

# SECTION H

## PROCEDURAL

ADMINISTRATION OF FUNDS WITHIN THE DIOCESE .....	3
FUNDING METHODS FOR FULL TIME MINISTRY .....	4
CLERGY REMOVALS .....	6
PARISH FUNDS RATIONALISATION .....	8
CLERGY HOUSES – SCHEDULE OF REQUIREMENTS .....	10
VICARAGES DESIGN CONSIDERATION AND SCHEDULE OF MINIMUM REQUIREMENTS .....	11
LETTING OF VICARAGES AND CLERGY HOUSES .....	14
CLERGY LIVING IN THEIR OWN HOMES .....	15
GUIDELINES FOR PARISH REVIEWS.....	17
GUIDELINES FOR THE RESIGNATION OF A VICAR AND FUTURE MINISTRY CONSULTATIONS .....	21
CHARGES AND EXPENSES OF CONSULTATIONS.....	24
GUIDELINES FOR PARISH NOMINATORS.....	25
THE OUTREACH FUND GUIDELINES.....	26
DIOCESAN GUIDELINES FOR PAID AND UNPAID EMPLOYMENT .....	28
GUIDELINES FOR THE PROVISION OF CHILD CARE AT DIOCESAN EVENTS .....	39
GUIDELINES FOR SALE OF VICARAGES .....	40
INSTRUCTIONS FOR SALE OF CHURCH PROPERTY BY MINISTRY UNITS .....	42
GUIDELINES OF POINTS TO BE CONSIDERED WHEN BUILDING/MODIFYING WORSHIP SPACE .....	44

<b>ESTABLISHMENT AND OPERATION OF COLUMBARIUMS, ASHPLOTS AND MEMORIAL GARDENS GUIDELINES.....</b>	<b>47</b>
<b>GUIDELINES FOR APPLICATIONS TO THE LAY TRAINING FUND.....</b>	<b>49</b>
<b>PROTOCOL FOR TIKANGA RELATIONSHIPS AS AGREED BY SOCIAL SERVICES COMMON LIFE CONFERENCE .....</b>	<b>50</b>
<b>INSERVICE TRAINING POLICY GUIDELINES.....</b>	<b>51</b>
<b>GUIDELINES FOR THE DIACONATE .....</b>	<b>52</b>
<b>GUIDELINES FOR SUPERVISION IN THE DIOCESE OF CHRISTCHURCH .....</b>	<b>54</b>
<b>GUIDELINES FOR USE OF ANGLICAN PROPERTY BY NON-ANGLICANS .....</b>	<b>58</b>
<b>DIOCESAN GUIDELINES FOR CHARGES AND DONATIONS RELATING TO OCCASIONAL SERVICES .....</b>	<b>59</b>
<b>GUIDELINES FOR SICKNESS INSURANCE .....</b>	<b>61</b>
<b>GUIDELINES FOR TITHING OF FUND .....</b>	<b>62</b>
<b>DIOCESAN PRIVACY ACT GUIDELINES .....</b>	<b>63</b>
<b>GUIDELINES FOR THE ORGANISATION OF VESTRIES.....</b>	<b>68</b>
<b>GUIDELINES FOR MISSION ACTION PLANNING .....</b>	<b>70</b>
<b>GUIDELINES FOR ASSESSING THE VIABILITY OF A MINISTRY UNIT .....</b>	<b>73</b>
<b>GUIDELINES FOR EFFECTIVE MINISTRY UNIT GIVING.....</b>	<b>75</b>
<b>CALCULATION TOOL FOR DETERMINING GIVING .....</b>	<b>77</b>
<b>DETERMINING PARISHIONER GIVING.....</b>	<b>77</b>
<b>GIVING PER PARISHIONER CALCULATOR .....</b>	<b>78</b>

**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.

## **PARISH FUNDS RATIONALISATION**

Being consistent with the Diocesan Mission Action Plan [DMAP], and with the objective of reducing the number of ministry unit funds, achieving inflation protection when necessary/achievable, reducing bureaucracy, and providing parishes with greater clarity of accessibility and use of funds, Standing Committee and Church Property Trustees approved:

1. The transfer of Fixed Income Fund accounts, that are of a capital nature and are to be held long term, to Balanced Growth Fund accounts to provide long term inflation protection,
2. The establishment of accompanying Fixed Income Fund accounts, as appropriate, to receive distributions from the equivalent Balanced Growth Fund accounts,
3. The amalgamation of funds held by any ministry unit on the same trust,
4. The Implementation of standard naming and permitted uses and authorities of funds where possible, and specifically:

### **a. Church Buildings [Churches & Halls]**

The Church Buildings Balanced Growth Fund capital is to be protected and may be applied to capital works on church land and buildings with the prior written permission of Church Property Trustees and Standing Committee. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit, in the following order, to (i) church land and buildings capital/maintenance costs, (ii) church land and buildings operating costs, and (iii) support of mission and ministry costs should other available ministry unit funds be insufficient to meet mission and ministry costs - but subject to Church Property Trustees confirmation that all church buildings are sufficiently maintained.

### **b. Clergy Housing**

The Clergy Housing Balanced Growth Fund capital is to be protected and may be applied to the purchase of clergy housing and works on clergy houses with the prior written permission of Church Property Trustees and the Diocesan Manager. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit, in the following order, to (i) purchases and capital works, (ii) maintenance costs, (iii) outgoings of clergy housing, and (iv) support of clergy costs should other available ministry unit funds be insufficient to meet clergy costs - but subject to Church Property Trustees confirmation that all ministry unit clergy houses are sufficiently maintained.

### **c. Clergy Stipend**

The Clergy Stipend Balanced Growth Fund capital is to be protected and may be applied to clergy stipend and other clergy costs with the prior written permission of Church Property Trustees and Standing Committee. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit, in the following order, to (i) clergy stipends, and (ii) other clergy costs.



**d. Mission & Ministry**

The Mission & Ministry Balanced Growth Fund capital is to be protected and may be applied to mission and ministry costs \*with the prior written permission of Church Property Trustees and Standing Committee/\*by the ministry unit [\*whichever is applicable]. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit to mission and ministry costs.

**e. Cemeteries**

The Cemeteries Balanced Growth Fund capital is to be protected and may be applied to the capital, maintenance and operational costs of cemeteries, columbaria, and memorial gardens \*with the prior written permission of Church Property Trustees and Standing Committee/\*by the ministry unit [\*whichever is applicable]. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit to the capital, maintenance and operational costs of cemeteries, columbaria, and memorial gardens.

**f. Residential Housing**

The Residential Housing Balanced Growth Fund capital is to be protected and may be applied to the purchase of residential housing and works on residential houses with the prior written permission of Church Property Trustees and the Standing Committee. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit, in the following order, to (i) purchases and capital works, (ii) maintenance costs, (iii) outgoings, and (iv) any other ministry unit costs - but subject to Church Property Trustees confirmation that all ministry unit clergy houses are sufficiently maintained.

**g. Music**

The Music Balanced Growth Fund capital is to be protected and may be applied to music costs \*with the prior written permission of Church Property Trustees and Standing Committee/\*by the ministry unit [\*whichever is applicable]. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit to music costs.

**h. Youth Education**

The Youth Education Balanced Growth Fund capital is to be protected and may be applied to youth education costs \*with the prior written permission of Church Property Trustees and Standing Committee/\*by the ministry unit [\*whichever is applicable]. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the ministry unit to youth education costs.

5. Seeking variation of trusts where necessary and achievable, with the objective proposing a scheme for variation of the trusts to the Attorney General and Synod in 2024,
6. Noting that, consistent with DMAP, there will be no support for ministry units only wanting to use or sell these assets to maintain the status quo for a shrinking parish.

## CLERGY HOUSES – SCHEDULE OF REQUIREMENTS

When consideration is given to the specific needs of Clergy Houses it is felt that provision needs to be made for two different types of building, houses for new areas and Priests/Deacons Assistant houses.

### Houses for New Areas

Where accommodation is required urgently in a new building area, and where this forms the beginning of a new Parish group, it is suggested that the house should be planned in such a way that subsequent additions will bring it up to full Vicarage standards. This can be done by providing a house with:-

*Either three bedrooms, and a study, or else four bedrooms with one to be used as a study for some time.*

*A living room which will ultimately become the sitting room,*

*A kitchen with dining accommodation,*

*Bathroom, laundry and garage to Vicarage standards.*

The planning of this accommodation should be made in such a way that by a simple subsequent addition of a living room and bedroom, or else living room and study, a full Vicarage standard is achieved.

### Deacon/Priest Assistant's House

In general houses for Deacon/Priest Assistants can be similar in size to an average dwelling house. They will still require to be planned in such a way that the family are separated from those parts accessible to parishioners. The following alternatives are offered as a basis:-

*Three bedrooms*

*A study of about 100 square feet*

*Living room*

*Kitchen, laundry and bathroom*

*Garage and fuel accommodation*

*Three bedrooms*

*Sitting room with study alcove*

*Kitchen-living room*

*Laundry and bathroom*

*Garage and fuel accommodation.*

### Furnishings

Floor coverings, drapes, fridge/freezer and a washing machine should be provided.

### Rented Accommodation or Purchase

It is desirable that the standard of accommodation should be as near as possible to the standards set out above or be capable of improvement to these standards. Parishes considering purchase or rental must consult with the Standing Committee to ensure that the property under consideration is suitable to the requirements of the Standing Committee.

JUNE 1985

**VICARAGES**  
**DESIGN CONSIDERATION AND SCHEDULE OF MINIMUM REQUIREMENTS**  
(As adopted by Standing Committee, September 1998 and Amended October 2023)

1. **INTRODUCTION**

A Vicarage is primarily a home for the Vicar and family. It should be a convenient family home, with privacy for family activities. Before proceeding with the design of the new Vicarage, the Ministry Unit shall notify the Standing Committee and Church Property Trustees.

The following shall normally apply:-

2. **GENERAL**

2.1 **Siting**

On new sites the Vicarage must form part of the overall development plan for the whole Ministry Unit group. On existing sites care should be taken to respect the design of existing buildings. The Vicarage does not have to be on the same site as the Church.

2.2 **Design Standards**

A vicarage should provide a well-planned home for the Vicar and family and its appearance should be pleasing and unpretentious. Consideration needs to be given to access to public spaces i.e., lounge, toilet to be separate from the family ones. Good design need cost no more but requires that all those involved in the provision of houses for the clergy be fully aware of this responsibility to provide convenient and pleasing surroundings for the Vicarage family. Living areas must be away from the parish hall and from access ways to and from the church buildings. The rear entrance, vegetable garden, clothes drying area should be planned for privacy, and security.

2.3 **Landscaping**

When a new vicarage is planned a suitable landscape design should be submitted.

4. **ACCOMMODATION**

The minimum accommodation in a Vicarage should be:-

- Three bedrooms.
- Lounge.
- Living room (family room).
- Kitchen with space for meals.
- Study.
- Laundry.
- Bathroom.
- Double garage (or single garage plus carport).
- Two toilets with hand basin facilities one toilet to be located as an appropriate guest facility.

5. **SPECIFICATION**

The following specification represents the normal minimum requirements:-

5.1 **Lounge**

To be at least 23 square metres in area.

5.2 **Living Room**

The living room with dining table area is to be at least 18 square metres. It is suggested, however, that consideration be given to the provision of a family room, open to the kitchen, with dining table and direct access to the outside via terrace etc. This room is the hub of the house, where children can be easily supervised from the kitchen. The location of the family room should be a private area of the site, facing north to north west for maximum sun.

5.3 **Kitchen**

Every effort should be made to place the kitchen of adequate design and layout so that it will get the morning sun. The following shall be provided:-

- (a) Good bench space and of a durable material.
- (b)
- (e) A large oven top, oven and a warming drawer, and an extraction fan.
- (f) Refrigerator/deep freeze of around 400 litre total capacity.
- (h) Space for a dish washer; with the proviso that where the Vicarage is also used for meetings a dish washer should be installed.
- (j) Sufficient and well located drawers and cupboards.

#### 5.4 Laundry

A washing machine and one tub is to be provided together with sufficient cupboard space and space with appropriate venting for a clothes dryer.

#### 5.5 Bathrooms

Shower (and preferably a bath) and may include a family toilet.

#### 5.6 Bedrooms

Built in wardrobes shall be provided in each bedroom. They shall be planned for sunshine at some time of the day, preferably the morning. Provision should be made in children's rooms for space for homework. There shall be space for two beds in each room. Consideration should be given to the provision of an ensuite adjacent to the main bedroom.

#### 5.7 Study

Where a study is not provided elsewhere the following provisions shall apply. This area is to be at least 15 square metres exclusive of cupboards and shelves. Easy access should be provided directly off the entrance hall and a direct door to the outside is an advantage. It is essential that the location of the study should not require access to be through the family area of the house. Bookshelves shall be adjustable in height and provide for at least 18 lineal metres in total of book storage. Cupboard space shall be provided as well as wardrobe with hooks or rail for robes at least 1.8 metres from the floor and with shelf for communion vessels and pegs for stoles. Exposure should be east round to north for morning sun

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

#### 5.8 Garage (Double)

The garage can either form part of the house (preferred) or be located as a separate unit. Storage of garden tools, fuel, etc. to be provided for.

#### 5.9 Cupboards

Sufficient cupboards should be provided.

#### 5.10 Domestic Hot Water

A hot water cylinder of at least 360 litres capacity element, capable of being connected to off peak power, shall be provided. The hot water pipes shall be lagged.

#### 5.11 Heating

Adequate warmth in the building is essential. Careful planning with regard to sunshine and correct use of insulation will contribute materially to the comfort of the occupants.

### 6. POWER AND LIGHTING

There should be adequate lighting in all areas

Double power outlets should be provided beside all beds. Ample power points shall be provided throughout the house for all normal requirements.

A bell system shall be provided at the front and back doors. A television aerial shall be provided. Security lighting should be considered.

### 7. FLOOR AND WINDOW COVERINGS

All floor coverings and curtains shall be provided by the ministry unit and be maintained by and remain the property of the unit.

