why safety policy in the Church is important, and a guide to what such policy should cover. It is NOT a policy itself. Any policy must be formulated, based on this document, by the respective Ministry Unit, or governing body e.g. Episcopal Unit, Tikanga, Governing Entity.

Theological Statement:

The Church is called by God to love neighbour, as part of God's creation, and to stand alongside and advocate for those at the margins, those less powerful, and those without a voice in our society.

Christian communities should be places where all people are welcomed, respected and safe. In such communities every human being has infinite worth and unique value as a child of God, irrespective of origin, ethnicity, sex/gender, sexual orientation, age, beliefs, social or economic status, contribution to society, or present psychological, physical or spiritual state.

We recognise that everyone has different levels of vulnerability, that each of us may be regarded as vulnerable at some time in our lives, and that this is understood through our various experiences of culture, religion and community.

As the Anglican Church in Aotearoa New Zealand and Polynesia we seek to honour diversity in our calling and our communities within a Tikanga framework, and through a broad understanding of mission (as defined by the ACC in five marks of mission). We are committed to ensuring these communities are safe and life giving for all.

(Parts adapted from 'Promoting a Safe Church: Policy for Safeguarding Adults in the Church of England' and the 'Diocese of Waiapu Code of Ethics')

Values:

As a three Tikanga Christian community who value diversity, we are called to be and live the gospel good news within the different cultures of the peoples we seek to serve and bring into the fullness of Christ, and we are committed to the following:

- Equality of worth and value of every individual, without discrimination. (Gal 3:28)
- Freedom for all to self-determination, and dignity. (Rom 8:2)
- Justice, grace and care in all our relationships. (Micah 6:8)
- Ministry as being 'other focussed', and always being our best offering. (Matt 9:35-36)
- Always being responsible and accountable for safe practice, through honesty and transparency. (John 8:32)

Priority for those at risk, and compassion and support for all experiencing any injustice. (Matt 25:40)

Rights:

As a Church we believe that all those who engage with the ministry of the Church have the right:

- to be treated fairly, with respect and dignity, and without pressure or discrimination;
- to have their rights upheld regardless of their ethnicity, gender, sexuality, impairment or disability, age, religion or cultural or Tikanga background;
- to choose how to lead their life and be as independent as possible; and to be able to use their chosen language or method of communication;
- to have their needs relevant to the ministry context met;
- to receive pastoral ministry that is respectful and sensitive, recognising any power imbalance within such a relationship;

- to expect church workers will be recruited with care, and will receive training and continuing support in safe practice;
- to be free from unacceptable danger or risk; and to expect that any allegations of mistreatment, abuse, harassment or bullying will be responded to without delay;
- to expect that those who have a duty of care will act in the best interest of those they care for;
- to be helped to find appropriate specialist care, either from the church or secular agencies;
- to have their privacy respected;
- to have the protection of the law.

Developing policy:

In order to ensure the above rights are met, each Episcopal Unit (or Tikanga, or responsible governing entity, or eventually the whole Church) is expected to formulate appropriate safety policies specific to their context, giving credence to the expectations in the Church's ministry standards and disciplinary processes in Title D of the Canons, and any relevant law within their legal jurisdiction (e.g. Employment, Vulnerable Children or Health and Safety).

Appoint a local 'champion' who has responsibility for oversight of the relevant entity's (this) policy, ensuring review/ update, reporting to governance, ensuring training, and maintaining records.

Key Components:

The below headings are offered as key components in any safety policy. Recognising that children, young people, and the vulnerable can be at particular risk, policies should reflect their particular safety needs. Developing such a policy honours the mana/ dignity of each individual involved.

1 Screening of ministers/ workers

(Whether employed/ appointed - stipendiary or non-stipendiary/ or voluntary) – especially for those leading, or with responsibility for, a ministry.

A clear process - which includes application/ references/ police vetting or equivalent background check, and interview/ selection/ appointment processes.

Noting - where local employment law applies and referencing the General Synod's 'He Taura Tangata – People Matter' resource where applicable.

2 Training and support

Regular (annual) training.

Resources available.

Codes of Ethics/ Behaviour/ Standards.

Supervision.

Review of appointment.

