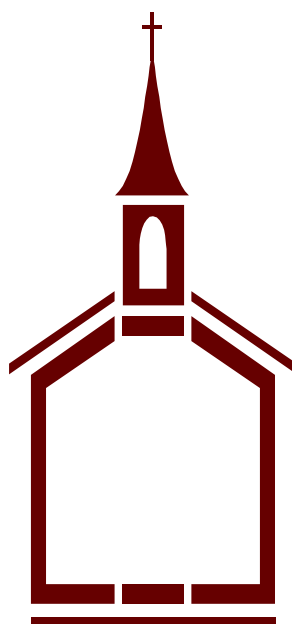


Anglican Diocese of Waiapu

DIOCESAN CANONS AND REGULATIONS

- ◆ **INTRODUCTION**
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Revised to November 2016

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DIOCESAN CANONS AND REGULATIONS

*The Code of Canons are as updated to the end of the
2nd Session of the 60th Synod held 14th -15th September, 2013
At Club Mount Maunganui, 45 Kawaka Street, Mount Maunganui*

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 Tirenī, 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.



CANON 1 OF PARISHES

(Refer Title B Canon V Constitution Part E Clause 1)

Preamble: This Canon “of Parishes” contains a generic section with application to all. [Sections 1 to 9] Sub-sections pertaining to particular forms of ministry can be found in Sections 10 to 11.

1. Designation and Interpretation

1.1 In accordance with Title B Canon V of General Synod/Te Hinota Whanui each Diocesan Synod is to make regulations to determine the constitution and structure of parishes through which ministry can be provided by and to members of the church and through which the mission of the church can be promoted.

1.2 In this Diocese a parish may be a Vicar Led Parish, Local Shared Ministry Parish, Local Team Ministry Parish, Co-operating Venture Parish, Regional Dean, Supported Parish, or other authorised forms of Local Team Ministry units, which may develop.

1.3 For the Purposes of this Canon:

“**The Bishop**” shall mean the Regional Bishop.

“**Parishioner**” shall mean any person whose name appears on either the electoral or pastoral roll of the parish.

“**People’s Warden**” shall mean the Church Warden appointed by the Parishioners.

“**Regional Dean**” is an appointment made by the Bishop in consultation with the parishes of a region or sub-region to develop co-operation between parishes, resource their separate and shared mission and ministries and give special attention to and training for leadership in local shared ministry parishes.

“**Vestry**” means the body elected at the Annual General Meeting of the parish to order the financial business and management of property and the ongoing life of the parish. In the case of Co-operating Ventures, this may be a Parish Council.

“**Vestry members**” means those people elected to the vestry.

“**Vicar**” means the Vicar of a parish, but for purposes of this Canon shall include any Co-Vicar or Deacon-in-Charge or Priest-in-Charge or any ordained minister who is recognised by the Bishop’s authority as having for the time being the charge of a parish or a Co-operating Parish.

“**Local priest (or deacon)**” means an ordained person called and licensed for ministry in a Local Shared Ministry or a Local Team Ministry Parish.

“**Community priest**” means a non-stipendiary ordained minister called and licensed in the Diocese for ministry in the wider community, but also available for parish or regional responsibilities.

“**Clergy House**” shall mean the housing owned or rented by the parish for the use of stipendiary clergy.

“**Standing Committee**” and “**Regional Executive Committee**” are those bodies elected and exercising authority under the Diocesan Canons.

“**Diocesan Registrar**” is that person who is charged with carrying out the executive functions and day-to-day administration for the good order and functioning of the Diocese under the direction of the Bishop and the Standing Committee.

2. **Definition of Parish**

A viable parish needs to meet and maintain the following benchmarks:

- Eucharistic gathering at least monthly.
- An adequate contribution (determined by Standing Committee) to Diocesan funds
- A minimum of 12 committed people to form a vestry and a ministry team.
- Some form of regular communication with the whole parish roll (newsletter, phone tree, website etc).
- Ability to offer regular hospitality to parishioners and others, including access to a kitchen and toilet facilities.
- A living relationship with Anglican or ecumenical social services providers.
- Commitment to fostering bi-cultural partnership locally or regionally.
- Commitment to be represented at regional and diocesan gatherings and training events.
- Commitment to ministry with young people and families, both within and outside the regular worshippers, subject to constant review and renewal.
- Actively shared, trained and updated pastoral care programme.
- Regular opportunities for teaching, renewing and discovering faith.

3. **Formation of Parishes**

3.1 Any application for the establishment of a new parish may be addressed to any ordinary Annual Session of the Diocesan Synod. Such application shall be supported by the following information:

- (a) A description of the proposed new parish.
- (b) The outcome of Consultation with other parishes in the region.
- (c) Evidence to the satisfaction of Standing Committee that there are a sufficient number of persons eligible for enrolment on an Electoral roll should the application for the establishment of the new Parish be approved, to justify the establishment on grounds of efficiency of administration and adequate financial capacity.
- (d) Evidence to the satisfaction of Standing Committee that there are in the proposed parish sufficient resources for the chosen model of ministry and mission to be sustained and to provide for the gathering of the assembly.
- (e) Financial capacity. As determined by Standing Committee from time to time.

- 3.2 Unless otherwise ordered by the Diocesan Synod, notice of any such application, together with full particulars, shall at the close of the Diocesan Synod session be sent to the vestry of each parish likely to be affected, in order that any objection to the application may be placed before Standing Committee and the next ensuing session of the Diocesan Synod.
- 3.3 When Standing Committee has received the reports required in Clause 3.2 and is satisfied that the above conditions have been complied with, and that there are no unsecured outstanding debts in respect of the proposed parish and regardless of whether any objections may have been advanced by other parties, the Diocesan Registrar shall advise the applicants accordingly. An appropriate Bill may then be introduced at the next ensuing session of the Diocesan Synod.
- 3.4 On the first day of the next ensuing session of the Diocesan Synod the Bishop shall lay before the Diocesan Synod the application, the supporting documents and the report of Standing Committee in respect of the application.
- 3.5 Then any member of the Diocesan Synod may seek leave to introduce to the Diocesan Synod a Bill to give effect to the application.

4. Parish Organisation and the Annual General Meeting

- 4.1 At the conclusion of the financial year an Annual General Meeting shall be held to receive reports on the life of the parish, from the Vicar or Clergy representative, church wardens and Treasurer and to hold elections for the ensuing year.
- 4.2 The Annual Meeting of the parish will also conduct the following business;
- a) Hear the announcement of the name of the Church Warden appointed by the Vicar or Bishop.
 - b) Elect the People's Church Warden.
 - c) Elect the appropriate number of vestry members.
 - d) Each second year to elect a Lay Synod Representative, as well as an alternate person to attend Synod, if the Lay Synod Representative is unable to attend.
 - e) Each second year to elect a Lay Representative and alternate to attend Regional Conference. Reference Canon 2, 2.2(d)
 - f) Approve the nomination of the Parish Auditor for the following year. In the case of those Parishes which are members of the Parish Accounting Scheme, Synod will appoint the Auditor.

Immediately after such election the Diocesan Registrar shall be informed of the names and addresses of all those elected, together with written declarations from each, in accordance with Part C Clause 15 of the Constitution (see Schedule I).

- 4.2.1 Any parishioner who is not an Anglican elected to hold office in a Parish will be required to complete the declaration of authority shown in Schedule II.
- 4.3 In every parish there shall be no more than two church wardens, being baptized parishioners, who have been registered for a period of not less than four months on the parish electoral roll.
- 4.4 In every parish, which employs a person or persons, licensed for lay ministry, full or part-time, there shall be an advocate for employed licensed lay staff. That Advocate is

to be appointed annually by the employed licensed lay staff concerned. This appointment will be announced to the Annual General Meeting.

- 4.5 Vestry shall consist of;
- a) Not less than three nor more than ten baptised parishioners, clergy or lay, whose names are on the Electoral Roll, together with;
 - b) The Church Wardens.
 - c) The Lay Synod Representative.
 - d) The Employed Licensed Lay Staff Advocate.
 - e) Sub-district representative
 - f) Vicar, stipendiary clergy or local shared ministry clergy representative.
 - g) Other licensed clergy are entitled to attend as are all parishioners and have the right to speak but not to vote.
- 4.6 Nominations for election to office as per clause 4.5 shall be made a week prior to the Annual Meeting. The nominations shall be made in writing signed by the proposer and seconder, who shall be qualified electors, with such nomination being assented to, in writing, by the nominee. Any such nominations must be in the hands of the church wardens, or the Vicar, by noon on the seventh day preceding the Annual Meeting and no further nominations shall be accepted after that time.
- 4.7 The notice convening the Annual Meeting for the purpose of an election shall contain a clear statement of the method of nomination. The announcement of the date and venue for the Annual Meeting or a General Meeting where any significant matter is to be discussed, shall be advertised at least fourteen days before the meeting is held.
- 4.8 If the Annual Meeting is not held within three months of the close of the financial year, or if no election of a people's warden or vestry is held, the Chair of Vestry shall notify the Diocesan Registrar of the situation, forwarding at the same time an audited copy of the Parish Financial Statements for the past year, together with the names of persons recommended by the vestry then in office, to fill the respective offices for the ensuing year. The Diocesan Registrar shall submit the names to Standing Committee to approve the recommendation.
- 4.9 The Standing Committee may approve the recommendation placed before it, declare the members so elected and require them to complete the necessary declarations, or may, request that the vicar and vestry make alternative recommendations, or, in other circumstances, that the church wardens convene a parish meeting to hold another election.
- 4.10 In each parish there shall be no more than two church wardens and one vestry, but in any parish in which there are one or more sub-districts, each such sub-district having a place of regular worship, may have a committee consisting of all clergy licensed for work in the parish and of not more than six persons elected from and by the parishioners of such sub-district of whom one shall be a member of the vestry, elected to so act by the annual meeting of such sub-district. The persons so elected shall have the same powers as those members of Vestry elected at the Annual Meeting of parishioners, provided that in the event of there being more than four such sub-districts in a parish the maximum membership of vestry as provided in Clause 3.4 may be

increased by the election at the annual meeting to a number equivalent to those elected by the sub-districts in excess of four.

- 4.11 The church wardens, vestry and auditors shall continue in office until their successors are appointed.
- 4.12 In the event of the Annual Meeting of parishioners failing to elect a people's church warden, auditor or the minimum complement of vestry members, the meeting may delegate to the elected vestry members the power to fill any such vacancies. This is subject to the chairperson of vestry having advised the Standing Committee of such failure to elect and the resolution of delegation having been agreed to by that committee.
- 4.13 If the people's church warden is unable to continue in office because of death, resignation or any other cause, a Special General Meeting shall be called as soon as is convenient to elect a replacement.
- 4.14 The vestry shall have the power to fill casual vacancies, unless vacancies shall have so reduced the number on Vestry that a quorum cannot be convened.
- 4:15 Apart from the Annual General Meeting of the Parish as specified in clause 4.1, special gatherings of the whole Parish may be called from time to time by the Vestry for the purposes of consultation and to provide and gather information on major decisions. Such meetings have no jurisdiction over complaints from parishioners which are best dealt with by wardens or vestry, and where issues are unable to be resolved locally, by the Standing Committee itself.
- 4.16 Appeals against decisions of the Vestry are to be made to the Standing Committee rather than to special parish meetings.

5. **Financial Records of Parishes**

- 5.1 The church wardens shall ensure that a report is made to the vestry at least quarterly. This would include a statement of Income and Expenditure, matched against budget, and a Statement of Financial Position.
- 5.2 The church wardens shall prepare or cause to be prepared Financial Statements, including a Statement of Financial Position, of the assets and liabilities of the parish, together with a Statement of Financial Commitments for presentation to the Annual Meeting. These Financial Statements shall be audited by a member of the Institute of Chartered Accountants of New Zealand, or by any other person duly authorized by the Standing Committee.
- 5.3 The Financial Statements to be submitted by the church wardens at the Annual Meeting of parishioners shall consist of:
 - I Statement of Financial Performance
 - II Statement of Financial Position
 - III Statement of Financial Commitments
 - IV Auditor's Report.

An Annual Budget shall be prepared by the church wardens and approved by vestry before submission to the Annual Meeting of parishioners for adoption.

5.4 The church wardens shall request from the auditor a written report upon the following matters:-

I The examination of the Financial Statements conducted in accordance with generally accepted auditing standards.

II Whether all the information and explanations considered necessary were obtained to provide sufficient evidence to give reasonable assurance that

the Financial Statements are free from material misstatements.

III Any other matter deemed by the auditor to be within the scope of the audit.

5.5 The church wardens shall provide the auditors with a Letter of Representation in the format required by the Auditors, to enable them to form an opinion as to whether the Financial Statements give a true and fair view of the financial position of the parish.

5.6 A copy of the Financial Statements together with the Auditor's Report, both in the form prescribed by the Standing Committee, shall be sent by the church wardens to the Diocesan Registrar not later than the 15th June in each year.

5.7 The provisions of this Statute are applicable to all parishes.

6. **Parish Rolls and the enrolment of Parishioners.**

Pastoral Roll

6.1 In each parish there shall be kept a pastoral roll for the purpose of mission and outreach. The names to be entered on such a roll shall include:

a) Persons, under pastoral care, voluntarily associated with the parish irrespective of age, baptised or not, who are resident in or identify with the parish;

b) The pastoral roll shall contain the name and place of residence of each person enrolled, and may contain details of their baptism and the date of enrolment. Details of the pastoral roll information for an individual shall be available for inspection by that person on request

Electoral Roll

6.2 In each parish, there shall be kept an electoral roll. This roll is to be maintained by the Wardens for the purposes of enrolment by parishioners for voting purposes. Every baptised person, who has for the last four months participated in the worship and the life of the parish, may enroll on the parish electoral roll.

The person seeking enrolment should have either signed the declaration in the following form, or they should be known to the wardens and vicar (if there is one) to be qualified for enrolment.

‘Form of Declaration’

I, name, do hereby declare that I have been baptised and am willing to accept the oversight and the authority of the Regional Bishop and General Synod’.

Only those persons who have enrolled on the electoral roll shall be entitled to vote at parish meetings and to vote at all meetings called for the election of parish representatives.

Before any person can hold an elected office in a parish, they need to complete the form of declaration in Schedule I, or in the case of a co-operating venture Schedule II, if not an Anglican. (See clauses 4.2 & 4.2.1)

6.3 Parishioners on either the pastoral or electoral rolls shall be entitled to speak at all meetings.

7. Vestries

7.1 Vestries will:

7.1.1 Ensure that clear and achievable goals with realistic strategies, are set and reviewed annually, building on the strengths of the Parish community.

7.1.2 Ensure the provision of ministry by providing for accountability, regular review and support for the work of the ministry leadership offered by the vicar and/or ministry leadership team as delegated and licensed by the Bishop.

7.1.3 To work within the rules of governance set by the Diocesan Synod and Bishop as delegated to the regional executive and vestries.

7.1.4 Ensure good communication is maintained between all members of the parish community.

7.1.5 Maintain effective networks of information and shared purpose between the parish and the sub-region, region, the appropriate Regional Deans, Diocese and Waiapu Anglican Social Services.

7.1.6 Support the work of the Waiapu Anglican Social Services Trust Board through partnership in the delivery of social services and where appropriate representation on local service management committees.

7.1.7 Be good employers of parish lay staff on behalf of the Diocese, and to monitor professional boundaries and behaviour following the Diocesan ‘Best Practice Guidelines.’

7.1.8 Provide consistent, mission focused and future oriented planning of finances, property maintenance, and leadership succession.

7.1.9 Ensure effective administrative systems are transparent, assessable and consistent.

7.1.10 Monitor the workload of the parish to ensure it is appropriately delegated and widely shared.

7.2 Regular meetings shall be held at least 4 times a year, and Special Meetings may be convened at such other times as the vicar, chairperson or church wardens shall think fit, or at the request of a majority of the vestry.

7.3 No business shall be transacted at any meeting of a vestry unless a majority of the lay members are present, nor without the presence of the vicar, the clergy representative in a local shared ministry parish or one of the church wardens.

