

Anglican Diocese of Waiapu

**Minutes of the Second Session of the 60th Synod
held on Saturday 14th September and Sunday, 15th September, 2013
at Club Mount Maunganui, 45 Kawaka Street, Mount Maunganui
commencing at 9.00 a.m.**

EUCHARIST FOLLOWED BY BIBLE STUDY

WELCOME & INTRODUCTION

The Mayor of Tauranga, Mr Stuart Crosby, welcomed delegates to the district.

INTRODUCTION

The President, the Right Reverend David Rice, opened the Synod and welcomed members, introducing those new members of Synod who were attending for the first time.

DECLARATION OF A QUORUM

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

PROCEDURAL MOTIONS

The President to move 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:-

SATURDAY 14 September 2013

Synod

Morning Session	9.00 am to 12.30 pm
Morning Tea	10.30 am
Lunch	12.30 pm
Afternoon Session	1.15 pm to 4.30 pm

SUNDAY 15 September 2013

Synod to resume

Synod Service	8.30 am to 10.00 am
Morning Tea	10.20 am to 10.50 am
Morning Session	10.50 am to 12.35 pm
Lunch	12.35 pm
Afternoon Session	1.15 pm to 4.00 pm.
Afternoon Tea	3.00 pm

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.

2. SYNOD ARRANGEMENTS

a) That the Minutes of the proceedings of the First Session of the 60th Synod as printed in the 2012 Year Book on pages 10-33 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 Phillip Richardson
Archbishop Brown Turei
Bishop Ngarahu Katene

Youth Synod members

Waiapu Anglican Social Services Trust Board
Peter O'Brien – General Manager.

c) That the following Officers be appointed for the Second Session of the 60th Synod of this Diocese:

Committee Chairperson	Mr Hugh McBain
Committee Deputy Chairperson	Mr Brian Watkins
Clerical Secretary	Rev'd Oenone Woodhams
Lay Secretary	Mr Garth Laing
Publicity Officer	Rev'd Noel Hendery
Timekeeper	Rev'd Ruth Dewdney

3. GREETINGS

The President announced greetings from:-

Primate and Archbishop, The Most Reverend Philip Richardson.
Primate and Archbishop, The Most Reverend Winston Halapua
Primate and Archbishop, The Most Reverend Brown Turei
Diocese of Nelson, Right Reverend Richard Ellena.

4. APOLOGIES

Clergy:

Rev'd Jenny Beale	Tamatea Parish
Rev'd Arthur Bruce	Hiona St Stephen's Opotiki Parish
Rev'd Jan Crabb	Mount Maunganui Parish
Rev'd Anne Crawford	West Rotorua Parish
Rev'd Pat Davidson	Waikohu Parish
Rev'd Ron Elder	Gisborne / Te Hapara Parish
Rev'd Marie Gilpin	Seafarers Chaplain
Rev'd Lynette Gordon	Mahora
Rev'd Anne Griffiths	Whakatane Hospital Chaplain
Rev'd Christine Hatchard	West Rotorua Parish

Rev'd John Heberton	Gate Pa Parish (Sunday)
Rev'd Nigel Kynoch	Westshore Parish
Rev'd Jane Laver	Weber Parish
Rev'd Maureen Martin	Gisborne Hospital Chaplain
Rev'd John Mountford	Woodville Parish
Rev'd Graeme Pilgrim	Priest Assistant Cathedral Parish
Rev'd Pelly Pirikahu	HB Regional Hospital Chaplain
Rev'd Jenny Reynolds	Edgecumbe/Kawerau (Part Sat)
Rev'd Doug St George	Priest, Te Puke Parish
Rev'd Ruth St George	Priest, Te Puke Parish
Rev'd Moira Stewart	Mahora Parish
Rev'd Deb Sutherland	Waipukurau Parish
Rev'd Jan Tapper	Mahora/Waiapu House Chaplain
Rev'd Jon Williams	Cathedral Parish

Laity:

Mr Ian Burson	Riverslea Parish
Mrs Jocelyn Czerwonka	Diocesan Youth Facilitator
Mr Mark Hames (Alt Robert Tomlinson)	St Matthew's Parish, Hastings
Mrs Jan Marrington (Alt Jenny Hendery)	Westshore Parish
Mrs Jose Mir (Alt Judy Dalgity)	Edgecumbe/Kawerau Parish
Mrs Mary Overden	East Coast Parish
Mrs Kay Scragg	Gisborne/Te Hapara Parish
Mrs Margie Symons	Puketapu & Districts Parish

The President moved:

That the apologies be accepted.

Motion Carried

PRESIDENTIAL ADDRESS

**WAIAPU SYNOD CHARGE 2013
Saturday 14 September 2013
+David Rice, *Bishop of Waiapu***

Tena koutou, tena koutou katoa. Kia noho a ihowa ki a koutou.

My sixth Presidential Address in as many years and synods in the Diocese of Waiapu. I pray that in these words, you will see a reflection of your experience of and participation in the life of our diocese.

IN MEMORIAM

John Rice, brother of Bishop David; Wilma Ferguson, wife of the late Reverend Don Ferguson; Thereasa Grace McNeill mother of the Reverend Roger McNeill; Roy Barker father of the Reverend Tim Barker; the Reverend Dr Godfrey Nicholson, brother of the Reverend Howard Pilgrim; the Reverend David Kibblewhite, retired priest based in Opotiki; Donald (Doog) Crosse, father-in-law of the Reverend Jo Crosse; Barbara Taylor, mother-in-law of the Reverend John Tovey.