3 Organisational Accountability and Reporting

Lines of accountability, monitoring, record keeping, and reporting.

Responsibilities.

Discipline procedures.

Organisational emergency procedures/plans.

Insurance provisions.

4 Legal obligations

Privacy/ confidentiality.

Health and Safety standards.

Reporting of abuse.

(Noting that particular legal jurisdictions differ across this Church.)

5 Physical environment checks

Health and Safety compliance.

Hazards identification.

6 Programme safety expectations

Leadership/staffing ratios (e.g. adult/child).

Transport.

Emergency contacts/ numbers.

Programme emergency procedures/plans.

Risk assessment and risk management.

7 Clear process for incident or complaint

Clear reporting/ accountability lines in the event of an incident, e.g. addressing response, care, reference onward, support over any allegation of unsafe practice.

Transparently and publically accessible information about complaint processes, covering the appropriate processes applicable to the context e.g. Title D, Employment, Police.

8 Pastoral Care

Identify what ministry of care and support is offered, for both ministers and those ministered to, and especially any victims of unsafe practice.

Glossary of terms/ definitions:

Abuse – can be physical, sexual, emotional, verbal, social, financial, or spiritual. Including, but not limited to, behaviour that instils fear, is repeated, controlling, threatening and coercive.

Bullying – unwanted, aggressive behaviour that involves real or perceived power imbalance.

Discrimination - unlawful breach of your rights under Human Rights legislation

Harassment – systematic and/or continued unwanted and annoying actions of one party or a group, including threats and demands.

SECTION J

Standing Resolutions of Synod

STANDING RESOLUTIONS OF SYNOD

TIMARU PARISHES

That this Synod asks Standing Committee actively to encourage all four Timaru City Parishes to seek creative ways of developing a team ministry to the whole of the Timaru area.

(1990)

FUNDING OF CLERGY IN TRAINING

That this Synod extends the period it financially supports clergy during their training from two to three years, after date of ordination as a Deacon.

(1991)

That from 2004, the funding to parishes for curates in their third year be upon application and demonstration of need by the parish, and the affordability by the diocese.

(2002)

CHILD CARE

In order to assist those with child care responsibilities to take a full part in the life of the Diocese, this Synod requests Standing Committee to ensure that staffed child care facilities are provided at major diocesan events such as Synod and Clergy Conference.

(1993)

BISHOP'S CHARGE TO SYNOD

That this Synod requests that the Bishop's Charge to the annual Session of Synod be printed, as part of the proceedings of Synod, in the Diocesan Year Book for that year.

(1993)

INCLUSIVENESS

That this Synod, in order to acknowledge, reflect and encourage the partnership of women and men, both lay and ordained in this Diocese, requests that all future Synod Services ensure inclusiveness of language, leadership and symbolism.

(1994)

BUSINESS REFERRED TO GENERAL SYNOD

That this synod:

1. Notes that the resolutions of Synod 2005 making recommendations to General Synod/te Hinota Whanui did not appear on the General Synod 2006 agenda.
2. This synod requests its General Synod and Inter-diocesan Conference representatives take all possible steps to advise synod members of the agenda of those bodies and arrange opportunities to consult with the diocese prior to those events.
3. That this be a standing resolution.

(2007)

SECTION K

Miscellaneous Statutes

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Background Checks For Those In Positions Of Responsibility Statute	K1
Chancellors and Legal Advisers Statute.....	K3

BACKGROUND CHECKS FOR THOSE IN POSITIONS OF RESPONSIBILITY STATUTE 2015

Enacted 2015

1 Title

This Statute is the Background Checks for Those in Positions of Responsibility Statute 2015.

2 Commencement

This Statute comes into effect on its passing.

3 Purpose

The purpose of this statute is codify all Diocesan policies relating to the need for Police checks (or for those under the age of 18 appropriate character references) to be obtained for individuals who are appointed or elected to positions of responsibility in order to ensure the safety and wellbeing of all, especially the young and the vulnerable in the Diocese, are not compromised and to ensure appropriate management of finances.

4 Requirements for Police Checks

(1) Police checks (or their equivalent and for those under the age of 18 appropriate character references) of individuals are required to be obtained when an individual is appointed or elected to an office or a position where that individual has:

- (a) financial responsibilities;
- (b) access to confidential or privileged information,
- (c) responsibilities for working with the vulnerable,
- (d) responsibilities for working with children and young people under the age of 18.

