

9. Appendices

9.1 HISTORICAL DOCUMENTS

[\[index\]](#)

9.1.1 Act of Commitment (1967/1982)

In 1967

The Anglican Church
The Associated Churches of Christ
The Congregational Union of New Zealand
The Methodist Church of New Zealand
The Presbyterian Church of New Zealand

entered into a solemn commitment set out in the Act of Commitment, 1967 and reaffirmed this act in 1984.

In our faith in Jesus Christ as our one Lord and Saviour, and in our concern to serve His mission to the world, we now commit ourselves in common obedience to Him and offer to Him our utmost endeavours that by the Holy Spirit we may be brought into one church according to His will, to the glory of God the Father,

We affirm that in this church, as essential to its life, there will be found:

The Word of God in the Holy Scriptures as the supreme rule of faith and life

The historic faith as expressed in the Apostle's and Nicene Creeds

A faithful preaching of the Gospel

The divinely instituted sacraments of Baptism and Holy Communion

A ministry acknowledged by the whole church

A life ordered by the Holy Spirit in worship, godly discipline, humble service and living fellowship.

With the obedience we offer, we acknowledge our obligation to receive new insights and now to do together many of the things, which in the past we have, done separately.

9.1.2 Statement of Accord (1984)

In the common obedience expressed in the *Act of Commitment* we have

-discovered no insuperable barriers of faith or order and expressed through *The Faith We Affirm Together*, to becoming at one in understanding and confessing faith centred in Jesus Christ made possible a freedom to join together in Holy Communion

-made progress towards accepting that membership in any one Communion is recognised in each of the others prayed together, listened to one another and experienced new strengths in the witness and practice of the various traditions declared to each other as Partners that we accept and acknowledge each other as belonging to the one holy, catholic and apostolic church

-accepted each other's ministries as real ministries of Word and Sacrament given by Christ to the church commenced sharing resources of land and buildings, theological education, social services and chaplaincies experienced some of the richness of differing patterns of worship began to overcome the scandal of division within families and communities by establishing Union and Co-operating parishes and other local Cooperative Ventures developed co-ordination through the Forum of Cooperative Ventures and Joint Regional Committees.

Since 1980 the Partners have affirmed that they stand by this Act of Commitment.

We now humbly give thanks to Almighty God for the accord we have reached in these and other significant ways acknowledge that we have fallen short of our statements and intentions. Proposals to unite on the basis of the 1971 Plan and later proposals for a covenant did not gain acceptance.

We recognise that there are some who have reservations about claims to agreement in matters of faith that we have not made real the implications of acceptance of each other's baptism. We do not always accept each other as brothers and sisters in the one body of Christ nor our ministries as equally real and valid that the freedom to share in Holy Communion is still denied by some that our experience of common worship has at times brought frustrations and disappointments that some Cooperative Ventures are not the expressions of unity in mission that were hoped for that some of our Partners now have reservations about encouraging new cooperative ventures.

We affirm that even in our failures God speaks to us that the unity of Christ's church on earth is His will and our hope that the unity we seek is not uniformity but a unity enriched by our diverse heritages, traditions and cultures.

This unity will be marked by an ending of prejudices and hostilities and a lifting of condemnations and barriers a sharing of one faith in God and the Trinity a mutual recognition of one baptism, one Eucharist, and a ministry recognised by all ways of deciding and acting together.

We commit ourselves to continue the search for the union of our five Partners to continue to work for the wider unity of Christ's church to seek better ways of serving pastoral and administrative needs of the Partners to continue to develop ecumenical agencies for cooperation, evangelism and service ABOVE ALL, to seek a unity that will make the church a more faithful and effective sign and agent of the Kingdom in a needy broken world.

9.1.3 The Faith We Affirm Together (1994)

(This statement is a contemporary and inclusive language version of the original prepared for the "Plan for Union" 1971. It was prepared at the invitation of the Negotiating Churches Unity Council by the Auckland Ecumenical Group "Women in Church and Society " in 1994. The Forum of Cooperative Ventures sees it as a helpful current interpretation of the earlier statement.)