## **LETTING OF VICARAGES AND CLERGY HOUSES** **GUIDELINES**

1. All Church property in this Diocese is held by the Church Property Trustees, and no premises should be let or leased without their formal consent, refer to Regulation 13.1, page E20 of The Diocesan Regulations.
2. A formal tenancy agreement must be entered into between the tenants(s) and the Church Property Trustees, naming the Churchwardens as agents and using properly printed documents which comply with the Residential Tenancies Act 1986. Forms are available from the Trust Manager who will sign them on behalf of the Trustees after all other details have been completed. In particular, the name(s) of the tenant(s) must be listed in the Agreement before presentation to the Trust Manager. Bond payments of a minimum of two weeks rent are required by the Housing Tenancy Tribunal. This bond payment together with the Tenancy Bond Form should be forwarded to Church Property Trustees for signing and forwarding to the Housing Corporation. Each new tenancy is subject to re-negotiation with the Church Property Trustees.
3. In order that requirements regarding notice to quit by either party to the Agreement may be met, it is wise to let the house for a specific term, as this effectively gives notice to quit at the beginning of the tenancy. The Church cannot contract out of its legal obligations.
4. Rent should be fixed at a realistic figure which recognises all the outgoings on the property. It is not generally necessary to have a valuer make an assessment, but local enquiries can usually arrive at an equitable figure. Advice may also be sought from the Church Property Trustees.
5. One Churchwarden or Vestry member (not the Vicar) should be given the responsibility of liaising with the tenant and collecting rent. This also provides an opportunity to make a regular inspection of the property. Rent may also be collected by bank authority.
6. It is the duty of the landlord to keep the property in tenantable condition; this entails provision of a cooker and washing machine and usually floor and window coverings.
7. It is suggested that a rent is fixed, which allows for a discount of, say \$10.00 per week if the grounds are tidily maintained.
8. Advice on specific tenancies should be sought from the Trust Manager before any Agreement is entered into.

## **CLERGY LIVING IN THEIR OWN HOMES**

*Revised by Standing Committee May 2003*

1. Where a ministry unit or employing body provides a house and the Clergy express a desire to live in their own home:
  - 1.1 Clergy will apply in writing to the vestry or relevant body, with a copy to the Bishop, for permission to move into their own home, and for determination of the housing allowance payable.
  - 1.2 The Churchwardens or responsible person in employing bodies other than parishes, should ascertain the impact on the Ministry Unit as well as the clergy family, by considering the following criteria:
    - Ministry needs of the Ministry Unit
    - Accessibility to / by the parish (including distance of proposed residence from the parish)
    - Availability at church site, of space for a vicar's study / interview room (not the parish office which is occupied by secretarial staff/volunteers)
    - Whether this is a pre-retirement move and length of anticipated time remaining in ministry in the parish
    - Welfare of the vicar and family
    - Future use of vicarage (rental or accommodation for other clergy)
    - Amount of housing allowance affordable from rental income noting that allowance needs to be made for vacancies in the tenancy, and additional maintenance requirements associated with rental property
    - Security of vicarage and other adjacent church property
  - 1.3 The Churchwardens, or responsible person in employing bodies other than parishes, should write to Standing Committee seeking approval and to discuss any terms and conditions that may apply to such a move.
  - 1.4 Requests will be treated on an individual basis.
  - 1.5 Where approval is given, a housing allowance is to be negotiated prior to the move into the clergy's own home taking place. Factors to be considered in arriving at a negotiated housing allowance:
    - 1.5.1 actual rental received from the letting of the Vicarage
    - 1.5.2 long term estimated maintenance costs
    - 1.5.3 any office provision or other ancillary costs
    - 1.5.4 Provision towards housing is an integral part of the "clergy living" to be provided by the Ministry Unit
  - 1.6 The overriding principle shall be of fairness to both the parish and the clergy: an adequate "living" for the clergy and that the parish or employing body should not incur any additional costs through the clergy choosing to live in their own homes.
2. The rate of housing allowance payable shall not exceed the rates determined annually by Standing Committee (refer Conditions of Appointment for Clergy, clause 9).
3. Tax is assessable on approximately  $\frac{5}{6}$  of the housing allowance.
4. Where clergy decide to purchase their own house there can be no guarantee that they can be given future parish appointments within travelling distance of their home.

5. When clergy choose to live in their own home, no travel allowance is payable between their home and place of work (i.e. the office provided).



# **GUIDELINES FOR PARISH REVIEWS**

Approved by Standing Committee 4 October 2023

## **I. MISSION IMPACT REVIEWS**

- 1.1. A Mission Impact Review is a process that seeks to assess, affirm and challenge parishes in their ministry and mission
- 1.2. A Mission Impact Review is a 'snapshot' of parish life at a moment of time and the means by which the parish's health and missional alignment can be assessed. The Parish is accountable to the Bishop and the Diocese, and the Diocese is responsible to provide oversight and support for parishes.
- 1.3. The purpose of the Mission Impact Review is to provide a 'fresh set of eyes' to help discern what the Spirit is saying to a parish or ministry unity, to stimulate growth and to encourage missional engagement and impact.
- 1.4. The Archdeacon for Regeneration and Mission is required to meet with the Vicar or Vestry about six months after the Review to learn what steps have been taken as a result, provide support and monitor progress.
- 1.5. Mission Impact Reviews in each Archdeaconry will be coordinated by the Archdeacon for Regeneration and Mission who will consult with the Vicar and Vestry of each ministry unit about the review process and keep the Territorial Archdeacon informed.
- 1.6. Each parish is to be reviewed every five years. A Mission Impact Review would not normally be undertaken within 2 years of a Future Ministry Consultation. NB a Future Ministry Consultation is the process by which a parish or ministry unit prayerfully takes stock of its corporate life prior to the production of a parish profile and the appointment of a new Vicar.
- 1.7. A distinction needs to be made between the Vicar's Professional Development Appraisal and a Mission Impact Review. The Vicar's Professional Development Appraisal should follow soon after the Mission Impact Review and not be confused or integrated within it. The Bishop's EA is responsible for arranging Professional Development Appraisals with Vicar's and Priests-in-charge.
- 1.8. It is acknowledged that Cooperating Parishes would need to fulfil the review requirements of the partner churches but that an MIR could be offered to a Cooperating Parish.

## **2. THE REVIEW TEAM**

### **2.1. Coordinator of the Mission Impact Review**

- 2.1.1. The overall coordinator of Mission Impact Reviews will be the Archdeacon for Regeneration and Mission who will ensure that Reviews take place in a timely, coordinated manner and that resources and information are supplied to the Convenor (see 2.3 below) and that the Territorial Archdeacon is kept informed.

### **2.2. Constitution of the Team**

- 2.2.1. The Review Team would normally consist of three people and include male and female, lay and ordained. Where possible members should be from different parishes and have some sympathy and understanding of the parish being reviewed. The Archdeacon for Regeneration and Mission holds a list of people who may be called upon to join a Review Team. The Territorial Archdeacon should not be on the Review Team of a parish in his or her Archdeaconry.

### **2.3. Convenor**

- 2.3.1. Review Teams are led by a Convenor who may be the Archdeacon for Regeneration and Mission, an Archdeacon, a Missional Coach or another suitably experienced person.

## 2.4. Local Shared Ministry Parishes

- 2.4.1. For Reviews of Local Shared Ministry parishes, at least two of the three team members should be familiar with Local Shared Ministry.

## 2.5. Training

- 2.5.1. All members of the Review Team should receive appropriate training. This would normally be arranged by the Archdeacon for Regeneration and Mission.

## 2.6. Costs

- 2.6.1. The Reviewers' services are normally offered freely to the Diocese and Parish/Ministry Unit. However, there may be occasions when suitable Reviewers are not available within the Archdeaconry and have to travel some distance and/or stay overnight. The Diocesan Manager shall be advised by the Reviewer of these estimated costs before the review commences. The Diocese shall be responsible for reimbursing these agreed costs to the Reviewers.

# 3. MISSION IMPACT REVIEW DOCUMENTS

## 3.1. The Documents

- 3.1.1. The Archdeacon for Regeneration and Mission is responsible for producing, maintaining and distributing these documents to members of the Mission Impact Review Team.

## 3.2. Letter of Engagement

- 3.2.1. This letter is sent to the Vestry and gives full information about the forthcoming Mission Impact Review.

## 3.3. Mission Impact Review Advertising Template

- 3.3.1. This is a brief document that is used to inform parishioners about the forthcoming Mission Impact Review.

## 3.4. Parishioner Questionnaire

- 3.4.1. This is a set of standard questions parishioners are asked about the parish ministry and mission and is sent to the Vicar for distribution in both electronic and hard copy forms.
- 3.4.2. The 'Home Congregation' of each respondent is requested in the questionnaire so that survey results can be interpreted sensibly.

## 3.5. Interview Guidelines

- 3.5.1. A standard set of Interview Guidelines are made available to members of the Review Team to reinforce good interview practice.

# 4. TEAM RESPONSIBILITIES

## 4.1. First contact

- 4.1.1. Once the Review Team has been formed the Archdeacon for Regeneration and Mission will contact the Vicar or Local Shared Ministry Administrator, set a mutually agreeable date for the Review and email the MIR Guidelines, Letter of Engagement for Vestry and advertising template for the parish to the Vicar or Local Shared Ministry Administrator.

## 4.2. Advertising Template

- 4.2.1. The Mission Impact Review is advertised in the parish for at least three weeks prior to the Review using the supplied Mission Impact Review advertising template.

## 4.3. Supporting Documents

- 4.3.1. The Vicar or Priest-in-Charge is asked to supply the Convenor with the minutes of the most recent Parish AGM, the reports presented at the AGM, the most recent Annual

Performance Report, the Mission Action Plan and the most recent newsletter and, if applicable and the most recent parish magazine.

#### 4.4. Questionnaire

4.4.1. The Convenor will send the Parishioner Questionnaire to the Vicar or Local Shared Ministry Administrator. The questionnaire is then sent out to parishioners to be completed electronically and returned. Those without internet access are offered a paper version to complete. Parishioners should be given one week to complete the questionnaire. The results of the questionnaire are returned to the Convenor who passes the information on to the other members of the Review Team.

#### 4.5. The Bishop

4.5.1. The Archdeacon for Regeneration and Mission keeps the Bishop regularly informed of the Mission Impact Review process.

### 5. **MISSION IMPACT REVIEW WEEKEND**

#### 5.1. Saturday

5.1.1. On the Saturday of the Review Weekend selected clergy, staff, Wardens and other key lay leaders are interviewed. There would normally be 6 people interviewed, one of whom would ideally be younger than 40. They would represent the various congregations of the parish and include parishioners who are missionally minded, strategic thinkers. These interviews would be informed by the results of the questionnaire. The team will seek to 'take the pulse' of the parish and determine its health and missional engagement and impact.

#### 5.2. Following the Interviews

5.2.1. Following the interviews, the Review Team will discuss the major points to raise and prepare a PowerPoint presentation for the parish meeting. This is based on questionnaire responses and information from the interviews. This is not a record of everything that happens in the parish but rather a broad-brush presentation of the major issues identified – both positive and challenging. The main headings would normally be 1/ Aspects to Celebrate 2/ Questions 3/ Recommendations.

#### 5.3. Sunday

5.3.1. The Review Team would attend Sunday morning worship.

5.3.2. Immediately following worship and morning tea members of the parish would be invited to a Feedback Meeting run by the Review Team. The team would share their insights and challenges to the parish, listen to feedback and take questions.

#### 5.4. Particular Attention

5.4.1. The team must ensure that appropriate attention is given to how the Parish is responding to the Diocesan Mission Action Plan, implementing the Diocesan Bicultural Policy and responding to environmental issues.

#### 5.5. The Report

5.5.1. The Team would then write a concise report which is sent to the Vestry for review and possible correction. In the report the Team would name aspects of parish life to celebrate, raise remaining questions and make recommendations to the Vicar and Vestry. Vestry submits their feedback on the report to the Convenor. The Convenor then sends the final version of the report back to the Vestry and copies in the Bishop, Territorial Archdeacon and Archdeacon for Regeneration and Mission. The Archdeacon for Regeneration and Mission ensures a file copy is kept.

5.5.2. The report shall be confidential to the Vestry, Territorial Archdeacon, the Archdeacon for Regeneration and Mission, the Bishop (or the Bishop's appointee) and the Review Team. At

the discretion of the Vestry the report may be shared either in part or in its entirety with the Parish.

## **6. FURTHER ACTION**

- 6.1. Any further action will be the responsibility of the Vicar and Vestry, the Territorial Archdeacon, the Archdeacon for Regeneration and Mission or the Bishop (or the Bishop's appointee) and not the Review Team.
- 6.2. The Archdeacon for Regeneration and Mission will schedule a visit to the Vestry about six months following the Mission Impact Review to learn what steps have been taken as a result, provide support and monitor progress.

# **GUIDELINES FOR THE RESIGNATION OF A VICAR AND FUTURE MINISTRY CONSULTATIONS**

(As Approved by Synod 1995)

## **ON THE RESIGNATION, RETIREMENT, OR DEATH OF A VICAR**

- 1.1 The Vicar resigns or retires, giving three months notice to the Bishop and parish. The Churchwardens will notify the Bishop of the serious illness or death of their Vicar.
- 1.2 Arrangements are made by the Archdeacon for the pastoral care of the parish until such time as an interim priest is appointed by the Bishop. This is to give the parish breathing time to consider its options, and to plan for future ministry. At least three months is needed AFTER the Vicar leaves the parish before another appointment is made.
- 1.3 The function of an interim priest is to provide ordained ministry; to assist the parish carry on its work, mission and ministry; to help the parish deal with its grief at losing its Vicar, and with any hurts from the past; to assist in the resolution of any conflicts; and generally to prepare the parish to work with the new Vicar when appointed. If the parish has financial difficulties, interim ministry can provide the time to sort out possible options for the future.
- 1.4 Interim clergy and Future Ministry Consultants should not be considered for appointment as the new Vicar.
- 1.5 Within a week after the resignation is announced, the Churchwardens should contact the Bishop to arrange a meeting of the Vestry and Parish. The purpose of this meeting is to explain and clarify the procedures to be followed in the appointment of a new Vicar, including the process of the Future Ministry Consultation as outlined in these guidelines. The resigning Vicar should not be present at this meeting.
- 1.6 The Bishop or the Bishops' appointee will offer a Consultancy Team to the Vestry to lead the Future Ministry Consultation. The Vestry can object to any member of that Team and a new person will be chosen. (The Bishop holds a list of suitable people. Each Team consists of lay and ordained persons; the number is flexible).

## **THE FUTURE MINISTRY CONSULTATION**

- 2.1 A Future Ministry Consultation shall be held in all parishes in which there is a vacancy.
- 2.2 Every Future Ministry Consultation is unique, and designed by the Consultant(s) and the Parish to meet the particular needs of that parish.
- 2.3 The Consultant(s) will call a Special Meeting of Parishioners to discuss the procedure for the Future Ministry Consultation. At this meeting parishioners will appoint a Planning Committee representative of all groups in the parish. This Committee should not consist only of Vestry Members.