*Eternal rest, grant unto them, O Lord,
and let perpetual light shine upon them.
May they rest in peace. Amen.*

CLERGY MOVEMENTS AND ANNOUNCEMENTS OF MOVEMENTS SINCE THE LAST HINOTA

- In September 2012, Reverend Barbara Walker is appointed President of the National Hospital Chaplains Association, while continuing in her role as the Co-ordinating Chaplain at Hawke's Bay Hospital.
- On the 30th November 2012, Gaye Barkla of Holy Trinity Tauranga is ordained a Deacon.
- On the 30th November 2012, Reverend Susan Cooper from West Rotorua Parish is ordained a Priest.
- On the 15th February 2013, the Reverend Stephen Donald is installed as Bishop's Chaplain to the Eastland region.
- On the 11th April 2013, Reverend Petra Barber is installed as Vicar of Holy Trinity, Gisborne
- In light of the Reverend Stephen Donald's new appointment, the Reverend Adrienne Bruce's role as Bishop's Chaplain in Eastland concludes. She continues as Bishop's Chaplain in the Bay of Plenty.
- Archbishop David Moxon resigns as Senior Bishop for Tikanga Pakeha and in April 2013 departs New Zealand to begin in his new role as Archbishop of Canterbury's Representative to the Holy See, and Director of the Anglican Centre in Rome.
- The Reverend Dr Helen Jacobi, resigns from her position and concludes as Dean of Waiapu Cathedral on the 24th February 2013. Helen moves to the Auckland Diocese.
- In early April 2013 Bishop John Bluck returns to Napier for three months as Acting Dean of Waiapu Cathedral.
- On the 12th April 2013, the Reverend Helen Wilderspin is installed as Vicar of St Matthew's, Hastings.
- On the 11th May 2013, the Right Reverend Philip Richardson is installed as Archbishop of New Zealand.
- On the 2nd July 2013, the Reverend Ruth Dewdney is commissioned half-time as Priest-Missioner in the Flaxmere community of Hastings, while maintaining her role as Assistant Priest at St Luke's Church, Havelock North.
- The Venerable Dr Michael Godfrey is announced as Dean-elect of the Waiapu Cathedral. Michael's installation will take place on Sunday the 13th October 2013.
- The Reverend Bryan Carey is announced as Vicar-elect of St Luke's, Havelock North. Bryan's installation to take place on Sunday the 15th December 2013.
- The Reverend Frank Ngatoro resigns and leaves his position as Eastland Youth Facilitator in April 2013. Frank continues as a Local Priest within the Waikohu Co-operating Parish.
- The Reverend Leo Te Kira resigns from his role as Chaplain at Colwyn House. Leo is appointed Priest-Missioner at St Augustine's, Napier, on the 5th May 2013..
- The Reverend Tamati Pewhairangi resigns as the Ecumenical Chaplain at Bay of Plenty Hospital on the 5th May 2013. Tamati moves to the Wellington Diocese to take up the position of Ecumenical Chaplain at Palmerston North District Hospital.
- On the 1st August 2013, the Reverend Sam Held is appointed the Ecumenical Chaplain at Bay of Plenty Hospital.
- The Reverend Erice Fairbrother has resigned and will leave her position as Vicar of Otumoetai Parish on the 29th September 2013. Erice will move to Wellington.

- The Reverend Marie Gilpin is to be installed as RSA Chaplain in Tauranga on the 6th October 2013.

Knowing Jesus and making Jesus known, the ways in which the Holy Spirit is leading Anglicans throughout Waiapu...

As I suggested in last year's address, I believe the events, occasions, initiatives and ministries I recount in this charge have been prompted and informed by our *Diocesan Vision Statement*, namely, a reflection of our relationship with Jesus Christ.

In my 2011 Synod Address, I introduced the **ABCs of Waiapu**, thereby framing my recounting in alphabetical order. I will depart from that practice as I want this address to reflect the chronological cadence and cycle of this place of "abundant waters."

PAPUA NEW GUINEA

Last year, Hugh McBain, the Chairperson of Standing Committee, and Trustee on the H. & W. Williams Trust, and I returned to PNG. This "missional trip" will be remembered for at least two reasons. Firstly, a return to PNG allowed us to build on the relationships initiated the previous year. The more we learn about ACPNG, the more this "missional relationship" crystallizes. And secondly, Hugh and I experienced the absolute pleasure of accompanying the then Archbishop of Canterbury, Rowan Williams and his wife Jane, as they travelled throughout the Diocese of Popondetto. It is the wish of Standing Committee that Hugh and I return next month for the enthronement of Archbishop-elect Clyde Igara and to continue to explore ways we can further this "missional relationship."

ANGLICAN CONSULTATIVE COUNCIL

In Auckland, the "Rock Stars" of our Communion gathered for ACC. This was a wonderful occasion for members of ACC to experience a glimpse of our three tikanga church. Equally, this was an important opportunity for us to pause and consider how we present ourselves to sisters and brothers from other parts of our Communion.

THREE TIKANGA YOUTH EXCHANGE

Young people across tikanga assembled in Dunedin for a three tikanga youth exchange. I would suggest that Youth Exchange 2012 will be remembered as the occasion when and where many of our young adults experienced and enjoyed the southernmost diocese/amorangi of our church for the first time. Fortunately, one of the ongoing and most distinctive places where our 3t church is at her best, is on the youth scene; this is no more evident than during our youth exchange. I am delighted that our young people and leaders figure prominently in each and every 3t youth event.

HERMENEUTICS HUI IV

Our fourth and final Hermeneutics Hui took place in February of this year. I was extremely proud of the ways in which Waiapu presented at this hui. I believe it is entirely appropriate to credit David Moxon for these occasions. As it was David's hope, the conversations in each subsequent hui became increasingly honest and the sense of growing community became increasingly evident.

YOUTH INTERNS COMMISSIONING

In February, we commissioned our two youth interns for 2013. Kristy and Tessa have carried on the Waiapu Youth Intern tradition admirably, more importantly, from my episcopal perspective this intern experience has and will continue to benefit our interns throughout their lives. I wish to offer expressions of sincere gratitude for those throughout our regions who have provided accommodation, oversight, care and support to each of our interns past and present.

A NEW BISHOP'S CHAPLAIN IS INSTALLED IN EASTLAND

Earlier in the year, Stephen Donald, something of an institution in Eastland, was installed as BC. It would be remiss of me not to offer words of gratitude to Adrienne Bruce for her work on my behalf in both Bay of Plenty and Eastland for a year and a half prior to Stephen's installation. Stephen immediately became an invaluable part of our senior diocesan team.

A COMMISSIONING OF A NEW DIOCESAN REGISTRAR

Colleen Kaye was commissioned as Diocesan Registrar in February. She was already familiar with the work due to her working in close proximity with former Registrar Cliff Houston. What I didn't anticipate was the way in which Colleen fitted into the position with such ease. One of the most important contributions Colleen has brought to this role is her willingness to travel throughout Waiapu, developing relationships, addressing issues, and providing resource.

HELEN JACOBI'S FAREWELL

Following nine years of Cathedral Deanship, Helen Jacobi hung up her cope and she and Stephen bid farewell to Waiapu. Both Helen and Stephen made significant contributions to cathedral and diocesan life.

