



MINUTES

of the

Anglican Diocese of Waiapu

**First Session of the
65th Synod**

2022

Anglican Diocese of Waiapu

**Minutes of the 65th Synod - First Ordinary Session
held at Trustpower Baypark, 81 Truman Lane, Mount Maunganui, Tauranga
on Friday 16th September – Saturday 17th September 2022, commencing at 9.30am**

*Please note: These Minutes are recorded in the order they were discussed,
not as per the numbering in the Order Paper*

WELCOME & INTRODUCTION

The Rev'd Robert Kereopa opened in a mihi of welcome to all, acknowledging the deaths of a number of key people. The President, The Right Rev'd Andrew Hedge, then opened Synod and welcomed all members.

Morning Prayer was facilitated by the Ven. John Heberton, the Rev'd Sue Beverly and Cliff Simons.

The President introduced the new Chancellor, Jeremy Johnson to Synod and invited other new members of Synod to raise their hands and be acknowledged.

The President read the "In Memoriam" list and invited members to pause for a moment of silent Reflection:

28 September 2021	The Rev'd Michael Vine (Cooperative Parish of Whakatane)
25 December 2021	The Rev'd John Flavell (Parish of Central Hawke's Bay)
8 January 2022	The Rev'd Joy MacCormick
25 January 2022	The Rev'd Doreen Swinburne (Parish of Taradale)
2 February 2022	Mrs Sandra Byron (Parish of Waipaoa)
23 February 2022	Mr John McCullough, husband of the Rev'd Rosalie McCullough (Parish of Central Hawke's Bay)
28 March 2022	The Rev'd Lenore Briant, (Parish of Gisborne)
4 April 2022	The Rev'd Ross McDougall, (Parish of Southern Hawke's Bay)
11 April 2022	The Right Rev'd Bruce Moore (Parish of Taupo)

The President made special mention of the following for their involvement in the wider Church:

26 September 2021	The Rev'd John Sanders
28 April 2022	The Rev'd John Dermot Buchanan (Derm)
11 May 2022	The Right Rev'd Peter Atkins
3 July 2022	The Rev'd Dr Adrian Gover
8 September 2022	Her Majesty Queen Elizabeth II

DECLARATION OF A QUORUM

The Diocesan Registrar confirmed that a quorum was present, and the President declared Synod in session.

PROCEDURAL MOTIONS

The President moved items 1-2 on the Order Paper:

- i. Establishing Hours of Business
- ii. Procedural Motions

1. **HOURS OF BUSINESS**

The hours of business of this Synod shall be:

Friday 16 September

9.30am – 12.30pm **Morning Session of Synod** – including a morning tea break

12.30pm – 1.15pm Lunch

1.15pm – 5.00pm **Afternoon Session of Synod** including an afternoon tea break

5.30pm-6.00pm Drinks

6.30pm-8.00pm Synod Dinner

Saturday 17 September

9.00am – 12.30pm **Morning Session of Synod** – including a morning tea break and Collation of Archdeacons

12.30pm – 1.15pm Lunch

2.30pm Close

Except that when in the opinion of the President the discussion on any particular item on the Order Paper is almost completed, an extension of time may be allowed for its completion, provided that the sitting finish not later than half an hour after the stated time. Unfinished business will be referred to the Standing Committee.

Motion Carried

2. **SYNOD ARRANGEMENTS**

(a) That the Minutes of the proceedings of the Second Session of the 64th Synod as printed in the 2021 Yearbook on pages 12-26 be taken as read and confirmed in accordance with Diocesan Standing Order 8(d).

(b) That the following persons be granted a seat in this Synod with the right to speak:

Archbishop Don Tamihere

The Ven. Michael Tamihere

The Ven. Dr Hirini Kaa

Canon Andrew Tamihere

The Rev'd Peter Bargh

The Rev'd Blythe Cody

The Rev'd Zhane Tāhau Whelan

Ruawhaitiri Ngatai Mahue

Bishop Ngarahu Katene

Te Manutaki Rev'd Wiremu Anania

The Rev'd Michael Hartfield, Anglican Missions Board

Members of the Waiapu Board of Diocesan Trustees

Members of the Waiapu Anglican Social Services Trust Board

Joanne Walford Teaukura, Business Improvement and Quality Advisor (Interim Finance Team Manager)

Penny Hales, Diocesan Safeguarding Risk Manager

Carl Tinnion, Diocesan Mission Rejuvenator

Graeme Brock, Anglican Care Waiapu

(c) That the following Officers be appointed for the First Session of the 65th Synod of this Diocese:

Committee Chairperson

Committee Deputy Chairperson

Timekeeper

Minutes Secretary

The Rev'd Canon Jenny Chalmers

Alison Thomson

The Rev'd Paul Leighton

Debbie Phillips

Motion Carried

3. **GREETINGS**

The President announced greetings from:

Archbishop Philip Richardson, Diocese of Waikato & Taranaki
The Right Rev'd Ross Bay, Diocese of Auckland
The Right Rev'd Justin Duckworth, Diocese of Wellington
The Right Rev'd Steven Benford, Bishop of Dunedin
The Right Rev'd Steve Maina, Diocese of Nelson
The Right Rev'd Dr Peter Carrell, Diocese of Christchurch
The Right Rev'd Ngarahu Katene, Te Pihopataga o Te Manawa o Te Wheke

4. **APOLOGIES**

Archbishop Phillip Richardson

Clergy:

The Rev'd Adrienne Bruce	Parish of Southern Hawke's Bay
The Rev'd Rosalie McCullogh	Parish of Central Hawke's Bay
The Rev'd Sybil Gibson	Parish of Central Hawke's Bay
The Rev'd Canon Howard Leigh	Parish of Taupo
The Rev'd Keith Fischer	Parish of Taupo
The Rev'd Jan Tapper	Waiapu House
The Rev'd Canon Bruce White	Parish of Gisborne
The Rev'd Pelly Pirikahu	Hawke's Bay Fallen Soliders' Memorial Hospital
The Rev'd Lynette Gordon	Parish of Greater Hastings
The Rev'd Margaret Thompson	Parish of Greater Hastings
The Rev'd Susan Cooper	Parish of West Rotorua
The Rev'd Marie Gilpin	

Laity:

Meg Dawson	Parish of Westshore (alternate attending Jenny Hendery)
Joanna Ebbett	Parish of Puketapu and Districts
Annette Greaves	Parish of Gisborne

That the apologies be accepted.

Motion Carried

5. **PRESIDENTIAL ADDRESS**

It is good to be with one another, kanohi ki te kanohi, this year as we come together to do the work of Synod. Synod is an opportunity for us to share knowledge and understanding with one another and to be the catalyst for that to be shared throughout the Diocese.

It is especially good to be able to bring members of Synod together in person following the past few years that have brought so much uncertainty to our ability to gather outside of ZOOM. I find joy in being able to be with you, to not have to fiddle with digital microphone buttons, nor have to say to someone 'you're on mute'! The announcement by the Prime Minister this week has shifted us out of the COVID-19 protection framework and we can now with confidence engage more freely in our life together. A key message that I want people to share around the Diocese is that "We respect your choice to wear a mask." I know that for people who have developed a comfortable habit of mask wearing, or find it better to wear a mask for their own health or vulnerability concerns, that not wearing one can feel overwhelming. We know that with high vaccination rates, accessibility to anti-viral medications and low rates of transmission, as a nation we, like many parts of the world, are now placed to interact more freely with one another. It is right that as we do enter this time of change that we genuinely offer without reservation our respect for anyone who chooses to wear a mask, while at the same time not demanding the wearing of a mask by anyone.