- 7.4.1 Minutes of the proceedings and resolutions of every meeting of parishioners or of vestry shall be correctly entered in a minute book and signed as a true record.
- 7.5 All contracts and undertakings lawfully entered into by the Diocese, the Waiapu Board of Diocesan Trustees or the Waiapu Anglican Social Services Trust Board on behalf of the vestry, shall be binding upon their successors in office from year to year, until such contracts and undertakings are fully complete.
- 7.6 All income received by or on behalf of the parish subject to the regulations of Diocesan Synod, shall be under the control of the vestry and no expenditure shall be made without the sanction of the vestry.
- 7.7 Vestry may appropriate a portion of the parish funds to the relief of the poor or to other charitable objects, such portion to be disbursed at the discretion of the vicar, if there is one, or by the church wardens.
- 7.8 In parishes that have one or more sub-districts with duly elected committees the vicar, should there be one, shall ex-officio chair each sub-district committee, but if the vicar so desires he/she may delegate this responsibility.

In parishes where there is no vicar the committee will elect one of their number to take the chair for the whole or part of their term of office.

Each such sub-committee will keep a record of the minutes and resolutions of such committee signed as a true record. All income received by such sub-districts is received on behalf of the whole parish and shall be accounted for and forwarded to the parish treasurer.

Such committees shall undertake only such expenditure and maintenance work as has been approved by the vestry from time to time.

- 7.9 The Diocesan Registrar will ensure that every parish provides the reports and statements requested in Section 5 above. The Diocesan Registrar will regularly review the information provided by Parishes and refer to the Bishop and Standing Committee any parish, which by reason of decreasing membership or financial difficulties appears to be unable to fulfil its function.
- 7.10 The management and use of church land and buildings shall be determined by vestry in partnership with the vicar, if there is one. The keys to all church buildings shall be held by the vicar in vicar led Parish or warden in other forms of Parish.
- 7.11 In the event of the vestry failing or refusing to allow, approve or sanction the use of parish land or buildings by any person, that person shall have the right to appeal to Standing Committee against such failure or refusal. Standing Committee may in its discretion either refuse or allow the proposed use of the property and the decision of Standing Committee shall be final.
- 7.12 In the event of any disagreement between the vicar or church wardens and the vestry or the parishioners or between members of the vestry with regard to any matter subject to

this Canon an appeal may be made to Standing Committee, whose decision shall be final.

- 7.13 Vestries should budget responsibly for the upkeep and operations of all parish buildings and invest funds for the long term maintenance of those buildings.

8. **Other Matters**

- 8.1 Each parish shall maintain as Archives such of its records and registers as the diocesan synod may determine from time to time having due regard for such guidelines as have been or may be issued by the General Synod Archives Committee.
- 8.2 The formation and management of the music ministry and the choir, including the selection of church music shall be subject to the control and direction of the vicar in the case of a vicar led parish and the vestry in other forms of parish.

9. **Church Wardens**

- 9.1 Each Parish may have two people who shall be known as the church wardens. One is elected annually by the parishioners entered on the Electoral Roll. The other warden is appointed by the vicar, or the Bishop on the recommendation of the Ministry Leadership Team where there is no vicar or where there is no Ministry Leadership Team on the recommendation of the ordained person(s) with oversight of the Parish.
- a) The duties and responsibilities of the church wardens are the same and include the following:
 - b) Financial oversight as listed in 5.1 to 5.7.
 - c) Maintenance of the Parish Electoral Roll.
 - d) Special responsibilities in the time of ministry transition including providing satisfactory evidence of means when the Parish is considering a new appointment.

10. **Vicar Led Parishes**

General

- 10.1. General parish meetings shall be convened and chaired ex-officio by the vicar who shall have a substantive as well as a casting vote, except that where more than one vicar has been appointed and both or all of them are present at such meetings, each shall have a substantive but none a casting vote. In special circumstances the vicar may delegate this task.
- 10.2 If the office of vicar's church warden shall at any time become vacant by death, resignation or otherwise it shall be the duty of the vicar to appoint some other fit person to fill the vacant office and give notice in writing of such appointment to the vestry.
- 10.3 In accordance with Section 7 of this Canon, vestry meetings will ex officio be chaired by the vicar or co-vicars; but where the vicar/co-vicars so desire, they may delegate this responsibility.
- 10.4 The appointment of any person to a paid lay staff position in a Parish, shall be made by the vestry subject to the approval of the vicar. Such employees are deemed to be employees of the Diocese and will have a contract and job description.

Vacancy in a Vicar Led Parish

- 10.5 Upon receipt by the Bishop of advice that a parish has become vacant, whether by resignation or death of the vicar/co-vicars, or the termination of the vicar's licence arising from incapacity or the Provisions of Title D of the Constitution; the Bishop shall ensure that a process of consultation shall take place as described below, leading to the formation of a Board of Nomination.
- 10.6 The Bishop (or some other representative appointed for that purpose by the Bishop) shall visit the parish at the earliest opportunity to acknowledge the resignation; to explain to the Vestry the procedures to be adopted following the resignation, including the procedures and process for achieving a nomination, and to outline the respective responsibilities for the costs involved, including removal expenses.
- 10.7 If any parish is vacant at the time fixed for the appointment and election of the church wardens, vestry and auditors, the people's warden shall be elected by the parishioners on the electoral roll and the other warden shall be appointed by the Bishop. The convening and chairing of the annual meeting during a vacancy shall be in the hands of the church wardens until such time as new church wardens are elected or appointed.

Evidence of Means

- 10.8 The vestry shall meet as soon as convenient after the declaration of a vacancy, with one of the churchwardens as chairperson, and with the Diocesan Registrar or a deputy in attendance, to consider the ability of the parish to fund the stipend, allowances, pension and other payments associated with a possible new appointment and the provision of adequate housing, and shall provide satisfactory evidence to the Diocesan Registrar, who shall then inform the Bishop, in writing of the outcome of the meeting.
- 10.9 The Bishop will initiate the process of making a new appointment. This may include the announcement of the vacancy through Bishop's newsletters, to allow expressions of interest, and the taking of advice on the need for a transitional ministry.
- 10.10 The Bishop may appoint a Transitional Minister (who may be either lay or ordained) who shall have responsibility for guiding the parish through the process to a new stage of ministry.
- 10.11 The Transitional Minister, may not be considered for appointment to the vacancy, except at the discretion of the licensing Bishop.

Future Ministry Consultation

- 10.12 The Transitional Minister (or a person appointed by the Bishop for this purpose) shall arrange for a Future Ministry Consultation process to take place. The person conducting the Future Ministry Consultation may not be considered for appointment to the vacancy, except at the discretion of the licensing Bishop.

The consultation will provide an opportunity for parishioners and other key stakeholders, (including the Waiapu Anglican Social Services Trust Board, Managers of Parish Based Social Services), where the Parish Based Social Services and other

services under Canon 18, section 4 are part of the parish's engagement in local or regional mission to;

- a. examine the history of the parish and of the Church in the district, to identify significant events in the past, and to be aware of issues and concerns that need to be resolved in order to make arrangements for mission and ministry in the future.
- b. develop a shared vision for the parish's future and to consider the options that are available for future ministry in the parish.
- c. consider and review the mission objectives and ministry needs of the parish;
- d. complete a parish profile and develop an ideal person specification.

- 10.13 The parishioners on the electoral roll shall elect three qualified persons, who together with the parishioners warden, will serve as parish nominators on the Board of

Nomination, as detailed in Canon 7 "Of Ordained Ministry Appointments", section 4: *Parish Nominators*.

Board of Nomination

- 10.14 Following the Future Ministry Consultation, the process of nominating a new Vicar will take place. See Canon 7 "Of Ordained Ministry Appointments" Section 5 "Proceedings of the Board of Nomination"

Announcement of appointment

- 10.15 The announcement of the name of a new vicar will normally be made during Sunday worship, in the parish church(es), and at the same time in the place where the nominee is currently serving.

Appointment of clergy other than vicars, or assistant curates

- 10.16 When a parish wishes to appoint an Assistant or Associate Priest/Deacon, or make any licensed clergy appointment other than a vicar or assistant curate, the vestry shall appoint three suitably qualified persons, who together with the people's warden and the vicar of the parish (or, in the absence of a vicar, a person appointed by the bishop) will serve as parish nominators, for the purpose of that appointment only.

11. Ministry Models

In the event of a parish choosing to explore another model of ministry than the one they currently follow, for the purpose of finding a more viable and effective ministry, the following options could be explored:

Co-operative Ventures

- 11.1 It shall be lawful for the diocesan synod to authorise the standing committee to enter into agreements to form co-operating parishes or co-operative ventures with other Christian Churches and such agreements shall be based on such guidelines as shall be approved by General Synod/Te Hinota Whanui or by the Inter Diocesan/Synodical Conference from time to time.
- 11.2 Any parish may bring before the Diocesan Synod a proposal to enter upon an

agreement to form a co-operating parish or venture. Such proposal shall in the first instance be referred to the Standing Committee which shall determine those matters which the proposers shall be required to place before the Diocesan Synod in support of the proposal.

- 11.3 When a co-operating venture becomes vacant and when a consultation process has determined that a new appointment is to be made according to the Anglican processes Section 10 of this Canon will apply as though the co-operating venture was a parish.

Local Shared Ministry Parishes

- 11.4 Each parish shall have a church warden, to be elected annually by the parishioners on the Electoral Roll and the Bishop may biennially appoint a second church warden, lay or ordained on the recommendation of the Ministry Team.
- 11.5 If the office of church warden appointed by the Bishop shall at any time become vacant by death, resignation or otherwise it shall be the duty of the Bishop to appoint some other appropriate person on the recommendation of the Ministry Team to fill the vacancy.
- 11.6 Local clergy shall require election by parishioners on the electoral roll at the annual meeting to become a vestry member/council member.
- 11.7 One of the clerical members of the ministry team shall be chosen annually by the clerical members of the ministry team to be the clergy representative on vestry.
- 11.8 General parish meetings and meetings of the vestry shall be convened and chaired by an elected chairperson who shall have a substantive as well as a casting vote.
- 11.9 Vestry shall elect one or more of their number to chair vestry meetings for all or part of the vestry's term of office.
- 11.10 Responsibility for promoting and resourcing the ministry and mission of the parish is delegated by vestry to a Ministry Leadership Team, formed from a balance of lay ministers and locally ordained clergy (no less than 2). Where that balance cannot be achieved, vestries of neighbouring parishes in a region, can form a regional Ministry Leadership Team. Partnerships with Tikanga Maori can also be involved in such sharing of ministry arrangements.

Local Team Ministries

- 11.11 This model follows all the provisions for a Local Shared Ministry Parish, except that the Ministry Leadership Team (MLT) may include stipendiary and non stipendiary ministers drawn from the wider region.

The local team ministry described above could also develop in the context of a co-operating venture described above (11.1). In such a model, the calling and licensing of ordained ministry would require the support of all the denominational courts that form the co-operating venture.

Emerging Ministry Units (EMU)

- 11.12 Regional Executive Committees in consultation with Standing Committee may authorise the formation of Emerging Ministry Units, supported by a Regional Deans, for the purpose of becoming or changing one of the authorized models or exploring new areas of mission.
- 11.13 These EMU's will be entitled to be represented at Regional Conferences and may be invited to send representatives to the Diocesan Synod as the Diocesan Synod shall decide.

Mission Ventures

- 11.14 This ministry unit is designed to build an effective community of faith in an area where any Anglican presence has lapsed or never been established. Endorsed by Standing Committee and led by the missionary appointed by the Bishop, the mission venture relies on a sub-regional partnership of support from neighbouring parishes. Its canonical status is that of an EMU and is understood to be a pioneering form of diocesan mission with flexibility to evolve as local context allows.

Amended 2012

SCHEDULE I

*Anglican Church in Aotearoa,
New Zealand and Polynesia*

DECLARATION OF ADHERENCE AND SUBMISSION

TO THE ANGLICAN CHURCH

IN AOTEAROA, NEW ZEALAND AND POLYNESIA

I,

DO DECLARE my submission to the authority of the General Synod/Te Hinota Whanui of this Church established by a Constitution agreed to on the 13th day of June 1857 and as subsequently revised and amended from time to time and to all the provisions of the Constitution from time to time in force to the extent that that authority and those provisions relate to the office of / membership of..... and to any other office or membership I may at any time hold.

AND I further consent to be bound by all the regulations which may from time to time be issued by the authority of the General Synod/Te Hinota Whanui in relation to any such office or membership so long as I hold it;

AND I hereby undertake in consideration of my holding any such office or membership immediately to resign that office or membership together with all the rights and emoluments appertaining thereto whenever I shall be called upon so to do by the General Synod/Te Hinota Whanui or by any person or persons lawfully acting under its authority in that behalf.

*Given under my hand this day of in the year of our Lord,
this day of
in the presence of:*

SCHEDULE II

*Anglican Church in Aotearoa,
New Zealand and Polynesia*

**DECLARATION OF ACKNOWLEDGEMENT OF THE
AUTHORITY OF THE GENERAL SYNOD/TE HINOTA
WHANUI**

I,

being about to be appointed to the office of

DO ACKNOWLEDGE AND DECLARE

- 1. That I accept the authority of the General Synod/Te Hinota Whanui of the Anglican Church in Aotearoa, New Zealand and Polynesia in relation to the office of*
- 2. That I will obey all the applicable laws and regulations and the provisions of the Constitution of the said Church in so far as they relate to the above described office.*
- 3. That I will well and faithfully carry out the duties and responsibilities relating to the above described office, and if called upon by the General Synod/Te Hinota Whanui of the said Church, or by any person or body lawfully acting under its authority, I will immediately resign the office and any benefits that relate to it.*

Signed by the above named declarant

this day of

in the presence of:

.....

Signature of Witness

Occupation:

Address:

Amended 2012

CANON 2

OF REGIONS

(Refer Constitution Part E Clause I)

1. There shall be three regions within the Anglican Diocese of Waiapu for the purposes of Mission and Ministry as follows:

1.1. The Hawke's Bay Region shall include the parishes of:

Woodville, Southern Hawkes Bay, Central Hawkes Bay, Havelock North, Riverslea, Hastings, Mahora, Flaxmere, Puketapu, Clive Co-operating, Taradale, Tamatea Co-operating, St. Augustine's, Cathedral of St John the Evangelist, Westshore.

1.2 The Eastland Region shall include the parishes of:

East Coast, Holy Trinity Gisborne, Waipaoa, Waikohu Co-operating, Wairoa.

1.3 The Bay of Plenty Region shall include the parishes of:

Omokoroa Co-operating, Otumoetai, Holy Trinity Tauranga, Gate Pa, Mount Maunganui, Te Puke, Papamoa Mission, Edgecumbe/Kawerau, Whakatane Co-operating, Opotiki, West Rotorua, Rotorua, Reporoa Co-operating, Taupo, Turangi Co-operating.

2. REGIONAL CONFERENCE

2.1 In each region, there shall be held a regional conference to meet at least annually. The Bishop in the region (in this Canon hereinafter called "The Bishop") shall summon the regional conference.

2.2 Membership

- a) The Bishop with primary care for that region.
- b) All clergy with a seat in the Diocesan Synod from that region.
- c) All lay synod representatives (or their alternates) including the youth synod representative from that region.
- d) A lay representative shall be elected by each parish at the same time as the synod representative, for a term of two years. The lay representative so elected should be under 35 years of age. Provided that if the synod representative for that parish is under 35 years of age it will not be required that the lay regional conference representative also be under 35 years of age.

A substitute also preferably under 35 years of age, may be appointed by vestry to attend the regional conference if the elected representative is unable to attend.

- e) Any clergy with Permission to Officiate in the Diocese who are resident in the region.
- f) Such other categories of membership as the regional conference shall resolve.
- g) A further lay representative appointed by the Regional Youth Council for that region or their alternate.
- h) Up to ten representatives from the appropriate Amorangi Whaiti of the Hui Amorangi.
- i) In addition to voting membership (b)-(g) the Bishop in conjunction with the regional committee has the right to open the conference to the wider participation of church members.

2.3 Tasks

2.3.1 The regional conference shall, at the first annual session after each biennial election for membership, elect:

- (a) A chairperson of the regional executive committee.
- (b) A regional executive committee comprising two lay and two clergy, who shall appoint a secretary and treasurer from their number. The Bishop and Regional Dean are also ex officio members of the regional executive.
- (c) Two clerical and two lay regional nominators (see Canon 7 of Ordained Ministry Appointments)
- (d) Select from the nominations received from Parishes up to three lay and three clerical names to be forwarded for consideration by the 'Board of Nomination for election to Standing Committee' prior to Synod.
- (e) One lay synodsperson and one clergy person to be appointed to the 'Board of Nomination to elect to Standing Committee', which is to meet prior to Synod.
- (f) Each three years to elect one representative of the region, who may be lay or clergy, to the Cathedral Chapter.