(2) Without limiting the generality of the above the requirement for police checks extends to:

- (a) clergy who are to be appointed to a position that requires the holding of any form of licence in the Diocese; and
- (b) lay people who are to be appointed to a position that requires them to hold a Lay Minister's Licence (or equivalent); and
- (c) individuals to be appointed to staff positions in parishes that administer parish business; and
- (d) parish wardens and parish treasurers; and
- (e) persons who are not currently a member of a relevant professional body who are contracted to audit or review parish accounts; and
- (f) individuals appointed to work with the vulnerable; and
- (g) individuals to be appointed as Children and Young Person Safety Officers; and
- (h) individuals to be appointed to positions that require them to supervise or interact one-on-one with children and young people including those appointed to Youth Ministry positions.

5 Treatment of Previous Policies

All provisions of Diocesan policies and guidelines currently dealing with requirements for Police checks (or their equivalent) are to be read subject to this Statute.

THE CHANCELLOR AND LEGAL ADVISERS STATUTE 2018.

Enacted 2018

1. Purpose

The purpose of this Statute is to define the roles of the Chancellor of the Diocese, the Vice-Chancellor of the Diocese, and Legal Advisers, and to establish an ecclesiastic jurisprudence for the Diocese.

2. Interpretation

In this Statute, unless the context otherwise requires,:

advisory opinion means any opinion given pursuant to clause 9;

Chancellor means the person appointed pursuant to clause 5;

Diocese means the Anglican Diocese of Christchurch;

Diocesan Manager means the person appointed by the Standing Committee to act as the primary administrative officer of the Diocese;

Diocesan Statutes means Statutes, Regulations and Guidelines of the Diocese of Christchurch as enacted by the Synod;

Legal Adviser means a person appointed pursuant to clause 8;

President means the person acting as President of the Synod in accordance with the Standing Orders;

ruling means any formal ruling given pursuant to clause 7;

Standing Orders means the Standing Orders of the Synod;

Vice-Chancellor means the person appointed pursuant to clause 6

3. The Chancellor of the Diocese

- (1) The Bishop must appoint a Chancellor of the Diocese to serve as the principal legal adviser to the Bishop, the Diocese and the Synod.
- (2) Any person appointed as Chancellor of the Diocese must meet the qualifications set out in Title D, Canon IV, clause 2.
- (3) The Chancellor will have the functions set out in this Statute, the Diocesan Statutes and in Title D, Canon IV and will otherwise exercise such traditional roles as are part of the office of Chancellor in this Church not inconsistent with Title D or this Statute.
- (4) Any person appointed as Chancellor may be removed from office at any time by the Bishop.
- (5) Any person appointed as Chancellor must resign their office on the installation of a new bishop of the Diocese

4. The Vice-Chancellor of the Diocese

- (1) The Bishop may appoint a Vice-Chancellor of the Diocese to act as deputy to the Chancellor.
- (2) Any person appointed as Vice-Chancellor of the Diocese need not meet the qualifications set out in Title D, Canon IV, clause 2.

- (3) Where a person is appointed as Vice-Chancellor who meets the qualifications set out in Title D, Canon IV, clause 2 then that person may carry out all the functions of the Chancellor in the absence of the Chancellor.
- (4) The Vice-Chancellor will have the functions set out in this Statute and has no functions pursuant to Title D, Canon IV.
- (5) Any person appointed as Vice-Chancellor may be removed from office at any time by the Bishop.
- (6) Any person appointed as Vice-Chancellor must resign their office on the installation of a new bishop of the Diocese.