This opportunity to be with one another outside of a ZOOM experience is also good because we can focus more on the relationships we share rather than just dealing with the transactional nature of the business of Synod.

Last year in my charge I commented on the developments that have been taking place in conversation between myself and our Bishops across Waiapu in Te Manawa o Te Wheke, Pihopa Ngarahu, and in Te Tairawhiti, Atipihopa Don. We have been talking about issues of equity, new forms of relationship with one another as Diocese, Amorangi and Pihopatanga, as we move together into this generation of life as a church 30+ years since 1990-1992. One outworking of that discussion was seen in our Synod last year with the adoption of a revised Canon 18, the canon that directs the work of the Waiapu Anglican Social Services Trust Board, and by virtue of that Anglican Care Waiapu.

In the revision of the canon we included a theological concept that has been gifted to us from Te Pihopatanga o Aotearoa. *Te Oranga Ake – the flourishing of the people* is something that is now part of Waiapu's DNA. I recognised that in the conversations we held around this last year at Synod that it was both a new theological framework and one that we had limited opportunity to discuss.

So, this year as part of my Charge to Synod I have invited the Ven. Hirini Kaa and the Ven. Michael Tamihere, along with our Pihopa, to share with us what *Te Oranga Ake* means, its origins, the theological thinking that underpins this, and how it is being utilised within the Church to help frame our thinking and being. I want to acknowledge that Atipihopa Don and Te Pihopatanga are kaitiaki of *Te Oranga Ake* and so while we share in bringing breath and action to *Te Oranga Ake* together I will always refer to Atipihopa Don to check that any expression of this sits comfortably with the deeper meaning of *Te Oranga Ake*.

It is my pleasure now to invite Atipihopa Don, the Ven. Dr Hirini Kaa and the Rev'd Michael Tamihere to lead us through a deeper understanding of *Te Oranga Ake*.

At this point in the President's Address, Archbishop Don Tamihere responded to the mihi and invited Ruawhaitiri Ngatai Mahue to lead Synod in song. Synod then adjourned for morning tea at 10.45am and reconvened at 11am for a presentation led by Archbishop Don, the Ven. Dr Hirini Kaa and the Ven. Michael Tamihere, which discussed the definition of Te Oranga Ake; Matauranga; Tapu and Mana Aroha, Rongo and Hari.

At the conclusion of the presentation, the President continued with his Address as follows.

Te Oranga Ake provides us with one theological pillar or framework, a lens through which we can consider the mission of the church.

Much of what we discuss at this Synod can be seen as an expression of *Te Oranga Ake* and I invite you to consider this as I review several elements of our life together in what remains of my Charge for this year.

Relationship with Te Pihopatanga o Aotearoa

In this past year we have continued to develop conversation, thinking and action around how the relationship will continue to grow between Waiapu and Te Pihopatanga o Aotearoa over the coming generation. In 1990 our predecessors grasped an opportunity to radically transform the nature of relationship within our church into a framework of Tikanga Partnership. This has yielded a season of independence and interdependence in the life of our church which has given us many gifts. Yet we have also seen a distance grow that has in some ways slowed our development as a church and set us to some degree out of step with the nation. The movements we are making now toward reframing our partnership as relationship is bringing about a better understanding of how our history together can help us to address in a new way many of the issues that partnership wasn't able to fully achieve. In a framework of relationship we are learning to look afresh at significant issues such as equity in the life of our church, tikanga rua mission and ministry opportunities. While these

are early days it is important to say that this is not about turning our backs on the past 30 years of Tikanga Partnership, quite the opposite. Instead this is about capturing a vision for what the next generation of the Church can live into, which can only be done from the viewpoint we experience now after 30 years of the revised constitution.

In many ways I think we will look back on the faithful ministry of our ancestors and predecessors and see the weaving of connections that has brought us to this time and place. From here we will set our vision upon the constellation of being the body of Christ in relationship with one another that can be an inspiration for others to follow, and for whom we need to prepare and train people to be way finders with us.

Development of Mission Aligned Investment

Following the success of our discussion on Mission Aligned Investment at the Synod in 2020 we have continued to lead the way across the church on implementing this strategic pillar through WASSTB and WBDT. We saw evidence of this last year with the revision of Canon 18 which guides WASSTB and we see expression of this further in the activities of WASSTB this year. I look forward to the presentation by WASSTB and ACW later during this Synod. WBDT has also been attending to MAI throughout the year by the serious investment of time and energy into building relationships with partner organisations who will be positioned to help us as a Diocese to bring about MAI opportunities as they arise. The WBDT has been working closely with our fund managers Forsyth Barr locally in Hawke's Bay and through that relationship we have seen a commitment from Forsyth Barr nationally to supplement their staff with specialists in this area of investment. While the local team of Forsyth Barr is a team of three, Matt, Stu and Tim, they spend one day a week looking after our portfolio with a wider team of nine advisers and analysts from around the Forsyth Barr national team. This is a significant investment of their time and we acknowledge that we are all learning in this space together as we develop the portfolio with the needs of parishes in mind, and also while looking for investment opportunities that will provide a financial return along with achieving social and missional good. This is a time when we are setting the foundational groundwork so that when we do begin developing affordable or social housing and other projects that we know we will be well advised and able to develop on strong foundations. Alongside this I can see that we are also being the yeast that is influencing others to consider seriously their role in MAI, both in the Anglican Church and in secular society. The ultimate expression of this work will be the development of projects large and small that bring about a deeper expression of caring for the needs of the most vulnerable ... Te Oranga Ake.

Exploration of new areas of mission

This year has seen the appointment of Carl Tinion to the role we discussed as part of our response to the COVID pandemic, that of Mission Rejuvenator. I'm very pleased to see Carl join the Diocese and to acknowledge the many gifts of ministry and experience that Carl brings to now share with us. I look forward to hearing more of what Carl will share with us later in this Synod. I am equally excited about the Clergy Conference that is coming up next month as we spend time learning from the experiences of others in our Communion who have trod the path of finding new initiatives in mission and ministry.

I see this as an opportunity to continue to be a people who can respond to adversity and challenge with curiosity and adaptability, not just for the sake of modeling those values in the world, but for the purposes of living out the call to be disciples of Christ in a changing world. The very work of exploring and seeking out these new possibilities is an expression of Te Oranga Ake as we seek with others to bring expression to our faith in a way that speaks to the heart of human flourishing in our world, based on the three key elements of Love, Peace and Joy.

Safeguarding practices – Lambeth & Safe Church

The Royal Commission into Abuse in Care continues its work as the Commissioners explore instances of abuse in care in the past and call organisations such as the Anglican Church and others to account over the practices of 50 years ago and today. It is just work, and work that sadly this country has needed. There have been some headline instances of abuse in the history of the

Anglican Church that don't require mention today as I'm sure you have all read the news in the past year. There is a history of abuse in the Diocese of Waiapu in the past and I am responding to a number of complaints from a particular period of time in the history of one of our homes for children. As I work with survivors of abuse and their support, my hope is that we will come to a time when we will be best equipped to respond more readily than we have been able to up to now.