2.3.2 The role of the regional conference shall be:

- (a) to establish the mission objectives of the region, in response to regional needs, and reflecting our five-fold mission statement, and Diocesan and General Synod/te Hinota Whanui objectives.
- (b) to hear reports from parishes, regional committees, and other organisations in terms of the mission objectives of the region, and support initiatives in ministry.
- (c) to make recommendations to the diocesan synod, standing committee and regional executive committee.

3. **REGIONAL EXECUTIVE COMMITTEE**

3.1 **Tasks:**

The regional executive committee shall meet as required to carry out the following tasks;

- (a) To carry out the mission objectives assigned by the regional conference
- (b) To deal with such other matters as shall be referred to the executive committee by the regional conference, or by the diocesan synod, or by the diocesan standing committee.
- (c) To manage the funds entrusted to it by the diocesan synod.
- (d) To provide oversight to such other regional councils as are set up to further mission and ministry in the region.
- (e) To provide a written report to the annual synod of the diocese.
- (f) To prepare for the annual regional conference.
- (g) To follow up on the responsibilities of the regional conference between sessions.

Any appeal from a decision of the regional conference or the regional executive committee will be referred to the Diocesan Standing Committee for determination or to the diocesan synod should the Standing Committee so resolve.

Amended 2008

CANON 3

OF THE DIOCESAN SYNOD

(Refer Constitution Part E, Clause 5: Title B, Canon II)

1. **Representative Governing Body**

In accordance with the Constitution/Te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia, Part E Clause 5, the Diocesan Synod is the overall representative governing body in the Anglican Diocese of Waiapu.

2. ***Membership***

- a) The Diocesan Bishop
- b) The Regional Bishop/s
- c) All licensed clergy in the Diocese, except those holding 'Permission to Officiate' licenses and subject to the following proviso. For Local Shared Ministry Parishes, one the licensed clergy of the Parish elected by the licensed clergy of that Parish.
- d) One lay person elected by each parish
- e) Chancellor ex officio
- f) Two representatives of the Association of Anglican Women in the Diocese
- g) Three representatives of youth under the age of 26 years, one being from each region and appointed by the Regional Youth Council for that region. Each Regional Youth Council may also appoint an alternate member.
- h) Diocesan Youth Facilitator and Regional Youth Facilitators.
- i) Each of the Chair and Chief Executive Officer of the Waiapu Anglican Social Services Trust Board.
- j) Any person elected to Standing Committee either clerical or lay during the period of their holding such office. Any such person so elected to Standing Committee at a Synod, shall become a member of Synod at the end of the proceedings of that Session of Synod at which they were elected, and cease membership of Synod at the end of proceedings of the Session of Synod at which they ceased to be a member of Standing Committee for whatever reason.

2.1.1 The Diocesan Registrar, the Dean of the College of the Southern Cross, and such other persons as the Diocesan Synod may from time to time determine, shall, ex officio, have a seat in the Diocesan Synod with a right to speak but without the right to vote unless otherwise entitled to vote by virtue of some other provision of this Canon.

2.1.2 The failure of one or more such parishes to elect a lay representative shall not prevent any Diocesan Synod from proceeding to the dispatch of business.

2.1.3 The Diocesan Synod may make such provisions as it thinks fit for any ordained minister of any other Christian Church recognised by resolution of General Synod/te Hinota Whanui and duly appointed to serve in or to represent a co-operating parish or co-operative venture to be admitted to and have a seat in the House of Clergy or House of Laity, as is appropriate, in the Diocesan Synod with the right to vote except when the Synod shall be acting under the following provisions, namely:

- (a) Part B Clause 6(b) (alteration for Formularies)

- (b) Part E Clauses 10 & 11 (nominating a Bishop)
- (c) Part G Clause 3 (amending the Constitution/Te Pouhere)
- (d) In respect of any proposal or matter pursuant to The Church of England Empowering Act 1928.

2.2 For the purposes of these Canons 'lay synodsperson' shall be deemed to include:

- (a) Lay persons elected by parishes, to be lay representatives to the Diocesan Synod.
- (b) The representatives of the Association of Anglican Women and of youth at the Diocesan Synod.
- (c) Diocesan Youth Facilitator and Regional Youth Facilitators.

and shall not include any ordained person.

3. Meeting of Diocesan Synod

3.1 The Diocesan Synod shall meet at such time and place as shall from time to time be prescribed for that purpose by the Bishop of the Diocese, or by the Vicar-General or Commissary during a vacancy in the Bishopric of Waiapu:

PROVIDED always that there shall be a meeting of every such Synod once at least in every year.

3.2 Except as hereinafter provided, the presence of the Bishop of the Diocese, of one-fourth of the Clergy of the Diocese qualified to be members of the Synod, and of one-fourth of the Lay members of the Synod, shall be necessary to constitute a meeting of the Diocesan Synod for the due exercise of its powers:

PROVIDED nevertheless that not less than four of the Clergy and not less than seven Lay Members shall be present.

3.3 Except as hereinafter provided, every act of a Diocesan Synod, or of the Standing Committee of such Synod, shall be assented to by a majority of the Bishops and by a majority of the Clergy and by a majority of the Lay Members present in person, and entitled to vote at a duly constituted meeting.

PROVIDED that the President may declare a motion carried upon the voices unless a Division shall be called for.

Amended 2011

CANON 4
OF THE FORCE OF RESOLUTIONS
OF THE DIOCESAN SYNOD

(Refer Title C, Canon 11)

1. At the close of the final Session of each Diocesan Synod the resolutions passed thereat shall stand referred to Standing Committee and the Standing Committee shall prepare and present to the next session of the Diocesan Synod a schedule of all the resolutions which, in its opinion, should be maintained in force.
2. The said schedule shall be circulated with other matters sent to members before the session; and it shall be the duty of the president to move at some time during the session that the schedule be considered by the Diocesan Synod in committee and then presented to the Diocesan Synod for adoption.
3. Every resolution so approved shall be styled a standing resolution and shall be printed in the proceedings of the Diocesan Synod under the heading "Standing Resolutions of the Diocesan Synod".
4. No annulments or amendment of a standing resolution shall be made unless the motion for the same shall have been considered by the committee of the whole Diocesan Synod before it is submitted to the vote of the Diocesan Synod.
5. Any resolution not included in the standing resolutions shall remain in force until the meeting of the next Diocesan Synod.

CANON 5

OF THE ELECTION OF LAY REPRESENTATIVES TO THE DIOCESAN SYNOD AND REGIONAL CONFERENCES

(Refer Constitution, Part E Clauses 5 & 7: Title B, Canon II, Clauses 1.1-1.6)

Lay Representatives to the Diocesan Synod

1. One lay representative shall be elected by each parish. In the case of any parish constituted between the sessions of the Diocesan Synod, the Standing Committee may allot one representative to such parish.
2. The Bishop of the diocese shall issue a writ for the election of the lay representative every second year dating from the year 1994, and such election shall take place at the annual meetings of the electors of each parish. The representatives so elected shall enter on their office on the opening of the ensuing ordinary session of synod when their predecessors shall vacate office. PROVIDED IF a vacancy shall occur in any Bishopric, no election of lay representatives shall take place until the diocesan synod shall have disposed of the election of that Bishop, either by appointment or delegation; in which case the general election shall take place at the next ensuing annual meetings; and the next general election shall be held at the date fixed.
3. Any parish shall after the election of its representative, proceed at the same annual meeting of parishioners to elect an alternate person to represent the parish at any session of the diocesan synod which the first-mentioned lay representative is unable to attend.

PROVIDED ALWAYS that such alternate lay representative shall not be entitled to take any part in the proceedings of any session of the Diocesan Synod unless notice signed by the churchwardens shall have been sent to, received, and approved by the Diocesan Bishop prior to the opening of the session that the parish will be represented by such alternate person stating the reason.

And PROVIDED FURTHER that any such notice shall be irrevocable and shall be valid only for the duration of the session in respect of which it shall have been given.

And PROVIDED FURTHER that no person elected to represent a parish in the capacity of a substitute shall be eligible for election as a lay member of the General Synod/te Hinota Whanui or of the standing committee of the Diocesan Synod.

4. The Notice convening the annual meeting at which such election is to be held shall announce the election as part of the business to be transacted.
5. The chairperson of the meeting shall be the returning officer who shall report the result of the election to the Diocesan Bishop on the writ provided.
6. In the case of one of the church wardens being the chairperson of the meeting and also being a candidate for the office of lay representative the meeting shall appoint a

returning officer who shall preside at the election and report the result of the election to the Diocesan Bishop on the writ provided.

7. If more than the authorised number to represent the parish are nominated at the meeting, the election shall be decided by ballot. Should the first or any subsequent ballot not be conclusive in consequence of an equality of votes for any candidates, further ballots shall be taken until the election is completed. Nomination is to consist of a proposal and seconding by two qualified electors and acceptance by the candidate, all in writing. Nominations may be made in like manner to that chosen for electing a vestry member.
8. In the event of no election taking place at the meeting, or of the death of the lay representative or in the event of the lay representative becoming legally incapable of discharging the duties of office during the period for which the representative has been elected, it shall be the duty of the churchwardens of the parish of the representative to report the same to the Diocesan Registrar who shall report the same to the Diocesan Bishop.
9. On the receipt of such report by the Diocesan Bishop, or on the receipt by the Bishop of the resignation of any lay representative the Bishop shall forthwith declare the seat vacant and shall direct that vacancy be filled by the electors in the manner thereinbefore provided at a special meeting if necessary to be convened for the purpose.

PROVIDED THAT no such notice of election shall be issued within thirty days of the commencement of the next session of the diocesan synod.

10. In the event of any lay representative failing to attend any duly summoned session of the diocesan synod, unless excused therefrom by the Diocesan Bishop, the seat of such lay representative shall be declared by the Bishop to be vacant, and such vacancy shall be filled in the manner hereinbefore provided for the filling of vacancies.
11. Any registered member of any parish desiring to object to the validity of the election of the lay representative must register such objection in writing to the returning officer. The returning officer shall transmit the objection together with a report thereon to the Standing Committee.
12. Should such objection be sustained by the standing committee it shall be their duty to declare the seat of such lay representative to be vacant and to request the Bishop to issue a notice for the holding of a fresh election.

Lay Representatives to the Regional Conference

13. The duly elected synod representatives of the parish shall also represent the parish at the regional conference.
14. Each parish shall be represented at the regional conference by a person under 35 years of age, elected at the same time as the synod representative, for a term of two years in the manner set out in Canon 2 of Regions.
15. In the case of either of the representatives to the regional conference being unavailable, the vestry may appoint a substitute/s as required however the substitute for the person under 35 would be preferably, but not necessarily, under 35, as provided for in Canon 2 of Regions.

CANON 6
OF THE ELECTION OF MEMBERS OF GENERAL
SYNOD/TE HINOTA WHANUI AND OF THE
INTER-DIOCESAN/SYNODICAL CONFERENCE

**(Refer Constitution, Part C Clauses 1, 2 & 3:
Title B, Canon 1, Clauses 1.1. – 1.1.10, 1.4 – 1.4.5)**

1. The clerical and lay representatives to the General Synod/te Hinota Whanui and to the Inter-Diocesan/Synodical Conference shall be elected by the clerical and lay members of the diocesan synod.
2. The election shall be held at the next ensuing annual session of the diocesan synod after the issue of a writ for election by the Primate.
3. Nominations shall be in writing in the form set out in the schedule to this Canon. A person may be nominated only by a member of their own Order.
4. The nominations shall be in the hands of the President of the synod at a time to be agreed by synod on the first day of proceedings.
5. As soon as practical after the close of nominations the President shall announce the names of the candidates and synod shall thereupon decide the day and the hour of the election.
6. If no more than the required number of candidates is nominated, the President shall declare the candidates so nominated to be duly elected.
7. If the number of candidates nominated shall exceed the number of representatives required, the election shall be by ballot, the clerical members electing the clerical representatives and the lay members electing the lay representatives.
8. If less than the required number of candidates is either nominated or elected the Standing Committee shall appoint a representative/s to fill any vacancy.
9. When the seat of any clerical or lay representative shall become vacant by death, resignation, or the declaration of any tribunal acting under the authority of General Synod/te Hinota Whanui, the clerical or lay members, as the case may be, of Standing Committee shall appoint a new representative to fill the vacancy.
10. In the case of a clerical or lay member being prevented from attending a meeting of General Synod/te Hinota Whanui or Inter-Diocesan Conference, the lay or clerical members, as the case may be, of Standing Committee of the Diocese shall appoint a representative to attend the meeting which the elected representative is unable to attend.
11. In the event of the Inter-Diocesan/Synodical Conference requiring additional representatives to those appointed by the diocesan synod, the Standing Committee will proceed to appoint representatives to fill the additional positions.

SCHEDULE
NOMINATION FORM

GENERAL SYNOD/TE HINOTA WHANUI AND THE
INTER-DIOCESAN/SYNODICAL CONFERENCE

Form of Nomination of a Member of the General Synod/te Hinota Whanui and the Inter-Diocesan/Synodical Conference.

I hereby nominate.....

to be a (Clerical or Lay) Representative of this Diocese in the General Synod/te Hinota Whanui and the Inter-Diocesan/Synodical Conference.

Nominator:.....

Date.....

I hereby declare that I have ascertained that the above named is willing to act as a Member of the General Synod/te Hinota Whanui and the Inter-Diocesan/Synodical Conference.

Nominator:.....

CANON 7

OF ORDAINED MINISTRY APPOINTMENTS

(Refer Constitution, Clauses C15 & E1, Title A Canon II.)

1. Interpretation

1. Unless inconsistent with the context, the following expressions shall throughout this Canon have these meanings:
 - (a) **Regional Nominators:** The two clerical representatives and the two lay representatives of the region on a Board of Nomination elected pursuant to the provisions of this Canon.
 - (b) **Parish Nominators:** The four baptised parishioners representing a parish on a Board of Nomination, three of whom are elected at a consultative meeting of the Parish. The parishioners' warden is ex officio the fourth nominator.
 - (c) **Parish:** Any body recognized by the Synod of the Diocese under Canon 1 of Parishes.
 - (d) **Co-operative Ventures:** Any co-operating parish or scheme of shared ministry or covenant for joint ecumenical activity set up under approved Diocesan or Negotiating Churches Unity Council guidelines and having oversight by a Joint Regional Committee.
 - (e) **The Bishop:** Shall mean the Regional Bishop.
 - (f) **Ecclesiastical Office:** shall mean every office of Dean, Vicar or Co-Vicar of a local ministry and mission unit, Chaplain, Associate Priest, Community Priest/Deacon, Deacon/Priest Assistant, Deacon/Priest in charge, Local Priest/Deacon, Vocational Deacon, Assistant Curate and any other office defined from time to time by the standing committee of the diocese as an ecclesiastical office;
 - (g) **Appointment:** the arrangement by which clergy hold a spiritual office in response to a call from God in this Church, including any provisions in respect of stipends, allowances, housing arrangements, pension and insurance arrangements, and any other benefits of office;
 - (h) **Appointments within this Church:** for centuries acceptance of an office by a minister in Holy Orders has been recognised by the Church and by that ordained as an office in the service of God. This church now recognises that a number of ministers although ordained and not holding an ecclesiastical office are employed.

It is desired to restate the position of this church as to the nature of an ecclesiastical office and in particular to confirm and reinforce that an ecclesiastical office is an office accepted as a result of a call from God rather than any employment.

2. Board of Nomination

- 2.1 Whenever a priest, is to be appointed as vicar or co-vicar of any Parish, a Board of Nomination shall be constituted consisting of the Bishop of the Region in which the parish lies, the Parish Nominators and the Regional Nominators, except that the process of the appointment of the Dean of the Cathedral and vicar of the Parish of St John the Evangelist, Napier, will follow the procedure outlined in Canon 15 of Cathedral Chapter.
- 2.2 The office of Assistant Curate as a training position supported by Diocesan subsidy is not an office included in this process. Such appointments are made by the Licensing Bishop following a consultation process with the vicar and vestry of the parish.
- 2.3 When a parish wishes to appoint an Assistance or Associate Priest/Deacon, a Board of Nomination shall be constituted consisting of the parish nominators, appointed as described in Canon 1.10.16, and the licensing bishop.