The standards of the church

In creation and in history God is revealed and has spoken in Jesus Christ, who is the way, the truth and the life. The Bible is unique as the inspired record and interpretation of what God has revealed for our creation, preservation and redemption, above all in the act of self-giving and self-disclosure in Jesus Christ, anticipated in the Hebrew Scriptures and fulfilled in the New Testament.

The authority of the Bible is from God and the Holy Spirit as the word of God verifies its witness within the church to each generation. It is the responsibility of the believing community, the church, to interpret the biblical witness.

The books called the Apocrypha witness to the faith and thought of the people of Israel in the centuries immediately preceding the coming of Jesus Christ. Important as a bridge between the Hebrew Scriptures and the New Testament, they nevertheless are subordinate to the canonical writings of the Hebrew Scriptures and the New Testament.

From Biblical times the church has confessed its faith in its hymns, liturgies, theological systems, confessions and creed. The Apostles' and Nicene creeds are recognised as witnessing to and safeguarding that faith which is continuously confirmed by the Holy Spirit in the experience of the church. Uniting the church today with the faith of Christians of all ages, and in every place, they are accepted as having an authority above that of later formulations.

The Westminster Confession of Faith, the Savoy Declaration, the Thirty Nine Articles, the standard sermons and notes on the New Testament of John Wesley, the declaration and address of Thomas Campbell are held in honour as embodying traditions now merged in the united churches understanding of its faith and mission. It is the right and duty of the united church to use this historic witness to the Christian faith, of which this present declaration "*The Faith we affirm together*" is a contemporary expression, for the instruction of its people and the guiding and the ordering of its life.

God

There is one living and true God. God is love and is known as the Creator, Son and Holy Spirit - One God - the Trinity. God, Creator and Sustainer of the Universe has made all things for God's glory, and has sent Jesus Christ into the world to reconcile the world to God, having prepared the way through the people of Israel. Jesus Christ, the eternal and only-begotten Son of God, born in the fullness of time of the Virgin Mary, is the mystery of the incarnation, truly God yet truly human.

Christ's life and teaching reveals God's nature, will, creative love and saving purpose. Though sinless he died on the cross for our sins. Raised from death to triumph over sin, Christ is exalted as our advocate and intercessor. He will come again in glory as Saviour and Renewer of all, bringing to completion all that has been planned.

God the Holy Spirit is at work in the world and in the lives of people leading them to repentance and to faith in Christ as Saviour bringing to all assurance of unity in the family of God, producing a Christ like character, guiding, empowering and uniting the church in love and in the continued service of God and humankind.

God Creator, Son and Holy Spirit has made all things, has redeemed humanity and sanctifies the church.

Humanity

God has created humankind in God's own image, endowed them with freedom and responsibility, with reason and moral judgement, with power to love, and the need to be loved. Humankind is made for unity with God as children of God and unity with each other as members of God's family.

Humanity, however, turns away in pride and disobedience from this divine intention in their lives. Thus, by sin they are alienated from God. The result is disorder, frustration, conflict and spiritual death. All people are responsible before God and are open to God's divine judgement.

New Life in Christ

God, who has first made known redemptive power for a sinful people through the election of Israel, declares through the gospel of Jesus Christ continued love for the world and shows a desire that all people should be saved. In Jesus Christ has been revealed humanity's true life and being. People are unable by their own actions to reconcile themselves to God, or in their own strength to fulfil the divine purpose for which they were created, but God's grace calls, justifies, reconciles and sanctifies those who respond to Jesus Christ in repentance and faith. This new birth is the work of the Holy Spirit, who initiates and sustains the new life in the communion of the church by enabling all people to believe and share in the victory of Christ.

The Church

The church is the people of God, the body of Christ, the community of the Holy Spirit through which God Continues reconciling work in the world. The church is called to be one because it is one family under one God whose purpose is to unite all people in Jesus Christ. The church is enabled by the Holy Spirit to be God's holy people in the world. The church is called catholic because it is for all people, and for all times, holding the Christian faith in its fullness. The church is called to be apostolic because it is sent to preach the Gospel in the entire world, and to proclaim Jesus Christ through the Apostles.