An important action out of the Anglican Church's response to the Royal Commission has been to review the Canons in Title D, establish the Ministry Standards Commission, elevate the training on Boundaries across the Church and locally here in Waiapu to appoint a Diocesan Safeguarding Risk Manager to assist me in the work of ensuring that we offer exemplary care for all people in our Diocese. Ms Penny Hales commenced that work just this month and brings to that role over 40 years' experience of leadership in social work with children and adults in vulnerable situations. I look forward to hearing what Penny will share with us later during this Synod. The Boundaries training this year has taken on an expanded scope for all clergy, licensed lay people, office bearers and trustees. The training has been based on that which was delivered by the Diocese of Waikato and Taranaki. It has been very helpful to have that base to work from this year and in the coming year we will continue to refine the content of our training. It is important for us to attend to this work well, because we need to respond compassionately and responsibly to those who have been abused while in our care in the past, and we need to ensure that everything we can do is put in place to ensure that doesn't happen again. This work is both retrospective and current and has elements of attending to past hurts, creating pathways that may assist restoration and healing, and ensuring protective elements are in place to avoid future harm. In all those things we are endeavouring to reflect *Te Oranga Ake* by bringing about the fruits of the Spirit, love, joy and peace.

Review of Canons

This year we have seen the appointment of Mr Jeremy Johnson as Diocesan Chancellor. I was delighted when Jeremy agreed to be Chancellor of the Diocese as he brings to this role vast experience in the legal profession, as a previous Chancellor of the Diocese of Christchurch, and a wide knowledge of the life of the Anglican Church in Aotearoa, New Zealand and Polynesia.

Already throughout this year we have seen the impact of Jeremy's experience in this role as he has willingly agreed to undertake a review of the Diocesan Canons, progressively. We can see evidence of this in some of the matters of business that we will attend to during this Synod. You may have detected a theme running through the sections of my charge relating to *Te Oranga Ake* and I'm sure some of you are wondering how on earth the mystery of the Canons of the Diocese could relate to flourishing of humanity in the image of the Divine that we see in Christ. Some of the theological underpinning of *Te Oranga Ake* that we have heard today has been around the description of *Te Rangatiratanga o Te Atua* in Romans 14 as 'righteousness, peace, and joy in the Holy Spirit.' Hirini and Michael may challenge me on this, but I think that well constructed Canons that guide and direct our life as a Diocese in ways that promote an upright and peaceful life, certainly lead to joy ... certainly my joy when I know that the rules that govern our life are accessible, easily understood and contextually appropriate, let alone theologically sound. We are heading in that direction and this excites me, no end!

Giving an account of the hope that is within us – Lambeth & Discipleship

One of the key themes of the Lambeth Bishops' Conference this year was Discipleship and within the Biblical reflections on 1 Peter was the reminder that we are called to be ready to give an account of the hope that is within us. Discipleship can be an evocative word for us who have been followers of Jesus for a long time, perhaps the best part of a lifetime. Many of us here would perhaps have an experience of growing slowly in faith, while others would be able to identify strong experiential moments that have been profound in a moment of finding faith. I warmed to the expression of Discipleship that was used at the Lambeth Conference (Lambeth Call: Discipleship, Lambeth Conference 2022)

“A disciple is a learner the Bishops assembled at the Lambeth Conference invite all Anglicans, to become learners in the liberating ways of Christ in every aspect of their lives. The Bishops are issuing this Call because 1 Peter calls all God's people to such disciplined and whole-of-life discipleship.”

Be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. (1 Peter 4.7-10).

As learners who know the liberating ways of Christ in our lives and we are also called to learn and learn again this way. We are called to give expression to this through the five-fold mission statement of the Anglican Church. In this season of our life in the Church we are called to intentionally place discipleship as a normal part of our life, not only that we may continue to refine our lives into the ways of Christ, but that together we may more closely be fashioned into an expression of the kingdom of God as a community of faith. In this may we flourish as individuals and also provide places of learning and discovery in faith in Christ that others may flourish.

Communion Forest – Environment and sustainable development

It will come as no surprise to you that another key theme in the discussions at the Lambeth Conference was the Environment and Sustainable Development. In the gathering of the conference we had nearly 1500 delegates representing over 160 different nations, most of the world. During our time together we heard first hand experiences of people whose lives and communities are being dramatically reshaped by the outworkings of the climate catastrophe. At the same time we were reminded of the breath-taking beauty and abundance of this world, God's world. The crisis of climate change, biodiversity loss and pollution are a real threat for the planet and people. The catastrophe of this crisis is not just about environmental damage and change but is also interconnected with poverty, inequity, injustice, political upheavals and conflict. The youngest generation in our society is displaying increasing levels of anxiety and depression related to this threefold catastrophe, and yet it is also this generation that we will all need to carry on the work of transformation that we have begun. In a situation that speaks little of flourishing in the future we need to be people who are the hope bearers, for our children and grandchildren so that they may face into the challenges in their time with resilience built on hope and joy. We must continue in small ways and large, through advocacy, encouragement and by being builders of hope in the young to play our part in addressing this worldwide issue. At the Lambeth Conference the Archbishop of Canterbury announced the Anglican Communion Forest. The concept behind the Anglican Communion Forest is simple; in the moments of spiritual growth, significant personal pastoral settings, moments of community development, take the time to plant a tree and through this action take your part in creating a diverse Anglican Communion Forest throughout the world. This symbolic and practical act is deliberately linked to moments of faith, spiritual development and personal growth. The young tree is a sign of hope, not only of the potential for growth, but for the potential of a future where in 20 to 30 years time a tree that is planted today will continue to thrive, and the community with it. It is a simple concept to bring together our spiritual journey, our discipleship, our faith in Jesus and our hope in God. Later this evening as we celebrate evening prayer we will dedicate five kowhai plants as our initial contribution to the Anglican Communion Forest. Earlier this month at the Confirmation service at Woodford House I launched the Anglican Communion Forest in the Diocese. It is fitting that we relate this across every opportunity within Waiapu with our communities of young learners at Early Childhood Centres, Parish children's ministries and our schools.

The hope we have in this daunting task is not a vain hope but a trust deeply embedded in our faith in Christ. This is the lesson our generation can teach a younger generation so that they do not fall to despair but rise to continue the work we have begun. The five kowhai trees we dedicate today will be given to each Archdeacon to plant somewhere in their Archdeaconry, a symbolic planting of the forest in the Diocese of Waiapu both for now, but with hope for the generation that will follow in our footsteps, that they may flourish in a world that is no longer in crisis.

five marks of mission, and the mapping project being done across all dioceses. He concluded by saying that, along with New Zealand Church Missionary Society (NZCMS), they aimed to be the mission and overseas aid and development agencies of choice for Anglicans in Aotearoa New Zealand.

Motion:

(1) The Ven. David van Oeveren (2) Paul Sparks

- a) That Synod set the mission giving target for 2023 at \$195,000 (same as previous year).
- b) That the Overseas Mission Report be received.

Motion Carried

13. ANGLICAN CARE WAIAPU

Motion:

(1) John Palairet (2) The Ven. John Matthews

That the report of Anglican Care Waiapu be received.

Motion Carried

Synod adjourned for afternoon tea at 3.14pm and reconvened at 3.30pm

14. APPROVAL OF BILLS IN DETAIL AND PRINCIPLE

The President moved that Synod move into committee for the consideration of the following three Bills in detail:

- 1) A Bill intituled “**The Amalgamation of the Parishes of Riverslea and Hastings, Statute 2022**”.
- 2) A Bill intituled “**The Repeal and Replacement of Canon 2 of Regions Bill 2022**”.
- 3) A Bill intituled “**The Chancellor and Legal Advisers Bill 2022**”.