3. The Regional Nominators

- 3.1 The two Clerical Representatives shall be Priests holding a Bishop's Licence and the two Lay Representatives shall be baptised parishioners resident in the region. The four nominators shall be elected at the first annual session after each biennial election for the Regional Conference, by the Clerical and Lay Members of the Conference. 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.
- 3.2 The Regional Nominators shall hold office until the election of their successors at the Conference after the next biennial election except that a Regional Nominator may resign by letter addressed to the Bishop, shall vacate office on removal from the region or if absent from the region for the space of two months without leave of the Bishop, or if legally incapable of discharging the duties of office, or if convicted of an indictable offence.
 - 3.3.1 In the event of the members of the Regional Conference failing to elect one or more Regional Nominators or if any Regional Nominator shall resign or die or otherwise vacate office, the members of the Regional Executive Committee of that region shall elect an eligible person to fill the vacancy following the procedure outlined above in clause 3.1.
 - 3.3.2 The Regional Executive Committee may direct its Clerical Members to elect an eligible person as a substitute Regional Nominator in the place of a Clerical Representative who is appointed Vicar-General or Deputy Vicar-General or Commissary of the Primate, such substitute Regional Nominator to act whenever the Vicar-General or Deputy Vicar-General or Commissary is acting in such capacity on the Board of Nomination.
- 3.4 In the case of co-operating parishes where the appropriate Joint Regional Committee has resolved that the appointment shall be an Anglican one, the Bishop shall invite the Church Court or Courts of the participating partner churches to provide a consultant

from that church to act with the Regional Nominators. Failure to respond to the invitation shall not affect the Proceedings of the Board. Any representative so appointed shall have the right to speak at any meeting of the Board of Nomination but not to vote in accordance with Clause 5.2.3 hereof.

4. The Parish Nominators

- 4.1 When the appointment of a vicar or co-vicar in a parish is required, whether due to a vacancy or the creation of a new position, a process of consultation shall take place as described in Canon 1 “of Parishes” Section 10. At the conclusion of the consultation process, and at a special meeting of parishioners called for the purpose, there shall be an election held to select three baptised parishioners who together with the parishioners’ warden shall be known as the Parish Nominators and who shall represent the parish in all matters connected with the selection of a vicar for their parish.
- 4.2 Where the appointment of one of the co-vicars in a parish is terminated for whatever reason, a Board of Nomination shall be called by the Regional Bishop as soon as possible.
- 4.3 In the case of there being less than three months notice of termination of appointment, for whatever reason, the Regional Bishop, in consultation with the parish vestry, shall exercise the powers of the Board of Nomination specified under clause 5.4.2.
- 4.4 The parishioners’ warden elected at the Parish Annual General Meeting shall have as one of their duties that of Parish Nominator.
- 4.5 The person chairing the Consultative Meeting of Parishioners to elect the parish nominators shall notify to the Standing Committee of the Diocese and to the Regional Executive Committee, the names and addresses of those parish nominators elected.
- 4.6 Any casual vacancy in the office of parish nominator shall be filled by a parishioner nominated by the vestry or its equivalent.
- 4.7 If any Consultative Meeting of parishioners fails to elect three parish nominators under this Clause, the Regional Committee shall appoint the Parish Nominators for that parish, or so many of them as shall be required to make up the full number, if less than the full number have been elected by the Consultative Meeting of Parishioners
- 4.8 Any co-operative parish the appointments provided for in clause 4.1 shall be arranged by the Parish Council and shall as far as possible provide for congregational representation from the partner church or churches.

5. Proceedings of the Board of Nomination.

- 5.1 Upon completion of the Future Consultation process and receipt by the Bishop of the Parish Profile, Person Profile, Evidence of Means, the Consultation Report and the names of the parish nominators, the Bishop shall call a meeting of the Board of Nomination.
- 5.2 The Board of Nomination, once duly constituted shall conduct its business according to the following process, and shall have the following powers and limitations:

- 5.2.1 The Bishop shall be the Convenor of every Regional Board of Nomination. The Bishop may appoint a Commissary.
- 5.2.2 Each meeting of the Board shall be chaired by the Bishop. If no Bishop is present, then those present, if constituting a quorum, shall determine who is to chair the meeting.
- 5.2.3 A Bishop or their representative, two Regional Nominators (except in the case of an appointment to the position of Priest/Deacon, Associate or Assistant) and two parish nominators must be present to constitute a quorum. No nomination shall be valid unless made by a majority of all the voting members constituting the Board, whether present or not.
- 5.3 A Board of Nomination shall have the following Powers and Limitations:
- 5.2.1 To advertise the availability of an ecclesiastical office for appointment, by any means the Board shall see appropriate.
- 5.3.2 To request, obtain, and review confidential information and references from potential candidates.
- 5.3.3 To arrange meetings with potential candidates and to make enquiry of them regarding their suitability for the ecclesiastical office under consideration.
- 5.3.4 To ensure that payment of the Board of Nomination's legitimate expenses are made from funds allocated by the parish or the Diocese as appropriate.

Letter of Offer

- 5.4 Upon the Board of Nomination being satisfied as to the matters mentioned in the two immediately preceding Clauses, the Bishop shall write to the nominee a Letter of Offer which shall include the following:
- (a) A description of the appointment and any special needs.
 - (b) The names of other clergy licensed to work in association with the nominee.
 - (c) The earliest date from which the appointment would be available.
 - (d) The expected length of term for which the appointment would be held and when reviews are to be conducted.
 - (e) The stipend, allowances, housing provisions, pension and insurance arrangements as certified to the Bishop.
 - (f) Leave entitlement.
 - (g) Where the office is that of Vicar, and the Vicar is one of two or more Co-Vicars, the following additional provisions apply in respect of termination.
- 5.4.1 If the appointment to office of one Co-Vicar is terminated for whatever reason, the appointment to office of the other Co-Vicar or Co-Vicars will also come to an end on the same date.
- 5.4.2 The Board of Nomination will consider the position of any Co-Vicar whose appointment to office is brought to an end by the previous clause, with a view to:
- Re-appointing that Co-Vicar; or
 - Appointing that Co-Vicar as Vicar; or

- Recommending to the Bishop that the Co-Vicar be considered for appointment to another position in the Diocese; or
- Recommending to the Bishop that no further action be taken.

- 5.4.3 In making its decision, the Board of Nomination will consult with that Co-Vicar and with the local ministry and mission unit following (in the case of an appointment) the procedures laid down in this Regulation for nomination.
- 5.4.4 A statement that in the case of the appointment of clergy being in receipt of a full stipend, the appointee may not engage in any paid employment or in any other occupation or profession except as the Bishop shall (with consent of the vestry or equivalent authority) approve;

Acceptance of Offer and Appointment

- 5.5 If the Letter of Offer is accepted and the Bishop is satisfied that the nominee is an appropriate person for the intended ministry, then the Bishop shall issue the appropriate licence. The Bishop, or some person duly authorised under mandate in that behalf, shall institute the nominee to the ecclesiastical office where the ministry is to be exercised.
- 5.6 If the Bishop is not satisfied that the nominee is worthy of the intended ministry and declines to license, the Bishop shall without delay give notice to the Board of Nomination, and also communicate in writing to the nominee, the reasons for declining.
- 5.6.1 A majority of the members of the Board of Nomination or the nominee may appeal against the decision of the Bishop in declining to license.
- 5.6.2 Such appeal must be by writing lodged with the Standing Committee of the Diocese within one month after receipt of the Bishop's decision, accompanied by the Bishop's written reason for declining, that has been given to the nominee.
- 5.6.3 If it appears to the Standing Committee, exclusive of the Bishop that there are not sufficient grounds for the Bishop to decline the licence, no licence shall be issued to the nominee until such time as both Standing Committee and the Bishop are of a common mind.
- 5.6.4 Where the nominee declines the appointment or the Bishop declines to issue a licence, then, subject to a right of appeal, the proceedings for filling the vacancy shall recommence.

Terms of Appointment

- 5.7 No appointment shall be effective, until the appointee has signed the Declaration of Adherence as well as the Additional Declaration in Schedule III, and the appointee is Licensed by the Bishop to an office under clause 7.1.2;

6. Appointments without a nomination from a Board

- 6.1.1 The Diocesan Synod may from time to time make its own regulations delegating to the Bishop either absolutely or subject to any sanctions to be prescribed in such regulations any or all appointments to any office except that of a vicar or co-vicar of a parish and except where other provision is made elsewhere in the Canons.
- 6.1.2 In the absence of any such regulations or in so far as they do not extend, all such appointments shall be made by the Bishop after consultation with such bodies as the Bishop shall think fit.
- 6.1.3 All provisions relating to a Letter of Offer and to subsequent licensing contained in this Canon shall apply to each appointment made under this Clause.

7. Licences

- 7.1.1 Every licence to be issued to any deacon or priest shall be in one or other of the forms in the schedules to this Canon or in any like form which shall include the same provisions.
- 7.1.2 The ecclesiastical offices for which such licences may be issued are as follows:
 - (a) Dean
 - (b) Vicar or Co-Vicar of a parish
 - (c) Diocesan Ministry Educator
 - (d) Regional Dean
 - (e) Chaplain of.....
 - (f) Associate Priest to the Vicar of.....
 - (g) Community Priest/Deacon of.....
 - (h) Local Priest/Deacon.....
 - (i) Deacon/Priest Assistant to the..... of..... for the time being.
 - (j) Deacon/Priest-in-Charge during the present/forthcoming vacancy in the office of
 - (k) Missioner.
 - (l) Deacon/Priest with permission to officiate. See guidelines for those ordained minister for conditions of such licences.
 - (m) Any other office defined from time to time by the Standing Committee of the Diocese as an ecclesiastical office.

7.2 Every person to be granted any licence or permission to officiate under this Canon shall have before receiving the same, in addition to the Declaration prescribed by the Constitution/Te Pouhere, make and subscribe the Declarations set forth in the Canons of General Synod/Te Hinota Whanui Title A Canon II Clause 3, and printed in Schedule III of this Canon.

8. Resignation and Termination

8.1 No ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 in any of the Dioceses in New Zealand shall have the appointment to that office terminated or be removed from such office except:

- 8.1.1 For any misconduct upon the decision of a competent Tribunal as prescribed in Title D;
or
- 8.1.2 Where, in the case of a stipendiary appointment, the stipend in respect of the ministry unit to which the ordained minister was appointed can no longer be sustained, or the office to which the minister was appointed is disestablished; or
- 8.1.3 Where the Ordained Minister fails to perform the duties of the office to which the minister was licensed in an effective manner; or
- 8.1.4 Where the office is that of Deacon/Priest in Charge during a vacancy; or
- 8.1.5 Where the office is that of co-vicar or co-pastor, and the provisions of a Diocesan Regulation require the concurrent termination of such licence upon the termination, for whatever cause, of the licence held by any other co-vicar or co-pastor of that ministry unit; or
- 8.1.6 Where the licence has stated a specific term of the appointment, and the term has expired and has not been extended or renewed; or
- 8.1.7 Upon the resignation from that office of the person holding the licence.
- 8.2 No ordained minister shall have their appointment to office terminated under clause 9.1.2 unless:
 - 8.2.1 The Bishop for the time being exercising episcopal jurisdiction over the minister shall first have given the ordained minister and the ministry unit to which the ordained minister is licensed three months' notice in writing of the Bishop's intention to take such action and during this three month period prior to the giving of Notice Of Termination the parties will consult and will consider all possible alternatives to termination and any other matters or concerns raised by the minister in relation to the pending termination; and
 - 8.2.2 The Standing Committee of the Diocese shall have authorised payment of a sum equivalent to three months' stipend of that minister payable upon the termination of the licence; and
 - 8.2.3 The Bishop shall have provided the ordained minister with written confirmation that the termination of the appointment is due to the inability to fund the stipend for that appointment, and has not been by reason of any misconduct; and
 - 8.2.4 The Bishop shall have notified the ordained minister that, should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
- 8.3 No ordained minister shall have their appointment to office terminated under clause 8.1.3 unless the following procedure is followed:
 - 8.3.1 The Bishop shall have spoken personally to the ordained minister about the issues relating to the performance of the duties of the office causing concern.
 - 8.3.2 The Bishop shall then detail to the ordained minister in writing the matters of concern giving rise to a possible termination of the appointment, and what possible action if any may be taken by the minister which may remove those concerns, and shall invite from the minister a response in writing within fourteen days.

- 8.3.2.1 If the Bishop advises of any action that may be taken that would remove the possibility of termination, then the Bishop shall invite the minister to signify in writing within fourteen days a willingness to undertake such course of action.
- 8.3.2.2 If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.
- 8.3.3 The minister as part of a response may request the Bishop to arrange for the appointment of a third party, who shall act independently and who shall be appointed by a commission consisting of the Diocesan Church Advocate or another senior priest nominated by the minister.
 - 8.3.3.1 The third party shall give an opportunity for the minister, the Bishop and, where the third party considers it appropriate, the ministry unit to be heard either personally or by representation. If the ministry unit is involved, the minister shall be given an opportunity to learn and to respond to what the ministry unit has submitted.
 - 8.3.3.2 Thereafter the third party may suggest to the Bishop any action which may be taken that might prevent the termination of the appointment.
- 8.3.4 If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.
- 8.3.5 If, having considered any written response from the minister under clause 8.3.2 and any suggestions from the third party under clause 8.3.3, the Bishop considers that no further action is possible that would justify not proceeding with the termination of appointment, the Bishop shall place all relevant information including any reports or submissions given or prepared by any third party, before the Standing Committee to seek their sanction of a termination of the appointment.
- 8.3.6 The minister shall be informed in writing fourteen days prior to the Standing Committee's meeting to consider the question of a sanction, and shall have the right to make a written submission on any matter the minister wishes the Standing Committee to consider. Any such submission shall indicate whether the minister wishes to appear in person to make representations to Standing Committee at that meeting and whether the minister wishes to have an advocate to represent the minister's interests. The minister shall be given a copy and full details of any reports or submissions given or prepared by any third party.
- 8.3.7 The Standing Committee when considering the Bishop's request for a sanction shall ensure that:
 - 8.3.7.1 The minister whose licence is under consideration has been informed in writing by the Bishop of the reasons for the possible termination of the appointment;
 - 8.3.7.2 The Bishop has indicated if there is any possible action, which may be taken by the minister which would prevent the termination of the appointment and, if applicable, has sought in writing a response from the minister indicating a willingness to undertake such course of action;
 - 8.3.7.3 If a third party has been appointed, the Bishop has placed before the Standing Committee any advice received from that third party which the Bishop cannot or has not accepted or which when agreed to is considered by the Bishop not to have been satisfactorily undertaken by the minister.

- 8.3.8 The Standing Committee, after hearing any submissions which may be made by the minister or the minister's advocate, shall either give or withhold its sanction for the termination of the appointment.
- 8.3.9 If the Standing Committee considers the minister has undertaken the action suggested by the Bishop in a satisfactory manner, it shall not give its sanction to the Bishop's request.
- 8.3.10 If the Standing Committee sanctions the termination of the appointment, the Bishop shall advise the minister in writing forthwith of the decision in the form set out in the Schedule. The Bishop shall advise the date upon which the appointment and any related stipend terminate, which shall be three months from the date of the notice. The appointment may be terminated immediately on the payment of three months' stipend in lieu of notice.
- 8.3.11 Should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
- 8.4 The Diocesan Synod may enact regulations to make further provisions for the care of clergy whose appointment to office has been terminated for whom no stipendiary office exists immediately or in the foreseeable future, in addition to or in substitution for the provisions, where such provisions are deemed insufficient or inappropriate.
- 8.5 Where the licence of any ordained minister specifies the term of the appointment and the date of its termination, then, notwithstanding anything else contained in these regulations, that date shall be the date of the termination of the appointment, and the licence shall cease to be effective from that date unless it is extended or renewed.

Any ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 may resign the same by giving not less than three months' notice in writing to the Bishop having episcopal jurisdiction over the ministry unit for which the licence is issued; provided that less than three months' notice may be accepted at the Bishop's discretion."

9. Other Offices and Permissions

- 9.1.1 In the case of other offices not being ecclesiastical offices included in Clause 7.1.2 the Bishop shall issue an appointment under hand and seal.
- 9.1.2 All appointments made pursuant to this Clause 9 shall be terminable by the Bishop at any time.
- 9.2. The Bishop may from time to time grant to any Deacon, Priest or Bishop not holding a licence from that Bishop, a Letter of Authority in the Diocese in the form set out in the Schedule or in words to the like effect.
- 9.2.1 Despite anything contained in the wording of any such Permission or elsewhere, any such Permission may be withdrawn by the Bishop at any time.
- 9.3 No person licensed in this Diocese as Chaplain of any hospital, rest-home, prison, defence establishment of the Armed Forces, or any educational, charitable,

commercial, industrial or community institution shall be subject in the course of that ministry to any control by any vicar.