- 2.4 The Consultancy Team will meet with the Parish Planning Committee to decide the best way to proceed with the Future Ministry Consultation.
- 2.5 The Future Ministry Consultation is an open-ended event, the purpose of which is to use the time of vacancy as an opportunity for reflection and growth as a parish. The length of time and timing for the consultation is negotiable, but it should normally take place over two days (or one evening and the next day) to give people time to think about issues raised in the process.
- 2.6 The Consultation will include all parishioners who wish to be present; the Archdeacon, if possible; and the Consultancy Team.
- 2.7 The Interim Priest does not take part in the consultation, but supports the work and directions taken by the parish as the process proceeds.
- 2.8 By the end of the Future Ministry Consultation a **Parish Profile** will have been drawn up. It will include a brief history of the parish, with statistics and figures for the last 10 years; a general picture of the community or area with some statistics of changes over the last 10 years; what parishioners like about their parish (the positive things); what they dislike (negative things in the past or present); what they would like kept; what they would like discontinued or changed; what sort of characteristics they would like to see in their next Vicar; what sort of things they would not like to see in a Vicar; the needs of the various age groups in the parish and community; ecumenical activities; general comments about church services and other aspects of parish life, etc.
- 2.9 The resigning Vicar may be interviewed by the Consultancy Team on the life, mission, ministry and future possibilities for the parish.

### **USE OF THE PARISH PROFILE**

- 3.1 The Parish Profile will be used by the Parish, the Board of Nomination, and any prospective clergy in their discussions. It should also be made available to clergy who express interest in applying to the Bishop and Board of Nomination for consideration as Vicar.
- 3.2 Sufficient copies of the Profile should be made available for all parishioners to see and use in discussion and for goal-setting.

## **THE INDUCTION AND INSTALLATION OF THE NEW VICAR**

- 4.1 The Interim Priest is farewelled from the parish.
- 4.2 The Induction and Installation Service for the new Vicar is arranged in consultation between the Bishop, the new Vicar, the Archdeacon, and the Vestry of the parish.
- 4.3 The new vicar is inducted and installed.

## **REVIEW AND GOAL-SETTING**

- 5.1 The consultation process is not complete until a review takes place six to twelve months after the appointment is made.
- 5.2 The aim of this review is for the parish and the new Vicar to look at the consultation documents, and decide together on the priorities and goals for the parish for the next 12 months, and three years. It will help both parish and Vicar work together in mission and ministry.
- 5.3 It may be advisable to use the original consultant(s) or another facilitator to assist in this process, and to include the Archdeacon to give a wider perspective.
- 5.4 A report of this review and the goals set, is to be forwarded to the Bishop and Archdeacon to signify the completion of the process, and to alert them as to areas where the Diocese can help the parish achieve its goals.

## **CHARGES AND EXPENSES OF CONSULTATIONS**

(As agreed by Standing Committee, September 1998)

The determination of Standing Committee (8 July 1998) is that there is a distinction between professionally retained consultants who receive remuneration and people working as volunteers who should not be paid. Most, if not all, future ministry consultants are in the volunteer category and, as such should not be paid. Expenses such as travel should be reimbursed.

Travel expenses for actual travel incurred should be reimbursed at the appropriate Diocesan rate. Such travel expenses will normally be met by the Parish.

The cost of any required materials is to be paid by the parish; or the Parish may supply these materials.

Where a professionally retained consultant is contracted the fees to be paid should be negotiated prior to consultancy work commencing.

When the Parish chooses to use the service of a professional consultant the Parish shall meet these costs. Where the Diocese elects to use the service of a professional consultant the Diocese shall meet these costs.



## **GUIDELINES FOR PARISH NOMINATORS**

- (a) When the Vicar resigns or retires, the Diocesan Board of Nominators together with the Parish Nominators acting conjointly under the presidency of the Bishop, shall meet to consider the filling of the vacancy. At the initial meeting the Archdeacon of the area in which the Parish is part, will usually attend. The joint meetings will continue, over a period of time, until a nomination of an ordained minister is made to fill the vacancy.
- (b) A quorum shall consist of the Bishop, two other members of the Board of Nominators and two Parish Nominators.
- (c) A nomination to be valid must be made by a majority of the members of the joint body.
- (d) Parish Nominators, while they may chose to meet with possible clergy to fill the vacancy, should never approach persons with a specific offer to a position.
- (e) Before meeting with the Diocesan Board of Nomination, Parish Nominators may discuss possible nominations with the Wardens and Vestry and make enquiries about nominees.
- (f) Once a nomination is agreed upon at a joint meeting; the Bishop (or the Vicar-General in the Bishop's absence) invites the ordained minister concerned.
- (g) All discussions with the Diocesan Board of Nomination must be regarded as confidential.

## **THE OUTREACH FUND GUIDELINES**

The above Fund was established in 1982 from a payment of the sum of \$20,000 brought about by the difference in balance dates of the Church Property Trustees and the Diocese.

Since this time Standing Committee has appropriated from the Diocesan Budget further amounts to maintain the level of the Fund around \$20,000 for any one year.

To assist in establishing priorities the following Guidelines apply:

1. Applications for allocations are to be received by 20 February, 20 June or 20 October so that allocation may be made, as Funds allow, by Standing Committee. The Standing Committee may decline any or all applications, and may, in special circumstances, make allocations at other times. Applications should be for future projects and not seek retrospective reimbursement.
2. Applications for support from the Outreach Fund may be made by any parish or other ministry or mission unit, or by any Diocesan organisation. The body applying shall undertake to see that the money is spent for the purpose for which it is allocated, and within such period as Standing Committee shall decide.
3. Each application shall describe the outreach ministry to be undertaken, and where possible, to name the persons, places and dates involved. An itemised statement of anticipated expenditure should be attached. Any changes in the nature of, or personnel involved in, the project should be notified in writing immediately to the Standing Committee. Generally speaking, a fresh application is to be made in such cases.
4. The Fund is available only for short-term ventures, or to initiate continuing ventures. It is not normally to be used for ministries already begun.
5. The Fund is available for purposes that cannot be funded by the applicant body. Standing Committee may expect the applicant body to make some financial or personal provision for the project from its own resources, taking into account the nature of the project and the resources of the applicant body.
6. Some of the projects for which the Fund may be used are:
  - (a) To pay the travel costs, accommodation costs, salary and general expenses of people with particular skills, for the purpose of exercising those skills, or training others in their use.
  - (b) To pay for the writing, production and dissemination of special literature.
  - (c) To pay for the hiring of halls for meetings and associated accommodation expenses.
  - (d) The Fund is not to be used for the erection of or structural changes to buildings.
7. The Fund may only be used for outreach ministry within the Diocese of Christchurch.

8. At the conclusion of the project, or of the stage in which the Fund has been involved, the applicant body shall report to Standing Committee on the course of the project and its results, and account, in such details as may be appropriate, for its expenditure. Where a grant is made for a period of six months or more, a report should be forwarded both halfway through, and at the conclusion of, the funding period. All such reports should be signed by the Vicar or Priest-in-charge and Churchwardens.

### Applications

In the first instance, written applications giving full details of the proposed scheme should be forwarded to the Diocesan Manager. These should be signed by the Vicar and Churchwardens, or equivalent office holders.

# **DIOCESAN GUIDELINES FOR PAID AND UNPAID EMPLOYMENT**

(As approved by Standing Committee – December 2022)

## **Introduction**

The employment of paid and unpaid staff at all levels within the Diocese must be in accordance with all existing New Zealand employment laws, rules, and regulations. These guidelines are intended to assist all ministry units in ensuring that the process of employing and managing staff is followed correctly.

Nothing in these guidelines is intended to contradict any New Zealand employment laws, rules or regulations. Where such contradiction or conflict appears to exist then the relevant employment laws, rules or regulations will have precedence over these guidelines.

## **Who is the Employer and Who is the Employee?**

It is important to understand who the employer is in a parish. Inland Revenue has defined an employer as anyone who hires someone to work for their business or organisation as an employee or contractor. In parishes it is the Wardens who are the employer and as such they carry the sole responsibility for how employees are recruited and managed.

When new Wardens are appointed it is necessary to have employees sign a letter to acknowledge that the Wardens have changed and that they have new employers.

This then raises the question as to who is an employee? As far as parishes are concerned Employment New Zealand definition of an employee includes:

- people who have been offered and have accepted a job, but are yet to start working
- permanent employees (full-time and part-time)
- fixed-term employees (full-time and part-time)
- casual employees
- employees on probationary and trial periods

An employee is not:

- a self-employed or independent contractor
- a volunteer who does not receive a reward for working

## **The Employment Process**

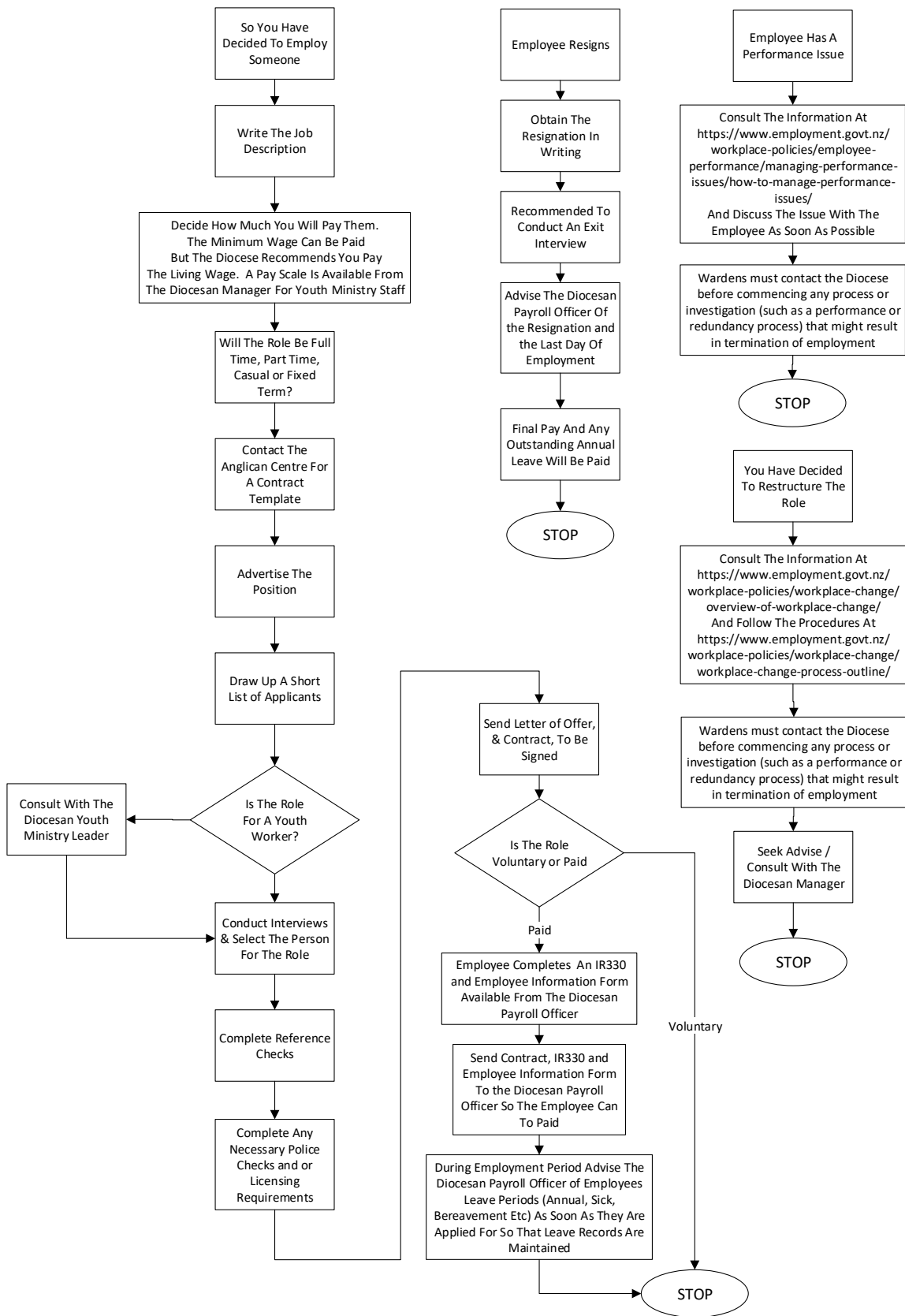
There are four general situations that arise between an employer and employee:

- the process to follow during recruitment and initial employment
- the process to follow when a person resigns
- the process to follow should there be a performance issue
- the process to follow should there be a need to restructure

The following flow charts explain each of these processes. As it is not possible to anticipate every eventuality in an employment situation these flow charts do indicate where wardens should seek advice. Additionally, wardens must seek support from and or advise the

Diocesan Manager of any difficult performance issues or when a staff restructure is to be undertaken that might result in termination of employment.

# EMPLOYMENT FLOW PROCESSES



The following provides additional guidelines about employing staff

### **Equal Employment Opportunities:**

Equal employment opportunities are a major emphasis in church related areas. To achieve this, it is desirable to advertise all positions that are to be filled. In this way the selection process is transparent and void of any cause for complaints about bias.

### **A Job Description**

A Job Description should be prepared and formally agreed to by the employee with details on the method of re-negotiation included.

The Job Description should cover the following areas:

- Title of Position
- Intention of appointment
- Role of appointment (if applicable)
- Skills required
- Duties and/or responsibilities
- Accountability
- Support

### **Employment Requirements**

Offers of employment should not be made until:

- a. Referees, with the approval of the applicant, have been consulted.
- b. Permission of the applicant for a Police clearance, should this be necessary/desirable for the particular appointment.

### **Letter Of Offer**

A letter of offer should be prepared, and provision contained for an acceptance signature from the employer and employee.

This letter should cover:

- Position being offered
- Commencement date and any other related matters
- Salary and related details
- Acceptance requirements, including signature and Inland Revenue Department requirements together with salary payment forms.
- The right to seek independent legal advice.

### **Individual Employment Agreement (IEA)**

An individual employment agreement must be in writing and can contain whatever terms the employer and employee have agreed on.

However, the agreement must include at least the following terms:

- Names – the names of the employee and employer
- If a probation or trial period will be in place (see guideline below).

- Work – a description of the work the employee will be doing (the Job Description can be attached to the IEA)
- Place – where your work will be done
- Hours – an indication of the arrangements for the times that will be worked. Agreed set hours must be stated in the EA.
- Pay – the wages or salary that will be paid
- Services for resolving problems – a plain-language explanation of the services available for resolving employment relationship problems
- Rates for public holidays – a requirement that the employee will be paid at least time and a half if they work public holidays, and an alternate holiday if the public holiday falls on a day that they will normally have worked.
- Protection in restructures – a clause stating how the employee will be protected if a restructure takes place.

An IEA can't include any terms that are contrary to the law or inconsistent with the Employment Relations Act (unless they're better for the employee).

Note that if an employer breaches any of those requirements for an IEA, the employee or a labour inspector can ask the Employment Relations Authority to order an employer to pay a monetary penalty.

### **Probation and Trial Periods**

With **Trial Periods** employers have to:

- include the trial period in the employment agreement (it can be up to 90 days long) and have both parties sign it before they start work – otherwise it has no legal grounds if it's contested
- give the employee all the benefits of a permanent staff member, like holidays and sick leave, while they're on trial.