The President vacated the Chair which was taken by the Chair of Committee, the Rev’d Canon Jenny Chalmers.

Synod moved out of committee. The Chair of Committee reported to the President that the three Bills as adopted and amended were ready to move on to the next stage.

The President moved that the decisions of Committee be the decisions of Synod.

Motion Carried

15. IT FINANCE SYSTEM

Joanne Walford Teaukura, Business Improvement and Quality Advisor (Interim Finance Team Manager) gave a presentation outlining the journey taken with the IT financial management system project (NetSuite and ApprovalPlus). Reasons for initiating the project included the increasingly complex compliance requirements in today’s regulatory environment, the improved strength and focus on reporting and analysis, and the enhanced process around audit trails. She highlighted achievements to date and elaborated on the next steps going forward, including the processes regarding updating of bank authorities and bank accounts.

16. CONFIRMATION OF BILLS

Motion:

(1) The Rev’d Alister Hendery (2) David Wilson

A Bill intituled “**The Amalgamation of the Parishes of Riverslea and Hastings, Statute 2022**” be confirmed and approved. (*Refer to Appendix 1, page 16*)

Motion Carried

Motion:

(1) The Ven. Linda King

(2) Penny Hales

A Bill intituled “**The Repeal and Replacement of Canon 2 of Regions Bill 2022**” be confirmed and approved. *(Refer to Appendix 2, page 17)*

Motion Carried

Motion:

(1) The Ven. John Matthews

(2) The Ven. John Hebenton

A Bill intituled “**The Chancellor and Legal Advisers Bill 2022**” be confirmed and approved. *(Refer to Appendix 3, page 27)*

Motion Carried

17. MINUTES OF SYNOD

Motion:

(1) The Ven. Linda King

(2) David Wilson

That the Minutes of this Synod to be confirmed by Standing Committee.

Motion Carried

18. APPOINTMENT OF AUDITORS

Motion:

(1) Paul White

(2) The Rev’d Canon Jenny Chalmers

That for the year ending 31st December 2022, the following audit arrangements to be approved:

- Deloitte New Zealand for the Anglican Diocese of Waiapu
- Deloitte New Zealand for the Waiapu Bishopric Endowment Trust
- Deloitte New Zealand for the Waiapu Board of Diocesan Trustees
- Baker Tilly Staples Rodway for the Hereworth School Trust Board
- Silks Audit, Whanganui, for St Matthew’s Primary School

Motion Carried

19. DIOCESAN REPORTS

Motion:

(1) The Rev’d Sue Beverly

(2) Judy Entwisle

That the report “**Acts of the Bishop**” (A2 Pages 3-10) as presented to this Diocesan Synod be adopted.

Motion Carried

20. DIOCESAN MINUTES AND SCHEDULES

Motion:

(1) The Ven. John Matthews

(2) Penny Hales

That the following reports and minutes be tabled:

Minutes of Standing Committee.

Diocesan Property Schedule.

Parish Statistical Returns for the year ending 31st December 2021.

Motion Carried

21. PRESENTATION ON NEW BRANDING

The Diocesan Registrar gave a presentation introducing the new corporate branding for the Diocese which had been developed in conjunction with Coast&Co, graphic designers from Napier who specialised in identity creation and strategic branding. She outlined the guidelines for use of the

new branding, and explained the background and thought processes that had gone into creating it. Examples were given as to how parishes could use the new branding in conjunction with their own brands if they wished to, and it was noted that now the branding exercise was complete, the next step in the process was to address the Diocesan website.

The Rev'd Deborah Broome and Mr David Wilson, Hereworth School Chaplain led Synod in evening prayer, during which time five kowhai trees, one for each Archdeaconry to plant for the Communion Forest global initiative, were blessed. Synod adjourned for the day at 5.19pm.

DAY 2

Saturday 17 September 2022

Synod reconvened at 9.00am with morning prayers led by the Ven. Bronwyn Marchant, Mr Paul White, Mrs Catharine White and the Rev'd Sheryl McGrory.

22. DIOCESAN ACCOUNTS AND BUDGET

The Rev'd Alan Burnett gave a presentation on the Diocesan Budget for 2023, addressing the net deficit in the 2023 budget and explaining the 10-year financial trend. With the costs and expectations on the Diocese as a Tier 2 charity in the current regulatory environment, it was imperative to have robust support for the complex work around recording, reporting and compliance. It was noted that no monies from parish assessments went towards the administration of the Diocese via the Shared Services team, and that if this support was withdrawn there would be approximately \$20,000 added to an average annual parish budget. He concluded the presentation by summarising the steps to be taken to help address the funding deficit going forward.

Motion:

(1) The Rev'd Alan Burnett

(2) Paul White

- a) That the Financial Statements for the Anglican Diocese of Waiapu, St Matthew's Primary School, and Hereworth School Trust Board for the year ending 31st December 2021 be adopted. (A3 Pages 3-25, 26-57 & 58-88).
- b) That the Diocesan Budget for the year ending 31st December 2023, make provision for the following expenditure of \$4,465,596 subject to final confirmation and adjustment by the Standing Committee. (A1 Pages 3-8).
- c) That the Parish Assessment total for the year ending 31st December 2023 be \$619,057.

Motion Carried

23. MISSION REJUVENATION

Carl Tinnion, Diocesan Mission Rejuvenator gave a presentation outlining the Why, What and How of Mission rejuvenation. He discussed the concepts and possibilities, taking risks, embracing chaos in order to see the concept evolve over time and for results to emerge from this work.

24. SAFEGUARDING

Penny Hales, Diocesan Safeguarding Risk Manager, tabled copies of the new Diocesan Safeguarding Policy and gave a brief presentation outlining the scope and details of the policy. At the conclusion of the presentation there were table discussions to provide feedback to the Safeguarding Risk Manager so she could develop the role further.

25. VARIOUS REPORTS

The President reminded Synod members that if they wanted to speak to their reports they should submit them to the Diocesan Registrar and set aside a separate motion asking Synod to receive the report. This was an effective way to encourage debate and thinking and to highlight relevant issues or areas within the reports. In particular he would like to encourage separate motions from the school chaplains and those involved in rest home ministries.

Motion:

(1) The Rev'd Christine Scott

(2) Elspeth Atkinson

That the following reports be received:

Standing Committee Report	A2 Pages 11-13
Waiapu Board of Diocesan Trustees Report	A2 Page 14
Waiapu Bishopric Endowment Trust Report	A2 Page 15
Diocesan Trusts Board Report	A2 Page 16
Diocesan Statistical Returns	A2 Pages 17-18
Anglican Care Waiapu Report	A2 Pages 19-20
Ministry Educator Report	A2 Page 21-22
Waiapu Anglican World Mission Committee	A2 Page 23
Waiapu Archives Report	A2 Page 24
The Association of Anglican Women Report	A2 Page 25
Hereworth School Trust Board Chairman's Report	A2 Pages 26-27
The Mission to Seafarers Report	A2 Page 28
Port of Tauranga Mission to Seafarers Report	A2 Pages 29-30
Waiapu Anglican Cursillo Report	A2 Page 31
Tauranga Hospital Chaplaincy Service Report	A2 Page 32
Gisborne Hospital Chaplaincy Service Report	A2 Page 33
Hawke's Bay Fallen Soldiers' Memorial Hospital Chaplaincy Service Report	A2 Pages 34-35
Rotorua Hospital Chaplaincy Report	A2 Page 36-37
Whakatāne Hospital Chaplaincy Report	A2 Page 38
Carter House Aged Care Facility Chaplaincy Report	A2 Page 39
Hodgson House Chaplaincy Report	A2 Page 40
Woodford House Chaplaincy Report	A2 Pages 41-43
Hereworth School Chaplaincy Report	A2 Page 44
Waiapu House Lifecare Chaplaincy Report	A2 Page 45
Tertiary Chaplaincy Report	A2 Page 46-51

The President moved that the reports be accepted.