TOP PARISH

March brought us Top Parish and with it, per usual, one of the better "youth gigs" in our entire church. This youth event continues to produce, and the positive impact upon the life of our diocese is unmistakable, not to mention, lasting.

AN EPISCOPAL RETURN

Also in March, after five years, John and Liz Bluck returned home. John served as Acting Dean of Waiapu Cathedral for four months during which time he didn't slow down for a single moment. I thoroughly enjoyed the Bluck's return to Waiapu and I know countless others shared a similar sentiment.

FAREWELL TO ONE ARCHBISHOP AND MAKING OF ANOTHER

This year David Moxon bid bon voyage to the Diocese of Waikato and the Anglican Church on these islands. David accepted and assumed the post as the Anglican Communion's chief representative to the Roman Catholic Church in Rome. Following David's departure, Philip Richardson, the Bishop of Taranaki, was appointed Archbishop of the New Zealand Dioceses.

BISHOPS MEET IN TONGA

What an absolutely wonderful place for the House of Bishops to gather, sun and surf, on a small island in Polynesia. The lesson learned by my colleagues and myself is the importance of getting away. Moreover, we discovered the extent to which our conversations changed as a result of getting away. And moreover still, we probably learned far more about one another, our whanau, and our dioceses and amorangi by virtue of getting away.

WASSTB REVIEW

Changes have and will continue to occur for and within our social services. I need to say in this space, this has not been a "shifting the furniture around" or "change for change sake" exercise. The impetus of this review was to explore ways that our social services can continue to provide care and support to the growing number of people in need throughout our communities. In addition, the impetus of this review was to explore how we can be church together, serving together, loving in Christ's name, together.

CURSILLO CONTINUES IN WAIAPU

Since the arrival of Cursillo in Waiapu, the number of Cursillista has increased noticeably. I am ever hopeful and equally prayerful that, sooner-rather-than-later, we will have Cursillista from every praying community. If you are searching for an enriching experience in the faith, for enriching relationships, please consider Cursillo.

THE RUAHINE CONTINUES TO BREAK NEW GROUND

In June, Deb Sutherland and Rosalie McCullough, were ordained deacon to the Ruahine. John Wesley once said, "The world is my parish." These two deacons, one a transitional, the other a permanent (vocational), are lovely examples of Wesley's non-parochial view.

This is the opportune space to remind us all that we have deacons waiting to be found in each and every praying community throughout Waiapu. Find them Church!

LEADERSHIP TRAINING FOR YOUTH

The five marks of mission: mentoring, community and relationship building, training and formation, exploration and discovery; these are some of the ingredients of LT4 Youth. LT4 Youth provides the reminder that in order to grow as people of faith, young-and-younger, we need one another, young-and-younger.

WAIAPU MISSIONS FESTIVAL

Last month in Taupo, missiology held centre stage for those gathered for our Missions Festival. Waiapu has generously contributed to "missional work" through the Anglican Missions Board for years, a custom of giving for which we should be genuinely pleased. As I have said on several occasions since my arrival in Waiapu, "the faithfulness of a diocese can be measured by the missional response, local and global, by the people of that diocese."

CLERGY CONFERENCE 2013

The thin green band on my left wrist reads, *Leaving the Baggage Behind*. These words are based on Luke 10, and were the theme for our recent Clergy Conference. I simply want to say, I have been attending conferences of this nature since 1989 in two different hemispheres and two different churches. This was by far the best clergy conference I have attended. I wish to take this opportunity to thank our Diocesan Ministry Educator, Oenone Woodhams, for her organizing, choreography and care before and throughout this memorable event.

LASTLY AND ON A PERSONAL NOTE

I wish to offer this sincere expression of thanks to all of you as we share in this *hikoi of Knowing Jesus and making Jesus known*. I wish to thank Diocesan Staff, including WASSTB and Anglican Care. Thank you everyone for your service, for your care, and for ministry.

Waiapu, I continue to pray for you each day and night.

Kia tau ki a tatou katoa te atawhai
o to tatou Ariki, o ihu Karaiti,
me te aroha o te Atua
me te whiwhinga tahitanga ki te
Wairua Tapu, ake ake Amine.

Kia aroha koe

The Right Reverend David Rice
Bishop of Waiapu

Mr Evan Turbott acknowledged and thanked Bishop for the presentation of his charge.

Motion:

(1) Mr Evan Turbott (2) Rev'd Erice Fairbrother

That the Bishop's Charge be included in the record of Synod.

**AGED CARE WORK FORCE -
RESPECT FOR THE KAUMATUA**

Rev'd Leo Te Kira, St Augustine's Napier, Maori Adviser to Waiapu Anglican Care spoke to the motion.

Synod moved that the Diocesan Registrar send a letter to Government stating what the Government are not doing for our kaumatua. Letter is under construction.

Rev'd Alex Czerwonka, Vicar St Luke's Rotorua commented 'That until there is some uniformity to the regulatory environment that it is hard to move on this, and that a letter be sent to Government stating what they are failing to do for our kaumatua. Letter is in construction.

**POLICY FOR BUILDINGS FOR
THE WAIAPU DIOCESE**

Motion:

(1) Rev'd Alex Czerwonka (2) Mr Brian Watkins

That the draft 'Policy on Buildings for the Waiapu Diocese' be referred to the Synod for further consideration, adoption and inclusion in the Diocesan Regulations:

Rationale:

1. The purpose of this policy:

- 1.1. This policy provides a basis for the purpose of owning property for public worship or community use by all Waiapu Diocesan entities, including parishes.**
- 1.2. The policy provides a framework to support the purchase and maintenance of buildings used for public worship and to provide criteria to indicate reasonable limitations on maintenance expenditure or for the disposal of buildings.**
- 1.3. Other property such as vicarages are excluded from this policy.**

2. Missional purpose of buildings.

- 2.1. The primary considerations in the selection, ownership and retention of buildings by Diocesan entities shall be for the furtherance of the mission of the church as set out in the Introduction to the Anglican Diocese of Waiapu, Section A 1, 2 and 3. (Appendix 1)**
- 2.2. In addition, Parishes shall be guided in their property ownership, retention and use in order to enable their local mission as defined in Canon 1 Of Parishes, Section 2. (Appendix 2)**
- 2.3. Social Service entities shall be guided by the same principles of missional use and fitness for purpose as relevant to their activities.**
- 2.4. Those making decisions on the purchase, maintenance or disposal of buildings at local level in parishes or at the Diocesan level shall ensure**

that the buildings under consideration will be fit for the purpose of the mission of the church.

