

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)

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 parish shall notify the Standing Committee.

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 parish group and be well oriented towards the sun. 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

As in all matters of design, the church should strive for the best. A vicarage should provide a well planned home for the Vicar and family and its appearance should be pleasing and unpretentious. 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.

3. BUILDING MATERIALS

3.1 All materials must be of the low maintenance type. Exterior materials should be in keeping with those used on other parish buildings, where part of same site.

3.2 Concrete Floors

On level sites the use of a concrete floor has many advantages including:

- (a) Lower initial cost.
- (b) Greater insulation and warmth.
- (c) Rot proof material.

- (d) Easier access inside to outside, particularly for young children.
- (e) Lower lines to house, but it should be noted that the height of the floor above the surrounding ground level must be sufficient to ensure freedom from flooding.

Consideration should be given in design to include the installation of heating elements in the floor.

3.3 Insulation

Walls, ceilings, and timber floors shall be insulated.

Optional, but strongly recommended is the use of double glazing throughout.

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 with bath and shower cabinet.
- Double garage (or single garage plus carport) and fuel store.
- 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 provision of suitable heating should be included. The location of the family room should be a private area of the site, facing north to north west for maximum sun. Cupboards for children's toys etc.

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) General bench space including stainless steel sink unit; other finishes may be used elsewhere.
- (b) Food preparation area having cupboards and drawers for equipment, groceries etc adjacent to cooker.
- (c) Crockery cupboard adjacent to servery or meal area.

- (d) Storage cupboards/pantry for preserves etc.
- (e) A large cooking range with four rings, oven and a warming drawer, and an extract fan.
- (f) Refrigerator/deep freeze of around 400 litre total capacity.
- (g) Consideration should be given to providing space for a deep freeze handy to the kitchen.
- (h) Space for a dish washer; with the proviso that where the Vicarage is also used for meetings a dish washer should be installed.
- (i) Optional, but recommended, the installation of a wastemaster.

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 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.

5.6 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 metres 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. Adequate heating shall be provided.

Where a study is provided in the Church Hall/Office complex a small study/interview room shall be provided in the Vicarage.

5.7 Garage (Double)

The garage can either form part of the house or be located as a separate unit. Storage of garden tools, fuel, etc. to be provided for. Consideration should be given to attaching the garage to the house with under cover access.

5.8 Cupboards

The usual cupboards such as coat cupboard, linen cupboard and general purpose storage shall be provided; also a broom cupboard sufficiently large to house an electric vacuum cleaner.

5.9 Domestic Hot Water

A hot water cylinder of at least 360 litres capacity with electric heating element, capable of being connected to off peak power, shall be provided. Where possible this is to be connected to an alternative source of heat. The hot water pipes shall be lagged.

5.10 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.

Some modern form of heating shall be provided.

6. POWER AND LIGHTING

There shall be adequate lighting in all work areas. Living areas shall not be limited to one light source and the lighting shall be to New Zealand Standards.

Double power outlets shall 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

With the intention of:-

- (a) Simplifying the procedures for securing a loan, in the light of the changed method of funding from a Diocesan Fund to direct arrangements with our bankers, with the Diocese as guarantors of loans;
- (b) Assisting with the provision of funds for purchase, repairs or replacement of motor vehicles;
the following Guidelines will be used within the Diocese.

LOANS

The Diocese, through the Office, will continue to function as the intermediary between the individual borrower seeking a loan and the bank.

The role of the Office is to ensure that the loan is a manageable one as far as individuals are concerned. As a means to achieve this, limits to amount borrowed and time of repayment will be agreed between borrower and Diocese. The overriding criteria will be that the loan repayments are clearly able to be met, and that the security of the loans is assured in the particular vehicle that the loan is advanced against.

It will be possible for loans to be taken out over motorbikes and a second car. However, the Diocese will limit negotiations to one vehicle at a time. To meet this criteria, we will need to know any indebtedness that is owing to other funding sources. A simple questionnaire about this will need to be completed, as part of any loan application.

Guidelines concerning loans are:-

- (1) Loans shall be limited to 80% of the current market value of the vehicle, or \$13,000; whichever is the smaller.
- (2) First moves into the country will qualify, within the 80% limit, for up to \$15,000 maximum.
- (3) Loans should be repaid as soon as possible, with a maximum term of five years.
- (4) A simple questionnaire of overall indebtedness is to be completed by the application for each loan.