The church is the community in which believers are nourished in the Christian life, live in unity, and have the promise of hope by means of the proclamation of the Gospel, Holy Baptism, participation together in Communion, common prayer and other ordinances of the church. In the Holy Spirit, members of the church share in the communion of saints.

Sacraments of the Gospel

The sacraments of Holy Baptism and Holy Communion, appointed by Jesus Christ, are, in the power of the Holy Spirit, visible signs and effective means of grace. The sacrament of Holy Communion is a sign and seal of the covenant of redemption. It is the thanksgiving or Eucharist in which the church remembers with joy the Incarnation, Christ's life on earth, suffering, death and resurrection and presence. In this liturgy the church remembering Christ's word and action show forth His death until He comes, acknowledging his sacrifice and proclaiming his victory over evil, and with him shares life in God.

In response to grace we renew our covenant and communion with God and also with all those who have gathered in faith at the table, and with all God's company in heaven and earth. Christ meets those who are alienated, restores and assures them of God's steadfast and continuing love, drawing them closer to God and the church.

The Ministry

The church's ministry derives from Jesus Christ, risen head of the church. Christ's ministry is prophetic and priestly and by the Holy Spirit is continued through the church which is sent among people to serve creation. By virtue of membership in the church, God's people are called and commissioned to share in Christ's ministry, in to, and of the world. The church is called to a life of service in which every member shares.

God calls and sets aside people to minister in various and special ways. Some are ordained and sent, as were the Apostles, for a particular ministry within the general ministry of the church, to build up the church and to equip all members for their task. This particular ministry exercises the functions of proclamation, service and oversight and is expressed in a form including elements that are episcopal, presbyterial and diaconal.

The World and the Church

The world, which was created for the glory of God and is the object of the Creator's love, is the sphere of the church's mission. God calls all people to use their gifts in accordance with God's creative purpose. The church therefore welcomes all light that science can throw on the universe and its' working. Human society, however, gives clear evidence of its alienation from God in its divisions and abuse of God's good gifts. Nevertheless Jesus Christ is concerned with all of life, individual, social, national and international, and the church is Christ's serving people called in a divided and estranged world to declare the Gospel and to share in Christ's ministry of reconciliation. Its vocation in the world is to witness to Jesus Christ so that all may come to fullness of life.

The Christian Hope

Humanity is created to glorify God and to share in the divine life. The fulfilment of this purpose is assured by the resurrection of Jesus Christ from the dead.

For those in Christ eternal life begins on earth and continues forever in the presence of God and in the company of God's people. At the time appointed, God will bring to fulfilment all that has begun. Christ will be revealed, and God in Christ will renew all people in the light of God's knowledge, holiness and love.

9.1.4 Milestones of the Journey

1902-4

The Presbyterians put a uniting proposal to the Congregational Union and the Methodist Churches.

1940

Congregational Union, Methodist and Presbyterian churches set up Church Union Committees

1943

First Union Parish at Raglan. Partners: Congregational Union, Methodist and Presbyterian.

1949

Model Constitution for Union Parishes approved.

1948-49

Vote on Church Union between Methodist and Presbyterian churches.

1950

Joint Standing Committee on Church Union set up by the Congregational Union, Methodist and Presbyterian churches.

- Anglican Church sets up Commission
- Associated Churches of Christ become members of the Joint Standing Committee on Church Union.

1951

Congregational Union, Methodist and Presbyterian Churches each declared their willingness to accept members of the other two denominations

1956

Vote on principle of Church Union.

1960

Draft *Basis for Union*.

1964

Standard Agreement for Joint Use of Buildings

1965

Joint Commission on Church Union held first meeting.

1966

Joint National Committee on Church Extension held first meeting

Act of Commitment entered into by the five Partners.

Associated Churches of Christ agreed to join the arrangement for reciprocal membership

1970

Many Congregational Churches integrated with the Presbyterian Church.

1971

The Plan For Union 1971 published

1972

Guidelines for Forming a Cooperating Parish published

Referendum on *The Plan for Union*

1975

Glenfield Cooperating Parish inaugurated – first Anglican/Methodist.

First Consultation on Union and Cooperating Parishes.

1976

General Synod regrets that the Anglican Church can't enter into union.