- Fitness for purpose will include the considerations set out above in 2.1 and 2.2
- Other considerations shall include:
- Compliance with relevant laws and bylaws relating to buildings, construction and materials, property use, health and safety, resource consents, drainage, parking, licensing and limitations or restrictions.
- Wherever possible fitness for purpose will include consideration of the use by other organisations where there is commonality of values or purpose with that of the church.

This may include but not be limited to community organisations and trusts, schools, choirs, other Christian churches or entities, iwi organisations.

- Location. Consideration will be given to ensuring that buildings used for the mission of the church are accessible to the primary community of faith that uses the building. Location and access will include consideration for safe entry and exit for both vehicles and people, access for maintenance and care, adequate parking and space for outside activity and assembly in the event of a disaster.
 - Risk and fitness for purpose assessment. A risk and fitness for purpose assessment will be made of every building owned or under consideration of acquisition. Risk and fitness for purpose shall be reviewed annually.
3. Criteria for evaluating reasons for limiting maintenance or for the disposal of a building.
- 3.1 Retention of the ownership of buildings by Diocesan entities including parishes shall be reviewed at least once per ten years.
- 3.2 A schedule shall be drawn up to record the dates, nature of the review, the persons or group conducting the review and the results or recommendations of the review of each building.
- The Schedule shall be kept by the Diocesan Registrar and those Parishes or other bodies with local oversight shall be advised of the need to conduct a review of the building at the beginning of the tenth year since the anniversary of the previous review.

- In the event of there being a concern raised about the building a review may be instigated at any time.

3.3 Criteria that lead to concern about retention of a building shall include:

- State of repair and age
- Historical or heritage values
- Cost of ongoing maintenance
- Soundness of construction and suitability of materials
- Identified risks or change of risk profile
- Seismic risk and requirement for engineering work
- Identified deficiencies in fitness for purpose
- Suitability of location
- Changes in zoning, building standards, roading or predominant use in the location
- Cost of insurance or the insurability of the building
- Financial viability of the community of faith or principal users of the building
- Interest of the wider community

3.4 The considerations above in 3.3 shall be used to evaluate the costs as against the benefits and value of retaining any building and the consequences of limiting maintenance.

3.5 Any proposal to consider the disposal of a building must be brought to the Board of Diocesan Trustees as the legal owner of all Diocesan property; after an evaluation and assessment process by the community of faith as the principal user of the building, following approval of the Vestry of the Parish; or by the Vestry of the Parish; or by the Bishop or the Standing Committee of the Diocese.

3.6 Any proposal to dispose of a property shall only be made following a carefully designed process to ensure all interested parties are consulted. The process shall be designed and led by the Bishop or the Bishop's appointee.

3.7 An outline of the process to dispose of a property or building follows:

- If there is a concern raised about the viability of a building the Vicar or Chairman of the vestry in a Local Shared Ministry Parish shall advise the Bishop.

- The Bishop or the Bishop's appointee shall design and arrange a process to evaluate the building of concern.
- The evaluation and assessment process is carried out with the community of faith with the support of the Vicar and Vestry, taking into account the factors in section 2 and 3.3 above.
- A consultative meeting is held with all parishioners
- Consultative meetings may be held with other interested parties
- A proposal to dispose of a property is put to the vestry of the Parish
- The proposal is presented to the Diocesan Faculties Committee who shall make a recommendation to the Bishop and Standing Committee.
- A decision is made.

Amendment:

That the draft 'Policy on Buildings for the Waiapu Diocese' be adopted and included in the Diocesan Regulations.

Motion Carried

MA WHEA COMMISSION

Report on Waiapu presentation to Ma Whea Commission. Synod watched DVD that was part of the presentation. Presented by Evan Turbott, Rev'd Jo Crosse, Rev'd Stephen Donald, Susanna Shelton, Rt. Rev'd David Rice
Rev'd Jo Crosse spoke about making the DVD.

**GUIDELINES ON THE DESIGN AND STRUCTURE
OF THE DIOCESAN CANONS**

Motion:

(1) Rev'd Alex Czerwonka (2) Mr Evan Turbott

That the draft 'Guidelines on the Design and Structure of the Diocesan Canons' be referred to Synod for further consideration, adoption and inclusion in the Diocesan Regulations.

Amendment:

That the draft 'Guidelines on the Design and Structure of the Diocesan Canons' be adopted and included in the Diocesan Regulations.

That Clause 1.2 be deleted

Rationale:

<p>Guidelines on the Design and Structure of Diocesan Canons (Draft)</p> <p>1. Context and authority</p> <p>1.1 The Waiapu Diocesan Canons are developed under the authority conferred to the Diocese through the Constitution and Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.</p> <p>1.2 No provision of the Waiapu Diocesan Canons may be contrary to the laws of New Zealand.</p>	<p>1.1 Constitution E5, 6, 7.</p>
<p>2. The Naming of Canons</p> <p>2.1 The name of a Canon should be clear and direct. In support of this each canon should be confined to a particular area of church life and not seek to be too comprehensive in scope.</p> <p>2.2 To ensure there is no confusion with Provincial Canons each canon should be titled 'Waiapu Diocesan Canon' followed by its number and full title.</p> <p>2.3 Citation. When referred to in other canons or documents each canon may be cited by a shorter title which will be included as a sub-heading after the full title.</p>	<p>Auckland, Dunedin, Waikato and Christchurch Dioceses have opted to use the term 'Statute' for their Diocesan Canons. Nelson uses the term 'Act' presumably to distinguish them from Provincial canons.</p> <p>Wellington has retained the term 'Canon' as also has Waiapu.</p>
<p>3 Language</p> <p>3.1 Plain English will be used.</p> <p>3.2 Specialist or jargon terms will be avoided. Wherever some specialist terms need to be used the meaning of these terms will be set out in the 'Interpretation'.</p> <p>3.3 An Interpretation schedule, if required, shall be included immediately after the Title, Name and Citation of each Canon.</p> <p>3.4 The Interpretation Schedule shall include any te reo Maori terms, clarify any generic terms such as 'council' or</p>	