5. Rulings by the Chancellor

- (1) At the request of the Bishop or the Standing Committee the Chancellor may provide rulings on the interpretation, meaning or effect of any of the Diocesan Statutes.
- (2) At the request of any member of the Synod the Chancellor may, during any session of the Synod, provide rulings on any question arising under the Standing Orders.
- (3) Any ruling given by the Chancellor pursuant to clause 7(1) must be in a formal written document that contains reasons for the ruling and must be made in accordance with the laws of New Zealand and ecclesiastical law.
- (3) Any ruling given by the Chancellor pursuant to clause 7(2) may be given orally during the session of the Synod with a formal written document containing reasons to be provided later and any such ruling must be made in accordance with the laws of New Zealand and ecclesiastical law.
- (4) The Diocesan Manager must keep a database of all rulings which must be accessible to members of Synod on request.
- (5) Any ruling given by the Chancellor is binding on all members of the Diocese, any person subject to any of the Diocesan Statutes and the Synod unless:
 - (a) it is altered by a duly adopted Diocesan Statute; or
 - (b) it is superseded by a further ruling.
- (6) Before giving a ruling the Chancellor may consult with the Vice-Chancellor.
- (7) Any ruling altered or superseded in accordance with clause 7(5) remains in the database of rulings but that it is no longer of effect must be noted.

6. Legal Advisers

- (1) The Bishop may appoint Legal Advisers.
- (2) Any person appointed as a Legal Adviser must meet the qualifications set out in Title D, Canon IV, clause 2.
- (3) Any Legal Adviser has the functions set out in this Statute, the Diocesan Statutes and in Title D, Canon IV.
- (4) Any person appointed as a Legal Adviser may be removed from office at any time by the Bishop.
- (5) Any person appointed as a Legal Adviser must resign their office on the installation of a new bishop of the Diocese.

7. Advisory opinions

- (1) At the request of the Bishop or the Standing Committee the Chancellor or Vice-Chancellor or any other Legal Adviser may provide to the Bishop, Standing Committee or the Synod advisory opinions on any legal issue that concerns the Diocese or associated entities.
- (2) The Bishop will direct who advisory opinions are to be provided to and they are to be confidential and privileged to the persons to whom they are provided.

SECTION L

Anglican Diocesan Ministry Support Centre

Contents

Anglican Diocesan Ministry Support Centre Statute.... L1

THE ANGLICAN DIOCESAN MINISTRY SUPPORT CENTRE

Enacted 2018, Amended 2019, 2021, 2022

1. Purpose

The purpose of this Statute is to establish an Anglican Diocesan Ministry Support Centre the primary function of which is to provide services and resources to support the Diocese in the advancement of the Christian religion as specified below:

- (a) be responsible for the administration of the Diocese;
- (b) provide administrative support to the running of Synod;
- (c) be the vehicle through which the Diocese employs ministry staff to assist ministry units carry out mission and ministry as determined by Synod;
- (d) make funding applications to further the mission and ministry of the Diocese; and
- (e) provide administrative support services to the ministry units of the Diocese.

2. Establishment of the Anglican Diocesan Ministry Support Centre

Following commencement of this Statute an Anglican Diocesan Ministry Support Centre will be established. The Anglican Diocesan Ministry Support Centre will consist of:

- (a) an Anglican Diocesan Ministry Support Centre Governance Board;
- (b) a Manager of the Anglican Diocesan Ministry Support Centre; and
- (c) ministry staff to be engaged by the Anglican Diocesan Ministry Support Centre as appointed by the Bishop.

3. Powers of the Anglican Diocesan Ministry Support Centre

The Anglican Diocesan Ministry Support Centre has all the legal powers of a natural person necessary to carry out its functions.

4. Governance Board

- (1) There will be an Anglican Diocesan Ministry Support Centre Governance Board which will act as the governing body of the Anglican Diocesan Ministry Support Centre, comprising:
 - (a) the Bishop;
 - (b) the Manager of the Anglican Diocesan Ministry Support Centre in attendance ex officio;
 - (c) three members from Standing committee; and
 - (d) up to two members co-opted by the Anglican Diocesan Ministry Support Centre Governance Board for specialist skills.
- (2) The membership of the Standing Committee members on the Anglican Diocesan Ministry Support Centre Governance Board will be reviewed annually by Standing Committee at their first meeting following the Synod. The terms of reference will be determined by Standing Committee.

5. Functions of the Anglican Diocesan Ministry Support Centre

The Anglican Diocesan Ministry Support Centre will:

- (a) Act as the administrative entity of the Diocese.
- (b) Engage ministry staff support to carry out mission and ministry work on behalf of the Diocese as directed by Synod or Standing Committee.
- (c) Prepare an annual budget for presentation to Synod for approval.
- (d) Provide administrative support to run Synod.
- (e) Make funding applications to further the mission and ministry of the Diocese.
- (f) Provide administrative support services to the ministry units of the Diocese.