Employers can't:

- use a trial period if they have 20 or more employees when their new recruit signs their employment agreement
- put an existing employee on a trial period as these are for new employees only
- extend the trial once it ends as the employee becomes permanent unless the employer dismiss them before the end of the trial period.

If the employer decides to dismiss the employee within the trial period:

- they can't raise a personal grievance against the employer on the grounds of unfair dismissal
- they can still raise a personal grievance if they think the employer discriminated against them or harassed them
- their notice period still applies.



A **Probation Period** is different from a trial period.

A probation period is:

- for an agreed length of time
- at the start of employment
- so an employee who is new to the job can demonstrate their skills (they can be an existing employee who has applied for a new job with their employer), and
- so the employer can assess them.

The employer has to:

- include the probation period in the employee's employment agreement before they start work
- give the employee all the benefits of a permanent staff member, such as holidays and sick leave, while they're on probation.

Employers can use a probation period no matter how many employees there are.

An employer can't use a probation period to get work done for free; the employer has to pay a full wage while the employee is on probation.

If an employer decides to dismiss the employee during the probation period:

- they can still raise a personal grievance for unfair dismissal
- the employer must follow a fair process
- the employer needs to show there was a valid reason for dismissal.

If the reason is connected to the probation, it must be because the employee isn't performing to the expected standard in the agreed time. The employer must have given support and training for this to be a valid reason.

### **Licensing**

A license, where applicable, must be obtained from the Bishop before an appointment is made. Please refer to the Licensed Lay Ministers' Statute for information concerning areas of ministry related work where a license is required.

## **For Unpaid Employment (Volunteers)**

### **Selection Of Unpaid Persons**

Good selection procedures will prevent many future problems. Ideally, people should be chosen for the skills and qualifications they bring.

The following will facilitate selection:

- A clear Job Description

- Well defined time commitment/length of service
- A mutual recognition of skills and abilities
- Larger tasks, with greater responsibilities, should involve an interview to determine suitability for the particular job. As part of this process necessary references should be obtained with approval also being obtained from the applicant to check with the referees. Where applicable, for certain appointments such as working with children, youth or vulnerable people, a Police clearance must be obtained.
- A trial period could be helpful
- Careful initiation into the position with appropriate ongoing training.

### **Conditions of Service**

In an unpaid employment situation (volunteer) there are obligations for both the person and Church (Parish). Written conditions of service should be provided to the person and a responding obligation should be met by the person.

The written conditions should address:

- That this is not an offer of employment and that the volunteer is not an employee
- Details of orientation and training
- A list of facilities and equipment available
- Provision of creative input from the Volunteer
- Grievance procedures

The response obligations of the person include:

- Time commitment
- Acceptance of guidance and supervision
- Reliability
- Record keeping as required
- Acceptance of appraisal/evaluation procedures
- Honouring of confidential information
- Adherence to required ethical guidelines

### **Job Description**

A clear job description should be prepared. This should include provision for review of the description by all parties with appropriate changes being implemented by mutual agreement.

The Job Description should cover such areas as:

- Job Title/Position
- Job Summary
  - Work Relationships (responsible for, responsible to, and works closely with)
- Specific objective and/or expected results
- Key tasks and skills required

- Accountability
- Evaluation procedures
- Time involvement
- Length of term
- Reimbursement of expenses
- Notice period

### **Support, Recognition And Encouragement**

Unpaid persons, like all workers, respond better if their work is appreciated and valued. Evaluation, encouragement, supervision all play their part in this. Encouraging these people to have their say in planning of areas of work affirms the value of their contribution. Care of them in a supportive way encourages them as does not wasting their time.

### **Licensing**

Care should be taken to ensure that the appropriate license, where applicable, is issued by the Bishop. Please refer to the Licensed Lay Ministers' Statute for details concerning this.

## **Youth Ministry Leaders At Camps, Productions and Outreaches**

### **Overlooking Legal Requirements**

The nature of church work, and those employed in church roles, can at times make it easy to forget, or overlook the fact that all employees, regardless of where they work are subject to employment laws and regulations. This situation can easily arise, and in the past has arisen, regarding the conditions of employment of Youth Ministry Leaders whenever they are asked to run youth camps that may extend over a weekend and they are asked to be available on site overnight and to accept responsibility for the safety of those attending the camp. There are similar situations when youth leaders, or other employees, are involved in productions or outreach programmes.

The key risks that arise in this and similar situations are:

- Not paying for (or giving time in lieu in recognition of) hours worked on camps
- Not paying time and a half for hours worked on a public holiday.
- Not giving an alternate holiday to those whose normal working day falls on a public holiday that they have to work, e.g. Good Friday or Easter Monday.
- That an employee will claim they are working (and therefore should be paid for) all hours they spend on camp – eg 96 hours, for a four day camp.

These events require a discussion each time – a 'set and forget' approach will not be compliant.

### **Contractual Clause**

#### **1. Events outside normal working hours**

- a. If the employee attends a camp as the key leader for the parish's youth group then, unless agreed otherwise in writing, the following provisions will apply.
- b. At least two weeks before the camp the employee and their manager will meet and agree:
  - i. The number of days that the employee will work during the camp. Unless agreed otherwise, full days at camp and full set up/pack down days shall for the purpose of this clause be regarded as **12-hour** working days. *(Guidance to employer: The 12-hour figure is only a guide – it should be increased if camp is likely to involve a longer day)*
  - ii. A written plan to ensure that as many excess hours as possible are taken as **time in lieu**, to sensibly manage the cost to the parish (noting that time worked on a public holiday **must** be paid at time and a half and cannot be taken as time in lieu). Where possible that time in lieu should be taken in the same pay period as it was accrued (this may mean some time in lieu is taken in advance), otherwise it must be taken as soon as possible (and in all cases within one month of it being earned). This written plan **must** also be provided to payroll.
  - iii. A written plan to ensure that the employee is adequately supported though out the camp, and that they have time for rest, recreation and sleep (e.g. through support from other youth leaders or parent volunteers).
- c. Clear and accurate records of hours worked and paid and time in lieu taken (including when the time in lieu was and will be taken) shall be kept by the employee, and must be provided to the employer within one week of the camp ending. Those records **must** be provided to payroll and archived for future reference. *(Guidance to employer: These records should be kept for at least seven years)*
- d. The employee will be paid in the following manner:
  - i. As above, unless agreed otherwise, full days at camp and full set up/pack down days shall for the purpose of this clause be regarded as **12-hour** working days.
  - ii. As above, days worked on a public holiday **must** be paid at time and a half (meaning a full day at camp will equate to **18** hours, using a **12-hour** working day). A day in lieu will also be provided if the day on which the holiday falls would have otherwise been a working day for the employee. Time worked on a public holiday **must** be paid at time and a half – it cannot be recognised / taken as time in lieu.
  - iii. The parties will calculate the total **excess hours** worked (being hours over and above what would have otherwise been worked during the period, excluding days worked on a public holiday). *(Guidance to employer: Time worked on a public holiday is kept separate because, as above, it must always be actually paid).*

- iv. Those excess hours shall either be taken as time in lieu in accordance with the provisions above or (if the employer determines that this is not possible) paid at the employee's usual hourly rate.
- e. If the employee is required to work between the hours of 11pm and 6:30am (to attend emergencies), those hours should be recorded and paid (or recognised through time in lieu) in addition to the above.
- f. Where agreed in writing the arrangement shall be applied to other camps that the employee attends as the key leader.

## **2. Other extended hour events (eg productions or outreaches)**

- a. Where the employee intends to work extended hours over a period of time for specific reasons (eg to assist with a production, or to undertake an outreach or other specific ministry) they must talk to their manager and agree in advance on a written plan which ensures that:
  - i. They do not work more than their contracted hours in any one pay period (time in lieu should be used where feasible); and
  - ii. The additional hours they work, and the time in lieu they take, are recorded and provided to the manager. (*Guidance to employer: These records should be kept for at least seven years*)
- b. In some cases, the employee may choose to volunteer hours over and above their employed hours for a particular purpose or ministry which is related to their area of work or role. In such cases:
  - i. The decision to volunteer must be the employee's alone (there must be no direct or indirect pressure or expectation that they will volunteer); and
  - ii. The employee's decision to volunteer must be recorded in writing and signed by the employee and their manager. That document must give an indication of how many hours the employee will volunteer and the length of time the voluntary arrangement is expected to continue. In signing that document the manager must be satisfied that the employee's decision to volunteer is genuine and appropriate, taking into account the employee's interests as well as the employer's.

## **3. HOURS OF WORK / RELATIONSHIP WITH VOLUNTEERED HOURS**

3.1 The employee shall work and be paid for **5** hours per week, at times set by agreement or, after discussion, as directed by the employer.

3.2 The parties recognise that these paid hours supplement ongoing additional hours worked by the employee on a voluntary basis. The number of voluntary hours worked will fluctuate from week to week, according to what needs to be done, and the employee's availability and willingness to volunteer.

These additional voluntary hours are purely voluntary, and the employee is free to either work or not work those hours, at their absolute discretion.

If the employee wishes to permanently reduce or end their voluntary hours then they will discuss this with the employer, so that their expected duties can be adjusted.

3.3 The employee will not work any paid hours in excess of those set out above without written agreement, signed by both parties.

# **GUIDELINES FOR THE PROVISION OF CHILD CARE AT DIOCESAN EVENTS**

(As Adopted By Standing Committee 8 March 1995)

## **INTRODUCTION**

The provision of good child care at Diocesan events is important in the life of our Church as we strive to be inclusive, and as we endeavour to be representative of the wider community of which we are part. Good child care enables participation by those who otherwise may be excluded from Diocesan events. Following the Standing Resolution of Synod it is necessary for all planners of Diocesan events to take seriously the provision of adequate child care.

## **POINTS TO CONSIDER**

1. For child care to be adequate it needs to be by trained and supervised child minders. This is a protection both for the child and the worker.
2. The child care needs to be on site. Although it is acknowledged that older children may need to go off site.
3. When enrolling people for a Diocesan event it will always be necessary to ask each person if they need child care, and if so what ages the children are.
4. At the time of writing \$10 an hour would provide for quality child care for 3 under 2's, or 5 over 2's. It would be possible to have a volunteer or a trainee child care worker, working alongside the paid worker at a reduced rate. This would double the number of children that could be handled for the cost.

Depending on the time of year, agencies such as the 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 and Amended October 2023

### **GUIDELINES**

1. Generally speaking, Vicarages shall normally be retained, even if tenanted out and shall be sold only in exceptional circumstances.
2. If a Vicarage is to be sold, any proposed sale must be carefully worked through, using the accompanying check list as a guide, with Vestry or Parish Council in the case of co-operating ventures, including a meeting of parishioners. The Archdeacon concerned should be kept acquainted with the developments of such proposed sale. Approval to sell must be obtained from the Standing Committee. The actual sale shall be handled by the Church Property Trustees.
3. Where Standing Committee and Church Property Trustees confirm that the Ministry Unit does not need a replacement Vicarage, the funds obtained from the sale shall be invested with the Church Property Trustees. Subject to trust obligations, funds will be held for Clergy Housing as follows –

#### **Clergy Housing**

The Clergy Housing Balanced Growth Fund capital is to be protected and may be applied to the purchase of clergy housing and works on clergy houses with the prior written permission of Church Property Trustees and the Diocesan Manager. Balanced Growth Fund distributions shall be held in a Fixed Income Fund and may be applied by the parish, in the following order, to (i) purchases and capital works, (ii) maintenance costs, (iii) outgoings of clergy housing, and (iv) support of clergy costs should other available parish funds be insufficient to meet clergy costs - but subject to Church Property Trustees confirmation that all parish clergy houses are sufficiently maintained.

4. Where there is likely to be a future need of a Vicarage then with the approval of the Standing Committee and Church Property Trustees - a suitable replacement property should be purchased in the same general period.

### **CHECK LIST**

- A. FACTORS TO BE CONSIDERED PRIOR TO A DECISION TO SELL A VICARAGE**
- What type of ministry is or will be appropriate for your Ministry Unit/area viz. the historical tradition of the Ministry Unit, Local Shared Ministry, merging parishes, co-operating ventures
  - What will be the future requirements for a Vicarage
  - What advantages would your proposed sale achieve
  - What disadvantages would result
- B. MATTERS TO BE CONSIDERED IF A SALE PROCEEDS**



- Early liaison with Standing Committee [through the Diocesan Manager] and Church Property Trustees [through the Property Manager]
- Keep your Archdeacon informed on developments
- Consider using, where required, an independent Chairperson, should the proposed sale be controversial
- Sale shall be handled by the Church Property Trustees
-

# **INSTRUCTIONS FOR SALE OF CHURCH PROPERTY BY MINISTRY UNITS**

(As adopted by Standing Committee on 19 May 1993 and Amended 5 June 2024)

## **INTRODUCTION**

The following sale of church property instructions have been prepared to act as a protection for office bearers and Ministry Units and to ensure proper preservation of assets.

All Church property within the Diocese of Christchurch is registered in the name of Church Property Trustees under the requirements of Anglican (Diocese of Christchurch) Church Property Trust Act 2003. The Trustees hold the property in trust for whichever Ministry Unit, trust or Church organisation is concerned.

Accordingly, all legal documents for sale or purchase or lease of Church property belonging in the Diocese of Christchurch must be signed by Church Property Trustees.

Any request for sale or disposal of Church property by Ministry Units must be approved by the Standing Committee and Church Property Trustees.

When considering such a request a study should be undertaken of the needs of the Ministry Unit and priority given to the long term requirements of the area and the Ministry Unit concerned. Part of such an impact study should include consideration of the best use of resources and may include social and community needs.

Approval for sale will only be considered after due consultation with the Bishop, Archdeacon for the area and the Church Officers concerned and after the properly constituted Ministry Unit approvals are obtained per the required procedures.

These instructions also apply to Co-operating Parishes where any property being considered for sale is vested in the name of 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, as follows and without amendment/addition: *"The vestry of the \_\_\_\_\_ [ministry unit] recommends that the \_\_\_\_\_ [property] be confirmed as surplus to requirements/underutilised/too costly to retain [delete whichever is not applicable] and sold, subject to the usual Diocesan and Church Property Trustees requirements"*.

2. Preliminary actions required prior to approval being sought include:

2.1 Enquiry should be made with Church Property Trustees as to any trust restrictions that apply to the property and therefore any sale proceeds.

2.2 Where the sale of a Church building e.g., Church, Hall or Vicarage is involved the proposal will be submitted to the Bishop and the Archdeacon for that area for comment.

2.3 Subject to the approval of the Bishop and Archdeacon the proposal will be referred back to the Vestry for consideration by the Ministry Unit.