<p>'board' when such terms refer to specific bodies, and any other terms where there is a possibility that they may be misunderstood.</p>	
<p>4 Referencing</p> <p>4.1 A Reference Schedule shall follow after the Interpretation Schedule.</p> <p>4.2 Where the scope of the canon is related to, influenced by or affected by the provisions of another authoritative document or statute this document shall be listed in the Reference Schedule.</p> <p>4.3 Documents to be included in the Reference Schedule may include but not be limited to:</p> <ul style="list-style-type: none"> • The Constitution or a Provincial Canon • An Act of Parliament or any other regulation or statute of the New Zealand Government or local government body. • Another Waiapu Diocesan Canon, Regulation or Standing Order. 	<p>The purpose of this part is to ensure we check that we do not draft canons or make changes that are inconsistent with the Provincial Canons, Acts of Parliament or the law of the land generally or for that matter the Mission of the church.</p> <p>This will require consultation with the Bishop, the Diocesan Registrar, Chancellor, Standing Committee, Trustees of Boards, Regional Conferences and all those likely to be affected by any proposed new canons or revision of the canons</p>
<p>5 Numbering</p> <p>5.1 The numbering of each canon shall be by sequential numbers not roman numerals.</p> <p>5.2 Each canon shall be divided into sections following the sequence:</p> <p style="padding-left: 20px;">a) Sections: 1 / 2 / 3 etc.</p> <p style="padding-left: 20px;">b) Sub-sections: 1.1 / 1.2 / 1.3 etc.</p> <p style="padding-left: 20px;">c) Sub-sections may be further divided by alphabetical sub-points: 1.1 a / 1.1 b / 1.1 c etc.</p> <p style="padding-left: 20px;">d) Where appropriate, bullet points may be used.</p> <p>5.3 Each section and sub-section should ideally consist of a</p>	<p>Currently the Canons have a</p>

<p>single point in no more than one or two complete sentences.</p> <p>5.4 Sub-points may consist of listed points.</p>	<p>variety of numbering systems.</p>
<p>6 Structure and Order</p> <p>6.1 The structure and order of each canon shall be as follows:</p> <ul style="list-style-type: none"> • Title, Name and Citation • <i>Table of contents</i> • <i>Reference Schedule</i> • Interpretation • Purpose Statement • Principles which form the basis of the canon • Specific provisions • <i>Specific procedures</i> • <i>Schedules setting out forms or formulas</i> • <i>Appendices</i> <p>Not all of the above may be required for every canon.</p> <p>6.2 The different sections of each canon shall be either primary or secondary.</p> <p>6.3 The primary parts of the canon shall include the Title, Name, Citation, Interpretation, Purpose statement, Principles and Specific Provisions. In order to amend or remove them they require a Bill to be approved by Synod.</p> <p>6.4 The secondary parts of a canon shall include those parts in <i>italics</i> (above in Section 6.1), including the Reference schedule, Procedures, Schedules of Forms and Formulas, and Appendices. These do not require a Bill to be amended but may be amended by an ordinary motion approved by Synod or by a resolution of Standing Committee, provided such resolution is ratified by the next session of Synod.</p> <p>6.5 Approved amendments to any section of a Canon should be annotated with the year the change was enacted or approved.</p>	
<p>7 Purpose and Principles</p> <p>7.1 The purpose of each canon is to enable, authorise and regulate an aspect of church life in accordance with the Mission of the Church as set out in the Introduction to the Waiapu Diocese.</p> <p>7.2 The purpose statement of each canon should clearly state the matter and area of church life to be enabled, authorised or regulated by the canon.</p>	<p>The purpose of this section is to ensure each canon relates to the Mission of the Church as set out in the five marks of mission in the Introduction to our Canons.</p>

and the New Testament writers certain Christian principles on the use of money can be identified:

- 1) That money is always subordinate to right and just relationships and is never the primary motivation for engaging in any activity.
- 2) That the appropriate use of money includes payment for workers' wages, payment of debts, taxes and other costs of living.
- 3) That money is to be used with generosity to alleviate the suffering of the poor.
- 4) That it is right to raise funds by proportional donation and redistribute it amongst different communities on the basis of need of the receiver and generosity of the giver.
- 5) That it is right to accumulate money to be used as venture capital to further the work of the kingdom.
- 6) That it is right to engage in trading enterprises to fund the mission of the church.

The single-minded pursuit of money obviously brings a lot of misery and evil into the world. Yet every Parish and every agency of Christian mission needs money to operate. The most common means of obtaining this money is by asking people to donate. For those engaged in social service enterprises the sourcing of funds extends to Foundations, Community Trusts, Government contracts and corporate sponsorship.

I propose that our Diocese should consider providing for the recognition and formation of Diocesan Enterprises. What is a Diocesan Enterprise? It is an agency which may be linked to a Parish, Regional Committee or other Diocesan body, whose purpose would be to engage in trading activity designed to give expression to the values of the church and to raise funds for the life and mission of the church.

We already have a number of such enterprises. We call them Parish Op-shops. However there are many other possible trading enterprises we could develop. There is a whole missiological development called 'Business As Mission' that has grown out of the 2004 Lausanne Congress and the ideas presented in the Lausanne Occasional Paper No. 59. (Google it!) This is not only a means of raising funds for the church but is also a new way of doing mission by modelling fair, just and ecologically responsible business practices.

Amendment:

That Standing Committee be asked to establish a working group to report to Synod 2014 on the concept of establishing Diocesan enterprises to intentionally engage in trading enterprises to raise funds for the mission of the church.

Motion Carried

NATIONAL YOUTH ADVISER REPORT

Phil Trotter, National Youth Adviser reported 'If every adult here mentored one young person, then a church that is barely alive would become stronger. It doesn't need you to run a youth group, just be you for one hour a week, hanging out with a young person. It's what Jesus did with the disciples. He gathered the disciples so they may be with him. Mentoring is the most natural thing, nurturing is what we build our church on. Diocese of Christchurch is catching on. One parish has 30 mentors and young people pairs. Diocese of Dunedin has just ordered 100 copies of the mentoring

resource. We do need to pick up on this. There has to be more than LT4Youth, doesn't reach enough people. If each one of you would mentor one young person then others will catch on, then the church will be stronger, better, 'faithfuller'.

TAIZE SERVICE

Kristy Boardman, Youth Intern, invited Synod to a Taizé Service at St Peter's Church, Mount Maunganui commencing at 9pm.

PAPAMOA MISSION

Motion:

- (1) Rev'd Brian Hamilton (2) Rev'd Richard Vialoux

That Synod requested that the Standing Committee of the Diocese appoint an Advisory Group to:

- a) review the progress being made by the Papamoa Mission;
- b) to identify further missional opportunities
- c) to consult with the wider community
- d) to bring recommendations to Synod 2014 on the next steps for this Emerging Ministry Unit.