VEHICLE INVESTMENT FUND

With the primary intention of assisting clergy to provide funds for repairs to, or replacement of, vehicles, the Standing Committee will set up an Investment Fund, the monies of which will be invested with the Church Property Trustees. Clergy can stipulate what amounts, if any, they wish to contribute to the Fund, on a regular basis.

To reduce the complexity of accounting, withdrawals from this Fund will, normally, only be permitted for major amounts, with a minimum of \$500, or the whole amount in credit if less than \$500.

When a loan is paid off, the borrower will be informed and will have the right for all vehicle monies to be paid direct, together with monthly stipend payments. Alternatively, the borrower can elect to pay such monies, in whole or part, (together with any other amounts), into the Investment Fund.

Individuals queries regarding Car Loans or Investments can be made to the Diocesan Office.

GUIDELINES FOR PARISH VISITATIONS

Approved by Standing Committee 12 December 2001

1. **PARISH VISITATIONS** seek to assess, affirm and challenge parishes in their ministry and mission.
 - 1.1 A Parish Visitation is primarily an objective assessment of the parish, it is the means by which the Bishop and "the Diocese" will see how the parish is functioning. The Parish is accountable to the Diocese, to which we all belong. The Diocese is accountable to the Parish to care enough to make regular assessments.
 - 1.2 The Parish Visitation is not pastoral in the sense of guiding, nor a future planning group, nor a resource group, nor a problem solving group. It is hoped that Visitations will help the parish in its own future planning, and will help the Diocese to care for parishes and offer or suggest help where necessary.
 - 1.3 Visitations will be done under the guidance of the Archdeacon who offers a list of names for the Visitation Team to the Vestry and oversees the process.
 - 1.4 Each parish is to be visited every five years. If there has been a Future Ministry Consultation, the follow-up to this, after one year, may be regarded as the Visitation process. Note that the Future Ministry Consultation is not complete until a review is done, six to twelve months later.
 - 1.5 A distinction needs to be made between personal clergy reviews and parish Visitations. Any personal review should precede the Visitation and not be confused or integrated with it.
2. **VISITATION TEAMS** will normally be formed from people in parishes within the Archdeaconry.
 - 2.1 The Visitation Team should consist of three people, including male and female, and lay and ordained. Where possible members should be from different parishes and not include people antagonistic to the ethos of the parish being visited. The Diocesan Office holds a list of names of people experienced in doing Visitations and each Team should include one of these experienced people who will also serve as Convenor. For Visitations of Local Shared Ministry parishes, at least two of the three team members should be familiar with Local Shared Ministry. All members of the visitation team should receive appropriate training.
 - 2.2 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 Reviewer/s.
3. **TEAM RESPONSIBILITIES**
Once formed the Team will:
 - 3.1 Contact the Vicar or Local Shared Ministry Administrator.

- 3.2 Fix the date and mode of the Visitation.
 - 3.3 Send a complete set of material to the Parish and ensure the return of the first questionnaire. The Vestry will be responsible for duplicating and circulating the papers within the Parish and for ensuring that all parishioners understand the Visitation process.
 - 3.4 The Visitation Team will consult with the Bishop prior to the visitation.
 - 3.5 Carry out the Visitation using a template provided by the Diocese, to ensure that relevant issues are covered. Suggest visits to clergy and staff, vestry, Sunday services congregation, clergy spouses and other groups and activities. More interest should be given to the process of hearing what is happening in the Parish than to collecting facts and figures. The team must ensure that appropriate attention is given to consideration of how the Parish is implementing the Diocesan Bicultural Policy.
 - 3.6 Write the report, which should be short - not so much a record of everything that happens in the parish but drawing out the major points.
 - 3.7 Send copies of the report to the Parish Vestry and make opportunity for the Vestry to raise objections or make comments.
 - 3.8 After the Vestry has commented on the report, copies (with the Vestry's comments) will be sent to the Bishop and the Archdeacon.
 - 3.9 The report shall be confidential to the Parish Vestry, the Archdeacon, the Bishop (or the Bishop's appointee) and the Visitation Team. At the discretion of the Vestry the report may be shared either in part or in its entirety with the Parish.
4. A VISITATION PACKAGE has been prepared and includes the following:
- 4.1 Introduction to the Parish

This is a letter introducing the questionnaires to the Parish. It is envisaged that there will be contact before this is sent.
 - 4.2 Notes for Visitation Teams

These are guidance notes outlining the procedure. A copy should be given to the Parish so it knows what to expect.
 - 4.3 Preparation Questions for the Vestry and other leaders in the parish to discuss.