3. A meeting of parishioners must be held to approve the sale proposal. Where any sale is likely to be of a contentious nature an independent facilitator [preferably the Archdeacon or Diocesan Manager] is required to act as chairperson for the meeting of parishioners. The motion to be put to the meeting of parishioners must be as follows and without amendment/addition: *"The \_\_\_\_\_ [ministry unit] confirms that the \_\_\_\_\_ [property] is/are surplus to requirements/underutilised/too costly to retain [delete whichever is not applicable] and is/are to be sold, subject to the usual Diocesan and Church Property Trustees requirements"*.

4. The request should then be submitted to Standing Committee and Church Property Trustees for approval.

5. The sale of the property is the responsibility of Church Property Trustees and will be undertaken according to its established practices and procedures.

6. Standing Committee and the Trustees will consider any request received from a Ministry Unit, subsequent to a conforming resolution of the Ministry Unit that the property is surplus and is to be sold, that negotiations for sale and purchase be entered into with a preferred party and on particular terms.

### **INVESTMENT OF PROCEEDS**

1. As a general rule the proceeds from the sale of a capital asset, i.e., property, should only be applied for the purchase of another capital asset.
2. The purpose for which the capital and income may be applied will depend upon the conditions and terms under which the original funds/property were obtained.
3. To preserve the purchasing power of the funds resulting from the sale these shall be invested with the Church Property Trustees. After capitalisation of a reasonable proportion of the interest income the balance of income generated may be spent on other purposes of the Ministry Unit concerned, with the agreement of the Standing Committee and Church Property Trustees. Application for such payments to be made by the Vicar and the Churchwardens.

## GUIDELINES OF POINTS TO BE CONSIDERED WHEN BUILDING/MODIFYING WORSHIP SPACE

(As approved by Standing Committee - 8 September 1993)

We are building a home for the people of God, not a home for God.

Therefore:

- (a) Like a home, a Church building needs to accommodate both public, semi-public, and private places. That is, it encourages in prayer - togetherness - spontaneity - individuality - solitude.
- (b) Like a home, a worship space must stand over and against its surroundings as well as respond to them.
- (c) Like a home, a church buildings needs a *centre* around which the household gathers. The centre of a home is the centre of the world, the place where a family is most at home, the place where the family leads its guests to be at home with them. In a worship space this centre is the Eucharistic table.

These Guidelines are designed to allow the "family" to share in the process from which will emerge the building.

### **STEPS IN THE PROCESS**

*Remember the process is as important as the product.*

1. Form a small group with high energy for the task, to plan the project together.
2. Plan and outline the way ahead.
3. Consultation:
  - (a) Solicit the view of those who will use the building. Listen to their view and promise to consider it seriously. (Good listening can seem like agreement for some people. Make it clear from the outset, whose responsibility the final decision will be).
  - (b) Sort through the options gathered in light of the hierarchy of criteria. Firstly Liturgical, aesthetics (what individuals consider pleasing); devotional taste (how individuals prefer to relate to God and others in church); cultural sensibilities (what people expect because of culture and custom); ecclesial sensibilities (what people believe about the relationships within the church - lay with clergy, the assembly with God, worshippers with each other); and financial realities ( what people consider essential given limited funds, what people would want if additional sources of revenue could be found).
4. Allow time for an **education process** about what is being done. In particular set up an educative process so that people gain a broad-based knowledge of modern liturgy in order that they may make informed choices for their renovation or building project. Involve outsiders where possible in this educative process. The Plans and Sites Committee of the Diocese can suggest appropriate people to help in this educative

process. (Remember that long held views will only change if the feelings attached to them are acknowledged, and people are invited to re-examine their feelings in the light of new data). Examples of things that should form part of the *education process* are:

- Worship is about actions with words, not words with occasional actions
- Worship is about action and movement. Housing objects becomes second.
- A new building or renovated one goes with re-ordered services.

5. From previous steps could now come the brief for the Architect, who is consulted at this point.
6. Sketch drawings should only be drawn up at this stage. These sketch drawings need to be presented to the whole parish.
7. When acceptable to the parish the sketch drawings together with sketch site plans should be sent to the Diocesan Manager for input from the Plans and Sites Committee to be incorporated in planning development. Don't forget to get the consent of the local Council.
8. Final plans and/or working drawings together with specifications and detailed site plans should be submitted through the Diocesan Manager for consideration.
9. After final approval from both the Plans and Sites Committee on behalf of the Standing Committee and the Church Property Trustees construction work may then proceed. (Please remember that the Church Property Trustees will require details of how the work will be funded).

### **KEY FACTORS IN GOOD WORSHIP SPACE**

#### **THE APPROACH**

- Gathering of the people begins before they enter the door.
- A Church building needs to be evaluated through the eyes of the visitor or the stranger.
- The most important symbol in worship is the worshipping people. Therefore Church buildings need to be accessible to all, including the differently abled.
- A welcoming effect is achieved in the foyer/entrance/porch by a combination of elements:- light, warmth, colour, familiarity; and a place for coats, bags, hats, and so on. However, friendly people are the most important factor in welcoming stranger and friend alike.
- The Church is the home of the worshipping people. Therefore it needs to be welcoming, hospitable and gracious before it is impressive.

#### **ONCE INSIDE**

- The Worship space is there to accommodate the people of God at worship.

- Allow room for Baptismal space. A font or Baptismal pool is not a luxury item but a key symbol. The Baptismal space needs to allow immersion and submersion (sprinkling AND dipping). Consider what is being said about where it is placed.
- All must be able to see and hear, and be seen and be heard.
- Other than the gathered people, the main symbols in the worship space should be the altar/table (around which we gather to share in the Eucharistic meal); the font (symbol of our membership in the family of God); and the lectern/ambo (symbol of the word we listen to, expound, and proclaim).
- Altar/table, Lectern, and Font, are of equal importance; and their placement should reflect this.
- Allow more room than you think you need between furnishings. Real celebration takes lots of room. Worship space needs to encourage the beauty of movement.
- Art needs to focus the worshipper to the main symbols not detract from them.
- Allow symbols to grow out of design. Never put a symbol on a symbol.
- Light, shadow, colour and texture needs to be intentional.
- Heating and lighting systems are not worship symbols, therefore they need to be as invisible as possible. Be wary of clocks.
- Acoustical instruments are preferable to electronic imitations.
- The choir and/or the music group are not presiding. However, ideally they need to be arranged together in a flexible, elevated area in view of the rest of the assembly.
- Seating needs to be flexible.
- The relationship between the congregation and the altar/table is given by its size, shape and placement.
- The President's chair and the Bishop's chair should be the same.
- One altar/table only should be visible.
- Use of furnishings and carpet needs to take into consideration acoustic properties present.
- Allow for five times the amount of storage space you think you will need.
- The design of the church must communicate the presence of God whether the community is present or not.

**ESTABLISHMENT AND OPERATION OF COLUMBARIUMS, ASHPLOTS AND  
MEMORIAL GARDENS  
GUIDELINES**

(As approved by Standing Committee - November 1993)

1. The following guidelines should be read as an addition to the "Rules and Regulations for the Management of the Church of England Cemeteries in the Diocese of Christchurch, New Zealand". Refer pages E16 to E18 of the Diocesan Regulations.
2. Where any Vestry wishes to establish a columbarium, ashplot or memorial garden parishioners' approval should first be obtained at a properly constituted Parish meeting.
3. Application must then be made in writing signed by the Vicar and both Wardens for approval of Standing Committee and the Church Property Trustees. Such application should include a site plan of the area to be established together with a full description of the proposed walls, constructions, materials and form of plaques to be used together with details of the interment procedures proposed.
4. Ashes may not be buried or dispersed without the approval of the Vicar and Churchwardens and the burial or dispersal recorded in writing in a register maintained for that purpose.
5. Such a register shall record:-
  - the full name of the deceased
  - the date of death
  - the date the ashes interred
  - the position of the ashes
6. Any memorial register attached to or located in a Church will require a Faculty granted by the Bishop.
7. Ashes may either be sealed in a columbarium wall, buried in an ashplot or memorial garden, or dispersed in a memorial garden.
8. It is customary for any area designated as a cemetery to be consecrated by the Bishop, or the Archdeacon. Any area so designated must be held for that purpose and must not be sold, or moved without a deconsecration service being conducted by the Bishop, or the Archdeacon.
9. It is required that any area established as a columbarium, ashplot or memorial garden be consecrated by the Bishop or the Archdeacon unless it has been previously consecrated.
10. Should such an area at any time be moved or the land sold, the soil and ashes contained therein should be placed in ground consecrated for this purpose, notice having been given, if possible, to the persons interested.

11. Such sale or removal may only be undertaken with the approval of Standing Committee and the Church Property Trustees.
12. Any memorial tree, or shrub, or plant contained in any memorial garden may be pruned, or if necessary removed or replaced by order of the Vicar and Churchwardens, notice having been given if possible to the persons interested and Church Property Trustees in the case of trees.



## **GUIDELINES FOR APPLICATIONS TO THE LAY TRAINING FUND**

1. Applicants should be individual lay people. For the purpose of this lay training fund "lay people" includes congregation members, non-stipendiary/licensed lay workers, and stipendiary lay workers. The application form requires an endorsement from the ministry unit to indicate that the proposed training event will benefit both the recipient and the ministry unit.
2. The fund is intended for lay people who may not otherwise get support. Where applicable people should also apply to other appropriate bodies.
3. Applications are invited for purposes such as purchasing books, attending conferences, courses and seminars which will equip the applicant in lay ministry and mission.
4. For conferences and seminars normally only one person per ministry unit will be funded, except where a parish team is required to attend.
5. In the case of conference and seminars the Fund will only apply when these events contain training in ministry which the applicant is currently, or will be exercising.
6. The fund is intended to play a contributory role across a wide spectrum. Consequently:
  - (a) Since ministry units stand to benefit from training received, a ministry unit contribution is desirable.
  - (b) Individual persons will usually receive only one grant each year, except in special circumstances when a second grant may be given.
  - (c) Grants paid will be up to a maximum of \$250 per applicant.
7. Persons receiving a grant may be asked to complete an evaluation questionnaire.

Adopted by Standing Committee  
14 September 1994  
Amended February 1996  
Amended February 1997  
Amended March 2002

**PROTOCOL FOR TIKANGA RELATIONSHIPS AS AGREED BY SOCIAL SERVICES**  
**COMMON LIFE CONFERENCE**  
**NOVEMBER 1995**

(Ratified by Standing Committee - 13 March 1996)

**Statement**

Human need and loving service is universal and the gospel response is imperative. This means that all social services in the name of the Anglican Church commit themselves to dignity and respect to all people.

- A. Ensure more than one person represents each relevant Tikanga
- B. Check source of authority of representatives
- C. Consultation with other Tikanga when undertaking new projects - ventures - research
- D. Be sensitive in prayers to the prayer needs of the other groups
- E. Consensus instead of direct voting - wait - for an expression of support/dissent
- F. Partnerships are variable and need to be constantly negotiated
- G. Quality of communication - open discussions  
frequency of meetings
- H. Freedom to caucus

## **INSERVICE TRAINING POLICY GUIDELINES**

### **As Approved by Standing Committee - April 1996**

1. As a condition of holding a bishop's license all stipendiary clergy and other licensed ministers are required to engage in continuing education. Its purpose is to maintain and develop understandings and skills necessary to provide for personal equipping for ministry leadership. This would include understandings and skills for spiritual and pastoral care, preaching and public worship, and the direction of church communities.
2. The Ministry Unit (employer) needs to understand that inservice training is an employer obligation and constitutes "work time". Ministry units will ensure that their clergy and licensed ministers participate in appropriate annual inservice training. The expectation is that full time clergy and stipendiary lay ministers do 12 half days of inservice training per year, and that part time ministers do the appropriate proportion of this time.
3. The inservice training requirements for licensed lay ministers will be specified from time to time as recommended by the Licensed Lay Ministers' Association.
4. Participation in inservice training should be reported in annual reviews, and may be recorded in Curriculum Vitae's.
5. It is appropriate that ministry units support participants by contributing to the costs of training activities or events.
6. It is appropriate that those involved in the appointment process of the church will take note of the extent to which appointees are engaged in inservice training for the resourcing of their ministry.
7. As noted in each Letter of Offer the annual Clergy Conference is a training, event and is an integral part of inservice training.
8. Policy regarding courses for accreditation and the oversight of inservice training is to be under the auspices of the Ministry and Training Division, who may appoint a sub-committee to attend to detail arrangements including the initiating and promotion of training programmes.

## Guidelines for the Diaconate

Approved by Standing Committee 14 May 1997

The nature of the Ministry of Deacons is set out in A NEW ZEALAND PRAYER BOOK/ HE KARAKIA MIHINARE O AOTEAROA:

*“Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is essential to all ministry. They have a special responsibility to ensure that those in need are cared for with Christ-like compassion and humility. When called upon to do so, they may baptise, preach and give instruction in the faith. When people are gathered for worship deacons are authorised to read the Holy Scriptures, lead the prayers and distribute the bread and wine of Holy Communion.”*

### **1. The Role of Deacons**

The Diaconate is a distinct ordained order within the Church with its own inherent mana. It is to provide a focus for the ministry of the Baptised to the wider community both through the personal involvement of deacons and through their work of enabling and encouraging others in this servant ministry. Therefore:

- 1.1 Deacons are to be seen and involved within the Diocese, in parishes and chaplaincies, training and encouraging the ministry of the Baptised toward the wider community.
- 1.2 Deacons are to spend a significant part of their active ministry time caring for those in need and are encouraged to find ways of identifying with those who are powerless within society.
- 1.3 Deacons are to be licensed to the Bishop for stipendiary or non-stipendiary ministry to work directly under the Bishop. This responsibility could be delegated as appropriate.
- 1.4 A Deacon would be licensed to work in a parish only after the role of deacon has been explored and defined there.
- 1.5 A deacon is to be referred to as *Deacon* rather than *Vocational* or *Permanent Deacon*. A deacon who is in the process of ordination to the priesthood should be referred to as a *Transitional Deacon*.
- 1.6 If titles are to be used then deacons are encouraged to use the title *Deacon* and to develop a distinctive symbol of identity other than a clerical collar.
- 1.7 The distinctive liturgical dress for a deacon is to wear a stole over the left shoulder. As appropriate a dalmatic could be worn.
- 1.8 The liturgical role of deacons may include baptizing, preaching, reading Holy Scriptures particularly the gospel, the call to confession, leading the prayers of the people, preparing the table, distributing the bread and wine of Communion and the dismissal.

### **2. Selection and Training**

The Diaconate is to be promoted as a distinctive ordained order within the life of the Church and not an assumed stepping stone to Priesthood. While people accepted for ordination to the Diaconate are free to apply for ordination to the Priesthood at some later time, it should be clear that such applications may not necessarily be approved and other training would be involved.