And that Synod recommend that the Advisory Group be made up of:

- The Wardens and Local Priest of the Papamoa Mission
- The Vicar General, the Rev'd Brian Hamilton
- A Bay of Plenty Regional Executive/Standing Committee member, the Rev'd Alex Czerwonka
- The Regional Dean for the Bay of Plenty, the Rev'd Adrienne Bruce.

Motion Carried

DIOCESAN OFFICE

Motion:

- (1) Rev'd John Hebenton (2) Rev'd Peter Minson

That Standing Committee be requested to facilitate a diocesan wide conversation on the siting of the Diocesan Office to meet the changing demographic makeup of our Diocese, and that a proposal be brought to Synod 2014 for consideration.

Motion Lost

REGIONAL DEAN

Motion:

- (1) Rev'd Peter Minson (2) Rev'd Jenny Reynolds

That the title 'Bishop's Chaplain' be changed to 'Regional Dean'.

Rationale:

The name 'Bishop's Chaplain' was an attempt to move away from a 'functional title like Regional Ministry Convenor towards a more 'relational title.' I suggest that since initiating this title enough conversation has occurred

- this title is more descriptive of the role and responsibility
- it has sufficient gravitas
- it is generally more recognisable within Anglican circles than 'chaplain' particularly beyond Waiaapu.

- The qualifier 'Region' indicates place of responsibility and relationship.

The title **Regional Dean** is used in several dioceses in New Zealand, and elsewhere (e.g. Canada).

The above motion moved Rev'd Robert Bruere/Dora Wickham was replaced with the following amended motion at Bay of Plenty Regional Conference:

That the role and title of the Bishop's Chaplain be reassessed by the Diocesan Synod 2013.

Motion Carried

AMALGATION OF GISBORNE AND TE HAPARA PARISHES

Motion:

- (1) Rev'd Stephen Donald (2) Rev'd Sheryl McGrory

That Synod approve the amalgamation of Gisborne and Te Hapara parishes to facilitate mission and ministry within the boundaries of the amalgamated parish; i.e. Gisborne city, plus Wainui and Makarori. The amalgamated parish to be named Gisborne parish.

Rationale:

- The two parishes have operated under one vestry and vicar since June 2011.
- Adopting the name 'Gisborne' for the amalgamated parish reflects the the community of interest and boundaries of the city area (plus Wainui and Makarori)
- Representation of former Te Hapara parishioners is provided for on vestry as per Canon 1 – of Parishes, clause 4.5.a)

Motion Carried

LIVING WAGE

Motion:

- (1) Rev'd Joan Edmundson (2) Mr Ray James

That this Synod, recognising that the widening gap between rich and poor harms all of society and that paying a "Living Wage" lifts people out of poverty:

- (a) Affirms the Christian values inherent in the concept of a "Living Wage"; and
- (b) Declares its support for the Living Wage Campaign; and
- (c) Strongly urges all Waiapu ministry units and agencies (including WASSTB) to ensure that employees are paid at least a Living Wage as recommended by the Living Wage Campaign; and
- (d) Requires that a report from all ministry units and agencies on current wage rates be presented to the 2014 Synod in order to monitor progress toward this goal.

That this motion lay on the table.

DIOCESAN FINANCIAL BALANCE DATE CHANGE

Motion:

(1) Mr Hugh McBain (2) Mr Brian Watkins

To change the balance date of the Financial Year for the Diocese and other associated entities from 31 March to 31 December.

Rationale:

This will aid in the timeframe of budget preparation. Currently the budget is prepared in June to commence 9 months later in April the following year. Pulling the balance date back three months will mean 6 months of the year is complete at budget preparation time and a more accurate picture of performance will be able to be gained.

Auditors are less busy around February to April when they would be completing the Audit for the organisation, so a more timely presentation of Audited accounts will be the outcome.

All other Dioceses in New Zealand have a December balance date.

Motion tabled and left for Standing Committee to action

FOSSIL FUEL

Motion:

(1) Mr Brian McMillan (2) Rev'd Jenny Dawson

Original Motion: The Diocese of Waiapu (including all associated and subsidiary entities) commits to divesting itself, over the next three years, of all investments in fossil fuel companies.

Amendment: To delete 'of all investments in fossil fuel companies' and replace these words with 'in companies whose primary focus is the extraction and processing of fossil fuels.'

Amended Motion:

The Diocese of Waiapu (including all associated and subsidiary entities) commits to divesting itself, over the next three years, in companies whose primary focus is the extraction and processing of fossil fuels.

Motion Carried

THE FIVE MARKS OF MISSION

Motion:

(1) Rev'd Joan Edmundson (2) Mr Ray James

(Not discussed at Synod through lack of time. To be considered by Standing Committee)

That this Regional Conference/Synod reaffirm the Five-fold Anglican Mission Statement ("the Five Marks of Mission"), to:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of

the earth.

(1984 ACC-6 p49 and 1990 ACC-8)

And to encourage and facilitate more effectively the last three points of mission, each Regional Executive be asked to appoint three members of a Social Justice Working Group, to monitor, promote and advocate in partnership with ministry units and Anglican Care services in the region.

**WAIAPU ANGLICAN SOCIAL SERVICES
TRUST BOARD**

Motion:

- (1) Mr John Palairat (2) Mr Peter O'Brien.

That the report of the Waiapu Anglican Social Services Trust Board be adopted.

Motion Carried

APPROVAL OF BILL IN DETAIL & PRINCIPLE

Synod moved into committee to consider the Bill.

- 1) A Bill intituled "A Bill to Repeal Canon 11 of Standing Committee".**

The President vacated the chair which was taken by Chairperson of Committees, Mr Hugh McBain.

Synod moved out of committee. The Chair of Committee reported to the President of Synod that Committee recommended that the Bill be passed with the following amendments:

Amendment to 1.1g

**Minutes of Standing Committee be posted on website when confirmed.
This to become part of 1.1g added after word 'Synod'**

Amendment. Remove 1.5 a and replace with The president of standing committee shall be the bishop unless he or she relinquish the role in favour of his or her own appointment, or the appointment by Standing Committee from amongst its members.

That the second a) become b) and b) becomes c)

Passed

OVERSEAS MISSION

Mr Mike Hawke of the NZ Anglican Missions Board addressed the Synod.