- 9.4 It is permissible for the ordained minister in charge of any parish, worshipping community, or ministry to allow another ordained minister who is in good standing with that other ordained minister's own bishop to officiate within their area of pastoral responsibility for up to one week without any other authorisation being required. If that other minister is to officiate for more than one week, it is necessary to have authorisation from the Bishop who has episcopal responsibility for the parish, worshipping community, or ministry concerned. In the absence of the ordained minister in charge the Churchwardens are responsible to seek such authorisation.

**10. Of Clergy & Kaikarakia authorised or licensed
within Te Pihopatanga o Aotearoa**

- 10.1 All clergy duly authorised or licensed within Te Pihopatanga o Aotearoa shall be deemed to have a Letter of Authority within the Anglican Diocese of Waiapu.
- 10.2 All Kaikarakia duly authorised or licensed within Te Pihopatanga o Aotearoa shall be deemed to be equivalent to the former office of a licensed lay minister within the Anglican Diocese of Waiapu.

Amended Synod 2011

SCHEDULE I

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

LICENCE OF A PRIEST HOLDING THE OFFICE OF

.....

..... 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
..... in the.....
of within our Diocese and Jurisdiction.

WE 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 community committed to your care under this licence in its 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 in the
. of 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 day of
in the year of our Lord
and of our consecration the.....

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

Bishop of Waiapu

[Reverse side of licence of a priest]

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 of

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND
AND POLYNESIA

LICENCE OF A PRIEST HOLDING THE OFFICE OF DIOCESAN
MINISTRY EDUCATOR

..... 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 Diocesan Ministry Educator, authorising you to support and encourage all those concerned with the ordained ministry in the Diocese of Waiapu, through programmes of training and spiritual exploration and through individual counselling and assistance.”

WE 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 the seal of the Bishop of Waiapu this day of
..... in the year of our Lord and of
our consecration the

Registered in the
Diocesan Register

Registrar
Vol Fol ... No ...

Bishop in

[Reverse side of licence of a priest]

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 of

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND
AND POLYNESIA

LICENCE OF A PRIEST HOLDING THE OFFICE OF MISSIONER

..... 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 missioner, authorising you to support and encourage all those concerned with the ordained ministry in the Diocese of Waiapu, through programmes of training and spiritual exploration and through individual counselling and assistance.”

WE 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 the seal of the Bishop of Waiapu this day of
..... in the year of our Lord and of
our consecration the

Registered in the
Diocesan Register

Registrar
Vol Fol ... No ...

Bishop in

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

**LICENCE OF A PRIEST HOLDING THE OFFICE OF
REGIONAL DEAN**

..... by the GRACE OF GOD Bishop in, on behalf of the
Diocese 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 Regional Dean in the Region within our Diocese and Jurisdiction.

WE AUTHORISE you to fulfil the duties of Regional Dean, by enabling for Local Shared and Team ministries, building a sense of regional identity and partnership, working pro-actively in bicultural partnerships, helping colleagues make the most effective use of the ministry skills and resources across the region, encouraging new areas of mission and ministry, and initiating regional events for Anglicans in the region.

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 the seal of the Bishop of Waiapu this day of
..... in the year of our Lord and of
our consecration the

Registered in the
Diocesan Register

Registrar
Vol Fol ... No ...

Bishop in

[Reverse side of licence of a priest]

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 of

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

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

LICENCE OF A DEACON HOLDING THE OFFICE OF

.....



..... by the GRACE OF GOD Bishop of Waiapu

to our well-beloved in CHRIST

..... DEACON

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 ofwithin our Diocese and Jurisdiction.

WE AUTHORISE you to exercise a ministry of caring service within the Church and the wider community, and with the consent ofto read and preach the Word of God from the Scriptures, to distribute the Sacraments, and to share in leading Public Worship, 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 in the of..... 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 day of
in the year of our Lord and of our consecration the

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

Bishop of Waiapu

[Reverse side of Licence of a Deacon]

NOTE

If the Licence is confined to a parish, a Deacon would exercise ministry under the authority of the Vicar, or if there is no Vicar, under the authority of the Bishop or some person authorised by the Bishop.

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 of

..

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

DIOCESE OF WAIAPU

NOTICE OF TERMINATION OF APPOINTMENT TO THE OFFICE OF

To: _____, Clerk in Holy Orders

(Address)

WHEREAS I, _____, Bishop of Waiapu, having caused due enquiry to be made pursuant to the provisions of the Regulations in force in this Diocese governing the termination of appointment to the office of _____

AND having conferred with and advised you, as required by the Regulations, of matters of concern

AND having obtained the sanction of the Standing Committee of the Diocese pursuant to the Regulations

HEREBY GIVE YOU NOTICE that your appointment to the office of _____ is terminated with effect from _____

You are entitled to stipend and allowances in accordance with the Regulation, a copy of which is attached.

GIVEN under my hand and seal this _____ day of _____

Bishop of Waiapu

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA

PERMISSION TO OFFICIATE IN A DIOCESE

..... by the GRACE OF GOD Bishop of Waiapu

to our well-beloved in CHRIST

.....BISHOP/PRIEST/DEACON

GREETINGS:

YOU having made the Declarations required by the Constitution and Canons of this Church, we grant you our permission to officiate in any parish, within our Diocese and Jurisdiction, with the consent of the Minister in charge thereof, in reading and preaching the Word of God from the Scriptures, *in celebrating the Sacraments* and in leading public worship, in accordance with the Doctrine of this Church, using only the forms of service which are authorised or allowed by lawful authority.

This Permission shall remain in force until the day of
..... 20, and may be renewed, provided however that it may be revoked by us at any time.

GIVEN under our hand and seal this day ofin
the year of our Lord and
and of our consecration the

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

Bishop of Waiapu

[Reverse side of a Permission to Officiate in a Diocese]

NOTE

*Reference to the celebration of the Sacraments must be deleted when Permission is granted to a Deacon.

Upon termination this Permission shall be presented to the Bishop to be endorsed to that effect and returned to the holder.

This Permission terminated on the day of 20 . .

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

SCHEDULE II

Forms of Licence to be issued by a Regional Bishop

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND

AND POLYNESIA

LICENCE OF A PRIEST HOLDING THE OFFICE OF

.....

..... by the GRACE OF GOD Bishop in , on behalf of the
Diocese 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
..... in the.....
of within our Diocese and Jurisdiction.

WE 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 community committed to your care under this licence in its 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 in the of
..... and our Episcopal authority as set out in the Canons and regulations in
force in our Church and Diocese.

GIVEN under our hand and the seal of the Bishop of Waiapu this day of
..... in the year of our Lord
..... and of our consecration the

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ..

Bishop in

[Reverse side of Licence of a priest]

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 of
20 . .

Bishop in

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

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

**LICENCE OF A PRIEST HOLDING THE OFFICE OF
REGIONAL DEAN**

..... by the GRACE OF GOD Bishop in, on behalf of the
Diocese 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 Regional Dean in the Bay of Plenty Region within our Diocese and Jurisdiction.

WE AUTHORISE you to fulfil the duties of Regional Dean, by enabling for Local Shared and Team ministries, building a sense of regional identity and partnership, working pro-actively in bicultural partnerships, helping colleagues make the most effective use of the ministry skills and resources across the region, encouraging new areas of mission and ministry, and initiating regional events for Anglicans in the region. 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 the seal of the Bishop of Waiapu this day of
..... in the year of our Lord and of
our consecration the

Registered in the
Diocesan Register

Registrar
Vol Fol ... No ...

Bishop in

[Reverse side of licence of a priest]

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 of

Bishop of Waiapu

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

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

LICENCE OF A DEACON HOLDING THE OFFICE OF

.....

..... by the GRACE OF GOD Bishop in on behalf of the
Diocese of Waiapu to our well-beloved in CHRIST

..... DEACON

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
.....within our Diocese and
Jurisdiction.

WE AUTHORISE you to exercise a ministry of caring service within the Church and
the wider community, and with the consent of
to read and preach the Word of God from the Scriptures, to distribute the Sacraments,
and to share in leading Public Worship, 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 in the of.....
and our Episcopal authority as set out in the Canons and regulations in force in our
Church and Diocese.

GIVEN under our hand and the seal of the Bishop of Waiapu this day
of in the year of our Lord and
. and of our consecration the

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

Bishop in.....

[Reverse side of Licence of a Deacon]

NOTE

If the Licence is confined to a parish, a Deacon would exercise ministry under the authority of the vicar, or if there is no vicar, under the authority of the Bishop or some person authorised by the Bishop.

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 of
20 ..

Bishop in

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

Entered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

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

PERMISSION TO OFFICIATE IN A DIOCESE

..... by the GRACE OF GOD, Bishop in on behalf of the
Diocese of Waiapu to our well-beloved in CHRIST

..... BISHOP/PRIEST/DEACON.

GREETINGS:

YOU having made the Declarations required by the Constitution and Canons of this Church, we grant you our permission to officiate in any parish within our Diocese and Jurisdiction, with the consent of the Minister in charge thereof, in reading and preaching the Word of God from the Scriptures, *in celebrating the Sacraments* and in leading public worship, in accordance with the Doctrine of this Church, using only the forms of service which are authorised or allowed by lawful authority.

This Permission shall remain in force until the day
of 20, and may be renewed, provided however that it may be
revoked by us at any time.

GIVEN under our hand and the seal of the Bishop of Waiapu this day of .
..... in the year of our Lord one thousand nine hundred and
and of our consecration the

Registered in the
Diocesan Register

Registrar
Vol ... Fol ... No ...

Bishop in
Acting as Vicar General of the Diocese

[Reverse side of a Permission to Officiate in a Diocese]

NOTE

*Reference to the celebration of the Sacraments must be deleted when Permission is granted to a Deacon.

Upon termination this Permission shall be presented to the Bishop to be endorsed to that effect and returned to the holder.

This Permission terminated on the day of 20 . .

Bishop in

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND
AND POLYNESIA

NOTICE OF TERMINATION OF APPOINTMENT BY LICENCE

..... by the GRACE OF GOD Bishop in

to our well-beloved in CHRIST

..... PRIEST/DEACON.

GREETINGS:

WITH REFERENCE to the licence issued to you dated the

..... day of 20 .. to the Office of

in the of

within our Diocese and Jurisdiction AND PURSUANT to the provisions of the

Canons of this Church,

WE NOW GIVE YOU NOTICE that this licence shall terminate on the

..... day of20 ..

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

If an earlier date is preferred by you, we invite you to discuss it with us.

*WE remind you of the provisions of Clause 8.4 of the Diocesan Canon of Ordained Ministry Appointments whereby in certain circumstances you may be eligible to apply to the Standing Committee for some financial assistance.

Given under our hand and the seal of the Bishop of Waiapu this day
of.....in the year of our Lord and

.....
and of our consecration the

.....
Bishop in

NOTE: The paragraph marked with an asterisk shall be omitted when the office is a non-stipendiary one.

SCHEDULE III

Anglican Church in Aotearoa, New Zealand
and Polynesia

DECLARATION OF ADHERENCE AND SUBMISSION
TO THE ANGLICAN CHURCH
IN AOTEAROA, NEW ZEALAND AND POLYNESIA

I,

DO DECLARE my submission to the authority of the General Synod/te Hinota Whanui of this Church established by a Constitution agreed to on the 13th day of June 1857 and as subsequently revised and amended from time to time and to all the provisions of the Constitution from time to time in force to the extent that that authority and those provisions relate to the office of membership of and to any other office or membership I may at any time hold.

AND I further consent to be bound by all the regulations which may from time to time be issued by the authority of the General Synod/te Hinota Whanui in relation to any such office or membership so long as I hold it;

AND I hereby undertake in consideration of my holding any such office or membership immediately to resign that office or membership together with all the rights and emoluments appertaining thereto whenever I shall be called upon so to do by the General Synod/te Hinota Whanui or by any person or persons lawfully acting under its authority in that behalf.

Given under my hand this day of in the year of our Lord,

in the presence of:

**Anglican Church in Aotearoa, New Zealand
and Polynesia**

DECLARATION

In addition to the declaration of adherence and submission to the authority of the General Synod/te Hinota Whanui the following Declaration is to be made prior to the issue of any licence or permission to officiate or other authorisation to minister in this Church.

I, being about to be

*licensed to the office of (name of office)
given permission to officiate in
the Diocese of Waiapu (name of diocese or area)
authorised for (such a ministry)*

DO SOLEMNLY MAKE THE FOLLOWING DECLARATION:

I believe in the faith, which is revealed in the Holy Scriptures and set forth in the Catholic Creeds, as this Church has received it and explained it in its Formularies and its authorised worship.

I assent to the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia.

I affirm my allegiance to the doctrine to which Clause 1 of the Fundamental Provisions and Clauses 1 and 2 of Part B of that Constitution bear witness.

In public prayer and administration of the sacraments, I will use only the forms of service which are authorised or allowed by lawful authority.

I will uphold the covenant and partnership expressed in the Constitution between Te Pihopatanga o Aotearoa as a whole and through its constituent parts, and the Dioceses in New Zealand together and severally and through their constituent parts, and the Diocese of Polynesia as a whole and through its constituent parts.

I will pay true and canonical obedience, in all things lawful and honest to the Bishop of Waiapu and to the successors to that bishop, and will be obedient to the ecclesiastical laws and regulations in force in the said Diocese of Waiapu.

The foregoing Declaration was made and subscribed by the abovenamed on the day of in the year of our Lord

Signed:

in the presence of:

CANON 8

OF BISHOPS

(Refer Constitution Part E Clauses 1,10,11: Title A Canon I)

1 The Diocesan Bishop

- 1.1 There shall be a Bishop designated the Bishop of Waiapu who shall be nominated in accordance with the provisions of Clause E.10 of the Constitution/Te Pouhere, and of Title A Canon I clauses 2.1, & 2.3 to 2.10 of Canons of the General Synod/Te Hinota Whanui.
- 1.2 The Bishop of Waiapu shall also exercise primary episcopal care and oversight in one or more of the regions of the diocese as a Regional Bishop.
- 1.3 The diocesan synod shall propose regulations for the conduct of the Electoral College or delegate that responsibility to the Electoral College itself.
- 1.4 In the event of notice of the Bishopric of Waiapu becoming vacant, before the Electoral College meets, there shall be convened a meeting of the diocesan synod to determine matters related to future episcopal oversight in the diocese and regions.

2 Regional Bishops

- 2.1 It shall be competent for the diocesan synod to nominate a bishop as a Regional Bishop for each of the regions of the diocese.
- 2.2 Each such bishop shall be nominated in accordance with the provisions of Clause E.11 of the Constitution/te Pouhere, and of Title A Canon 1 clauses 2.2, & 2.3 to 2.10 of the Canons of the General Synod/te Hinota Whanui.
 - 2.2.1 Until and unless other provision is made by the diocesan synod the electoral college for the purpose of nominating a bishop other than the diocesan bishop shall consist of all the clerical and lay members of the diocesan synod.
- 2.3 Each regional bishop shall have episcopal jurisdiction in that bishop's designated region in terms of the regulations of this Canon.
 - 2.3.1 Regional bishops other than the diocesan bishop shall act under authority which shall be deemed to have been delegated to them by the diocesan bishop.
- 2.4 A bishop may be appointed by the synod to have primary episcopal ministry and oversight of more than one region.