These questions elicit background material on the Parish. Answers should be sent to the Visitation Team. Different people may send in the answers or the parish may collate them before sending them.
 - 4.4 The Visit

The Visitation team will visit the parish and meet with the Vestry and other leaders, and the clergy and staff separately.

The preparation questions and their answers will form the basis of discussion during the Visitation. The Team will seek to discover what is happening now within the Parish and in what directions the Parish is heading.

4.5 Report Sheet

A blank copy of the Report Sheet should be given with the other material to the Parish.

5. FURTHER ACTION

Any further action will be the responsibility of the Parish, the Archdeacon or the Bishop (or the Bishop's appointee) and not the Visitation Team.

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 - 16 August 1995)

A. EQUAL OPPORTUNITIES IN EMPLOYMENT

Equal opportunities for employment is a major emphasis in Church related areas. To forward this it is desirable to advertise the position to be filled.

B. FOR PAID EMPLOYMENT

1. The parish or employing body should prepare a PERSONNEL POLICY DOCUMENT. This should include the following areas:
 - (i) Introduction - concerning intent and purpose of document
 - (ii) Hours of Work
 - (iii) Leave Provisions
 - (iv) Terms of Employment
 - (a) Negotiating terms
 - (b) Work Standards
 - (c) Salary
 - (d) Performance Review - when and who by
 - (e) Grievance procedure
 - (f) Disputes procedure
 - (g) Sexual harassment
 - (h) Other employment
 - (i) Termination and/or retirement
 - (j) Employment related expenses
 - (k) Superannuation
 - (l) Payroll Insurance
 - (m) Review of terms and conditions

2. A JOB DESCRIPTION should be prepared. This should be formally agreed to by the employee with details on the method of re-negotiation included in it.

The Job Description should cover the following areas:

- (a) Title of Position
- (b) Intention of appointment
- (c) Role of appointment (if applicable)
- (d) Skills required
- (e) Duties and/or responsibilities
- (f) Accountability
- (g) Support
- (h) In-service training (if applicable)
- (i) Term of appointment
- (j) Hours of work
- (k) Holidays

An Appendix should be attached covering salary and conditions.

3. EMPLOYMENT REQUIREMENTS should include:
 - (a) Necessary references, with the approval of the applicant to check with the Referees should this be desirable.
 - (b) Permission of the applicant for a Police clearance, should this be necessary/desirable for the particular appointment.

4. A LETTER OF OFFER should be prepared and provision contained for acceptance signature.

This letter should cover:

- (a) Position being offered
- (b) Commencement date and any other related matters
- (c) Salary and related details
- (d) Personnel Policies - either endorsing those in the Personnel Policy Document or variations applying to this particular job.
- (e) Acceptance requirements, including signature and Inland Revenue Department requirements together with salary payment forms.

5. GENERAL

To prevent duplication by the parish of taxation requirements, arrangements can be made for salary payments and reimbursement of expenses to be handled through the Diocesan Office.

6. 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.

C. FOR UNPAID EMPLOYMENT

1. 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:

- (a) Details of orientation and training
- (b) A list of facilities and equipment available
- (c) Provision of creative input from the Volunteer
- (d) Grievance procedures

The response obligations of the person include:

- (a) Time commitment
- (b) Acceptance of guidance and supervision
- (c) Reliability
- (d) Record keeping as required
- (e) Acceptance of appraisal/evaluation procedures
- (f) Honouring of confidential information
- (g) Adherence to required ethical guidelines

2. 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:

- (a) Job Title/Position
- (b) Job Summary
- (c) Work Relationships : responsible for
: responsible to
: works closely with
- (d) Specific objective and/or expected results
- (e) Key tasks and skills required
- (f) Accountability
- (g) Evaluation procedures
- (h) Time involvement
- (i) Length of term
- (j) Reimbursement of expenses
- (h) Limits of responsibility

3. 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) A clear Job Description
- (b) Well defined time commitment/length of service
- (c) A mutual recognition of skills and abilities
- (d) Larger tasks, with greater responsibilities, should involve an interview to determine suitability for the particular job. As part of this process necessary references can be sought with approval also being obtained from the applicant to check with the Referees should this be desirable. Where applicable, for certain appointments, permission should be sought from the applicant for a Police clearance to be obtained.
- (e) A trial period could be helpful
- (f) Careful initiation into the position with appropriate ongoing training.