6. Role of the Governance Board

The role of the Governance Board of the Anglican Diocesan Ministry Support Centre is to provide strategic direction on the management of the Anglican Diocesan Ministry Support Centre and fulfil the statutory reporting obligations. The Governance Board will meet not fewer than six times per year and carry out the following governance functions:

- (a) Review of annual budget to enable diocesan goals and objectives to be met and make recommendation to Standing Committee regarding the adoption of the budget.
- (b) Meet with the auditor at least once a year, review audit reports and ensure that agreed audit recommendations are being implemented appropriately.
- (c) Provide advice on financial matters which are at the discretion of Standing Committee and on financial policy matters generally.
- (d) Review monthly financial and Parish Overdue Reports and consider and advise on overdue accounts and variances from budget.
- (e) Liaise with the Church Property Trustees and obtain details of expected funding levels from the General Trust Estate for at least 3 year time horizons for forward planning purposes.
- (f) Receive the minutes of the Church Property Trustees and bring any financial or regulatory implications that may arise to the attention of Standing Committee.
- (g) Receive the annual budget for the Bishopric Estate and the Dean and Chapter Estate and make any recommendations to the Standing Committee in accordance with the provisions of the Church Property Trust Act 2003.
- (h) Provide advice to Standing Committee on quota amounts, calculation methodologies, applications and variations for Ministry Units.
- (i) Provide monthly financial reports to the Standing Committee.
- (j) Receive monthly minutes from Standing Committee.

7. Management

- (1) The financial management of the Anglican Diocesan Ministry Support Centre will be the responsibility of the Manager of the Anglican

- Diocesan Ministry Support Centre, who will delegate to appropriately qualified and trained staff in the Anglican Centre.
- (2) A general ledger will be maintained to best practice standards for the purpose of reporting and managing the finances of the Anglican Diocesan Ministry Support Centre.
 - (3) The Manager of the Anglican Diocesan Ministry Support Centre will ensure that funding applications for the St John's College Trust Board grant are made in a thorough and timely manner.
 - (4) Cash flow will be managed to enable the payment of all accounts payable by their due date, whilst ensuring best advantage from investment opportunities.
 - (5) The Cash Position will be reported to the Anglican Diocesan Ministry Support Centre Governance Board each time they meet.
 - (6) Overdue accounts will be actively pursued and reported to each meeting of the Anglican Diocesan Ministry Support Centre Governance Board.

8. Budget

- (1) An annual budget will be prepared by staff in accordance with the mission strategy of Standing Committee and stakeholders of the Diocese. It will be presented to the Anglican Diocesan Ministry Support Centre Governance Board in time for approval by the Standing Committee in June each year.
- (2) The budget will reflect the priorities established by the Standing Committee.
- (3) Income will be derived from the General Trust Estate after consultation with the Church Property Trustees, from any grant from St John's College Trust Board, and from other sundry income including interest and fees for services, with the balance coming from quotas paid by the Cathedral and parishes/ministry units of the Diocese as determined by Synod.
- (4) The Church Property Trustees are to provide not later than 30th April each year, an estimate of the income available from the General Trust Estate for the following financial year for budgeting purposes.
- (5) Church Property Trustees and the Anglican Diocesan Ministry Support Centre Governance Board will meet together not less than biannually, to discuss issues of common concern, particularly considering forward projections of income from the General Trust Estate and the Bishopric Estate.

9. Financial Control

- (1) Accounting practices will reflect 'best practice' wherever practicable, including the separation of duties such as accounts receivable and accounts payable, dual signatories, approved authorization, secure internet connections for banking procedures, and full documentation for all transactions.
- (2) The annual accounts will be prepared to the relevant 'Financial Reporting Standards' for Registered Charities.
- (3) The annual accounts will be audited within 6 months of the year end, being the 31st December, and the auditor will be invited to meet with the Diocesan Governance Office Board. A management report will be

- provided by the auditor to the Anglican Diocesan Ministry Support Centre Governance Board and staff.
- (4) The annual audited accounts will be presented to the annual Diocesan Synod.
 - (5) Regular financial reports will be reviewed by the Anglican Diocesan Ministry Support Centre Governance Board along with a plan for any remedial action required.