Mr Hawke presented a DVD about partnership with Papua New Guinea. and thanked Waiapu for commitment to missions.

Motion:

- (1) Mr Hugh McBain (2) Rev Brian Hamilton

- a) **That the report of on Missions be received.**
b) **That Synod set the mission giving target for 2014 at \$195,000.**

Motion Carried

SYNOD DINNER

The Synod dinner was held at Club Mount Maunganui commencing at 6.30 pm
With drinks followed by dinner.

SUNDAY 15 SEPTEMBER , AT 8.30 A.M.

SYNOD IN SESSION

Bible Study and discussion.

ELECTION OF MEMBERS TO GENERAL SYNOD

Motion:

Synod affirms:-

Clergy

**Rev'd Jo Crosse
Rev'd Peter Minson**

**Hawke's Bay
Bay of Plenty**

**Motion Carried
(by clerical members)**

Lay:

**Hugh McBain
Evan Turbott**

**Hawke's Bay
Bay of Plenty**

Youth

Sarah Crosse

**Motion Carried
(by lay members)**

WAIAPU BOARD OF DIOCESAN TRUSTEES

Motion:

(1) Mr Garth Laing (2) Mr Hugh McBain

That the report and Financial Statements of the Waiapu Board of Diocesan Trustees for the year ended 31st March 2013 be adopted.

Carried

WAIAPU BISHOPRIC ENDOWMENT TRUST

Motion:

(1) Mr Garth Laing (2) Mr Hugh McBain

That the report and Financial Statements of the Waiapu Bishopric Endowment Trust for the year ended 31st March 2013 be adopted.

Carried

DIOCESAN MINUTES AND SCHEDULES

Motion:

(1) Rev Alex Czerwonka (2) Mr Brian Watkins

That the following reports and minutes be tabled:

- **Minutes of Standing Committee.**
- **Diocesan Property Schedule.**

- Parish Statistical Returns for the year ending 31st December 2012.

Carried**DIOCESAN REPORTS**

Motion:

- (1) Rev Alex Czerwonka (2) Mr Brian Watkins

That the following reports presented to this Diocesan Synod be adopted:-

	Pages
a) Acts of the Bishop	A2-A5
b) Diocesan Trusts Board	A52

Carried**DIOCESAN ACCOUNTS AND BUDGET**

Motion:

- (1) Mr Hugh McBain (2) Rev Alex Czerwonka

- a) That the Financial Statements for the Diocese as audited for the year ending 31st March, 2013 be adopted.
- b) That the Diocesan Budget for the year ending 31st March, 2015 make provision for the following expenditure \$1,626,270 subject to final confirmation and adjustment by the Standing Committee.
- c) That the Parish Assessment total for the year ending 31st March, 2015 be \$510,300

Carried**VARIOUS REPORTS**

Motion:

- (1) Rev Brian Hamilton (2) Miss Alison Thomson

That the following printed reports to be received:

	Pages
1) Standing Committee	A6-A7
2) Bay of Plenty Bishop's Chaplain	A8-A9
3) Eastland Region Bishop's Chaplain	A10
4) Hawke's Bay Bishop's Chaplain	A11
5) Diocesan Ministry Educator	A12
6) Bay of Plenty Regional Executive	A13
7) Eastland Regional Executive	A14
8) Hawke's Bay Regional Executive	A15
..9) Diocesan Youth & Families Committee	A16
10) Diocesan Youth Ministry Facilitator	A17-A18
11) Bay of Plenty Youth Oversight Committee	A19
12) Eastland Youth Ministry Oversight Committee	A20
13) Hawke's Bay Youth Oversight Committee	A21
14) Waiapu Archives Report	A22
15) Waiapu Anglican Social Services Trust Board	A23-A24
16) Diocesan Registrar's Report	A25-A26
17) Association of Anglican Women Report	A27
18) Overseas Missions Report	A28
19) Hospital Chaplaincy Statistics	A29
20) Rotorua Hospital Chaplain Report	A30
21) Hawke's Bay Hospital Chaplain Report	A31-A32
22) Tairāwhiti District Health Chaplain's Report	A33
23) Tauranga Hospital Chaplain Report	A34
24) Whakatane Hospital Chaplain Report	A35
25) Carter House Chaplains Report	A36
26) Hodgson House Chaplain's Report	A37

27)	Te Wiremu Chaplain's Report	A38
28)	Waiapu House Chaplain Report	A39
29)	Hawke's Bay Regional Prison Chaplain's Report	A40
30)	Bay of Plenty District NZ Police/NZ Fire Service Chaplain's Report	A41
31)	Anglican Cursillo in Waiapu Report	A42
32)	The Mission to Seafarers Report	A43
33)	Hereworth School Chaplain's Report	A44
34)	Hereworth School Trust Board	A45-A46
35)	Woodford House Chaplain's Report	A47-A49
36)	St Matthew's Primary School Report	A50
37)	Diocesan Parish Statistics 2012	A51-A52
38)	Diocesan Trusts Board Report	A53
39)	Waiapu Board of Diocesan Trustees	A54
40)	Waiapu Bishopric Endowment Trust	A55
41)	Parish Assessment Percentages	A56

Waiapu Children & Families Enabler Report (was tabled).

The President moved that the reports be accepted.

Carried

CONFIRMATION OF BILL

- 1) A Bill intituled "A Bill to Repeal Canon 11 of Standing Committee."
* * *

President moved that this bill be affirmed as amended.

Carried

APPOINTMENT OF AUDITORS

Motion:

- (1) Mr Hugh McBain (2) Mr Brian Watkins

That for the year ending 31st March 2014, the following audit arrangements to be approved:

Hawke's Bay Audit	for the Hereworth School Trust Board
Pricewaterhouse Coopers	for St Matthew's Primary School.

Grant Thornton be appointed as auditors for the audit of:

Anglican Diocese of Waiapu
Waiapu Bishopric Endowment Trust
Waiapu Board of Diocesan Trustees
Waiapu Anglican Social Services Trust Board.

Carried

MINUTES OF SYNOD

Motion:

- (1) Mr Hugh McBain (2) Rev Alex Czerwonka

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

Motion Carried

MOTION OF THANKS

Motion:

- (1) Miss Alison Thomson
- (2) Rev'd Petra Barber

A motion that;

The thanks of Synod be conveyed to:-

- The host parishes organisers and helpers.**
- The President of Synod.**
- The Synod Secretaries**
- The Diocesan Administration Staff**

- for their part in arranging the affairs of Synod.