1984

Negotiating Churches Unity Council formed combining JCCU and JNCCE

1989

Venturing Forward Conference held at Karori

1992

Conference of Cooperative Ventures at Upper Hutt.

Forum of Cooperative Ventures proposed

1995

1st Biennial Forum meeting *Growing Together* at Kapiti.

Forum of Cooperative Ventures established to replace NCUC.

First Standing Committee of the Forum elected.

1997

2nd Biennial Forum meeting *Living and Working in Unity and Diversity* at Tawa.

1999

3rd Biennial Forum meeting *Together we Can* at Linwood

2001

4th Biennial Forum meeting *Light on the Way* Hamilton.

Forum of Cooperative Ventures establish Website <http://www.ucanz.org.nz/>

2003

5th Biennial Forum meeting, *Community Centred Christ Focused*, Karori. The Forum of Co-operative Ventures changed its name to "Uniting Congregations of Aotearoa New Zealand" and the Chairperson was elected for the first time.

2005

6th Biennial Forum meeting *Braided Rivers* Dunedin

2007

7th Biennial Forum meeting, *Riding the Wave*, Upper Hutt

2009

8th Biennial Forum meeting, *Weaving Threads*, Wanganui

2011

9th Biennial Forum meeting, *Beyond the Walls*, Motueka

9.2 FORMS

9.2.1 Schedules of Record

[\[index\]](#)

9.2.1.1 The Schedules of Record are completed when the Cooperative Venture is formed and are to be held by the local church partners and the UCANZ office.

9.2.1.2 **First Schedule:** The Covenant Agreement to form the Cooperative Venture
This document should be signed by the local church partners and the local church and indicate the form of the Cooperative Venture (see 9.2.3).

9.2.1.3 **Second Schedule:** The Properties involved
The list of property names, locations, legal descriptions and the vesting details should be identified for each participating partner church.

9.2.1.4 **Third Schedule:** The value of contributions
A) This records the monetary value of the land, buildings (church, halls, residences) of each partner church.
B) This records bank accounts, investments, vehicles and other assets (which may include chattels) of each partner church.

9.2.1.5 **Fourth Schedule:** Liabilities
Record any liabilities (mortgages, loans, unpaid accounts, debts) that each local church brings into the Cooperative Venture.

9.2.1.6 **Fifth Schedule:** Proportion in which the assets are held for the Partner Churches
The value of property and assets, less any liabilities, indicates the contribution of each local church partner. The proportion of the total becomes the capital ratio for each local church partner.

9.2.1.7 **Sixth Schedule:** Variations and Approval
Deletions, additions or rationalisations of property or assets are recorded as part of the Sixth Schedule. Such changes should be signed by the appropriate church trustees and, if required, changes to the capital ratio should be recorded. Changes in the capital ratio usually only occur when property or assets are removed from the control of the local church.

9.2.2 Deed of Trust

[\[index\]](#)

A formal Deed of Trust may be enacted to legally secure the interests of the parties to a Cooperative Venture. If such a Deed of Trust is completed, a copy should be given to each partner and to the UCANZ office. The Deed of Trust is a legal contract entered into by the respective trustees of church property.

9.2.3 Covenant Agreement

[\[index\]](#)

**NOTES- not to be printed.*

The full names of the participating churches are written at the top. The covenant should outline the areas of cooperation – add or delete sections as appropriate. The covenant is signed by representatives of the congregations and by the regional church courts.



Covenant Agreement

In the name of Jesus Christ and in response to the call of the Holy Spirit

St Names's Denominational Church, Somewhere
and
the Denominational Church of Somewhere

believing that the work of God's kingdom is inviting these congregations to work together in a Cooperative Venture, now covenant together to

- a) share worship
- b) share buildings
- c) share ministry
- d) share mission project

The life and work of this Cooperative Venture will be undertaken in accordance with the Agreed Provisions for Cooperative Ventures.

This covenant is entered into this day of
(each local church signs)

As Partners to this Cooperative Venture we give our approval and support for the mission and ministry in their community.