10. General Anglican Diocesan Ministry Support Centre Fund and Investments

- (1) The General Anglican Diocesan Ministry Support Centre Fund will consist of the following:
 - (a) all monies received on account from ministry units including payment for diocesan quota; stipends, salaries, and allowances for clergy and lay staff paid through the diocesan payrolls; and travel allowances; accounts will be rendered in arrears for stipends and allowances, and payment is therefore due by the last working day of the same month of the account date;
 - (b) income from the General Trust Estate transferred by the Church Property Trustees in regular monthly amounts;
 - (c) any special offertories for diocesan or other work, whether recommended by Synod or not;
 - (d) proceeds of diocesan publications; and
 - (e) monies received by the Anglican Diocesan Ministry Support Centre to be passed on to another body, including but not limited to the Anglican Missions Board and Anglican Church Pension Board.
- (2) All monies paid into the General Anglican Diocesan Ministry Support Centre Fund will be applied to the purposes for which they have been received.
- (3) Funds may be held in a trading bank cheque or call account, or one of the Church Property Trustees investment vehicles, provided that they are invested to best financial advantage. Management of cash flow between accounts is a delegated management responsibility.

11. Special Funds and Reserves

- (1) The Anglican Diocesan Ministry Support Centre will maintain a reserve fund (from retained earnings) in order to smooth cash flow requirements and to provide a buffer against unforeseen expenditure.
- (2) Special Funds currently held by the Diocese will be transferred into the Anglican Diocesan Ministry Support Centre at a time determined by Standing Committee for the same purposes.
- (3) Special Funds may be set aside for specific purposes in the Anglican Diocesan Ministry Support Centre accounts as approved from time to time by Standing Committee.
- (4) Curates may be subsidized from a special fund set aside for this purpose in the Anglican Diocesan Ministry Support Centre accounts.

14. Diocesan Quota

- (1) Each parish's quota is to be based on the parish's percentage share of income from which the quota is derived (quotable income) after applying a discount factor of:
 - (a) X% for parishes situated in a rural area; and
 - (b) Y% for each consecrated church site above one in the parish.
- (2) The above percentages are to be reviewed annually by the Anglican Diocesan Ministry Support Centre Governance Board, approved by Standing Committee, and communicated to the ministry units in the Diocese.
- (3) Quotable income from which the parish quota is to be determined will be taken from the income and expenses as set out in the Statement of Financial Performance of each parish for the last completed financial year as follows:
 - (a) Parish total revenue is to be assessed plus the Church Property Trustees (CPT) Balanced Growth Fund (BGF) six monthly distributions to parishes (regardless of whether paid or reinvested), but excluding the following income items:
 - (i) grants from bodies outside the parish;
 - (ii) legacies and bequests;
 - (iii) donations or fundraising for specific capital assets (over \$1,000);
 - (iv) proceeds on sale of capital assets (over \$1,000); and
 - (v) CPT BGF revaluation gain / loss.
 - (b) Allowable Deductions:
 - (i) a nominal stipend expense deduction equivalent to the normal stipended position of the parish, excluding allowances, regardless of the actual stipend paid if there is an interregal priest in charge.; and /or
 - (ii) licensed ministry staff wages; and / or
 - (iii) Anglican Mission Board, CWS and CMS payments and payments to similar organisations as approved from time to time by the ADMSC Governance Board.
- (4) There shall be provision to limit the year-on-year movement of individual parish quota such that:
 - (a) if a parish quota is calculated to be less than \$1000, then that parish quota would be set at \$1000.
 - (b) if the quota formula does not in itself bring about an acceptable limitation on the increase and decreases of the individual parish quotas, then:

- (i) In the event that Standing Committee deems there to excessive increases or decreases in individual parish quotas, such increases and decreases may be limited, from 2023 onwards, to a percentage that will be recommended annually by the Diocesan Manager and approved by Standing Committee no later than September of each year; and
 - (ii) The conditions of applying the \$1000 quota minimum will be applied only after the limiting process is completed each year.
- (5) The quota methodology to be applied for the Cathedral is to be the same as that used for the parishes. However, the Diocese will contribute to the running costs of the Cathedral to recognise the Diocesan wide benefit of the mission of the Cathedral. The amount of this contribution, by way of a grant, will be determined annually by The Anglican Diocesan Ministry Support Centre Governance Board and agreed with Standing Committee after taking into account the Cathedral's financial circumstances.
- (6) Under exceptional circumstances the Anglican Diocesan Ministry Support Centre Governance Board, with the agreement of Standing Committee, may consider alternate methods of setting the quota for specific parishes.
- (7) The quota to be applied to Co-operating Venture parishes is that determined annually by Uniting Congregations of Aotearoa New Zealand (UCANZ).
- (8) The Standing Committee may, after consultation with or upon representation from the Vestry of any ministry unit, vary the quota payable by that parish, and will adjust the budget accordingly.
- (9) Where there are questions of interpretation, the Anglican Diocesan Ministry Support Centre Governance Board may recommend a policy to Standing Committee for adoption.

15. Accounts Receivable

- (1) All ministry units will be invoiced once per month following the payment of stipends, such invoices to include stipends, salaries and allowances paid through the diocesan payrolls, travel allowances paid to clergy and other staff, diocesan quota, Pension Fund, RETIRE Fund and KiwiSaver subsidies, study leave fund contribution, sickness insurance premium, stipend continuance premium contribution, insurance premiums, and Anglican Mission Board contribution. Other miscellaneous costs will be added periodically, eg, clergy removal costs.
- (2) Miscellaneous invoices may be sent to parishes, local ministry and mission units and individuals for products or services purchased from the Anglican Diocesan Ministry Support Centre.

- (3) If any parish or local ministry and mission unit fails to pay an invoice in full, contact will be made with the Church Wardens, and the parish/local ministry and mission unit will be required to bring their account with the Anglican Diocesan Ministry Support Centre up to date immediately. If this does not happen, the Archdeacon will be notified and asked to visit the parish, enquire into the reasons for the non-payment, and report to the Anglican Diocesan Ministry Support Centre Governance Board and Standing Committee.
- (4) If, upon consideration of such report, the Standing Committee is not satisfied, it will give notice to the Church Wardens and Vestry that, unless within four months the regulations are complied with, the parish will not be entitled to the full-time services of an ordained minister. And if, following this time, the parish is still in default, the Bishop may, with the concurrence of the Standing Committee, make such arrangements as the Bishop may determine for the services of an ordained minister for the parish.
- (5) The Anglican Diocesan Ministry Support Centre Governance Board in consultation with Standing Committee may at its discretion, charge interest on accounts in arrears, where there has been persistent late payment of invoices.
- (6) Direct debit for variable amounts, or automatic payment for regular amounts are the preferred payment methods.

16. Payroll

- (1) All clergy stipends will be paid monthly via the Anglican Diocesan Ministry Support Centre payroll, with agreed deductions including Pension Fund contributions, not later than the 20th of the month.
- (2) Lay staff may be paid on either the monthly or fortnightly payroll through the Anglican Diocesan Ministry Support Centre. Ministry Units may run a payroll for lay employees provided that they meet all statutory requirements. Failure to do so will mean that they immediately forfeit this right and the payroll function will be assumed by the Anglican Diocesan Ministry Support Centre.
- (3) It will be the responsibility of the Anglican Diocesan Ministry Support Centre to make PAYE payments to the Inland Revenue Department for all payrolls that it manages.
- (4) It will be the responsibility of the Anglican Diocesan Ministry Support Centre to make deductions from payroll as may be required from time to time by the Inland Revenue or Justice Departments.
- (5) All requests for additions/deletions/amendment to payroll details must be authorized in writing by a Church Warden, the Bishop, or the Manager of the Anglican Diocesan Ministry Support Centre.

17. Accounts Payable

- (1) Invoices must be coded and authorized for payment.
- (2) Payments will be effected regularly and by the due date.
- (3) Electronic transfer of funds is the preferred payment method.

18. Surpluses and Deficits

- (1) The application of any surpluses will be at the discretion of Standing Committee, as recommended by the Anglican Diocesan Ministry

Support Centre Governance Board, who may be directed by Synod from time to time.