- 2.5 Each regional bishop is responsible for exercising episcopal ministry and oversight in the region including:
- (a) Promoting mission and development within the region.
 - (b) The provision and encouragement of training opportunities for clergy and laity in the region.
 - (c) Presiding at the Eucharist, unless the bishop decides otherwise, within the parishes units of the region; and elsewhere in the diocese when invited to do so.
 - (d) Presiding as bishop in the Liturgy of the Laying on of Hands for Confirmation and Renewal and, unless the bishop decides otherwise, in the Liturgy of Baptism, in the parochial units of the region.
 - (e) Taking part in the selection and assessment of candidates for training for ordained ministry in accordance with the diocesan guidelines.
 - (f) Presiding and exercising the sacrament of the Laying on of Hands in the ordination of deacons and priests appointed to serve in the parochial units of the region.
 - (g) The visitation to vestries and parish councils in the region.
 - (h) Chairing the Boards of Nomination for appointments to ecclesiastical office within the region.
 - (i) Participating in procedures leading to ecumenical appointments in the region.
 - (j) Writing the letters of offer or equivalent.
 - (k) Licensing and instituting to all ecclesiastical offices within the region, or authorising a person by mandate to institute on the bishop's behalf.
 - (l) Granting Permission to Officiate in the diocese as diocesan bishop or as vicar-general in the diocese, as the case may be.
 - (m) The episcopal care of the clergy and their families in the region.
 - (n) Authorising experimental forms of service in the region as provided for in Standing Resolution 26 of the General Synod/te Hinota Whanui.
 - (o) Providing for the training of those licenced for lay ministry within the region and licensing them.
 - (p) The authorising of lay persons to distribute the elements of Holy Communion within the region.
 - (q) Exercising episcopal and constitutional duties at the regional committee, regional conference, diocesan standing committee, diocesan synod, General Synod and other bodies relating to the General Synod/te Hinota Whanui.
 - (r) The issuing of faculties in the region.
 - (s) The promotion of the Gospel and the Church among the communities of the region.
 - (t) Encouraging the principle of partnership with Te Pihopatanga o Aotearoa while exercising this episcopal ministry.
- 2.6 In the case of a bishop other than the diocesan bishop none of the powers and authorities granted in clauses 2.3, 2.3.1 and 2.5 of this Canon shall in any way derogate from the powers of the bishop of the diocese as set out in the canons and regulations in force in the diocese or those of the General Synod/te Hinota Whanui.

3. Assistant Bishops

3.1 Diocesan Canon 6 “Of the Office of Assistant Bishop (1988)” is hereby repealed.

4. Continuity

4.1 Those bishops holding office at the time of the passing of this Canon shall be deemed to be the diocesan and regional bishops as provided for in this Canon.

CANON 9
OF THE LICENSING FOR LAY MINISTRY
(Refer Constitution Part E Clause I)

1 Any lay person of any Parish in the Waiapu Diocese qualified under Title B Canon XXI of Qualifications for lay persons to hold office may be licensed by the Bishops of this Diocese, in the form of the Schedule to this Canon, to hold and exercise an office of lay ministry in terms of that Licence in any Parish, or other ministry of the church in this Diocese, but no such Licence shall be issued except on the written petition of the vestry, or equivalent, and vicar or other authority in charge.

A Lay Minister may be licensed to more than one Parish following a consultation by the Bishop of the Region, with the Vicar or equivalent and the Vestry or equivalent of each Parish concerned.

2 The conditions and terms of such Licences may be regulated by the Bishops who may require Covenants between the one exercising Lay Ministry and the parish or ministry in connection with the terms and conditions of the Licence.

3 The exercising lay ministry shall hold a licence for such period or periods and subject to such terms and conditions (if any) as the Bishop may from time to time direct or impose.

4 The one exercising lay ministry shall share in the ministry team of the Parish of the church to which they are licensed, exercising those ministries that the Bishop has authorised.

5. The Licence of the one exercising lay ministry may at any time be withdrawn by the Bishop but only after consultation with the lay person and vicar and vestry, or equivalent, concerned.

6. Before being granted a licence for lay ministry, the person shall satisfy the Bishop, or such other person or persons as the Bishop may appoint for that purpose, as to his or her aptness for the office, having regard not only to his or her christian life and witness, but also to the skills required for the particular work to be undertaken.

7 The Licence for lay ministry shall always be required for one or more of the following ministries:

- a) Liturgist, who for the purposes of this Canon shall be defined as one who regularly plans or conducts worship in the absence of a priest or deacon, (provided that the Absolution or the Blessing are not used)
- b) Preacher, other than by occasional and specific invitation
- c) Funeral leader, both the conduct of and pastoral care before and after a funeral

- d) Reserved Sacrament Distributor, in the absence of a priest (provided that the Great thanksgiving or Prayer of Consecration of a Eucharistic Liturgy are not used)
- e) Anointer with oil, using the New Zealand Prayer Book Service in the absence of a priest or deacon
- f) Other ministries deemed necessary for reasons of accountability, public profile, and special responsibility

7.2 The Bishop in the Region shall be responsible for ongoing training, specifically in categories (a) to (e) above. However, commitment to ongoing training and development is an expected component of any licensed ministry.

7.2 Initial licensing and any subsequent re-licensing shall be for a 3 year period. An annual review of ministry in each area so licensed is expected.

7.3 Commissioned Ministries

Those involved in community-facing ministries would not usually require licenses from the bishop

7.4 The duties of one exercising lay ministry shall be undertaken on behalf of the whole congregation and shall be carried out, either with or without remuneration, on a covenant or contractual basis between the lay person, the vicar and the parish wardens, or equivalent concerned.

8. Where the one exercising lay ministry enters a written covenant or contractual agreement, such a licence shall be a requirement.

9. Where a licence is to be given, a job description (including the terms of review) shall be a requirement.

SCHEDULE

DIOCESE OF WAIAPU

LICENCE FOR LAY MINISTRY

N., by the Grace of God BISHOP

TO OUR WELL BELOVED IN CHRIST

GREETINGS:

We, having received a Petition from the Vicar and Vestry ofParish, or their equivalent, and being assured of your faithfulness and moral and spiritual integrity, and having also received from you a profession of your belief in the teaching of the Anglican Church in Aotearoa, New Zealand and Polynesia, of your conformity to the Canon and any Statutes or Regulations governing Lay Ministry, and of your willingness to respect the customs and discipline of the Church and to obey those set in authority over you, and having satisfied ourselves as to your fitness for Lay Ministry.

DO HEREBY LICENSE YOU FOR LAY MINISTRY whereby you are authorised to perform the duties specified in the Regulations of that Ministry, and DO AUTHORISE YOU to engage in the appropriate ministry or ministries as selected from the following categories:

- a) Liturgist, who regularly plans or conducts worship in the absence of a priest or deacon, (provided that the absolution or the Blessing are not used)
- b) Preacher, other than by occasional and specific invitation
- c) Funeral Leader, both the conduct of and pastoral care before and after a funeral
- d) Reserved Sacrament Distributor, in the absence of a priest (provided that the Great Thanksgiving or Prayer of Consecration of a Eucharistic Liturgy are not used)
- e) Anointer with oil, using the New Zealand Prayer book service in the absence of a priest or deacon
- f) Other ministries deemed necessary for reasons of accountability, public profile, and special responsibility

And, with your consent, to perform such other duties as shall from time to time may be requested by the Bishop, the Bishop’s lawful nominee or your pastor.

This LICENCE shall remain in force until the end of the agreed period, and may be renewed, provided however, that it may be revoked by us at any time.

IN WITNESS WHEREOF we have affixed the episcopal seal of the Bishop of Waiapu, this day of in the year of our Lord,

[Reverse side of Licence for Lay Ministry]

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 of

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

Entered in the
Diocesan Register

Registrar
Vol . . . Fol . . . No . . .

DECLARATION OF ADHERENCE AND SUBMISSION
TO THE ANGLICAN CHURCH
IN AOTEAROA, NEW ZEALAND AND POLYNESIA

I,

DO DECLARE my submission to the authority of the General Synod/te Hinota Whanui of this Church established by a Constitution agreed to on the 13th day of June 1857 and as subsequently revised and amended from time to time and to all the provisions of the Constitution from time to time in force to the extent that that authority and those provisions relate to the office of Lay Ministry in the Parish of in the Diocese of Waiapu and to any other office or membership I may at any time hold.

AND I further consent to be bound by all the regulations which may from time to time be issued by the authority of the General Synod/te Hinota Whanui in relation to any such office or membership so long as I hold it;

AND I hereby undertake in consideration of my holding any such office or membership immediately to resign that office or membership together with all the rights and emoluments appertaining thereto whenever I shall be called upon so to do by the General Synod/te Hinota Whanui or by any person or persons lawfully acting under its authority in that behalf.

Given under my hand this day of in the year of our Lord

Signed:

in the presence of:

THE ANGLICAN CHURCH

IN AOTEAROA, NEW ZEALAND AND POLYNESIA

DECLARATION

In addition to the declaration of adherence and submission to the authority of the General Synod/Te Hinota Whanui the following Declaration is to be made prior to the issue of a Licence for Lay Ministry.

I, being about to be authorised for Lay Ministry in the Parish of in the Diocese of Waiapu.

DO SOLEMNLY MAKE THE FOLLOWING DECLARATION:

I believe in the faith, which is revealed in the Holy Scriptures and set forth in the Catholic Creeds, as this Church has received it and explained it in its Formularies and its authorised worship.

I assent to the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia.

I affirm my allegiance to the doctrine to which Clause I of the Fundamental Provisions and Clauses 1 and 2 of Part B of that Constitution bear witness.

In public prayer and administration of the sacraments, I will use only the forms of service which are authorised or allowed by lawful authority.

I will uphold the covenant and partnership expressed in the Constitution between Te Pihopatanga o Aotearoa as a whole and through its constituent parts, and the Dioceses in New Zealand together and severally and through their constituent parts, and the Diocese of Polynesia as a whole and through its constituent parts.

I will pay true and canonical obedience, in all things lawful and honest to the Bishop of Waiapu and to the successors to that Bishop, and will be obedient to the ecclesiastical laws and regulations in force in the said Diocese of Waiapu.

The foregoing Declaration was made and subscribed by the above named on theday of in the year of our Lord

Signed:

in the presence of:

CANON 10

OF LAY ASSISTANTS IN THE DISTRIBUTION OF THE ELEMENTS AT HOLY COMMUNION

(Refer Constitution Part E Clause I)

1. Where a Priest is present the Priest may invite baptised parishioners to assist in the distribution of the elements at Holy Communion.
- 2.1 The Bishop in the Region may licence lay ministers to assist in the distribution of the reserved sacrament, in the absence of a priest.
- 2.2 Such a licenced lay minister may prepare and invite other lay persons to assist them in administering the elements.’

REPEAL OF CANON 11 OF 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.

- g) 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.
- h) To delegate to any committee or persons such of its functions and duties as it may from time to time resolve.
- i) 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.
- j) 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.
- k) 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.
 - 1.3.1 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.
 - 1.3.2 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.
- 1.4 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.

CANON 12 OF PARENTAL LEAVE

(Refer Diocesan Canon VII Clause 6.3 (f))

1. Clergy who are women shall be entitled to unpaid leave from their present held appointment for a period of up to two months before the expected date of birth. Other pregnancy related illnesses to be treated as sick leave up till the two months begin.
2. Clergy who are women and who have a newly born or newly adopted child shall be entitled to leave from their present held appointment for a period of up to three months after the birth, or in the case of an adoption, from the date of reception of the child PROVIDED THAT
 - (a) Leave shall be available notwithstanding a still birth or miscarriage.
 - (b) The stipendiary leave shall not exceed six weeks in total.
 - (c) In any situation where there is a shared salary, the leave shall be apportioned between and taken as desired by the couple in consultation with the parish.
 - (d) There is regular fortnightly caring
 - (e) consultation with the parish and the diocese.
3. The level of stipend payable for the leave taken under 2 above shall be at the rate payable at the date of birth or adoption and shall include all pension fund contributions and other allowances payable other than travelling allowance.
4. In addition to the leave entitlement conferred by 1 and 2 above, women shall be entitled to a further period of unpaid leave not exceeding in total a period of twelve months.
5. Parental leave shall be in addition to any other leave or holiday entitlement to which stipendiary clergy may be entitled.
6. The conditions of remaining living in the vicarage or other parish provided accommodation during unpaid leave under 4 above is to be a matter for negotiation between the parish, the diocese and the clergy concerned.
7. Shared parenting situations are to be a matter of consultation as in 6 above.
8. One week's paid leave for fathers of a newly born or adopted child (notwithstanding stillbirth or miscarriage) within one month of the birth or reception.
9. This Statute shall come into force on the 1st day of October 1990.
10. This Statute shall form part of and shall be incorporated in the code of Canons of the Diocese of Waiapu as Canon 12 of Parental Leave

CANON 15

OF THE CATHEDRAL CHAPTER

1. The Cathedral Chapter will shape the direction of the Cathedral's Diocesan mission and ministry including the buildings and resources that the mission and ministry requires.

The Chapter will report annually to Synod.

2. The Cathedral Chapter membership shall consist of;
 - a) The Dean
 - b) The Bishops of the Diocese
 - c) Two representatives elected by the Cathedral Parish.
 - d) Three Regional lay or clergy representatives with one appointed by each Region.
 - e) A civic representative appointed by the Bishops.
 - f) The Diocesan Registrar.
 - g) Up to three additional members appointed by the Bishops.
3. Each period of appointment for a three year term.
4. The Dean shall convene and chair all meetings of the Cathedral Chapter. In the absence of the Dean the Chapter shall elect its own chairperson.
5. The Chapter shall meet at least three times a year, one of which would include worship at a Cathedral Sunday Service.
6. The Cathedral Chapter shall decide its own meeting procedures and set its own quorum.
7. Cathedral Chapter shall engage with other groups and especially its Tikanga partners in matters affecting the Cathedral.
8. The Dean is responsible for communication between the Cathedral Chapter and the Cathedral Vestry.

The Cathedral Maintenance Committee will report to Cathedral Chapter and to the Cathedral Vestry on matters affecting the maintenance of the Cathedral building.

9. Appointment of Dean

After a process of consultation between the Parish, the Board of Nomination and representatives of Cathedral Chapter and Standing Committee, the Board of Nomination shall propose a name for the position of Dean of Waiapu. The Bishop shall seek the agreement of Cathedral Chapter and Standing Committee before making the appointment of the nominee to the office of Dean of the Cathedral of St John the Evangelist, Napier.

CANON 16
OF INSURANCE

1. The Standing Committee is hereby empowered to enter into agreement with any Insurance Company in New Zealand to cover by a Policy of Insurance risks, temporary or otherwise, of Public Liability, of Sickness, Accident and Death by Accident, the Bishops and licensed clergy and lay persons whilst engaged in their respective duties in the Diocese.
2. The policies shall be made out in the name of the “Waiapu Board of Diocesan Trustees, Incorporated.”
3. The annual premium payable under any policy shall be paid by the Diocesan Registrar, from funds drawn from each parish to the Diocesan Account.
4. The money received from death insurance shall be at the disposal of the Standing Committee, who shall decide as to the final disposal thereof.

CANON 17**OF WAIAPU BOARD OF DIOCESAN TRUSTEES****(Refer Title F Canons I to IV)**

1. The Waiapu Board of Diocesan Trustees duly established under Statute No. 37 of the Diocese and incorporated on the 25th day of April 1904, shall consist of six persons of whom one shall be a representative of the Maori race.
2. The said Board, in addition to holding properties as directed by Title F, Canon I of the Canons of General Synod/Te Hinota Whanui, is hereby empowered to hold such other properties and to hold and invest such trust funds as may from time to time be directed by the Diocesan Trusts Board to be so held, as well as any real or personal property devised, bequeathed or given to the said Board in its own name.
3. The said Board is empowered to invest any trust funds for the time being held by the said Board either separately or jointly in any securities authorised by the Anglican Church Trusts Act 1981 or any Act passed in substitution thereof and unless prohibited by the terms of any particular trust to combine or intermingle so as to form a common fund (hereinafter called a “consolidated trust fund”) any such trust funds as the said Board shall think fit having regard to the period of time those funds are intended to remain entrusted to the said Board.
4. The said Board shall have the right in its absolute discretion to hold any property or funds in a separate trust with power to invest any funds in any authorised securities as aforesaid and after first deducting a fair and reasonable charge for administration and reserving such sum (if any) as the said Board shall deem expedient for the maintenance and depreciation of any such property as aforesaid to pay the net annual income arising therefrom to the beneficiary entitled thereto.
5. The said Board is empowered to add to the capital of any trust funds for the time being held by the said Board either out of income or out of monies represented by capital appreciation such sum as the said Board shall from time to time deem expedient PROVIDED HOWEVER that no such addition shall be made to the capital of any trust funds directed to be held by the said Board by the Diocesan Trusts Board without the prior written consent of that Board.
6. As from the 1st day of April 1983 the said Board shall form three consolidated trust funds as follows:
 - (a) For deposits and funds held at call;
 - (b) For deposits and funds entrusted to the said Board for a fixed term;
 - (c) For funds entrusted to the said Board in perpetuity or for a term of not less than five years in respect of which the income only is payable to the beneficiary entitled thereto.
7. The said Board shall have the sole right to determine to which consolidated trust fund any monies entrusted to it shall be allocated or whether such monies shall be held in a separate trust as provided in clause 4 of this Canon.