Motion Carried

26. MOTION OF THANKS

Motion:

(1) The Ven. John Hebenton

(2) Cliff Simons

That the thanks of Synod be conveyed to the following people for their part in arranging the affairs of Synod:

The President of Synod.
The Synod Secretaries.
The Diocesan Administration Staff.

Synod adjourned for morning tea at 10.59am and reformed at 11.30am.

27. COLLATION OF ARCHDEACONS

The Ven. Linda King, the Ven. Bronwyn Marchant and the Ven. John Hebenton were collated as Archdeacons at the Synod Eucharist.

**The President declared Synod closed at 12.34pm
and lunch was served following this.**

Next Year's Synod will be in Hawke's Bay at a venue to be determined.

**BILL TO AMALGAMATE
THE PARISHES OF RIVERSLEA AND HASTINGS**

WHEREAS AS Title B, Canon V of Local Ministry and Mission Units states that ‘Dioceses in New Zealand acting in terms of Part E, Clause 5 of the Constitution shall make regulations to determine:

The Constitution and structure of Local Ministry Mission Units through which ministry can be provided by and to members of the church, and through which mission of the Church can be promoted within that Tikanga.”

AND AS the Church membership of the Parishes of Riverslea and Hastings have agreed to amalgamate their Parishes, to create a new Parish of Greater Hastings, following a series of meetings with Parishioners in 2021.

AND WHEREAS this Synod is satisfied that the amalgamation of Parishes would be in the interests of all parties.

IT IS THEREFORE ENACTED by the Bishop, Clergy and Laity in Synod assembled as follows:

1. The short title shall be “*The Amalgamation of the Parishes of Riverslea and Hastings, Statute 2022*”.
2. The boundaries of the new Parish of Greater Hastings, shall be as listed in the Schedule.

Schedule

Taking in and combining the boundaries of the Riverslea and Hastings Parishes. A full description will be included in due course.

REFERENCE SCHEDULE

Part E

Clauses 1 & 7 of the Constitution

Part C

Clause 15
Statute 711

THE REPEAL AND REPLACEMENT OF CANON 2 OF REGIONS BILL 2022

1. Title

- (1) That the title of this statute will be **The Repeal and Replacement of Canon 2 of Regions Bill 2022**.

2. Commencement

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

3. Purpose

- (1) The purpose of this statute is to repeal Canon 2 of Regions and replace it with a new Canon 2 of Archdeacons to provide a legislative basis for archdeacons within the Diocese.

4. Repeal and Replacement of Canon 2 of Regions

- (1) Canon 2 of Regions is repealed and replaced by Schedule One.

5. Consequential amendments

- (1) The following consequential amendments are made to Canon 1 of Parishes:
 - a. at clause 1.2 the words “Regional Dean” are deleted;
 - b. at clause 1.3:
 - i. the word “Regional” is deleted from the definition of Bishop;
 - ii. the definition of “Regional Dean” is deleted;
 - c. at clause 1.3 the words “or regional” are deleted from the definition of “Community Priest”;
 - d. at clause 1.3 the definition of “Standing Committee” and “Regional Executive Committee” are deleted and replaced with the following words “Standing Committee” is that body elected and exercising authority under the Diocesan Canons”;
 - e. at clause 2:
 - i. the words “or regionally” are deleted from the seventh bullet point;
 - ii. the words “regional and” are deleted from the eighth bullet point;
 - f. at clause 3.1(a) the word “region” is replaced with “archdeaconry”;
 - g. clause 4.2(e) is deleted with consequential changes to numbering;
 - h. at clause 6.2 the word “Regional” is deleted from the ‘Form of Declaration’;
 - i. at clause 7.1.3 the words “the regional executive and” are deleted;
 - j. at clause 7.15 the words “the sub-region, region, the appropriate Regional Deans” are deleted and replaced with “the archdeaconry, the appropriate archdeacon”;
 - k. at clause 10.12 the words “or regional mission” are deleted from the second paragraph;
 - l. at clause 11.10 the words “in a region, can form a regional” are deleted and replaced with “in an archdeaconry, can form an Archdeaconry”;
 - m. at 11.11 the words “wider region” are deleted and replaced with “Diocese”;
 - n. clause 11.12 is deleted and replaced with the following words “Standing Committee may authorise the formation of Emerging Ministry Units, supported by a designated clergy person, for the purpose of becoming or changing one of the authorised models or exploring new areas of mission”;

- o. at clause 11.13 the words “will be entitled to be represented at Regional Conferences and” are deleted;
 - p. at clause 11.14 the words “a sub-regional partnership of” are deleted.
- (2) The following consequential amendments are made to Canon 3 of the Diocesan Synod:
- a. clause 2(b) is deleted with consequential changes to numbering;
 - b. clause 2(g) is deleted and replaced with the following words “A representative of youth under the age of 26 years for each archdeaconry appointed by the Archdeacon in consultation with the youth of the archdeaconry and the Diocesan Youth Facilitator”;
 - c. at clause 2(h) the words “and Regional Youth Facilitators” are deleted;
 - d. at clause 2.2(c) the words “and Regional Youth are Facilitators” are deleted.
- (3) The following consequential amendments are made to Canon 5 of the Election of Lay Representatives to the Diocesan Synod and Regional Conferences:
- a. the title is amended by deleting the words “and Regional Conferences”;
 - b. clause 13 to 15 (and the accompanying sub-heading) are deleted.
- (4) The following consequential amendments are made to Canon 7 of Ordained Ministry Appointments:
- a. clause 1.1(a) is deleted and replaced with the following words “Diocesan Nominations: up to six clerical representatives and up to six lay representatives of the Diocese on a Board of Nomination elected pursuant to the provisions of this Canon”;
 - b. at clause 1.1(e) the word “Regional” is deleted;
 - c. at clause 2.1:
 - i. the words “of the Region in which the parish lies” are deleted; and
 - ii. the words “Regional Nominators” are deleted and replaced by the words “Diocesan Nominators”;
 - d. at clause 3:
 - i. the word “Regional” is deleted and replaced by “Diocesan” in the heading;
 - ii. clause 3.1 is deleted and replaced by the following words “The up to six Clerical Representatives shall be Priests holding a Bishop’s Licence and the up to six Lay Representatives shall be baptised parishioners resident in the Diocese. The up to twelve nominators shall be elected at the first annual session after each biennial election for the Synod by the Clerical and Lay Members of the Synod. The Clerical members electing the Clerical Representatives and the Lay Members electing the Lay Representatives, each Order acting as an electoral body and not as a Conference.”;
 - iii. at clause 3.2 the word “Regional” is deleted and replaced with the word “Diocesan” and the word “region” is deleted and replaced with the word “Diocese”;
 - iv. clause 3.3.1 is deleted and replaced by “[i]n the event of the failure to elect one or more Diocesan Nominators or if any Diocesan Nominator resigns or die or otherwise vacate office then the Standing Committee shall elect an eligible person to fill the vacancy following the procedure outlined in clause 3.1.”;
 - v. at clause 3.3.2 the words “Regional Executive Committee” are deleted and replaced by “Standing Committee” and the word “Regional” is deleted and replaced by the word “Diocesan”;
 - vi. at clause 3.4 the words “Regional Nominators” are deleted and replaced with “Diocesan Nominators”;
 - e. at clause 4:
 - i. at clause 4.2 the word “Regional” is deleted;

- ii. at clause 4.3 the word “Regional” is deleted;
- iii. at clause 4.5 the words “and to the Regional Executive Committee” are deleted;
- iv. at clause 4.7 the words “Regional Committee” are deleted and replaced by “Standing Committee”;
- f. at clause 5:
 - i. at clause 5.2.1 the word “Regional” is deleted;
 - ii. at clause 5.2.3 the word “Regional” is deleted and replaced with “Diocesan”;
- g. clause 7.1.2(d) is deleted and replaced with “Archdeacon”;
- h. the declaration at page 7/16 is deleted and replaced with Schedule Two ;
- i. at page 7/23 the word “a Regional” is deleted and replaced by “the”;
- j. the declaration at page 7/25 is deleted.