(each local church partner signs)

9.2.4 Letter of Appointment

[\[index\]](#)

- NOTES
1. The Coordinating Partner of the local church is responsible for the induction service and for completing this letter of appointment. The induction service takes a form appropriate for the Coordinating partner, but the involvement of the Participating Partners (including any Regional Forum or UCANZ) is important.
 2. Copies should be given to each Partner Church, the minister and for the UCANZ office files.
 3. Enter the name of the minister and the local church name in the appropriate place.
 4. The initial term should be written down. This is usually for five years, but there may reasons to have a shorter term.
 5. The Partner signatories should reflect the traditions of each church and be people appropriate for this responsibility. Spaces for Participating Partners should be added or deleted as necessary
 6. A member of the local church council signs on behalf of the local church.
 7. The name of the minister and the person/church court they are responsible to are entered.
 8. The minister signs, affirming that they have read the UCANZ Code of Ethics.
 9. The Coordinating Partner or a Participating Partner may also require other documentation to be completed at the beginning of the appointment.

Letter of Appointment

As an act of the partnership reflected in a Cooperative Venture

the Reverend (name)

*is now appointed to the fullest possible
Ministry of Word, Sacraments and Pastoral Oversight in the*

(local church name)

*The appointment is made in accordance with the Agreed Provisions (2012) of the
Uniting Congregations of Aotearoa New Zealand, approved by the Partner Churches.*

The appointment is for an initial term of (#) years, beginning from (induction date).

..... *for the Coordinating Partner*

..... *for the Participating Partner*

..... *for the Participating Partner*

..... *for the Participating Partner*

*We, the members of this church, welcome and accept the appointment and commit
ourselves to this new ministry together.*

..... *for the local church council*

*I, (minister's name), authorized by and accountable to the (accountable church court)
accept this appointment, seeking always to further the unity and mission of this church
and to respect the doctrine and practice of all the participating churches.*

I have read the Code of Ethics and accept the statements and values it affirms.

..... *Appointee*

..... *Date*

9.2.5 Code of Ethics

[\[index\]](#)

With God's help,

- 1) I will keep spiritually and emotionally healthy by following a regular discipline of spiritual growth and adequate personal recreation and selfcare.
- 2) I will act with integrity, dealing openly and honestly with those under pastoral care, maintaining a safe environment and upholding their best interests, rights and well being, rather than my own.
- 3) I will respect the privacy of individuals and confidentiality of information. The only exception is where there is clear and imminent danger to the person or others, at which time he/she will be informed of those limits.
- 4) I will affirm the dignity and worth of each person and will ensure pastoral care is available for them without discrimination on grounds of their age, gender, race, sexual orientation, religious belief, economic status or physical or mental abilities.
- 5) I will acknowledge that people in pastoral care come from different ethnic and cultural backgrounds and will act therefore with awareness, sensitivity and responsibility,
- 6) I will recognise that it is my responsibility, whose role and status gives me greater power, to maintain personal and professional boundaries in pastoral relationships.
- 7) I will not abuse the relative power of my position by taking advantage of people for personal, financial or institutional or spiritual gain.
- 8) I will not subject anyone to sexual exploitation, harassment or abuse, and recognise that any sexual intimacy in the pastoral situation is totally unacceptable.
- 9) I will recognise that there are limits to my competence and will refer people to others better qualified when this proves necessary or desirable. I will not attempt clinical counselling without appropriate training.
- 10) I will use regular professional supervision, where appropriate or some similar process, to ensure accountability, good time management, appropriate theological reflection and a high standard of pastoral care.

9.2.6 Dissolution Form (sample)

[\[index\]](#)

Local Church Title

Agreement to dissolve a Cooperative Venture

After prayerful consideration and consultation, and in accordance with the Procedures for Cooperative Ventures (2012), the partner churches of the Local Church Title have decided to dissolve the cooperative venture agreement for the parish. The list of regional church courts (including a Regional Forum) have agreed that the cooperative venture agreement be dissolved.

1. This agreement recognizes that the name of the former denominational Church and the name of the former denominational Church have shared in this joint venture since 19.. and that now the cooperative venture formally separates into the two/three churches.