8. The said Board is empowered to appropriate to any beneficiary a share or shares in a consolidated trust fund proportionate to the amount of funds entrusted to the said Board by or on behalf of that beneficiary, to revalue such share or shares from time to time and to pay out to that beneficiary the amount of such share or shares at the said Board's valuation thereof for the time being.
9. Each year in the month immediately prior to the end of the financial year the said Board shall recommend to the Diocesan Trusts Board the rate of distribution of income for that financial year on the various consolidated trust funds the Diocesan Trusts Board shall either confirm the same or refer the recommendation back to the said Board who shall at special meetings called for the purpose make such further recommendations as shall be necessary until one is confirmed by the Diocesan Trusts Board.
10. As a first charge on the income of all the consolidated trust funds of the said Board after first deducting a fair and reasonable charge for administration a sum equal to five per centum of the income of each trust fund shall be transferred to a Fund called the Waiapu Board of Diocesan Trustees Reserve Fund and added to the balance of that Fund accumulated up to the 31st day of March 1983. The purposes of the said Fund shall be to provide in respect of any consolidated trust funds:
 - (a) A reserve for the maintenance of any property for the time being held by the said Board;
 - (b) A reserve to meet any possible loss on investments for the time being held by the said Board;
 - (c) A reserve to meet any possible reduction in income arising from loss of capital investments;
 - (d) A reserve to stabilize the rate of distribution of income determined for any one year but so that no withdrawal from the said Fund for this purpose during any one year shall be greater than one per centum of the aggregate capital of the contributing trusts.
11. In the case of each contributing trust income calculated according to the rate of distribution determined as aforesaid shall be paid out at the end of each financial year or added to the capital of the trust concerned if the income is not required for the purposes thereof. The said Board shall be permitted to make a distribution of income on any funds uplifted from time to time on a day to day calculation from the last distribution of income, and the rate of such distribution shall be the same as the last determined unless in the sole opinion of the said Board the income in the then current year will not be sufficient to maintain such a rate of distribution and in such case the said Board shall decide the rate of distribution of income payable.
12. Any income remaining in any Consolidated Trust Fund after the annual distribution of income as aforesaid shall be carried forward as income available for distribution in the next financial year.
13. The said Board shall well and faithfully observe and perform all the duties and responsibilities imposed upon it by Title F Canons 1 to IV of the Canons of General Synod/te Hinota Whanui.

CANON 18
OF WAIAPU ANGLICAN SOCIAL SERVICES
TRUST BOARD

(Refer Part 1 Anglican Church Trusts Act 1981

Title F Canons I to IV of the General Synod/te Hinota Whanui)
There is constituted a Board of Trustees under the name of the
Waiapu Anglican Social Services Trust Board.

The Waiapu Anglican Social Services Trust Board is an authorised Trust board under the Anglican Church Trusts Act 1981.

The Waiapu Anglican Social Services Trust Board is registered with the Inland Revenue Department as a charitable trust and is therefore not liable for income tax.

Anglican Care (Waiapu) Ltd is a registered charitable company fully owned by the Waiapu Anglican Social Services Trust Board, which trust board holds all the shares.

1. Appointment of Trustees.

- 1.1 There shall be eight trustees, one of whom will be the Bishop of the Diocese or her/his nominee, appointed by the Diocesan Trusts Board in the manner set down in Title 'F', Canon 1 of the General Synod/te Hinota Whanui, Section 2.
- 1.2 The Trustees appointed shall also be the sole directors of Anglican Care (Waiapu) Limited and it shall be a condition of accepting appointment as a trustee that the appointee will also accept appointment to the board of the company.

2. Powers & Responsibilities of the Board

- 2.1 The powers and responsibilities of the Board are set out in the Second & Third Schedules of the Anglican Church Trusts Act 1981.
- 2.2 The Board in addition to the above powers as set out in the Anglican Church Trusts Act 1981 and any subsequent amendments and additions, has power to apply for, solicit and receive donations and legacies to carry out its work.
- 2.3 The Board has the responsibility to consult regularly with representatives from parishes and services, to receive reports and to review the work of the social services in the Diocese.
- 2.4 The Board has the responsibility to develop policies and strategies for the improvement and furtherance of social services in the Diocese.
- 2.5 The Board will report to the Standing Committee of the Diocese twice each year, once to present its Statement of Intent for approval and once to review its past year's performance. The review will include a full statement of the Board's financial performance and financial position.

- 2.6 The Board will report to Synod each year on its delivery of services and present an overview of the future of social services in the Diocese.

3. Social Services in the Diocese:

- 3.1 The Board shall co-ordinate and encourage all forms of social service in areas of community development and organization including: family and group work: organization and social case work: education & care of children, families and aged persons: and provide such other services as are considered necessary for the assistance of individuals and groups in the community.
- 3.2 The Board may make such rules and give directions to persons and/or organizations coming within its jurisdiction, as it considers necessary to give effect to the above.
- 3.3 The Board is empowered to delegate the operation of residential care for the elderly to Anglican Care (Waiapu) Ltd and to hold shares in that company on behalf of the Trust.
- 3.4 The Board shall support and encourage those engaged in chaplaincy in its social services and shall require Anglican Care (Waiapu) Ltd to provide and support chaplaincy in places of residential care for the elderly.

4. Modes of operation.

In consultation with parishes the Board may exercise oversight of services or organizations and form partnerships, in the following modes:

- 4.1 Direct Control: The Board may establish new services or by agreement take over existing services. Where it is clear that the Board exercises direct control, management or ownership of a service, the Board shall be the employer of all staff involved in such a service.
- 4.2 Partnerships with parishes: The Board may enter into partnerships with parishes, or other regional or diocesan entities, to provide guidance and professional support for the establishment and operation of services where the Diocese shall remain the employer and liable party.
- 4.3 Partnerships with Parish Based Services. Subject to prior agreement with the parish vestry, or council, the Board may enter into partnerships with Management Committees of Parish Based Services to provide guidance, oversight, financial and professional support. The Board shall be the employer and hold liability for such services.
- 4.4 Partnerships with regional or diocesan based services: Subject to prior agreement with any regional or diocesan governing body, the Board may enter into partnership with Management Committees of such regional or diocesan based services to provide guidance, oversight, financial and professional support. The Board shall be the employer and old liability for such services.

- 4.5 Partnerships with other organisations: The Board may enter into relationships, whether informal or formal, with any other organisations it deems appropriate for the furtherance of the work of social services in the Diocese.
- 4.6 Written Agreements and/or Covenants: The Board shall ensure that the terms or conditions of any partnership it enters into are set out in a written agreement.
- 4.7 Variations. The Board may negotiate with any organisation, service or parish to amend the terms of any agreement between them, whenever both parties decide it is appropriate to do so.

Amended 2012

CANON 19

OF FACULTIES

(Refer Title F Canon III Clauses 15 and 16)

1. No alteration by way of addition, diminution or otherwise on or to the fabric, furniture, lighting installation, monuments or ornaments of any church, nor erection of or structural alteration to any building vested in the Waiapu Board of Diocesan Trustees on behalf of any parish shall be made, nor shall any article which is required or ought to be dedicated or consecrated be erected or placed in any church until a Faculty authorising the same shall have been issued by the Bishop in the Region. The work contemplated shall not be commenced or contracts let until such Faculty has been issued.
2. The vestry shall in the first instance discuss the matter and resolve whether or not to seek for a Faculty.
3. The vestry decision shall be referred with drawings or sketch plans as appropriate, to the Bishop in the Region, who shall bring these to the Regional Faculties Committee with a statement of approximate costs, reasons for the need, an outline for the provisions of the required finances, and for items of major expenditure, an outline of the general budget of the Parish.
4. The Regional Faculties Committee shall consider the matter and give or withhold their approval in principle.
5. The Regional Faculties Committee shall determine what further steps (if any) need to be taken before the Bishop in the Region issues a Faculty.
6. The Bishop in the Region is to appoint a Faculties Committee for the Region, comprising not less than three members, and shall have power to fill any vacancies from time to time.
7. The Diocesan Registrar shall receive the advice of the Regional Faculties Committee and shall present their report to the Waiapu Board of Diocesan Trustees or the Waiapu Anglican Social Services Trust Board, and shall ask the Bishop in the Region to issue a Faculty on receipt of a formal Petition, the issue of such to be recorded in the Acts of the Bishop.
8. In the case of any matter, which in the opinion of the Regional Faculties Committee is of minor importance, such as a plaque or small item of furniture, the Regional Faculties Committee may at its discretion decide immediately after approving in principle to ask the Bishop in the Region to issue a Faculty on the receipt of a formal Petition.

9. The provisions of this Canon shall apply equally to all Parishes.
10. It shall be competent for the vestry to ask for representatives to make their submission in person to the Regional Faculties Committee.
11. In the case where a parochial building is used for Social Services, the Waiapu Anglican Social Services Trust Board will be required to approve and the Regional Bishop asked to issue the Faculty.
12. Where the Waiapu Anglican Social Services Trust Board manages or provides social services in its own right, then that Board assumes responsibility for the preparation, completion and payment of all additions and alterations, and will publish in its Annual Report all such activities undertaken during the year.
13. In the case of a Diocesan building, a parallel procedure will be followed, the Standing Committee of the Diocese being required to approve and the Diocesan Bishop asked to issue the Faculty.

CANON 20

OF THE GENERAL DIOCESAN FUND

1. In this Act unless the context otherwise requires:

“**The Budget**” means the estimate of income and expenditure referred to in Clause 7 hereof. “**The Fund**” means the General Diocesan Fund. “**Parish**” unless the context otherwise requires includes a parish or local Mission and Ministry Unit. “**The Church**” means the Anglican Church in Aotearoa, New Zealand and Polynesia.

2. **The General Diocesan Fund** for the whole Diocese heretofore in existence shall continue and be deemed to form part of the fund.

3. **The purposes of the Fund shall be :**

- (a) To provide for Church purposes of a missionary, religious, charitable or educational character.
- (b) To supplement the income or increase the capital of the Waiapu Bishopric Endowment Trust.
- (c) To provide for proper and adequate stipends, travelling, removal and other expenses for such clergy and lay workers as shall be in service or appointed to serve in the Diocese.
- (d) To provide for financial and other assistance for clergy or any dependent of clergy by way of Superannuation benefits or otherwise.
- (e) To make grants-in-aid to any parish in the Diocese.
- (f) To provide for payment as determined from time to time by the Diocesan Synod towards the work in the Church as directed by General Synod/te Hinota Whanui.
- (g) To provide contributions to the funds of organisations having religious, charitable or educational objects in which the Diocese participates or with which it associates itself either directly or through the Church.
- (h) To provide for the building of the requisite churches, schools and vicarages and the acquisition of sites therefore.
- (i) To provide for the cost of administration of the Diocese.
- (j) To provide for the training of candidates for the work of the ministry whether full time or otherwise.

4. The fund shall consist of :
 - (a) The capital of the existing General Church Endowment Fund including the capital of the Hawke's Bay Church Endowment Fund which was transferred to the General Diocesan Fund by the statute of 1911.
 - (b) The due proportion of the Diocesan Budget levied upon each Parish as hereinafter provided.
 - (c) The contributions assessed upon each parish for payments of stipends, allowances, superannuation contributions payable in respect of clergy, and the annual cost to the Diocese of clergy furniture removals.
 - (d) Donations and subscriptions.
 - (e) The surplus income derived from Trusts and available for the purposes of the General Diocesan Fund in the hand of the Waiapu Board of Diocesan Trustees.
 - (f) The revenue derived from any property real or personal that may be given or bequeathed from time to time for the purpose thereof.
 - (g) Sums paid into the Fund by Diocesan Boards and other bodies whose business is transacted in the Diocesan Office as contributions towards the cost of the administration of such office.
 - (h) Such other sums as the Standing Committee may from time to time decide should be so allocated.
- 5(i) The administration of the Fund shall vest in the Diocesan Synod.
- (ii) The Standing Committee shall manage the Fund during the recess and shall lay before the Diocesan Synod at the commencement of each ordinary annual session a report with detailed statement of accounts to the 31st day March preceding such Diocesan Synod.
6. The Standing Committee shall prepare and lay before each session of the Diocesan Synod an estimate of income and expenditure for the Fund for the following financial year for consideration, amendment, approval and adoption by the Diocesan Synod.
7. The annual appropriation by the Diocesan Synod of the Fund shall not exceed the estimated receipts PROVIDED THAT there may be a contingent appropriation empowering that Standing Committee to supplement any appropriation in the estimates out of any sums that may be received in excess of estimated income.
8. Each parish shall contribute its due share to the fund towards meeting:
 - (a) A sum as the Diocesan Synod may from time to time determine in each year for the general purposes of the Waiapu Bishopric Endowment Trust.
 - (b) The budget approved by the Diocesan Synod.

9. The proportions or percentages to be borne by each parish for the purposes of Clause 8 hereof shall be determined by the Standing Committee after reference to the funds received by each parish and the expenditure therefrom; the challenges facing each parish and the potential of such parish and after consultation with each parish; and such other considerations as the Standing Committee shall deem relevant, such proportions or percentages shall be printed in Schedule 1 of the Diocesan Regulations and Standing Resolutions.
10. At the time the Standing Committee shall prepare its estimates of receipts and expenditure for the Fund for presentation to the Diocesan Synod it shall determine the proportions or percentages to be accepted by each parish and shall attach a schedule of such allocation to the Statement of Estimates. Such allocation shall not be subject to variation without the affirmative vote of the Diocesan Synod passed on motion to vary duly given in accordance with Standing Orders.
11. Until further resolution of the Standing Committee pursuant to the preceding provisions hereof the schedule of allocations set forth in Schedule I hereto shall remain in force and shall apply to the contribution to the Waiapu Bishopric Endowment Trust and to the Budget.
12. Each Parochial Unit shall pay one-twelfth of its current annual assessment for the purpose of the Waiapu Bishopric Endowment Trust, and for the Diocesan Budget on or before the tenth day of each month until the end of the financial year, and shall pay the monthly Sustentation Fund assessment on or before the 20th day of each month.
13. Standing Committee shall cause to be opened in the books of the Fund a special account to be called the Sustentation Fund into which shall be paid all sums assessed on each parish by way of monthly assessment for the following purposes:
 - (a) The stipend.
 - (b) The clergy pension fund.
14. Each parish shall pay into the Sustentation Fund such payments as may be fixed from time to time by Standing Committee for the purposes thereof.
15. All payments directed to be paid pursuant to this statute shall be by way of monthly automatic authorisation in favour of the Fund or as may be directed by the Standing Committee.
16. All receipts from parishes pursuant to this statute shall be credited to the accounts in the Fund for the purposes specified by this statute.
17. The Standing Committee shall have full power and authority to make all such regulations for the purposes of:
 - (a) Prescribing the proportion or percentage to be accepted by each for the purposes of the Waiapu Bishopric Endowment Trust and the Fund.

- (b) Defining the rates of payment of stipends to clergy.
 - (c) Making an annual review of clergy stipends, and determining the amount thereof.
 - (d) Determining the sums to be paid for travelling, hospitality, car loans, books and transfer expenses to clergy or lay workers.
 - (e) Defining the terms upon which parishes may receive grants-in-aid or other financial assistance.
 - (f) Determining the amount to be paid by each parish by way of pension contribution in respect of any clergy served by it.
 - (g) Determining the amounts to be paid by each parish to the Sustentation Fund.
18. All regulations made pursuant to the preceding clause hereof shall be laid on the table of the Diocesan Synod at each annual session and shall continue in force unless otherwise resolved by the Diocesan Synod.
19. Until otherwise resolved by the Standing Committee the regulations appearing in Schedule II to be found in the Diocesan Regulations and Standing Resolutions shall be the stipends, pension and expenses regulations enacted in pursuance of this Canon.
20. If any parish shall fail to contribute to the Fund the full amount or the allotted proportion as the case may be of its assessment to the Fund the deficiency shall be a first charge upon the funds received by such parish.
21. If any parish shall not pay the monthly assessment payable pursuant to this Statute to the Fund by the 20th day of any month the vicar and vestry of such parish shall be notified of the fact thereof by the Diocesan Registrar.
22. The rates of stipends and expenses payable to clergy from time to time determined by Standing Committee shall not be varied, reduced or increased in any manner without the prior authorisation of Standing Committee.

