



Anglican Diocese of Waiapu

Diocesan Canons and Regulations

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DIOCESAN CANONS AND REGULATIONS

*The Code of Canons are as updated to the end of the
2nd Session of the 64th Synod held 16 – 17 September 2021
Via Zoom Video Conference*

INTRODUCTION TO THE ANGLICAN DIOCESE OF WAIAPU

A. THE MISSION OF THE CHURCH

1. The Church is the body of which Christ is the head and all baptised are members, believing that God is one and yet revealed as Father, Son and Holy Spirit - a Holy Trinity, recognising God as Creator, Redeemer and Sustainer, and

- (a) lives to be the agent and sign of the Reign of God
- (b) is called to offer worship and service to God in the power of the Holy Spirit
- (c) as the community of faith, provides for all God's people, the
- (d) turangawaewae - the common ground

2. The Church

- (a) is ONE, because it is one body under one head, Jesus Christ
- (b) is HOLY, because the Holy Spirit dwells in its members and guides it in mission
- (c) is CATHOLIC, because it seeks to proclaim the whole faith to all the people to the end of time
- (d) is APOSTOLIC, because it presents the faith of the Apostles and is sent to carry Christ's mission to all the world:

3. The Mission of the Church includes:

- (a) proclaiming the Good News of God's Reign
- (b) teaching, baptising and nurturing the new believers within eucharistic communities of faith
- (c) responding to human needs by loving service
- (d) seeking to transform unjust structures of society
- (e) striving to safeguard the integrity of creation, sustaining and renewing the earth

B. MEMBERSHIP OF THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA

1. The Anglican Communion

The Anglican Church in Aotearoa, New Zealand and Polynesia is part of and belongs to the Anglican Communion, which is a fellowship of duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, sharing with one another their life and mission in the spirit of mutual responsibility and inter-dependence.

2. Ecumenical Commitment

This Church entered into an Act of Commitment in 1967 with the Presbyterian Church of New Zealand, the Methodist Church of New Zealand, the Associated Churches of Christ and the Congregational Union in New Zealand; in 1986 accepted the principle of Unity By Stages; and, continues to pray and work for the unity which Christ builds.

3. Bicultural Development and Partnership

On the basis of the Gospel and by the Treaty of Waitangi signed in 1840, as the agreed basis for future Government and settlement of New Zealand, this Church is committed to the principles of partnership and bicultural development which require it to:

- (a) advance its mission, safeguard and develop its doctrine and, order its affairs, within its own tikanga (pakeha)
- (b) be diligent in prescribing and keeping all avenues open leading to the common ground (with tikanga maori)
- (c) maintain the right of every person to choose any particular cultural expression of the faith.

4. The Constitution/Te Pouhere

Te Runanga o Te Pihopatanga o Aotearoa and the General Synod of this Church meeting together in general conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Maori and Pakeha and bicultural development, and to incorporate and extend the principal provisions of the Church of England Empowering Act 1928; following on this, the General Synod/te Hinota Whanui of the Church in Hamilton in 1992, adopted the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia - Te Pouhere o Te Hahi Mihinare ki Aotearoa, ki Niu Tireni, ki nga Moutere o Te Moana Nui a Kiwa - which is the basis of the Constitution under which the Anglican Diocese of Waiapu operates.

C. THE ANGLICAN DIOCESE OF WAIAPU

1. Maori Origins

The message of the Gospel of Jesus Christ was first brought to Maori in the Regions of the Anglican Diocese of Waiapu through fellow Maori who were brought to the Christian faith through their contact with Christian Maori among the Nga Puhi.

Thus a northern Maori named Pita, married to an Arawa girl, carried the new faith, in which they had been baptised when they first came to visit their relatives at Rotorua in the 1820s.

Similarly it was the labours of a Waiapu Maori, Piripi Taumata a Kura who had previously been captured by the Nga Puhi and instructed in the Christian faith in Northland, who returned to bring the Gospel to the Ngati Porou. A Waikato chief Ngakuku, the father of the murdered little girl, Tarore, on his baptism in 1839, took the name William Marsh, and became one of the early missionaries in the Opotiki Region.

In the Taupo District in 1847, two Maori evangelists, Manihira and Kereopa, converts in the Wanganui District, lost their lives preaching the Gospel.