4. 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.

5. 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.

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 Rangī Nanny School may be able to offer a reduced rate, as could Bobbity's 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

PREAMBLE

Plans and Sites Committee, on behalf of the Resource Division is seeking to make a response to Standing Committee's request regarding Guidelines for the sale of Vicarages situated in close proximity to Churches.

In discussion the brief moved further into considering sale of Vicarages in various cases. The Committee has considered siting of Vicarage, the numbers that are close to Church versus those further away. It also gave consideration to the number of Vicarages not presently occupied by the Vicar.

The Committee then went on to consider the questions related to sales of Vicarages in regards to different parish areas e.g. urban parish with a Vicar, co-operating parishes, merging parishes, rural parishes with a vicar, Local Shared Ministry parishes.

As a background to discussion the Committee sought a definition of suitable accommodation and noted the "Guidelines for Vicarages" and "Clergy Housing". It noted the Statute requirement that the Parish must supply a Vicarage, and also that there is no requirement that the Vicar should live in the place that is supplied. This has seen some clergy moving to live in their own homes, and this trend may continue in the future. It could also be advantageous for parishes to consider renting suitable accommodation for their Vicar, if appropriate.

The Committee saw the need to consider the appropriate use of funds from sale of Vicarages and the control of monies it released.

In its considerations the Committee endeavoured to focus on both the advantages and disadvantages of selling property, retaining property, putting property to different use and other related matters. The Committee observed that if a property is sold in haste the resulting funds may be inadequate to cover the cost of a subsequent purchase. Consequently, it could be better, if the property is in reasonable condition, to hold on to this and either (a) use it for alternative purposes; or (b) rent it.

The Committee is aware that each case of sale or purchase must be treated on its own merits and Guidelines can only be that.

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 the Parish no longer has need of a Vicarage the funds obtained from the sale shall be invested with the Church Property Trustees. After capitalization of a reasonable proportion of the interest income the balance of income generated may be spent on general purposes of the Parish concerned, with the agreement of the Standing Committee.
4. Where there is likely to be a future need of a Vicarage then with the approval of the Standing Committee either:
 - (a) a suitable replacement property approved by Standing Committee should be purchased; or
 - (b) a fund established with the Church Property Trustees for ongoing investments to keep up with the rise in property values in any particular area; or
 - (c) where a housing allowance is paid to any ordained minister from the interest income resulting from the proceeds of the sale, adequate arrangements, such as sinking funds must be in place to keep the value of the replacement funds in line with market movements in the housing sector.

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 parish/area viz. the historical tradition of the parish, 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

- 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 PARISHES

(As adopted by Standing Committee on 19 May 1993)

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 parishes 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 parish, 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 parishes 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 parish and priority given to the long term requirements of the area and the parish 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 parish 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 parish.
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 is recommended to act as chairperson for the meeting of parishioners,
4. The request should then be submitted to Standing Committee for approval. Following that approval the Church Property Trustees will be instructed to sell the property.
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. 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 general purposes of the Parish concerned, with the agreement of the Standing Committee. Application for such payments to be made by the Vicar and the Churchwardens.
3. The purpose for which the capital and income may be applied will depend upon the conditions and terms under which the original funds were obtained.

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 CHURCHES BY NON-ANGLICANS

When a request is made for permission for regular use of Church buildings, the request should be referred to the Bishop. Matters to be considered include the relation of the requesting denomination to the Anglican Church and in particular the origins, doctrine and practices of the requesting party. When assurance is reached 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 Churches.

The agreement should be in writing and include the following concerns:

- Whose responsibility for normal use costs such as light and heat. The charge for use of the building should specify the occupancy costs covered by the charge e.g. rates, insurance, general repairs; and further should outline the basis of any additional charges for direct use costs such as power, telephone, breakages to windows and other equipment.
- Financial contributions should include GST requirements
- Times Church is available for use
- Access to and security of buildings
- Liaison person/s
- Period 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.

The draft Agreement should be referred to the Diocesan Manager, who will consult the Chancellor. The final wording of the Agreement is to be approved by the Trust Manager, on behalf of the Church Property Trustees, and the Manager shall sign the Agreement.

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