- 2.1 The selection process for ordained ministry is to recommend people for training specifically for the Diaconate or Priesthood.
- 2.2 The training and formation process for the Diaconate will take into account relevant prior training and experience.
- 2.3 The content of training will also include:
  - a) a thorough introduction to the content of the Bible, and Church history including the history of the Church in New Zealand,
  - b) a thorough introduction to theology and practice of theologising skills,
  - c) knowledge and understanding of social structures and systems,
  - d) knowledge and understanding of Church structures,
  - e) knowledge of theories of human development and their relationship to oneself and pastoral counselling,
  - f) knowledge of pastoral care skills and experience in their application.
- 2.4 Deacons are expected to continue in-service training while holding a licence and meet the normal requirements of licensed ministers of this Diocese.

# **GUIDELINES FOR SUPERVISION IN THE DIOCESE OF CHRISTCHURCH**

**Adopted by Standing Committee 10 September 1997**

## **1. Preamble**

Synod 1995 passed the Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute. This statute requires all those involved in the licensed ministry of the church to find appropriate personal supervision for themselves in consultation with those with oversight in their Ministry Unit. In addition, the job descriptions for a growing number of licensed positions require that the holder be under appropriate supervision for the particular position.

Under the Ethical Guidelines for the Diocese, the following responsibilities are listed for those engaged in licensed ministry:

1. *"We will acknowledge that there are limits to the ministry we can properly provide and that respect for our own health in ministry relationships and appropriate self care should be upheld.*
2. *"We recognise our own need for recreation, refreshment and renewal for which at times we will need to call in the support and expertise of other Ministers and professionals.*
3. *"We will use regular professional supervision for review, learning, personal and spiritual growth, to maintain a high standard of ministry.*
4. *"We recognise that our knowledge needs to be continually extended and enhanced. In addition to personal study we will regularly attend courses, retreats, lectures, seminars and schools of ministry to learn and be encouraged in our ministry."*

(Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute 1995, Schedule 1, section 4; page E45, Diocesan Regulations)

These guidelines are produced to clarify the requirements for supervision in the Diocese.

## **2. What is Supervision?**

Supervision is now regarded as essential for people who work in a counselling or person to person role as part of their normal work. As the Ethical Guidelines for the Diocese make clear, supervision is important for people involved in the church's ministry to others. Supervision helps Ministers function more effectively within the community of faith.

In supervision one or more people work together with a qualified supervisor to examine what is happening in ministry including the thoughts, feelings, actions and responses, and what these might mean to the people involved. Good supervision helps provide both the Minister and those ministered to with some protection against manipulation, abusive behaviour, and burnout. It helps the Minister to set clear goals; to fix limits regarding frequency, time, and place of meeting; and to be

honest about their own ability, sexuality, frustrations, and limitations in the relationship. The Minister is enabled to look at her/himself openly and honestly and so become more effective in ministry. Through supervision, the Minister can gain a sense of personal growth and overcome some of the feelings of isolation that often occur in ministry.

The work done in supervision is confidential to those involved, unless there is a danger to self or others.

### **3. Supervision and Spiritual Direction**

Supervision principally focuses on a person's ministry with others; spiritual direction on the person's relationship with God. Occasionally supervision may include some spiritual direction. However, it is generally desirable to keep the two disciplines separate.

### **4. Who should seek supervision?**

Within the Diocese of Christchurch a commitment to take appropriate supervision is a condition of holding the Bishop's licence for both clergy and lay ministers.

All those who work regularly on a person to person basis with others should undertake supervision as outlined in paragraph 5.

All lay ministers are required to undertake supervision *appropriate* to the ministry in which they are involved. For some lay ministers this may mean a skilled person (such as the vicar) who observes their functioning and regularly meets with them on an individual or group basis to improve their effectiveness.

### **5. Requirements for the Supervision of Stipendiary Licensed Clergy and Laity:**

#### **5.1 General Requirements:**

A supervisor should normally be a qualified person who is outside the line of management in which the Minister works. This provides a greater degree of objectivity to the supervision.

Supervision is not job oversight, such as would be provided by a manager. Supervision is disciplined analysis with a skilled professional.

The aim of supervision is to help a person become more effective in their ministry and maintain high professional and ethical standards. Supervision is:

- intentional;
- analytical and reflective;
- responds to the needs of the person being ministered to;
- provides clarity to the role/s of the Minister;
- offers safeguards and protection for both the Minister and those receiving ministry.

During the supervisory session, the focus will be on the concerns, needs, hopes, frustrations, and successes of the Minister being supervised in relationship to those receiving ministry.

The supervisor helps clarify feelings, attitudes, ideas, so that the Minister being supervised can identify and alter anything that is not promoting effective ministry. The supervisors task is to help the Minister decide what changes are needed, and encourage those changes to be made. A good supervisor will not allow their own agenda or needs to dictate what happens in the supervision session. Confidentiality is of vital importance.

## 5.2 Options for Supervision for Paid Licensed Clergy and Laity:

The supervisor must have the requisite professional skills, objectivity, and insights needed to promote effective ministry in the church.

The supervisor may be a person from the wider community who offers the professional services of supervision. Such a person will charge professional fees which may be negotiable.

The supervisor may also be a suitably qualified and experienced person from within the church. However, they should not be part of the same ministry team as the Minister. A professional consultant may be necessary at times.

Supervision can be either on a one-to-one basis, or take place in a small group of fellow Ministers. There are different advantages to both options. Group supervision can lower individual costs. It can also be an enriching experience for those concerned.

## 5.3 Frequency:

For those with heavy pastoral and counselling responsibilities supervision ideally should be at least once a fortnight. In all other cases effective supervision will mean monthly meetings.

## **6. Requirements for the Supervision of Non-Stipendary Licensed Clergy and Local Shared Ministry Support Teams:**

In addition to the normal ministry-team reflection process, every Minister must also be under supervision *appropriate to their ministry*.

The aim of supervision is outlined in paragraphs 2 & 5.1 above. All non-stipendary clergy in active pastoral ministry, and members of Local Shared Ministry Support teams are required to undertake supervision *appropriate* to the ministry in which they are involved.

In cases where pastoral contact with others is high or the Minister has oversight responsibilities, such supervision should be of a similar standard to that expected of licensed people in paid ministry (see paragraph 5 above)



## **7. Paying for Supervision**

Ultimately, Ministers are responsible for arranging appropriate supervision for themselves, and could be liable under Law if they fail to do so. Ministry Units are also responsible for ensuring that those in Licensed Ministry receive appropriate supervision for their work.

Where a fee is required ministry units should be prepared to meet at least half the cost; and the total cost in the case of non-stipendiary or voluntary workers.

Where costs of supervision are beyond the resources of the Ministry Unit or the licensed minister, other ways of providing supervision should be explored as outlined in 5.2 above.

## **GUIDELINES FOR USE OF ANGLICAN PROPERTY BY NON-ANGLICANS**

When a request is made by a ministry unit for permission for regular use by a denomination/faith of ministry unit land and buildings, the request should be referred to the Bishop for approval. Matters to be considered include the relationship of the requesting denomination to the Anglican Church and in particular the origins, doctrine and practices of the requesting party.

When the Bishop is assured that the worship and activities of the denomination are compatible with the Anglican faith and practice, these guidelines should be followed to formalise the use of Anglican land and buildings.

### *Formal Lease*

The usual requirements of Church Property Trustees, Standing Committee, and guidelines and statutes contained within the Diocesan Handbook apply.

### *Agreement for Use*

The agreement should be in writing and include the following:

- The property to which the agreement applies [i.e., church, hall, land, residential property]
- The charge for use of a building should consider the occupancy costs covered by the charge e.g., electricity, rates, insurance, general repairs; and further should outline the basis of any additional charges for direct use costs and damages.
- Financial contributions should include GST requirements.
- Times the property is available for use.
- Access to, and security of, buildings.
- Liaison person/s.
- Period the agreement covers and when reviewed. The review should include not only the period but also such items as rental, right of renewal and right to terminate the agreement.
- Adherence to the health and safety policy and procedures of the parish.

The draft Agreement should be referred to the Diocesan Manager, who may as required consult with Church Property Trustees and the Chancellor. The final wording of the Agreement is to be approved by the Diocesan Manager and signed by an authorised ministry unit representative.

### *Sale of Property*

Any potential sale of property to other denominations/faiths should be referred by the ministry unit to the Bishop for approval. The usual requirements of Church Property Trustees, Standing Committee, and guidelines and statutes contained within the Diocesan Handbook apply.

## DIOCESAN GUIDELINES FOR CHARGES AND DONATIONS RELATING TO OCCASIONAL SERVICES

Baptisms, Weddings, Funerals and other Occasional Services are pastoral occasions. However, clergy and officiants<sup>1</sup> 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.

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<sup>1</sup> 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 SICKNESS INSURANCE**

Ministry Units pay the premiums and pay outs go towards the cost of locums when the stipendiary clergy are ill or have an accident.

The Diocese self-insured this policy from 1 November 2000 on the recommendation of our insurance brokers, as present insurers were increasing pre-existing conditions for every time there was a claim that would be added to for the individual. The length of period of cover was being reduced from 104 to 52 weeks and those aged 60 and above would have a stand down period of four weeks, 28 days with a maximum of 52 weeks benefit. Those aged 65 and above would have an eight week, 56 day stand down period with a maximum of 52 weeks benefit together with 150% premium rating. Those aged 70 and above no cover would be available. Ministry Units were becoming, or could become seriously disadvantaged over time with what was being suggested.

### **Requirements and terms of this insurance.**

- (a) A stand down period of 2 weeks (14 days)
- (b) Payments will continue to be paid for a maximum period of two years (104 weeks)
- (c) No cover for loss of limb or eye, or for special medical claims
- (d) A Medical certificate is required
- (e) There is no exclusion for pre-existent conditions
- (f) Premiums and sum insured will be reviewed annually with the hope in time of reduced (or not increased premiums) and upward movement of amount paid
- (g) All participating ministry units will receive cover irrespective of the age or medical condition of their clergy.
- (h) Payment is at the rate of \$250 per week for total incapacity and \$125 for partial incapacity, depending on the level of stipend paid. (That means that if the person is half time then the payment will be at half of the above rates.) Where the period is less than a week, payments will be pro-rata.

An application form is available from the Diocesan Manager

## **GUIDELINES FOR TITHING OF FUND**

Approved By Synod in 2020

Every ministry unit in the Diocese of Christchurch:

1. receiving funds by way of a bequest, substantial gift, having taken into consideration the conditions of the bequest or gift, or sale of property or surplus from sale of a property which is replaced by a like property (e.g. replacing one vicarage with another) will consider gifting at least a tithe of these funds to one of three purposes listed in (5) below;
2. in possession of funds held for general purposes or for purposes no longer applicable in the life of the ministry unit annually considers gifting at least a tithe of these funds to one of three purposes listed in (5) below;
3. in possession of property which is either not used or under-utilised in the mission and ministry of the ministry unit will annually consider such property with a view to either better using the property or to selling the property, with funds generated by any such sale to then be considered in terms of (1) above;
4. in possession of more than one church or hall or vicarage will annually review such multiple properties, asking itself whether the cost of continuing possession is sustainable in respect of the mission action plan of the ministry unit, and where determined, seeks approval to sell such properties, with funds generated by any such sale to then be considered in terms of (1) above;
5. Giving from ministry units with reference to (1) to (4) above is encouraged with gifts made to:
  - a. A specific Diocesan fund which is held for the purpose of developing mission and ministry in the Diocese of Christchurch
  - b. A neighbouring ministry unit, or to other ministry unit of the Diocese of Christchurch, in consultation with the Bishop;
  - c. A mix of a. and b. as determined by the ministry unit making the gift.
6. Notwithstanding (5) above, ministry units may choose to give to the three estates held in trust by the Church Property Trustees.

Part Two: Standing Committee, Church Property Trustees and the ADMSC Board:

1. Will view favourably the request of ministry units to gift funds where those funds are determined to be surplus to local requirements, even where those funds otherwise relate to property; providing that,
2. Each ministry unit (other than non-territorial ministry units) retains at least one church, one hall (or one church-and-hall complex), and one vicarage (or funds in hand to purchase a vicarage within the territory of the ministry unit).

## Diocesan Privacy Act Guidelines

### 1. Introduction

- 1.1. The Privacy Act 2020 (the Act) came into force on 1 December 2020 and introduced several new privacy protections for individuals and greater obligations for businesses and organisations.
- 1.2. These guidelines are intended to provide ministry units with the procedures for safeguarding the privacy of individuals from whom they have collected personal information.
- 1.3. The Act deals with the requirement for the collection, storage and use of an individual's personal information. Should these guidelines appear to be contrary to the Act, then the Act will be the prime source of information.
- 1.4. Personal information should be seen to include images of the person including photographs, video recordings, and video broadcasts.
- 1.5. The Act can be found at this link:

<http://www.legislation.govt.nz/act/public/2020/0031/latest/whole.html#LMS23342>

### 2. Privacy Officer

- 1.1. Every ministry unit is required to have a privacy officer. There is no special training or qualification to be a privacy officer, but they do need to understand the Act's privacy principles.
- 1.2. The privacy officer will be responsible for:
  - a. Ensuring that the ministry unit complies with the Act.
  - b. Deal with requests made to the ministry unit for access to, or correction of, personal information.
  - c. Working with the Privacy Commission during the investigation of complaints.

### 3. The Privacy Principles

There are three areas of privacy principles:

#### 3.1. Collecting personal information

- a. Only get the information directly from the person if possible
- b. Be open about what will be done with the information
- c. Be fair about how the information is obtained

#### 3.2. Holding Personal Information

- a. Keep it secure
- b. Let people see their own information
- c. Correct it if the person thinks it is wrong

#### 3.3. Using and Disclosing Personal Information

- a. Make sure the information is accurate before using it
- b. dispose of it when it is no longer needed
- c. Only use it for the reason it was collected
- d. Only share it if there is a good reason to do so
- e. Only send it overseas if it will be adequately protected
- f. Only use unique identifiers when it is clearly allowed. A ministry unit cannot assign a unique identifier to a person if that unique identifier has already been given to that person by another agency.