2. Timing

- The formal date of dissolution shall be
- Final settlement of property and finances shall be completed by

3. Property and Finance

- The proportions of the agreed ratio are
- The property titles how they are to be apportioned

4. Records

- Historic records of the parish will be lodged in (an approved repository) and the partner churches notified.

Signed by representatives:

Position:

Local Church Title

Partner

Partner

Regional Forum / UCANZ

Date:

9.3 GUIDELINES

[\[index\]](#)

9.3.1 Guidelines for the Cooperative Ventures Removal Fund

Purpose

The purpose of the Removal Fund is to enable Cooperative Ventures to pay for the cost of moving household effects, travel, accommodation and other expenses for ministers moving into their parish from anywhere in New Zealand.

Membership

1. The membership fee per stipended minister for a parish to belong to the fund is set in March each year for the financial year beginning on the 1 July of the same year.
2. Payments are to be made monthly by automatic payments, or annually on the 1 July of each financial year.
3. A local church may join the fund at any time.
4. A local church must belong to the fund for a minimum of five years.
5. A local church wishing to withdraw from the fund must give 12 months notice no earlier than the end of the fourth year of membership.

Removal Expenses

The fund will pay for the following expenses:

1. Reasonable expenses to move household effects no more than 43 cubic meters
2. Insurance for "Goods in transit" up to an approved value.
3. Travel cost for one car at an approved rate per kilometre.
4. Reasonable accommodation and travel costs for the family.

The rate for insurance, costs and overall costing is regularly reviewed by the finance committee of UCANZ and all payments are approved by that committee.

Process for Moving

1. Minister to obtain three quotes for the move.
2. Submit quotes with a recommendation to the UCANZ office for approval by the Finance Committee.
3. UCANZ office will approve a quote and advise the chosen company that the fund will pay for the move.
4. Travel and accommodation costs will be reimbursed on the production of receipts and a written request of distance travelled for a mileage allowance.
5. **The fund will honour only expenses it has given prior approval for.**

Exceptional Circumstances

In exceptional circumstances a parish may apply in writing for a waiver of the notice given to withdraw from the fund.

9.3.2 Guidelines for the Partner Support Fund

Purpose

The Partner Support Fund is to enable local churches to make payments through one entity to contribute to the resourcing of the Partner Churches that belong to the Fund.

Membership

The Partner Churches who are members of the Partner Support Fund are:

- Christian Churches of New Zealand
- The Congregational Union of New Zealand
- The Methodist Church of New Zealand
- The Presbyterian Church of Aotearoa New Zealand

Distribution

The Partner Churches have agreed that the contributions received into the fund will be distributed, after a grant to UCANZ and a fee for administering the account have been deducted, in the following ratio:

Christian Churches of New Zealand	2.00%
The Congregational Union of New Zealand	0.25%
The Methodist Church of New Zealand	29.85%
The Presbyterian Church of Aotearoa New Zealand	67.90%

Anglicans Missions

A local church can ask for their contribution to Anglican Missions to be paid directly to Anglican Missions Fund. Otherwise Anglican Levies are paid separately to the Diocese.

Annual Report

The Annual Report of the Partner Support Fund is produced in March each year. This report is approved by the Partner Churches administrative and financial people in terms of:

1. Agreed total target for local churches to pay to the fund.
2. Agreed grant to UCANZ and fee for administering the Fund.
3. To agree on any other financial matters pertaining to UCANZ.

Process

1. February: UCANZ sets a proposed target for each local church.
2. March: Partner Support Fund annual report is produced to agree to total of proposed targets, grants and fees.
3. April: Proposed targets sent to local churches for approval or negotiation.
4. 1 July: New target put into action.
5. Payment: Monthly by automatic payment is preferred, other options are quarterly or annual payments made at the beginning of the quarter or financial year (1 July)
6. UCANZ office provides each local church with quarterly statements of parish contributions and their accepted target.

9.3.3 Guidelines for Ministry Appointments

[\[index\]](#)

The following describes, in general terms, the processes that are followed when appointments are made in Cooperative Ventures. Central to all of the regulations is the need to be flexible and work in partnership to achieve the best possible outcome.