(5) The following consequential amendments are made to Canon 8 of Bishops:

- a. clause 1.2 is deleted with consequential renumbering;
- b. at clause 1.4 the words “and regions” are deleted;
- c. clause 2 is deleted with consequential renumbering.

(6) The following consequential amendments are made to Canon 9 of the Licensing for Lay for Ministry:

- a. at clause 1 the words “of the Region” are deleted;
- b. at clause 7.2 the words “in the Region” are deleted.

(7) The following consequential amendments are made to Canon 10 of Lay Assistants in the Distribution of the Elements at Holy Communion:

- a. at clause 2.1 the words “in the Region” are deleted.

(8) The following consequential amendments are made to Canon 11 of the Diocesan Standing Committee:

- a. clause 1.1 (i) is deleted with consequential re-numbering;
- b. clause 1.1(g) is deleted with consequential re-numbering;
- c. the schedule to clause 1.5 is deleted and replaced with the following:

1.5.1 In February of the year of election, the Diocesan Registrar shall write to vestries in the Diocese, as well as other bodies entitled to have representative at Synod, inviting them to propose at their annual general meetings suitable candidates for nomination as members of Standing Committee, such names to be submitted to the Synod.

1.5.2 Those eligible for nomination to be clergy members of Standing Committee shall be any deacon or priest holding a Bishop’s licence in the Diocese.

1.5.3 Those eligible for nomination to be lay members of Standing Committee shall be any baptised lay person who is enrolled on a Parish Roll in the Diocese, and who is willing to sign the Declaration of Adherence and Submission to Te Pouhere/the Constitution.

1.5.4 There shall five clerical and five lay members of Standing Committee elected for two years terms.

1.5.5 The five Clerical Representatives shall be Priests holding a Bishop’s Licence and the five Lay Representatives shall be baptised parishioners resident in the Diocese. The members of Standing Committee shall be elected at the first annual session after each biennial election for the Synod by the Clerical and Lay Members of the Synod. The Clerical members electing the Clerical Representatives and the Lay Members electing the Lay Representatives, each Order acting as an electoral body and not as a Conference.

1.5.6 Candidates for membership of Standing Committee need not be members of Synod though upon election to Standing Committee they have the right to attend and to speak.

- (9) The following consequential amendments are made to Canon 15 of the Cathedral Chapter:
- a. clause 2(d) is deleted and replaced with “three lay or clergy representatives elected by the Synod”.

- (10) The following consequential amendments are made to Canon 19 of Faculties:

- a. at clause 1 the words “in the Region” are deleted;
- b. at clause 3 the words “in the Region” are deleted and the word “Regional” is deleted and replaced by “Diocesan”;
- c. at clause 4 the word “Regional” is deleted and replaced by the word “Diocesan”;
- d. at clause 5 the words “in the Region” are deleted and the word “Regional” is deleted and replaced by “Diocesan”;
- e. at clause 6 the word “in the Region: are deleted and the word “Region” is deleted and replaced by “Diocese”;
- f. at clause 7 the words “in the Region” are deleted and the word “Regional” is deleted and replaced by “Diocesan”;
- g. at clause 8 the words “in the Region” are deleted and the words “Regional” are deleted and replaced by “Diocesan”;
- h. at clause 10 the word “Regional” is deleted and replaced by the word “Diocesan”;
- i. at clause 11 the words “the Regional” are deleted.

- (11) The following consequential amendments are made to Canon 20 of the General Diocesan Fund:

- a. at clause 5(ii) of Schedule II the words “of the Region” are deleted.

- (12) The following consequential amendments are made to Canon 21 of the Diocesan Loan Fund:

- a. at clause 2(c) the words “(including Regions)” are deleted.

- (13) The following consequential amendments are made to the Standing Orders of the Diocesan Synod:

- a. at clause 1 the words “with the Regional Bishops” are deleted;
- b. at clause 14 the words “at one of the Regional Conferences or” are deleted.

- (14) The following consequential amendments are made to the Diocesan Regulation “Councils with Diocesan Responsibilities and/or Responsibilities to the Wider Anglican Church in Aotearoa, New Zealand and Polynesia”:

- a. at clause 1 the words “1 Regional Deans selected annually in rotation by the Regional Ministry Convenor” and “on a regional level” are deleted;
- b. clause 2 “Regional Ministry Council” is deleted with consequential renumbering;
- c. at clause 3:
 - i. the words “Representatives of Regional Missionary Committees” are deleted and replaced by “Suitable persons appointed by Standing Committee”;
 - ii. the words “Regional and” are deleted;
 - iii. the word words “and Regions” are deleted;
 - iv. the words “the Regions” are deleted;
- d. clause 4 is deleted with consequential renumbering;
- e. at clause 6 the words “Representatives of the youth committees/forums of each Region” are deleted and replaced with “Representatives of youth from each archdeaconry”;
- f. at clause 7 the words “Regional” and “Region” are replaced with “Archdeaconry”.

- (15) The following consequential amendments are made to the Diocesan Guideline “Guidelines for Clergy Service Leave”:
- a. at clause (b) the words “of the Region” are deleted;
 - b. at clause (d) the words “of the Region” are deleted;
 - c. at clause (e) the words “of the Region” are deleted;
 - d. at clause (g) the words “of the Region” are deleted.
- (16) The following consequential amendments are made to the Diocesan Guideline “Guidelines for the Responsibilities of Vestry and Churchwardens”:
- a. under the heading ‘Practical Guides’ clause 8(d)(iv) is deleted;
 - b. under the heading “Responsibilities of Church Wardens”:
 - i. at clause 5 the words “of the Region” are deleted;
 - ii. at clause 6 the words “of the Region” are deleted.
- (17) The following consequential amendments are made to the Diocesan Guideline “Guidelines for Proceeding Towards Local Shared Ministry Parishes and Local Mission and Ministry – LMMU”:
- a. in the introduction the words “/region” and “/regional” are deleted;
 - b. at clause 1:
 - i. the word “Regional” is deleted before the word “Bishop”;
 - ii. the words “Regional Dean” are deleted and replaced with “Archdeacon”;
 - c. at clause 2 the word “Regional” is deleted;
 - d. at clause 3:
 - i. the word “Regional” is deleted before the word “Bishop”;
 - ii. the words “and the Regional Committee of its decision and seeks their approval” are deleted;
 - iii. the words “The Regional Committee then” are deleted and replaced with “The Bishop”;
 - e. at clause 5:
 - i. the word “Regional” is deleted before the word “Bishop” in both instances;
 - ii. the words “regional representatives” are deleted;
 - f. at clause 6 the word “and regional” are deleted;
 - g. at clause 7 the word “Regional” is deleted before the word “Bishop”.
- (18) The following consequential amendments are made to the Diocesan Guideline “Diocesan Guidelines for a Local Limited Licence Priest/Deacon within the Parish Ministry Team”:
- a. at clause 5 the words “region and” are deleted;
 - b. at clause 5(c) the words “in the region” are deleted.
- (19) The following consequential amendments are made to the Diocesan Guideline “Clergy Housing Guidelines”:
- a. under the heading “Accommodation” the words “Regional Committee” are deleted and replaced by “Standing Committee”;
 - b. under the heading “Inspections” the words “Regional Committee” are deleted and replaced by “Standing Committee”.
- (20) The following consequential amendments are made to the Diocesan Guideline “Inspection of Diocesan and Parish Buildings”:

- a. at clause 1.3 the words “Regional Committee” are deleted and replaced by “Standing Committee”;
- b. at clause 1.5 the words “Regional Committee” are deleted and replaced by “Standing Committee”;
- c. at clause 1.6 the words “Regional Committee” are deleted and replaced by “Standing Committee” and the words “and o the Standing Committee” are deleted;
- d. at clause 1.8 the words “Regional Committee” are deleted and replaced by “Standing Committee”;
- e. at page D14 the words “Regional Inspection Committee” are deleted.

(21) The following consequential amendments are made to the Diocesan Guideline “Guidelines for those ordained ministers licensed under Canon 7 7:1:2:(j)”:

- a. at clause 2 the word “region” is deleted;
- b. at clause 3 the words “Regional Dean” are deleted and replaced by “Archdeacon”;
- c. at clause 4 the words “Regional Dean” are deleted and replaced by “Archdeacon”;
- d. at clause 5 the words “Regional Dean” are deleted and replaced by “Archdeacon”.

(22) The following consequential amendments are made to the Diocesan Guideline “Guidelines for the selection and training of candidates for Ordained Ministry”:

- a. under the heading “Clarification of Call” the word “Regional” is deleted at each of (b), (c) and (d);
- b. under the heading “Ministry Exploration Event” the words “or Regional” are deleted”;
- c. under the heading “Assessment Situation” the word “Regional” is deleted at each of (a), (c) and (d);
- d. under the heading “Formal Application” the words “or Regional Bishop” are deleted;
- e. under the heading “Decision to Accept”:

 - i. at (c) the words “appropriate Regional Bishops” are deleted and replaced by Bishop;
 - ii. at (d) the word “Regional” is deleted;

- f. under the heading “Training for Possible Future Ordination” the word “Regional” is deleted from (a).

(23) The following consequential amendments are made to the “Code of Ethics”:

- a. at clause 5 the word “Region” is deleted and replaced with “Archdeaconry”.

6. Transitional Provisions

- (1) Those elected as Regional Nominators at the first session of the 65th Synod shall be deemed to hold office as Diocesan Nominators under the provisions of Canon 7 or Ordained Ministry Appointments as amended by this Statute.
- (2) Those elected to Standing Committee at the first session of the 65th Synod shall be deemed to hold office as members of the Standing Committee under the provisions of Canon 11 of the Standing Committee as amended by this Statute.

Schedule One
CANON 2
OF
ARCHDEACONRIES

Part One – Introduction

1. Purpose

- (1) The purpose of this statute is to provide a legislative basis for archdeaonries within the Diocese.

2. Archdeaconries & Archdeacons

- (1) Archdeaconries are geographic groupings of contiguous Parishes and Chaplaincies under the supervision of an Archdeacon the role of whom is to provide support to the Bishop, represent to the Bishop to the Archdeaconry, minister to the clergy in the Archdeaconry and encourage co-operation in ministry by the Parishes and Chaplaincies within the Archdeaconry.

Part Two – Establishment and Disestablishment of Archdeaconries and Adjustment of Boundaries

3. Establishment of Archdeaconries

- (1) The Bishop may establish as many archdeaconries within the Diocese as the Bishop thinks fit.
- (2) An Archdeaconry may only be established by the Bishop after consultation with Standing Committee and any affected Parishes and Chaplaincies.
- (3) Archdeaconries are established by the Bishop giving notice in writing to the Standing Committee of:
 - a. the wish to establish an Archdeaconry;
 - b. the date on which the Archdeaconry will be established;
 - c. the name of the Archdeaconry;
 - d. the boundaries of the Archdeaconry;
 - e. the Parishes and Chaplaincies that will form the Archdeaconry; and
 - f. who will serve as the initial Archdeacon.

4. Disestablishment of Archdeaconries

- (1) The Bishop may, from time to time, disestablish an Archdeaconry.
- (2) An Archdeaconry may only be disestablished by the Bishop after consultation with Standing Committee and any affected Parishes and Chaplaincies.
- (3) Archdeaconries are disestablished by the Bishop giving notice in writing to the Standing Committee of:
 - a. the wish to disestablish an Archdeaconry;
 - b. the date on which the Archdeaconry will be disestablished.

5. Adjustment of Archdeaconry boundaries

- (1) The Bishop may, from time to time, adjust the boundaries of an Archdeaconry by moving any Parish from one Archdeaconry to another.
- (2) The boundaries of any Archdeaconry may only be adjusted by the Bishop after consultation with Standing Committee and any affected Parishes and Chaplaincies.
- (3) The boundaries of an Archdeaconry may be adjusted by the Bishop giving notice in writing to the Standing Committee of:
 - a. the wish to adjust the boundary of an Archdeaconry;

- b. the date the adjustment will take effect; and
- c. the Parishes and Chaplaincies that will move from one Archdeaconry to another.

Part Three – Archdeacons

6. Requirement for an Archdeacon

- (1) Each Archdeaconry must have an Archdeacon.

7. Appointment of Archdeacons

- (1) Archdeacons are to be appointed by the Bishop from amongst the clergy of the Archdeaconry.
- (2) Appointments of Archdeacons are to be notified in writing to the Standing Committee.
- (3) The Bishop may appoint one or more clergypersons to act in the place of an Archdeacon when he or she is unavailable or otherwise temporarily unable to fulfil the role.

8. The Purpose and Role of Archdeacons

- (1) The purpose of the Archdeacon is to work with other Archdeacons to support the Bishop to sustain, nurture and develop the life of the diocese in parishes and chaplaincies, and to work with parishes and chaplaincies to discern, enable, and resource the mission of God.
- (2) The role of an Archdeacon is to:
 - a. be responsible to the Bishop of the Diocese in acting as the representative of the Bishop to the Archdeaconry;
 - b. participate in meetings of Episcopal Ministry Team on a monthly basis and on other occasions as required;
 - c. maintain pastoral care and support for lay and ordained leaders in the Archdeaconry;
 - d. nurture collegial relationships and support within ministry teams in the Archdeaconry;
 - e. liaise with the Ministry Educator regarding education needs for the Archdeaconry and supporting diocesan wide education lead by the Ministry Educator in their Archdeaconry;
 - f. lead the Faculties Committee for the Archdeaconry and undertake reporting to the Diocesan Registrar;
 - g. lead Parish Consultations for the appointments process of stipendiary clergy positions in the Archdeaconry;
 - h. participate in the Board of Nominations for vacancies in the Archdeaconry;
 - i. review Parish and Chaplaincy Vicarages / Clergy Housing with Parish Wardens prior to appointment of clergy to stipendiary roles in Parishes and Chaplaincies;
 - j. co-ordinate services of installation and ending of ministry for stipendiary clergy in Parishes and Chaplaincies in the Archdeaconry;
 - k. support training events for Vicars and Wardens lead by the Diocesan Registrar;
 - l. encourage and support the development of relationships within all sectors of mission, ministry and service across the Archdeaconry;
 - m. encourage and support the development of relationships across the Diocese between Archdeacons and Anglican Care Waiapu Managers, working collaboratively with others in partnership;
 - n. assist Parish Vestries without clear leadership to meet their canonical obligations;
 - o. encourage and support the development of relationships between Parish ministry leadership and the Waiapu Shared Services team; and
 - p. encourage and support the common life of the Diocese within the Archdeaconry and collaboratively across the Diocese.