#### 4. Privacy Statements

All ministry unit must have a Privacy Policy Statement. This can be easily done using Priv-o-matic, which can be found at this link:

<https://www.privacy.org.nz/privomatic/index.html>

An example of a Privacy Statement generated by Priv-o-matic is:

#### **PRIVACY STATEMENT**

*We collect personal information from you, including information about your:*

- *Name*
- *Contact information*
- *Computer or network interactions with us*

*We collect your personal information in order to:*

- *Maintain a contact data base*
- *Pay wages and salary and related taxes and kiwi savings*
- *Perform, if required, police vetting and criminal record checks*

*Besides our staff, we share this information with:*

- *Other ministry units in order to maintain contact where necessary*
- *Inland Revenue in order to make salary and wage related payments*
- *NZ Police in order to complete Police Vetting or Criminal Record checks*

*Providing some information is optional. If you choose not to enter your personal information, we'll not be able to contact you and where applicable, not able to pay your wages or salary, or complete the required Police Vetting or Criminal Record check before employing you. .*

*You have the right to ask for a copy of any personal information we hold about you, and to ask for it to be corrected if you think it is wrong. If you'd like to ask for a copy of your information, or to have it corrected, please contact us at [diomanager@anglicanlife.org.nz](mailto:diomanager@anglicanlife.org.nz), or 03 3486957.*

#### 5. Privacy Breaches

5.1 A privacy breach occurs when personal information is lost, stolen or accessed without permission.

5.2 A privacy breach can occur when:

- a. documents or electronic devices are stolen
- b. computer hacks,
- c. ransomware attacks,
- d. employee browsing,
- e. emails being sent to the wrong person
- f. there is workplace gossip

5.3 If the breach has caused or may cause someone serious harm, ministry units need to notify the Privacy Commissioner. Harm can include:

- a. loss, damage or disadvantage
- b. loss of a benefit or right
- c. emotional harm, such as significant humiliation or loss of dignity.



## 6. Privacy Breach Response Plan

6.1 Every ministry unit must have a Privacy Breach Response Plan.

6.2 If a ministry unit becomes aware that there has been a privacy breach there are four key steps for you to work through:

1. Contain
2. Assess
3. Notify
4. Prevent

### 6.3 Step 1: Contain

6.3.1 Once a privacy breach is discovered, contain it immediately and find out what went wrong. A breach can be contained by:

- trying to get lost information back
- disabling the breached item
- cancelling or changing computer access codes
- trying to fix any weaknesses in your organisation's physical or electronic security

6.3.2 Notify the ministry unit Privacy Office and have them do an initial investigation and make recommendations.

6.3.3 The ministry unit may need to put together a team that includes other people with the expertise to deal with the situation, such as IT analysts or risk advisers.

6.3.4 Consider whether to inform your:

- Diocesan Manager
- insurer
- internal auditors
- risk managers
- legal advisers

6.3.5 Notify Police if the breach appears to involve theft or other criminal activity.

6.3.6 Be careful not to destroy evidence that your organisation or Police might need to find the cause of the problem or fix the issue.

### 6.4 Step 2: Assess

6.4.1 Assessing the risks of the privacy breach will help figure out your next steps. There is an on-line tool to help determine the seriousness of your privacy breach that can be found at this link:

<https://privacy.org.nz/responsibilities/privacy-breaches/notify-us/>

6.4.2 Try and find out what caused the breach and if there's a risk of further breaches.

6.4.3 Try and identify the size of the breach, including:

- how many people can access the lost information
- how many people have lost personal information
- the risk of the information being circulated further
- whether the breach is the result of a systemic problem or an isolated incident.

#### 6.4.4 Identify the potential harm resulting from the breach

- identity theft
- financial loss
- loss of business or employment opportunities
- significant humiliation or loss of dignity.

6.4.5 Identify who holds the information now. Information in the hands of people with unknown or malicious intentions can be of great risk to the people affected. The risk will be lower if you know the information went to a trusted person or organisation, and you expect them to return it.

#### 6.5 Step 3: Notify

6.5.1 Ministry units should be open and transparent with people about how you're handling their personal information.

6.5.2 If a privacy breach creates a risk of harm to someone, notify them. Notifying them promptly means they can take steps to protect themselves and regain control of their information as soon as possible.

6.5.3 Do not notify people unless you're sure that the breach has compromised their information. Notifying the wrong people by mistake can cause unintentional damage.

6.5.4 Use our online NotifyUs tool to help assess and report privacy breaches.

6.5.6 It isn't always necessary to notify people of a breach. If there's no risk of harm, notifying may do more harm than good.

6.5.7 Ministry units need to consider each incident on a case-by-case basis. Consider:

- the risk of harm to people affected
- whether there's a risk of identity theft or fraud
- whether there's there a risk of physical harm
- whether there's a risk of humiliation, loss of dignity, or damage to the person's reputation or relationships. For example; if the lost information includes mental health, medical, or disciplinary records.
- what affected people can do to avoid or minimise possible harm, e.g. change a password
- whether you have any legal or contractual obligations.

6.5.8 Use all the facts about the situation to decide whether or not to notify the people affected.

6.5.9 If it is decide to notify, do it as soon as reasonably possible. However, if law enforcement is involved, check with them first in case you compromise their investigation.

6.5.10 It's usually always best to notify the people affected directly, such as

- by phone
- by letter
- by email
- in person.

6.5.11 Only notify people indirectly (e.g. through website information, posted notices, or the media) if:

- notifying them directly could cause further harm
- it's too expensive to notify them directly
- you don't know how to contact them.

6.5.12 A breach notification should contain:

- information about the incident, including when it happened
- a description of the compromised personal information
- what your organisation is doing to control or reduce harm
- what your organisation is doing to help people the breach affects
- what steps people can take to protect themselves
- contact information for enquiries and complaints
- offers of support when necessary, e.g. advice on changing passwords
- whether your organisation has notified the Office of the Privacy Commissioner
- contact information for the Privacy Commissioner.

6.5.13 Consider any obligations of confidentiality and decide whether you should inform third parties:

- Police
- insurers
- professional or other regulatory bodies
- credit card companies, financial institutions or credit reporting agencies
- third party contractors or other parties who the breach may affect

6.5.14 Responding to media interest in the breach can be just as important to your ministry units reputation as the breach itself. Contact the Diocesan Media Office for advise on dealing with the media.

6.5.15 Consider the messages carefully before delivering them.

- Get the tone right
- Accept the blame and apologise if necessary.
- Demonstrate empathy for those most affected by the breach
- Show that the wellbeing of those who may have been harmed is your organisation's highest priority.

## 6.6 Step 4: Prevent

6.6.1 The most effective way to prevent future breaches is to a well-thought-out security plan for all personal information. The International Organisation for Standardisation has standards that are a strong starting point:

6.6.2 Information security management systems (ISO/IEC 27001:2013) ([external link](#))

6.6.3 In the aftermath of a breach, take the time to investigate the cause of the breach and update the ministry unit's prevention plan. Review the policies to minimise the collection and retention of personal information.

6.6.4 The amount of effort put in should reflect the significance of the breach, and whether it happened because of a systemic problem or an isolated event. It could include a:

- security audit of both physical and technical security
- review of policies and procedures
- review of employee training practices
- review of any service delivery partners caught up in the breach.

6.6.5 Review the improved prevention plan regularly to make sure it works, and your organisation is implementing it.

# **GUIDELINES FOR THE ORGANISATION OF VESTRIES**

**January, 2023**

## **INTRODUCTION**

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

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

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

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

## **MODEL VESTRY AGENDA**

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

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

## **ANNUAL WORK PLAN**

It is recommended that Vestries have an Annual Work Plan that lays out the meetings of Vestry through the months of the year and the topics that need to be addressed in particular months. For example, the Treasurer would normally present a draft budget to

Vestry in about October of each year. Another example is Health and Safety which is a standing item on the Agenda but the Health and Safety Champion would normally submit a 3 monthly report. The Safeguarding Officer would also submit a report every 3 months. Other items that would need to be programmed include the appointment of Nominators, Annual Review of Finances, Insurance, Annual Fundraising Plan, Philanthropic Trust deadlines and Staff Appraisals.

## **ACTION REGISTER**

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

## **POLICY DECISIONS**

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

## **MINUTES SHOULD INCLUDE THE FOLLOWING**

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

## **THE MINUTES**

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

**GUIDELINES FOR MISSION ACTION PLANNING**  
**As Approved By Standing Committee December 2023**

**I. MISSION ACTION PLANNING**

- 1.1. At Synod in 2021 the Diocese Mission Action Plan (DMAP) was adopted unanimously. Among other things, the DMAP called for parishes and other ministry units to become more intentional about their approach to ministry and mission. Under paragraph 8, page 5 the DMAP states that “Ministry units will be supported by the Diocesan Missional Leader and/or missional coaches to discern where God is calling their ministry units and to develop their Mission Action Plans” (MAP). The material that follows in this document forms the basis of the Diocesan approach to Mission Action Planning.
- 1.2. Note that unless a parish undertakes a conscious and reflective planning process, the available time and energy of clergy and lay leaders is usually expended in responding to urgent pastoral needs and ‘maintaining the status quo.’ Therefore, a reflective and deliberate approach is required in order to move a parish from ‘maintenance’ to a more missional orientation. Mission Action Planning is a method by which clergy and lay leaders can step back, take in a broader view, and become more intentional about developing the ministry and mission of their parish.
- 1.3. Parishioners may be concerned that planning is in some way ‘unspiritual’ or a capitulation to ‘worldly methods,’ however throughout scripture we see ordinary people praying, planning, and working toward the coming of God’s Kingdom (Nehemiah chapters 1 and 2). Mission Action Planning is an integral part of discipleship and wise leadership in God’s Church.
- 1.4. The following steps are the recommended process that together produces and puts into effect a parish’s Mission Action Plan. This process should include everyone in the parish – discerning vision and planning is a corporate exercise. It could be led by the Archdeacon for Regeneration and Mission but could equally be led by the Vicar or a competent lay person.
- 1.5. Once finalised, the MAP should be publicised to the whole parish and then form a basis for ministry and missional development.

**2. PRAY – WHOLE OF PARISH**

- 2.1. At the outset, commend the Mission Action Planning process to your parish and encourage widespread prayer asking that God would guide the parish to discern its vision and missional priorities.
- 2.2. Prayer could be resourced by providing prayer topics in the bulletin, having special times of prayer where everyone is invited, including the MAP process in the prayers of the people at services, having a special page on the parish website encouraging and resourcing prayer, and perhaps even having Zoom prayer at a certain time each week.
- 2.3. It is recommended that clergy also use this opportunity to explain the scriptural mandate to pray, plan, and take action, and to explain why the parish is undertaking a Mission Action Planning process at this time.

**3. LISTEN – NOMINATED GROUP**

- 3.1. As prayer takes place around the parish people are provided with the opportunity to discern God’s guidance and to submit the impressions and images they receive. A mechanism should be provided to collect and collate this feedback.
- 3.2. The MAP process encourages listening to our history as a parish – under what circumstances was the parish planted? What kinds of ministries developed? Who were the influential clergy and lay leaders? What significant events shaped the parish? How has the parish changed over time?
- 3.3. We then listen to the current church membership – Who are we? Are we old/young/well off/struggling/parents/children/Māori/Pakeha etc? What skills and experiences do we have? What passions and desires do we have for our church and its mission?

3.4. We also listen to the community. It is recommended that parishes engage with Dr Lynne Taylor of AngelWings Ltd who will produce a detailed demographic, missional survey of the parish. The parish could also seek insight and comments from key community leaders.

#### **4. BRAINSTORM – CONGREGATIONAL MEETING**

- 4.1. Spend time dreaming about what you would like your church to look like in 5 years' time.
- 4.2. Brainstorm words, images and stories of what parish life might be like. What are people doing? How are they growing in faith? Are there new children, families and individuals? What outreach is happening? How are people being disciplined?
- 4.3. Sometimes it's helpful to tell a connected faith story about an imaginative event or activity. This provides colour and interest but also builds passion and commitment in a way that lists of priorities or desires do not.
- 4.4. These contributions could be written up and published to the parish to encourage excitement, vision, and buy-in from all parishioners.

#### **5. REFINE – CONGREGATIONAL MEETING**

- 5.1. Brainstorm ministries, initiatives, and events that you believe will lead to the better future that you have imagined.
- 5.2. Ensure the brainstorming time is generative and not evaluative – allow everyone to speak without critique.
- 5.3. From the ideas brainstormed, discern what the common themes are and agree on 3 or 4 Missional Priorities that, if achieved, would lead your parish towards the hoped-for future.
- 5.4. Ensure that the final Missional Priorities selected will inspire and involve the whole parish, not just a few individuals or groups.

#### **6. DEVELOP – IMPLEMENTATION GROUP**

- 6.1. Break down each of the Missional Priorities selected into achievable, manageable steps.
- 6.2. Ensure that each step conforms to the SMART goal principle. Each step must be Specific, Measurable, Attainable, Realistic and Time Bound.
- 6.3. Use the Diocesan Mission Action Planning Template to record the parish's Missional Priorities and the steps required to implement them.

#### **7. IMPLEMENT - IMPLEMENTATION GROUP**

- 7.1. Set up an Implementation Group or Mission Action Team whose brief is to implement the step-by-step goals and achieve the Missional Priorities. In consultation with the clergy the Implementation Group would be expected to investigate issues, involve new people, form new teams, monitor progress and results, and generally 'make things happen.'
- 7.2. This Implementation Group is not the Vestry but reports to the Vestry each month or two.
- 7.3. The best people to ask to be on the Implementation Group are people who enjoy taking the initiative, are leaders, will inspire others, and have the trust and confidence of the wider parish.
- 7.4. It is strongly recommended that the Vicar or Priest-in-Charge is a member (but not the leader) of the Implementation Group.

#### **8. CELEBRATE – VICAR OR PRIEST-IN-CHARGE**

- 8.1. The whole parish needs to be regularly informed of progress with the MAP so that it continues to be a living and shared document that expresses the prayerful aspirations of the whole parish.
- 8.2. Be sure to celebrate the 'quick wins' to build interest, commitment, and momentum in the early stages.

- 8.3. Invite the whole parish to celebrate whenever a more significant milestone is reached in the MAP. This might be such things as: the establishment of a Children and Families ministry, the launch of a new website, the establishment of a disciple-making process, the upgrade of a building, or the beginning of a new music group.

## **9. REVIEW AND UPDATE**

- 9.1. The parish MAP is a 'living document' so will need to be prayerfully reviewed and updated on a regular basis. Such reviews should take into account the same factors as were considered during the original MAP development, and the progress that has been made since the last review.
- 9.2. Changes to the parish's capabilities and culture, and changes in the surrounding mission field (local community) since the previous MAP revision should also be considered when reviewing the parish's MAP.
- 9.3. The following reviews and timescale are suggested: by the Implementation Group every 6 months, by the parish as a whole annually (possibly at the AGM?), and in-depth parish-wide every second year.

## **10. CONCLUSION**

- 10.1. Mission Action Planning is a prayerful and intentional approach to developing the missional potential of your parish.
- 10.2. The DMAP asks parishes to undertake this kind of planning and parishes may be asked to produce a copy of their MAP at Synod so that we can be mutually accountable and learn from each other.
- 10.3. Standing Committee typically expects any significant requests from parishes (e.g. to use trust funds or other resources) to be consistent with the parish's MAP.
- 10.4. The Archdeacon for Regeneration and Mission is always available to support parishes as they undertake Mission Action Planning. Please contact the ARM for advice, encouragement, or if you feel 'stuck' and are not sure of the next step.