Anglican Process of Appointment in a Cooperative Venture

- A Board of Nomination is arranged by the Bishop (or nominee) which consists of the Bishop, four Diocesan Nominators and four Parish Nominators. The Participating Partner(s) should be part of the Board of Nomination either as Parish Nominators or additional appointees.
- Expressions of interest in the position are brought to a meeting of the Board of Nomination and a nomination made.
- The nominee generally meets with parties within the local church, including Participating Partners where appropriate.
- After a positive outcome of such a meeting the Bishop negotiates a Covenant between the local church, diocese and minister.
- Before the Covenant is signed it would be appropriate for the local leaders of the Participating Partner(s) to be consulted about the decision to be made and the name of the minister being called. This may involve (depending on the local church) the Moderator of Presbytery or Methodist Synod Superintendent.
- When the Covenant is agreed the appointment is announced and the time and date of the institution is set. The Participating Partner(s) and UCANZ should be formally notified of the pending appointment.
- The Bishop conducts the institution of the minister in the traditions of the Anglican Church, but it should be mindful of the ecumenical nature of the local church and involve leaders of the Participating Partners in the service.
- The Diocese ensures that a Letter of Appointment and a Code of Ethics is signed. Copies of the Letter of Appointment should be sent to the Participating Partner(s) and the UCANZ office.

Presbyterian Process of Appointment in a Cooperative Venture

- A Ministry Settlement Board is established, led by a Nominator appointed by Presbytery. The Ministry Settlement Board should have a representative of each of the Participating Partners (including any Regional Forum) who are full members of the committee.
- The Ministry Settlement Board develops a local church profile and a ministry profile (job description). They also seek permission from Presbytery to fill the position under specific terms of call.
- The process followed is at the discretion of the Ministry Settlement Board but must conform to guidelines set out by the Presbyterian Church.
- If the possible appointee is from a different church or country, the appointment should be discussed in detail with the Participating Partner(s).

- After possible interviews, meetings and worship, the name of the minister is placed before the local church for a vote – it is important that a reasonable percentage of the local church roll participates in the vote.
- Before the decision of Presbytery, local leaders of the Participating Partner(s) should be consulted about the decision to be made and the name of the minister being called. This may involve (depending on the local church) the Anglican Bishop, Methodist Synod Superintendent or the national offices of CUNZ or CCNZ, and any Regional Forum.
- After Presbytery has processed the call, it should formally inform the Participating Partner(s) and the UCANZ office of the name, date of induction and terms of call (including the length of initial appointment).
- Presbytery conducts the induction of the minister in the traditions of the Presbyterian Church, but it should be mindful of the ecumenical nature of the local church and involve leaders of the Participating Partners in the service.
- Presbytery ensures that a Letter of Appointment and a Code of Ethics is signed. Copies of the Letter of Appointment should be sent to the Participating Partner(s) and the UCANZ office.

Methodist Process of Appointment in a Cooperative Venture

- The Synod Superintendent takes responsibility for the process of ministry appointment in the local church.
- The Synod Superintendent facilitates the development of a Parish Profile which is forwarded to the MCNZ Mission Resourcing. The Participating Partners (including any Regional Forum) will have input into the Parish Profile document through either a search committee or the local church council.
- When Presbyter profiles are considered in June, the Synod Superintendent will ensure that Participating Partner(s) are appropriately represented in the discussion that selects possible matchings.
- After provisional matching in August, face to face consultations are held. Participating Partner(s) will be involved in the face to face meeting.
- If the outcome is positive, the name is placed on the Stationing List for Conference – before Conference, appropriate leaders of the Participating Partner(s) should be consulted about the decision to be made and the name of the minister being appointed. This may involve (depending on the local church) the Anglican Bishop or Archdeacon, Presbytery Moderator or the national offices of CUNZ or CCNZ.
- After Conference has approved the stationing, it should formally inform the Participating Partner(s) and the UCANZ office of the name, date of induction and terms of call (including the length of initial appointment).
- Provision has been made for stationing outside the regular time-frame and approved by the President.
- Synod conducts the induction of the minister in the traditions of the Methodist Church, being mindful of the ecumenical nature of the local church and involving leaders of the Participating Partners in the service.

