

# SECTION A

## Information

### Contents

Introduction.....	A2
Diocesan Mission Action Plan 2021 .....	A3
Bequests .....	A24
Church Property Trustees .....	A25
Property.....	A19
Vicarages –Vacant .....	A19
Trees .....	A19

## Introduction

Dear Friends,

Welcome to this edition of the Diocese of Christchurch's Handbook. Included is the Diocesan Mission Action Plan (as agreed and adopted by Synod 2021). This plan will offer guidance and direction for our major Diocesan boards and committees, as well as for Diocesan staff as we work to support and strengthen the ministry units of our Diocese.

Within our Handbook is direction for making decisions that are made in an orderly way, whether in Synod, Vestry, or parish meetings, so that we are faithful stewards of our amazing resources and faithful in the gospel Jesus calls us to proclaim in every era of human history.

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

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

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

+Peter  
26 January 2022.

## 2021-2030 Mission Action Plan for the Diocese of Christchurch

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

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

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

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

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

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

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

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

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

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<sup>1</sup> Our motivation, goal, focus, and principles are each expanded in an appendix.

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

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

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

**Our Focus:**

**Priorities to achieve our goal**

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

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

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

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

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

**Our Principles:**

**To guide new growth**

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

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

## **Our Diocesan Mission Action Plan:**

### **Walking the talk**

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

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

### **People**

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

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

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

### **Ministry Units**

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

### **Structure**

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

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

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

## Resources

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

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

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

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

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

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

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

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

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

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

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

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

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

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[3] Mark 1:15, etc.

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

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



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

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

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

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

## **Appendix B – Our Priorities**

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

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

## **DISCIPLES**

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

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

## **FAMILIES**

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

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

## COMMUNITY

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

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

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<sup>4</sup> *Auburn*

<sup>5</sup> *Britannica*

<sup>6</sup> *Van Seters*

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

Swinton notes, "Human beings are not simply *included* within creation; they *belong* to God's creation...To be included you often have to conform or have your context conformed to some kind of relational, social or legal norm. To belong you simply have to be noticed as yourself. *To be included you just need to be present. To belong you need to be missed.* Offering a place to belong and serving the needs of the wider community are ways the Gospel is seen out in the world. However, serving also strengthens disciples' sense of commitment to the community of faith.

In regards to community being one of our core three priorities Bishop Peter notes, "the idea is that ministry units understand themselves to be communities of faith with a mission to share God's love in each local community. Community in part is about ministry units being networks of families, but in the major part "community" means the community of people within which a ministry unit exists. Where are new generations of Anglican Christians going to come from? Some will come from within existing families in the faith. Others will come - we want them to come - from outside the church. Thus, to emphasise "community" is theologically to emphasise a missional obligation in love to serve the local community and to share the gospel in the local community.

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<sup>7</sup> Swinton

<sup>8</sup> Swinton

## Appendix C – The Five Marks of Mission

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

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

Zink<sup>11</sup> notes that the Marks were heavily influenced by non-western Anglican leaders, particularly from Africa. He observes that, “mission thinking is a site of cross-cultural consensus-seeking in the Anglican Communion.” The Marks evolved out of debate between individual evangelism and social action. They are intended, though sometimes not used, as a definition of holistic mission.<sup>12</sup>

The Five Marks are:

### **1. To proclaim the Good News of the Kingdom**

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

### **2. To teach, baptise and nurture new believers**

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

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<sup>9</sup> Zink, J. (2017). Five Marks of Mission: History, Theology, Critique. – [www.jessezink.com](http://www.jessezink.com)

<sup>10</sup> The Anglican Communion – [www.anglicancommunion.org/mission/marks-of-mission.aspx](http://www.anglicancommunion.org/mission/marks-of-mission.aspx)

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

<sup>12</sup> Zink, J. (2017). Five Marks of Mission: History, Theology, Critique. – [www.jessezink.com](http://www.jessezink.com)

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

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

### **3. To respond to human need by loving service**

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

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

Whilst Jesus calls for a more personal transformation (Romans 12:2), he does mourn the lack of transformation in society (Matthew 23:37). The real call for justice and transformation of unjust structures and behaviour is seen in the Old Testament prophets, such as Isaiah.<sup>16</sup> This speaks very much to our priority of working with communities and ensuring we are doing everything we can to make sure the communities around us have tika and pono<sup>17</sup> – what is just and what is right.

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

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

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

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

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

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

## Appendix D – Principles

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

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

*Day by day, [all those who believed] spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. Acts 2: 46-47*  
*Jesus said, "The Kingdom of God is like a farmer who scatters seed on the ground. 27 Night and day, while he's asleep or awake, the seed sprouts and grows, but he does not understand how it happens. Mark 4: 26-27*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **6. God calls his people to ongoing regeneration**

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

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

## Appendix E – Walking the talk in our ministry units

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

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



## SUMMARY VIEW OF STANDING COMMITTEE

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

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

## RECOMMENDATIONS WITH COMMENTARY

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

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

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

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

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

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

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

That this Synod:

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

## BEQUESTS

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

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

### FORMS OF BEQUEST

#### A.

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

#### B.

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

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

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



## **Church Property Trustees**

### **GOVERNANCE**

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

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

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

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

### **INVESTMENTS**

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

### **PROPERTY**

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

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

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