- (2) Any deficit will be funded first from the Anglican Diocesan Ministry Support Centre General Fund, and if there is insufficient cash available, application will be made to The Church Property Trustees for an allocation from the revenue reserve of the General Trust Estate.

19. Transfer of Assets

The assets currently held by the Diocese will be transferred into the ownership of the Anglican Diocesan Ministry Support Centre at a time determined by Standing Committee. In the event the Anglican Diocesan Ministry Support Centre ceases to exist then any surplus assets must be paid to the Church Property Trustees to be held as part of the General Trust Estate.

20. Charitable Status

- (1) The Anglican Diocesan Ministry Support Centre must apply for registration as a charitable entity and must at all times comply with the requirements of the Charities Act 2005 or any successor legislation.
- (2) None of the activities of the Anglican Diocesan Ministry Support Centre may be carried on for the private pecuniary profit of any individual.

**MEMORANDUM OF UNDERSTANDING
BETWEEN
THE STANDING COMMITTEE OF THE ANGLICAN DIOCESE OF CHRISTCHURCH
AND
THE ANGLICAN DIOCESE MINISTRY SUPPORT CENTRE GOVERNING BOARD**

Purpose

The purpose of this Memorandum of Understanding (MoU) is to clarify the relationship between the Standing Committee of the Diocese of Christchurch (SC) and the Anglican Diocese Ministry Support Centre Governing Board (ADMSCGB) so that each knows the extent of their authority and responsibilities and how each will work together to further the ministry and mission of the Diocese of Christchurch.

Nothing in this MoU shall nullify, or be contrary to, any Canon of the Anglican Church of Aotearoa, New Zealand and Polynesia or any Statute or Regulation of the Anglican Diocese of Christchurch. Where the MoU conflicts with the Diocesan Statute or Regulation consideration will be given to whether or not that Statute or Regulation should have been updated when the ADMSC was established.

Points of Understanding

- The SC and ADMSC have a stewardship responsibility to support and enhance the mission of the Diocese of Christchurch, to ensure that the Diocese fulfils its legal and financial obligations to the parishes, clergy, and parishioners of the Diocese, to safeguard the financial, human, information and physical assets, and to create an atmosphere that encourages all members of the Diocese to contribute to the overall mission and ministry of the Diocese.
- The SC shall be responsible, in consultation with the Bishop, for:
 - making decisions appertaining to the mission and ministry of the Diocese that are so presented to SC;
 - recommending the Diocesan budget to Synod for approval;
 - reviewing the ADMSC budget in preparation for presentation to Synod,
 - monitoring the Diocesan Budget;
 - receiving reports from the ADMSC on financial matters;
 - approving changes to clergy Stipends and allowances;
 - approving the sale, purchase, alteration, erection or demolition of any parish buildings, according to established guidelines;
 - approving appointments to boards and committees as prescribed in the Diocesan Statutes, including to the ADMSCGB;
 - approving changes to the Anglican Centre Service Level Agreement that relate to the Diocese; and

- all other decisions and approvals as stated in the Diocesan Statutes that do not relate to the funds under the control of the ADMSCGB.
- The ADMSCGB shall have responsibility, in consultation with the Bishop, for:
 - making all decisions appertaining to requests from parishes for financial support from funds that are under its control, in compliance with any limitations on such funds, advice on the funds received from Church Property Trustees, and advice from SC on the mission and ministry of the parish concerned;
 - preparing a report to Standing Committee regarding the financial decisions;
 - preparing the ADMSC budget for Standing Committee's perusal in preparation for Synod;
 - overseeing and monitoring the ADMSC budget;
 - approving changes to the salary and allowances of all lay staff employed by the ADMSC and the Diocesan Manager;
 - approving changes to the Anglican Centre Service Level Agreement that relate to the ADMSC; and
 - all other decisions and approvals as stated in the Diocesan Statutes that relate to the ADMSCGB.
 - Approval of funding applications on behalf of the Diocese of Christchurch
- The Bishop in consultation with the Chancellor will, resolve in a timely manner any matter that is not clearly the sole responsibility of either party so that either SC or the ADMSCGB shall be solely responsible for making such decision and such decision shall be binding on the other party.

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