Motion Carried

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

MOUNT MAUNGANUI

30 Oct 2013

 DATE

+1 

 PRESIDENT

**BILL TO REPEAL
CANON 11 OF STANDING COMMITTEE**

THE DIOCESAN SYNOD ENACTS AS FOLLOWS

1. **Title** The title of this statute is 'Canon 11 of Standing Committee Substitution Statute 2013.
2. **Purpose** The Bill is to enable the substitution of Canon 11 of the Standing Committee with a new canon titled 'Canon 11 The Diocesan Standing Committee' which has been considerably revised and updated.
3. **Canon 11 of the Standing Committee** is hereby substituted with Canon 11 The Diocesan Standing Committee, the text of which is set out in the attached document.
4. **Effect** This statute takes effect as from the day it is passed by the Diocesan Synod.

REFERENCE SCHEDULE

Part E

Clauses 1 to 7 of the Constitution

CANON 11 THE DIOCESAN STANDING COMMITTEE

(Refer Title B Canon II Clause 3)

1. A Canon to provide for the election of a Standing Committee whose purpose is to enable the mission of the Diocese of Waiapu when Synod is not in session, and to implement the decisions of Synod.
- 1.1. The powers and authorities of the Standing Committee shall be:
 - a) To exercise those powers of the Synod delegated to it in accordance with Part E, Clause 7 of the Constitution/Te Pouhere.
 - b) The Standing Committee will meet with the Amorangi Whaiti of the appropriate Hui Aorangi, at least once each alternate calendar year with an odd number, and at other times as considered necessary, to consider matters affecting the proclamation of the Gospel, and the provision of ministry, the sharing of resources and facilities and any other matters of common responsibility or concern.
 - c) To review the life of the Diocese by planning, setting goals, consulting and implementing strategies for future development.
 - d) To manage such funds of the Diocese as are entrusted to it by the Diocesan Synod, or by the Waiapu Board of Diocesan Trustees.
 - e) To prepare business for presentation to the Diocesan Synod.
 - f) To discharge any functions entrusted to it by the Canons, Acts, or Resolutions of the General Synod/Te Hinota Whanui or the Diocesan Synod.
 - g) To present at each ordinary annual Session of the Diocesan Synod a full report of its proceedings since the last annual session and to lay its Minute Book upon the table of the Diocesan Synod; and to post the confirmed minutes of the Diocesan Standing Committee on the Diocesan Website.
 - h) To report and make recommendations to the Bishop in the Diocese on such matters as are referred to it by the Bishop.
 - i) To make recommendations to the regions, and receive reports and recommendations from Regional Conferences or Committees in terms of the Mission and Ministry goals of the Regions.
 - j) To ensure that at each ordinary annual Session of the Diocesan Synod a statement of accounts of all funds under its control is presented. Such accounts shall be either audited or reviewed according to the requirements of Synod.
 - k) To delegate to each region their portion of Diocesan funds for the administration of the Regional Conferences and Committees and for the work of Mission and Ministry in the Regions.
 - l) To delegate to any committee or persons such of its functions and duties as it may from time to time resolve.

- m) To apportion among the parishes and areas of concern the sum required to meet the requirements of the Diocesan Budget approved by the Diocesan Synod upon a percentage basis so as to produce a definite total amount during each financial year.
- n) To control and manage the Diocesan Office; to appoint and dismiss its staff, and to fix salaries, wages, and other emoluments payable to any staff engaged.
- o) To determine from time to time what Boards and other bodies shall have their business transacted in the Diocesan Office and to assess the sum each such Board or body shall contribute annually towards the cost of administration to the Diocesan Office.

1.2 Membership of Standing Committee:

Standing Committee shall consist of:

- a) The Bishop of the Diocese
- b) The Vicar General of the Diocese
- c) Five clerical and five lay representatives of the Diocese to be selected by the process set out in Schedule 1.
- d) The Diocesan representatives to the General Synod Standing Committee may attend Standing Committee with the right to speak, but not to vote.
- e) The Diocesan Registrar shall be Secretary of the Standing Committee (ex officio) with the right to speak, but not to vote.

1.3 The members of Standing Committee remain in office until their successors are appointed.

1.4 When the office of any member of the Committee shall become vacant by death or resignation or otherwise the remaining members of the Committee may proceed to elect some other fit person from among the members of the Diocesan Synod to fill the vacant office. Only clerical members shall vote for clerical vacancies: and only lay members shall vote for lay vacancies.

1.5 Proceedings of Standing Committee

- (a) The President of Standing Committee shall normally be the Bishop unless he or she relinquishes that position and appoints another person from amongst its members.
- (b) No business shall be transacted by Standing Committee unless the Bishop or the Bishop's representative, together with two clerical and two lay members are present or in communication electronically.

Schedule 1: Process for the Selection of Standing Committee

1.1 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 representation 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 their Regional Conference.

1.2 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 of Waiapu.

- 1.3 Those eligible for nomination to be lay members of Standing Committee shall be any baptized lay person who is enrolled on a Parish Roll in the Diocese of Waiapu, and who is willing to sign the Declaration of Adherence and Submission to General Synod.
 - 1.4 Each Regional Conference will elect at least one and up to 3 lay and at least one and up to 3 clerical nominees, to be placed before the Diocesan Board of Nomination to elect Standing Committee.
 - 1.5 Candidates for membership of Standing Committee need not necessarily be members of Synod, though upon election to Standing Committee they have the right to attend and speak.
 - 1.6 Clergy in each Region will discuss the names of suitable clergy candidates for nomination at meetings held prior to each of the Regional Conferences and forward their recommendations to Regional Conferences.
- 2 Diocesan Board of Nomination
- 2.1 A Diocesan Board of Nomination consisting of one clergy and one lay person who are members of Synod, elected from each region, will meet prior to Synod to review the names of those nominated for Standing Committee by each region.
 - 2.2 The Board of Nomination will present to Synod a list of names drawn from the names nominated for membership of Standing Committee by the Regions.
 - 2.3 Synod voting as lay or clergy may affirm the list of names proposed for each house. If agreement is not reached Synod may ask for further names to be presented from the list of names nominated by the regions.
 - 2.4 When each house has affirmed its list of names for membership of Standing Committee the President shall declare those names elected to Standing Committee
 - 2.5 There must be elected to Standing Committee at least one clerical member and one lay member for each region.