## **GUIDELINES FOR ASSESSING THE VIABILITY OF A MINISTRY UNIT**

While it is true that churches and businesses both have structures, leadership, and goals, they fundamentally differ in their primary purposes, functions, and operational principles. However, regarding financial viability, there is little difference between a church and a business.

Financial viability refers to the ability to generate sufficient revenue to cover expenses, aiming for a profit in a business or at least breaking even or achieving a surplus in a MU. It includes considerations of cash flow, profitability, and overall financial health.

A MU's income comes from several sources:

- a. tithes and offerings should be the primary source of income, collected during services or via online donations;
- b. fundraising events such as fairs, and garage, book, and plant sales;
- c. income from renting church facilities (halls, meeting rooms) to external groups;
- d. income from rental properties;
- e. funds from external organisations, charitable donations, or endowments;
- f. special collections for specific causes or missions; and
- g. interest on investments in the BGF and FIF.

A MU's expenses fall into two major categories of operational expenses and capital expenses.

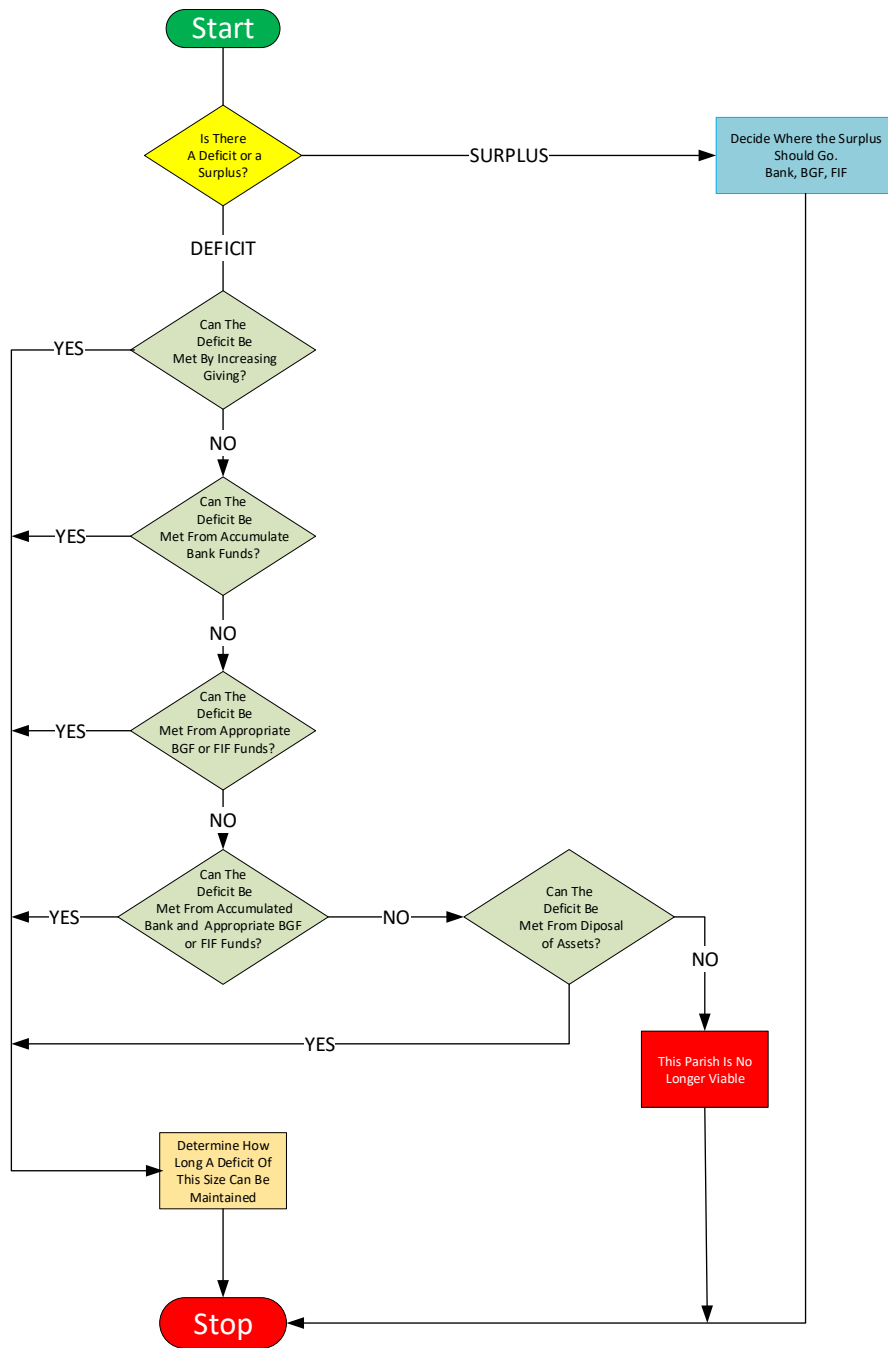
Typical operational expenses include:

- a. stipend and wages for clergy, administrative staff, organists, youth workers etc;
- b. building maintenance, including utilities, repairs, insurance, cleaning, etc;
- c. ministry and outreach costs associated with missions, charity work, and community services;
- d. worship and music materials and choir needs;
- e. administration such as office supplies, communication, IT, and other administrative costs;
- f. parish quota;
- g. expenses for organising events, both internal and external; and
- h. miscellaneous costs like travel, training, etc.

Typical capital expenditure includes:

- a. major repairs and renovations to churches and halls;
- b. earthquake strengthening of buildings; and
- c. purchases of furniture, musical instruments, office equipment, etc.

Once all these factors; sources of income, expenses, capital expenditure, reserve funds in bank account and investments, are understood and accounted for, then the viability of the MU can be determined using this flow chart.



A MU that uses this method of viability analysis should report their concerns to the Diocesan Manager so that appropriate steps can be taken to assist the MU in planning a way forward.

## **Guidelines for Effective Ministry Unit Giving**

Creating an effective donation strategy is essential for ensuring the financial health and sustainability of a ministry unit. Here are some guidelines to help maximise donations while fostering a spirit of generosity and stewardship within the congregation.

By implementing these guidelines, ministry units can create a supportive and effective environment for donations, ensuring that the financial needs of the ministry unit are met while fostering a culture of generosity and stewardship.

### **Spiritual Emphasis**

Encourage parishioners to pray and reflect on their giving, reinforcing that donations are a spiritual act of worship and service.

Use scriptural references and teachings to underline the importance of generosity and financial stewardship in the Christian faith.

### **Education and Communication**

Understand the status of the current giving programme. Find out:

- a. what are the trends in giving;
- b. what is the average and the mean of the giving amounts;
- c. which age groups are giving which amounts; and
- d. how does the giving compare to the operational expenses?

Regularly educate the congregation about the ministry unit's financial needs, goals, and how donations are utilised.

Provide clear and transparent reports on how funds are allocated and the impact of donations on ministry activities and community projects.

Use newsletters, bulletins, and digital platforms to keep parishioners informed about ongoing financial needs and successes.

### **Foster a Culture of Giving**

Incorporate teachings on the importance of tithing and charitable giving into sermons and religious education programmes.

Ministry Unit leaders should demonstrate their own commitment to giving, inspiring others to follow suit.

Promote the benefits of regular, consistent giving rather than sporadic donations.

### **Diverse Giving Options**

Implement online giving platforms to make it easy for parishioners to donate via credit card, bank transfer, or mobile apps.

Offer options for automated recurring donations to ensure steady and predictable funding.

Continue to provide traditional methods such as collection plates, offering envelopes, and fundraising events.

### **Personalise the Giving Experience**

Acknowledge and thank donors for their contributions, regardless of the amount, to make them feel valued and appreciated.

Customise appeals based on parishioners' interests and engagement levels. For example, some may be more inclined to support specific projects or missions.

### **Engage the Community**

Encourage parishioners to participate in fundraising activities and decision-making processes regarding the use of funds.

Host events that bring the community together and raise funds, such as bake sales, charity auctions, and church fairs.

Offer opportunities for parishioners to donate their time and skills, reinforcing the value of all types of contributions.

**Financial Literacy and Planning**

Provide workshops on personal finance and budgeting to help parishioners manage their finances better and understand how they can allocate funds for giving.

Encourage planned giving options such as bequests, endowments, and legacy gifts to secure the church's long-term financial stability.

**Regular Assessment and Feedback**

Regularly assess donation patterns and trends to identify areas for improvement and adjust strategies accordingly.

Seek feedback from parishioners on the donation process and their perceptions of the church's financial transparency and needs.

## **CALCULATION TOOL FOR DETERMINING GIVING**

### **The Challenge of Sustaining MU Operations**

In contemporary times, maintaining the financial health of a MU is increasingly complex. MUs must navigate fluctuating attendance, economic pressures, and changing patterns of giving. A strategic approach is required, one that involves a comprehensive assessment of all income sources against the MU's operating budget to determine the necessary contributions from parishioners to ensure viability.

A MU's income typically comes from a variety of sources beyond regular giving from parishioners. These can include:

1. Regular Tithes and Offerings: The most consistent form of income, usually collected weekly or monthly.
2. Fundraising Events: Special events such as garage, book and plant sales,
3. Rentals and Facility Use: Income from renting MU facilities for events, meetings, or to external groups.
4. Endowments and Investments: Returns from investments or endowment funds.
5. Grants and Donations: One-time or recurring grants from religious organisations, foundations, or philanthropists.

To effectively budget, all these income streams need to be accounted for accurately. This ensures a realistic picture of the financial landscape and informs how much additional revenue is needed from parishioners.

### **Operating Budget Considerations**

A parish's operating budget includes various expenses that must be meticulously planned for:

1. Salaries, Stipends and Benefits: Stipends for clergy, and administrative staff.
  2. Utilities and Maintenance: Costs for heating, rate, electricity, water, and ongoing maintenance of the parish buildings and grounds.
  3. Programmes and Ministries: Funding for religious education, community outreach, youth programs, and other parish activities.
  4. Liturgical Supplies: Costs for items like communion wine and wafers, candles, and vestments.
  5. Administrative Costs: Office supplies, technology, communication, and insurance.
- Understanding these expenses aids in establishing realistic financial goals and prioritising spending according to the parish's mission and community needs. It is crucial to remember that if an activity cannot be funded, it should not be undertaken. Essential activities must be identified and funded before any other initiatives. This necessitates prioritising activities during the budget-setting process.

### **Determining Parishioner Giving**

Once a comprehensive analysis of income and expenses is completed, the next step is determining the required contribution from parishioners. This involves:

1. Gap Analysis: Identifying the shortfall between total income from all sources and the total budgeted expenses.
  2. Fair Share Calculation: Dividing the shortfall by the number of contributing parishioners to establish a suggested donation amount per person or family.
- For example, if the operating budget is \$500,000 and the total income from non-donation sources is \$300,000, the parish needs to raise \$200,000 from parishioners. If there are 100 contributing parishioners, each would need to give \$2,000 annually to meet the budget requirements. However, as has been shown throughout this paper,

not all parishioners can give \$2,000 so a means is needed to share this in proportion to what a parishioner can afford.

### Addressing Variability in Contributions

As has been seen earlier in this paper not all parishioners have the same financial capacity, and expecting equal contributions from everyone is unrealistic and inequitable. MUs should consider:

1. Tiered Giving: Encouraging higher donations from those with greater means while suggesting lower amounts for those with less financial flexibility. (See later in this paper an explanation of how to do this.)
2. Stewardship Campaigns: Communicating with and educating parishioners about the importance of their contributions and fostering a culture of generosity and shared responsibility.
3. Regular Review and Adjustment: Periodically reassessing the budget and income to adjust expectations and strategies as necessary.

Ensuring the financial viability of a MU requires a holistic approach that considers all income sources and aligns them with the operating budget. By determining a realistic and fair contribution requirement from parishioners, MUs can sustain their mission and activities. Transparent communication, community engagement, and adaptable financial planning are key to achieving this balance and maintaining the vitality of the parish community.

### Giving Per Parishioner Calculator

This calculator has been settled on following looking at several options, all of which resulted in givers increasing their giving in the same proportion as the total desired increase in total giving.

The purpose of this calculator is to ensure that the desired increases in giving are fairly distributed among all contributors, based on their proportion of the current giving. It is acknowledge that there are limitations to this and any other calculator, as it is impossible to know each individual's capacity to increase their contributions.

Assume that there are five givers who give a current total of \$1,000 and that there is a need for a \$400 increase.

Parson A gives \$100

Person B gives \$150

Person C gives \$200

Person D gives \$250

Person E gives \$300

**Step 1:** Calculate the proportion each giver contributes to the total.

Person A -  $\$100 \div \$1,000 = 0.1$

Person B -  $\$150 \div \$1,000 = 0.15$

Person C -  $\$200 \div \$1,000 = 0.2$

Person D -  $\$250 \div \$1,000 = 0.25$

Person E -  $\$300 \div \$1,000 = 0.33$

**Step 2:** Calculate the amount each giver will have to contribute to the desired increase.

Person A -  $\$100 \div \$1,000 = 0.1 \times \$400 = \$40$

Person B -  $\$150 \div \$1,000 = 0.15 \times \$400 = \$60$

Person C -  $\$200 \div \$1,000 = 0.2 \times \$400 = \$80$

Person D -  $\$250 \div \$1,000 = 0.25 \times \$400 = \$100$

Person E -  $\$300 \div \$1,000 = 0.33 \times \$400 = \$120$

**Step 3:** Add this increase to the givers current giving figure.

Person A -  $\$100 \div \$1,000 = 0.1 \times \$400 = \$40 + \$100 = \$140$

Person B -  $\$150 \div \$1,000 = 0.15 \times \$400 = \$60 + \$150 = \$210$

Person C -  $\$200 \div \$1,000 = 0.2 \times \$400 = \$80 + \$200 = \$280$

Person D -  $\$250 \div \$1,000 = 0.25 \times \$400 = \$100 + \$250 = \$350$

Person E -  $\$300 \div \$1,000 = 0.33 \times \$400 = \$120 + \$300 = \$420$

**Step 5:** Check that the total of proposed giving sums to the desired total giving

Person A - \$140

Person B - \$210

Person C - \$280

Person D - \$350

Person E - \$420

Total = \$1,400

**Step 6:** Communicate the increase to the individual givers and explain:

1. why their giving is important;
2. how much of an increase is needed;
3. how that their contribution is important;
4. what proportion their contribution is to the total giving;
5. that based on that proportion, could they contribute the same proportion to the new giving: and
6. what that new contribution would be per week, month or year.