Schedule Two

**ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND
AND POLYNESIA**

ANGLICAN DIOCESE OF WAIAPU

LICENCE OF A PRIEST HOLDING THE OFFICE OF ARCHDEACON

XXX, by the grace of God, Bishop of Waiapu, to our well beloved in Christ,

, Priest

GREETINGS:

YOU having made the Declarations required by the Constitution and Canons of this Church, WE GRANT you our Licence and authority to exercise the office of

ARCHDEACON OF

within our Diocese and Jurisdiction.

WE AUTHORISE you to fulfil the duties of Archdeacon, by enabling building a sense of local identity and partnership, working pro-actively in bicultural partnerships, helping clergy members of the Diocese to develop their ministry skills and knowledge, encouraging new areas of mission and ministry, and initiating events for Anglicans in the Archdeaconry.

AND WE FURTHER AUTHORISE you to build up the Body of Christ by preaching and teaching the Word of God from the Scriptures, by celebrating the Sacraments, and by guiding the life of the communities committed to your care under this licence in their worship and mission, in accordance with the Doctrine of this Church, using only the forms of service which are authorised or allowed by lawful authority.

HOWEVER WE RESERVE to ourselves and to our successors, Bishops of Waiapu the exercise of our Episcopal Office and our Episcopal authority as set out in the Canons and regulations in force in our Church and Diocese.

Given under our hand and seal this XXXth day of XXX in the year of our Lord, two thousand and XXX, and of our Consecration the XXX year.

Registered in the Diocesan Register
Vol. 20XX Fol. Arch. No.XX

Diocesan Registrar

Upon resignation, termination, removal, or other change, this Licence shall be presented to the Bishop to be endorsed to that effect and returned to the holder.

This licence terminated on the day of20.....

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

.....
Bishop of Waipapu

Entered in the Diocesan Register

Vol Fol No

Register

THE CHANCELLOR AND LEGAL ADVISERS BILL 2022

1. Title

That the title of this Canon will be **Canon [x] of the Chancellor and Legal Advisers**.

2. Commencement

This Canon comes into force on passing.

3. Purpose

- (1) The purpose of this Bill is to define the roles of the Chancellor of the Diocese, the Vice-Chancellor of the Diocese, and Legal Advisers, and to establish an ecclesiastic jurisprudence for the Diocese.

4. Interpretation

- (1) In this Canon, unless the context otherwise requires,:

Advisory opinion means any opinion given pursuant to clause 9;

Chancellor means the person appointed pursuant to clause 5;

Diocese means the Anglican Diocese of Waiapu;

Diocesan Registrar means the person appointed by the Standing Committee to act as the primary administrative officer of the Diocese;

Diocesan Canons means Canons, Regulations and Guidelines of the Diocese as enacted by the Synod or by any body on the delegated authority of the Synod;

Legal Adviser means a person appointed pursuant to clause 8;

President means the person acting as President of the Synod in accordance with the Standing Orders;

Ruling means any formal ruling given pursuant to clause 7;

Standing Orders means the Standing Orders of the Synod;

Vice-Chancellor means the person appointed pursuant to clause 6.

5. The Chancellor of the Diocese

- (1) The Bishop must appoint a Chancellor of the Diocese to serve as the principal legal adviser to the Bishop, the Diocese and the Synod.
- (2) Any person appointed as Chancellor of the Diocese must meet the qualifications set out in Title D, Canon V, clause 2.
- (3) The Chancellor will have the functions set out in this Canon, the Diocesan Canons and in Title D, Canon V and will otherwise exercise such traditional roles as are part of the office of Chancellor in this Church not inconsistent with Title D or this Canon.
- (4) Any person appointed as Chancellor may be removed from office at any time by the Bishop.

6. The Vice-Chancellor of the Diocese

- (1) The Bishop may appoint a Vice-Chancellor of the Diocese to act as deputy to the Chancellor.
- (2) Any person appointed as Vice-Chancellor of the Diocese need not meet the qualifications set out in Title D, Canon V, clause 2, but must hold a practicing certificate issued by the New Zealand Law Society.
- (3) Where a person is appointed as Vice-Chancellor who meets the qualifications set out in Title D, Canon V, clause 2 then that person may carry out all the functions of the Chancellor in the absence of the Chancellor.
- (4) The Vice-Chancellor will have the functions set out in this Canon and has no functions pursuant to Title D, Canon V.
- (5) Any person appointed as Vice-Chancellor may be removed from office at any time by the Bishop.

7. Rulings by the Chancellor

- (1) At the request of the Bishop or the Standing Committee the Chancellor may provide rulings on the interpretation, meaning or effect of any of the Diocesan Canons.
- (2) At the request of any member of the Synod the Chancellor may, during any session of the Synod, provide rulings on any question arising under the Standing Orders.
- (3) Any ruling given by the Chancellor pursuant to clause 7(1) must be in a formal written document that contains reasons for the ruling and must be made in accordance with the laws of New Zealand and ecclesiastical law.
- (3) Any ruling given by the Chancellor pursuant to clause 7(2) may be given orally during the session of the Synod with a formal written document containing reasons to be provided later and any such ruling must be made in accordance with the laws of New Zealand and ecclesiastical law.
- (4) The Diocesan Registrar must keep a database of all rulings which must be accessible to members of Synod on request.
- (5) Any ruling given by the Chancellor is binding on all members of the Diocese, any person subject to any of the Diocesan Canons and the Synod unless:
 - (a) it is altered by a duly adopted Diocesan Canon; or
 - (b) it is superseded by a further ruling.
- (6) Before giving a ruling the Chancellor may consult with the Vice-Chancellor.
- (7) Any ruling altered or superseded in accordance with clause 7(5) remains in the database of rulings but that it is no longer of effect must be noted.

8. Legal Advisers

- (1) The Bishop may appoint Legal Advisers.
- (2) Any person appointed as a Legal Adviser must meet the qualifications set out in Title D, Canon V, clause 2.
- (3) Any Legal Adviser has the functions set out in this Canon, the Diocesan Canons and in Title D, Canon V.
- (4) Any person appointed as a Legal Adviser may be removed from office at any time by the Bishop.

9. Advisory opinions

- (1) At the request of the Bishop, the Diocesan Registrar or the Standing Committee the Chancellor or Vice-Chancellor or any other Legal Adviser may provide to the Bishop, the Diocesan Registrar, Standing Committee or the Synod advisory opinions on any legal issue that concerns the Diocese or associated entities.
- (2) Whoever requests an advisory opinion under clause 9(1)n will direct who it is to be provided to and the opinions are to be confidential and privileged to the persons to whom they are provided.