Matenga Tukareaho is reputed to have been the first preacher of Christianity in the Wairoa District.

The first ordination of a Maori, Rota Waitoa of the Ngati Raukawa of Otaki, took place in 1853. Rota Waitoa was stationed at Te Araroa where he laboured till his death in 1866.

2. Missionary Expansion

From the times of Samuel Marsden in the early 1820s, the early Church Missionary Society missionaries made significant journeys to Tauranga and Rotorua, Maketu and later to the East Coast to establish mission stations. The Reverend Henry Williams had made five journeys to Tauranga by 1831. Mr W.T. Fairburn, one of the Church Missionary Society lay catechists, recorded a voyage to Tauranga in 1827. Mission Stations were established in Tauranga and Rotorua in 1834, and 1835, in Opotiki at the end of 1839, and at Turanga in 1840.

3. Diocesan Beginnings

With the arrival of Bishop Selwyn in 1842, the Reverend William Williams was appointed the first Archdeacon of the Eastern District (all country East of the 176th parallel of East longitude - which includes all the present borders of a territory of the Anglican Diocese of Waiapu plus much of the Wairarapa).

In 1843, the Reverend A.N. Brown became the first Archdeacon of Tauranga which was subdivided off from the Archdeaconry of Waiapu.

On 27 September 1858, the Anglican Diocese of Waiapu was founded, and on 3 April 1859 the first consecration of a Bishop in New Zealand took place in Wellington - the consecration of Bishop William Williams, the first Bishop of Waiapu. Initially, Waiapu was a Maori Mission Diocese and certainly the first Synods were conducted in the Maori language.

The first Synod of the Diocese was held in Waerenga-a-hika in December, 1861.

After the sacking of Waerenga-a-hika, Bishop Williams moved his headquarters to Napier in January 1867. The Province of Hawke's Bay, which until then had been part of the Diocese of Wellington, was formally added to the Anglican Diocese of Waiapu on 14 June 1869. Subsequently Napier became the Cathedral city.

4. Evolving Partnership

From this early Maori and Missionary evangelism, and with the growth of the settler church, there developed a network of pastorates, rohe, parishes and archdeaconries, united under the episcopal care of the Bishop of Waiapu, and the decision-making and fellowship of the Annual Synod.

Partnership was enhanced from 1928 by the hosting of the Maori Bishop of Aotearoa as Suffragan Bishop of Waiapu. This continued until the formation of Te Pihopatanga o Aotearoa in 1978.

Since the adoption of the new Constitution in 1992, the two Eastern regions of the Diocese, Eastland and Hawke's Bay, largely coincide with the work in partnership with the te Pihopatanga o te Tairāwhiti. The Bay of Plenty region relates to te Pihopatanga o te Manawa o te Wheke.

Subsequent to the adoption of the new Constitution the Diocese and its Trust Boards entered with the Pihopatanga partners into a Resource Sharing exercise by which lands and buildings, money and trusts, held by Waiapu for Maori work were transferred to their Trust Boards, and those held jointly were re-distributed on an agreed basis. In addition, there are some Trusts from which income is shared on a year to year basis, and an annual meeting of all three partners makes the appropriate decisions.

D. REGIONALISATION OF THE DIOCESE

On 16 April 1988, a Special Synod of the Diocese, the third session of the 47th Synod, was held in Napier for the purpose of establishing within the Anglican Diocese of Waiapu for the purposes of Mission and Ministry, the Archdeaconry of Tairawhiti, which covered the Maori work throughout the whole Diocese, and three geographical regions, the Hawke's Bay Region comprising the parishes of the former Hawke's Bay Archdeaconry, the Eastland Region comprising the parishes of the former Waiapu Archdeaconry, and the Bay of Plenty Region comprising the parishes of the former Tauranga Archdeaconry.

In each of these geographical Regions was established a Regional Conference to meet at least annually, and a Bishop appointed with primary episcopal care for each Region.

The passing of the Constitution/Te Pouhere released the Archdeaconry of Tairawhiti from its constitutional ties with Waiapu.

The Synod held in Napier on 17/18 July 1992 set in place the Canons and Regulations that, in terms of the Church's Constitution/Te Pouhere formally established Regional Bishops and the Regional Structure of the Diocese.

Subsequent reviews have strongly affirmed the regional structures.