- Synod ensures that a Letter of Appointment and the Methodist Ethical Standards are signed. Copies of the Letter of Appointment should be sent to the Participating Partner(s) and the UCANZ office.

Christian Churches Process of Appointment in a Cooperative Venture

- The local church appoints a search committee to identify a new minister – this committee should include someone from the Christian Churches and Participating Partners (including any Regional Forum).
- The Search Committee develops a parish and ministry profile and decides what processes to follow in seeking an appointment.
- After possible interviews, meetings and worship, the name of the minister is placed before the local church for a vote – it is important that a reasonable percentage of the local church roll participates in the vote.
- Before final confirmation from the CCNZ office, the Participating Partner(s) should be consulted about the local church's decision. This may involve (depending on the local church) the Anglican Bishop, Presbytery Moderator, Synod Superintendent or the national offices of CUNZ.
- The CCNZ office should formally notify the Participating Partner(s) and the UCANZ office of the appointment, the date of induction and terms of call.
- CCNZ conducts the induction of the minister in the traditions of Christian Churches, but it should be mindful of the ecumenical nature of the local church and involve leaders of the Participating Partners in the service.
- CCNZ ensures that a Letter of Appointment and a Code of Ethics is signed. Copies of the Letter of Appointment should be sent to the Participating Partner(s) and the UCANZ office.

Congregational Union Process of Appointment in a Cooperative Venture

- The local church appoints a search committee to identify a new minister – this committee should include someone from the Congregational Union and Participating Partners (including any Regional Forum).
- The Search Committee develops a parish and ministry profile and decides what processes to follow in seeking an appointment.
- After possible interviews, meetings and worship, the name of the minister is placed before the local church for a vote – it is important that a reasonable percentage of the local church roll participates in the vote.
- Before final confirmation from the CUNZ office, the Participating Partner(s) should be consulted about the local church's decision. This may involve (depending on the local church) the Anglican Bishop, Presbytery Moderator, Synod Superintendent or the national offices of CCNZ.
- The CUNZ office should formally notify the Participating Partner(s) and the UCANZ office of the appointment, the date of induction and terms of call.
- CUNZ conducts the induction of the minister in the traditions of the Congregational Union, but it should be mindful of the ecumenical nature of the local church and involve leaders of the Participating Partners in the service.

- CUNZ ensures that a Letter of Appointment and a Code of Ethics is signed. Copies of the Letter of Appointment should be sent to the Participating Partner(s) and the UCANZ office.

9.3.4 Guidelines on Dissolution

[\[index\]](#)

When a Cooperative Venture is formed it is the sharing of capital assets from two or more congregations. When the Cooperative Venture is dissolved those various congregations are separated according to the ratio in the Schedules of Record. If one of the congregations hopes to continue, this may mean that money needs to be paid to the exiting partner.

When a commission is formed by the local church partners, the following steps should be undertaken.

1. Ensure that the UCANZ office is aware of developments.
2. Ensure that the Schedules of Record are adequate and acceptable, and that there is a clear ratio for the distribution of assets.
3. Where there is no clear ratio in the Schedules of Record.
 - i. Identify all the property that was brought into the local church partnership.
 - ii. Obtain valuations for those properties that are equitable – ie. have valuations from approximately the same year.
 - iii. Do not include bequests or grants given to the local church after uniting.
 - iv. Apportion the capital investments on a ratio basis between the partner churches.
 - v. Seek approval from the relevant property trustees of the local church partners to the ratio.
4. Obtain a valuation for all existing property. Total the value of the property, the investments held in trust, and the current assets.
5. Divide the total value of the local church by the ratio – this identifies the split of capital to the partner churches.
6. Obtain agreement from the relevant property trustees to the values.
7. Report to the local church and to the local church partners the effect of dissolution in terms of capital.
8. Call a meeting of the local church to confirm the decision to dissolve, based on the division of capital based on the ratio.
9. Notify the local church partners and UCANZ of the decision.
10. Identify a date when the Cooperative Venture dissolves, apportion any payments or levies, and ensure that the trustees have the information to transact any property/capital transfer.
11. Organize a service of recognition and the formal signing of a dissolution document.