**SCHEDULES
TO THE GENERAL DIOCESAN FUND**

**SCHEDULE I
PARISH ASSESSMENTS**

Interpretation.

The expression "Parish" wherever used herein shall bear the same meaning as prescribed by Canon 20 (of the General Diocesan Fund).

Parish Assessments as presented to the Diocesan Synod are recorded in the Year Book in Appendix III.

SCHEDULE II

STIPENDS AND ASSOCIATED COSTS

Interpretation.

The expression “**Parish**” wherever used herein shall bear the same meaning as prescribed by Canon 1 of Parishes).

1. Payment of stipends.

The standard stipends and expenses rates plus allowances as hereinafter provided will be payable to vicars and assistant clergy.

Standard Rates: as set by the Standing Committee on the recommendation of the Provincial Body concerned for Bishops, vicar, assistant priests, assistant deacons shall be reported to the Annual Session of the Diocesan Synod.

- (a) Stipends in accordance with these regulations will be payable direct to the clergy concerned through the Diocesan Office and credited to a bank account. All payments will be made in respect of each calendar month and will be made from the Diocesan Office not later than the 25th day of the month in which the stipend is due for that calendar month.
- (b) In case of incapacity of a priest or deacon they shall be entitled to receive their stipend at the usual rate for a period not exceeding twelve weeks in any twelve month period. Standing Committee may make payments in excess of this provision after due consideration thereof, and taking into account the provision of the Accident Compensation Commission or its successor for the whole period of incapacity.

2. The Sustentation Fund:

- (a) Standing Committee may vary the regulations relating to the amount of sustentation payments in respect of amalgamated and fragmented parishes to such extent as it deems the circumstances require and it may declare that a parish is vacant for the purposes of giving effect to these regulations.
- (b) The Standing Committee will determine by resolution the amount of the sustentation payment to be made by each Parish to the Sustentation Fund from time to time.

The income of the account to be provided by each Parish by way of sustentation payments which are advised prior to 1 May each year.

When a parish in the Diocese is no longer able to sustain stipendiary clergy on a long term basis, a contribution may be requested to the Ministry Support Fund. Standing Committee will assess the amount of the levy.

- (c) Any adjustment of sustentation payments will be made at the end of the month in which a Priest or Deacon is transferred and adjustments to payments due to that person following appointment shall be made from the commencement of the month from which the appointment is effective.

- (d) Should the priest or deacon appointed to any parish be also serving a Vacant Parish the first-named parish shall be entitled to receive from the Sustentation Fund a grant to cover the cost of provision of such services of an amount determined by negotiation with the Standing Committee. All travelling expenses due to a priest or deacon serving a vacant parish from another parish shall be borne and paid by the vacant parish.
- (e) Where the incumbent of a parish is incapacitated and that parish employs a temporary priest full-time such parish shall not be liable to make any extra contribution to the Sustentation Fund for a period of 12 weeks in any 12 month period but Standing Committee may extend such period as it thinks reasonable in all the circumstances.
- (f) The incoming vicar or assistant to a vacant parish shall be paid 14 days through the Sustentation Fund to allow time to become acquainted with the area before taking up official duties, the parish to meet this cost.
- (g) Any parish with a vacancy caused by the transfer or retirement of a vicar shall pay the Vacant Cure Fee to the Sustentation Fund for each full month of such vacancy, this in addition to that required by Clause (f) above.
- (h) In calculating the sustentation rate to be paid by parishes the Standing Committee shall be entitled to take into account “a sickness loading” in order to maintain the fund in balance.
- (i) Should, by mutual compact between parish and clergy, it be agreed that a lesser stipend be paid for whatever reasons, the parish concerned will be required to remit the balance of Sustentation payable into an investment fund so as to maintain the usual level of outgoings for the parish. Such arrangements can only be undertaken with the approval of Standing Committee.

3.

- (a) From time to time Standing Committee will review the Standard Rate and determine the amount of any adjustment thereto, taking into account the recommendation of the Provincial Body setting stipend levels.
- (b) In accordance with the recommendation of the Provincial Body concerned Standing Committee will annually review and adjust as necessary the stipends and expenses payable to Bishops of the Diocese.

4. Pension Fund Contribution:

Each Parish shall pay to the Sustentation Fund by way of contribution to the New Zealand Anglican Church Pension Board the percentage of the Stipend payable to stipendiary clergy within the Parish at 9% and in each successive year at a rate to be determined by the New Zealand Anglican Church Pension Board.

- (ii) **Housing:** Each vicar shall be provided with a vicarage. Bishops and assistant clergy shall be provided with suitable accommodation.

5. Payments of Expenses.

The following expenses are refundable by the parish **direct** to vicars and assistant clergy:

- (i) **Hospitality:** The sum is set by Standing Committee as advised from time to time, and in accordance with the Income Tax Regulation in force at that time.

Within the budget set by the parish, hospitality expenses shall be reimbursed to non-stipendiary clergy on the presentation of accounts.

- (ii) **Transfer Grant.** On the appointment of stipendiary clergy to a parish the vestry may make a grant up to the sum determined by Standing Committee from time to time towards the cost of soft furnishings for the clergy house. In the event of the clergy and vestry being unable to agree on the actual amount to be paid then the same shall be referred through the Bishop of the Region to the Standing Committee for determination.

- (iii) **Travelling Expenses.** Travelling expenses in accordance with the approved Inland Revenue rates are currently applicable. A minimum of 40% of each month's payment due shall be payable direct into the individual priest or deacon's car depreciation account.

Such account shall be in the name of the priest or deacon but shall have a parish official as joint trustee, except when such account shall be arranged by the Waiapu Board of Diocesan Trustees when the Board Secretary shall be the other trustee.

- (iv) Where a car is provided by the parish, vestries shall make adequate provision for replacement by way of a Motor Vehicle Depreciation Account.
- (v) Each priest or deacon receiving travelling expenses will render an account of the distance travelled each month to the Parish Treasurer deducting any "private running" undertaken during the period. A log book shall be kept for this purpose.
- (vi) Upon the purchase of a new motor vehicle the amount standing in the Motor Vehicle Depreciation Account will so far as necessary be applied in payment of the purchase price of such car.
- (vii) Upon retirement or resignation any balance remaining in the car depreciation account will be paid to such priest or deacon. Upon appointment to another parish within the Diocese the car depreciation account balance if held in the name of the clergy and a Parish Trustee shall be transferred to a similar account in the new parish.
- (viii) **Book Expenses.** Theological books may be purchased by clergy and charged to the parish account in accordance with Regulations determined by Standing Committee from time to time and in accordance with the Income Tax Regulations in force at that time. The books so purchased become the property of the clergy purchasing same.

CANON 21

OF THE DIOCESAN LOAN FUND

1. The Waiapu Board of Diocesan Trustees, Incorporated, hereinafter called “The Board” is hereby authorised to set aside the capital sum realised from the sale of buildings on the sections under the Hawke’s Bay Trust lately leased or hereafter to be leased, as a loan fund, hereinafter called “The Fund” PROVIDED that by resolution of the Diocesan Synod the Fund may be increased from time to time by allocation of legacies for general diocesan purposes and such allocations of other diocesan funds as may be available.
2. The Fund shall be applied for the provision of loans:
 - (a) To parishes towards the erection, repairing or enlarging of churches, vicarages or other church buildings, or the purchase of sites.
 - (b) To the Diocese towards the erection, repairing or enlarging of buildings or the purchase of sites.
 - (c) To Bishops, clergy and to licensed lay ministers employed by the Diocese, (including Regions) for the purchase of motor vehicles for use in their ministry.

PROVIDED that no loan for the repairing or enlarging of such buildings shall be granted unless the building and the site upon which it is erected is vested in the Waiapu Board of Diocesan Trustees; and that no loan for the erection of any such building shall be granted unless the site is, and it is agreed that the building shall be vested in the said Board; and that no loan for the purchase of any site shall be granted unless it is agreed that the said site shall be vested in the said Board; and that the total of all loans to the Diocese and the total of loans for motor vehicles shall not exceed those portions of the Loan Fund allocated for these purposes.

3. The Fund shall be managed by the Waiapu Board of Diocesan Trustees, which shall notify to the Standing Committee the estimated amount available for loans, and shall from time to time make such loans as shall have been approved by the Standing Committee.
4. Applications
 - (a) Every application for a loan from the fund for parish or mission district purposes shall be submitted by the churchwardens of the parish to the Standing Committee for its approval.
 - (b) Every loan advanced for Diocesan purposes shall be in keeping with authority granted by the Diocesan Synod.
 - (c) Every loan advanced for the purchase of a motor vehicle shall be in keeping with the regulations governing such advances as approved by Standing Committee from time to time.

5.

- (a) All loans advanced by the Board (except loans advanced for the purchase of a motor vehicle) shall be repaid to the Board, together with interest thereon or on so much thereof as shall for the time being remain unpaid at such rate as shall be determined from time to time by the Standing Committee calculated with half-yearly rests, by equal half yearly instalments on the first days of June and December in each year, so that the whole of the loan shall be fully repaid with interest in such period of time not exceeding ten years as may be agreed upon between the borrower and the Board, acting on the advice of the Standing Committee AND it shall be lawful for the Board at any time by not less than three months' notice in writing to the borrower to increase or reduce the rate of interest for the time being payable in respect of any loan and for that purpose to increase or reduce accordingly the amount of each half-yearly instalment for the time being payable by the borrower.
- (b) All loans advanced by the Board, acting on the advice of the Standing Committee, for the purchase of a motor vehicle shall bear interest at such rate or rates and shall be repaid to the Board with interest in such manner and upon such terms and conditions as may from time to time be prescribed by regulations made by resolution of the Diocesan Synod.

All payments due:

- (1) By parishes shall be a first charge on the ordinary income of the parish, after meeting payments due to the Sustentation Fund.
 - (2) By the diocese shall be from funds set aside by the Diocesan Synod annually for this purpose.
 - (3) For the purchase of a motor vehicle, the terms of repayment must provide that the loan as to principal and accrued interest will be repaid in not more than three years on a monthly basis.
- 6. It shall be lawful for the borrower to make and it shall be competent for the Board to receive at the end of any half-yearly period a payment on capital account provided that three months previous notice shall have been given of the intention to make such repayment.
 - 7. On the granting of any loan the churchwardens and vestry of the parish to which the loan is granted shall execute an undertaking to the satisfaction of the Board providing for the repayment to the Board of the loan with interest thereon at the rate for the time being payable in respect thereof in accordance with the terms upon which the loan has been granted.
 - 8. The Standing Committee is hereby authorised to make from time to time such regulations as may be necessary for the working of this Canon.
 - 9. The schedule of Loans and the accounts of the Fund shall be laid on the table of the Diocesan Synod at each Annual Session.

STATUTES

- No. 33 Hastings Parish, Constitution Statute, 1895
- No. 41 Dannevirke Parish Constitution Statute, 1905
- No. 91 Authority to Diocesan Trusts Board, 1927
- No. 98 Parishes Boundaries Statute, 1932
- No. 111 Waipawa Parish Constitution Statute, 1941
- No. 112 Tauranga Parish Constitution Statute, 1942
- No. 132 Mount Maunganui Parochial District Statute, 1953
- No. 134 Edgecumbe Parochial District Statute, 1955
- No. 146 Gisborne Parish Boundaries, 1960
- No. 148 Hastings Parish Statute, 1961. Amended No. 155
- No. 149 Tauranga Parish Statute, 1961. Amended No. 154
- No. 150 Napier Parish Boundaries Statute, 1961. Amended No.157
- No. 152 The Gisborne Parish Statute, 1962
- No. 153 The Napier Parishes Boundaries Amendment Statute, 1963
- No. 154 Tauranga Parish Statute, 1966
- No. 155 Hastings Parish Statute, 1975
- No. 156 Taupo Parish Statute, 1976
- No. 157 St Andrews Napier Parish Statute 1976 Parish Boundaries
- No. 158 Alteration (Hawke's Bay (Otane Parochial District)) Statute 1983
- No. 159 Flaxmere Mission District Statute 1987
- No. 160 Omokoroa Mission District Statute 1988
- No. 161 West Rotorua Mission District Statute 1991
- No. 162 Papamoa Mission District Statute 1995
- No. 163 West Rotorua Mission District and Parish of St Luke's Rotorua
Boundary Amendment Statute 2000
- No. 164 Amalgamation of Waipiro Bay and Tolaga Bay Parishes to form East
Coast Parish 2004
- No. 165 The Te Hapara and Gisborne Parishes Amalgamation Statue 2014
- No. 166 Amalgamation of Waipawa, Waipukurau, Takapau & Porangahau
Parishes to form Central Hawkes Bay Parish Statute 2016
- No. 167 Amalgamation of Dannevirke and Weber Parishes to form Southern
Hawkes Bay Parish Statute 2016

**STANDING ORDERS
OF THE DIOCESAN SYNOD
GENERAL CONDUCT OF BUSINESS**

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|------------------------------------|---|
| <i>President</i> | 1. The Bishop of the Diocese is the President, and has the right to delegate or share the task with the Regional Bishops: or the Commissary may preside. |
| <i>Quorum</i> | 2. If at the expiration of half an hour after the time appointed for a sitting there be not a quorum present namely, one-fourth of the clergy of the Diocese qualified to be members of the Diocesan Synod, not being less than four in number, and one-fourth of the lay members of Diocesan Synod, not being less than seven in number the President shall adjourn the meeting until the time appointed for the next sitting of Diocesan Synod. |
| <i>Counting the Synod</i> | 3. If at any time a member requests that the Diocesan Synod be counted, the President shall immediately ring the bell, and if at the expiry of two minutes there be not a quorum present the Diocesan Synod shall stand adjourned until the time appointed for the next sitting. |
| <i>Meetings Open to the Public</i> | 4. The meetings of the Diocesan Synod shall be open to the public, but the President shall at any time order strangers to withdraw, upon the request of any member. |
| <i>Hours of business Officers</i> | 5. The Diocesan Synod shall decide at what times it will sit.
6. The Diocesan Synod shall appoint a Chairperson of the Committee of the whole of the Diocesan Synod and two Secretaries, one Clerical and one Lay. At the same time the Diocesan Synod shall appoint a Timekeeper in order to ensure that the time limits imposed by Standing Order 16 are properly observed. |
| <i>Duties</i> | 7. The Secretaries shall keep regular Minutes of the Proceedings of the Diocesan Synod, and have the custody of all books, papers, and documents appertaining to the Session, and at the close of the same hand them over to the Diocesan Registrar. |
| <i>Order of business</i> | 8. Proceedings of the Diocesan Synod shall be conducted in the following order:
(a) Prayers
(b) President's Address.
(c) Hours of Business.
(d) Minutes of the last Diocesan Synod shall be confirmed.
(e) Appointment of Officers and Committees of the Diocesan Synod.
(f) The first reading of Bills as circulated prior to the Diocesan Synod.
(g) Business of the Diocesan Synod to then continue in accordance with Order Paper. |

RULES OF DEBATE

- | | | |
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| <i>President to decide questions of order.</i> | 9. | All questions of order shall be decided by the President. |
| <i>Members to stand and address President</i> | 10. | Every member when speaking shall stand and address the President. |
| <i>Not to pass between President and a member speaking</i> | 11. | No member shall pass between the President and a member who is speaking. |
| <i>Point of Order</i> | 12. | Any member may rise at any time to speak to a Point of Order. |
| <i>Personal explanation</i> | 13. | By indulgence of the Diocesan Synod a member may explain matters of a personal nature although there is no question before the Diocesan Synod; but such matters may not be debated. |
| <i>Notice to be given of business</i> | 14. | Except as otherwise herein provided no member shall bring any motion before the Diocesan Synod unless that member (a) shall have evidence, except when otherwise determined by the Diocesan Synod, that the text of the motion has previously been approved at one of the Regional Conferences or by Standing Committee or by the Diocesan Planning Council/Cathedral Chapter and (b) shall not less than one month from the commencement of the session, have given to the Diocesan Registrar notice of such motion in writing, together with a short explanatory note thereon. The Diocesan Registrar shall, not less than fourteen days prior to the commencement of the session send to every member of the Diocesan Synod a copy of every such notice of motion as aforesaid, together with a copy of the explanatory note thereon. |
| <i>President to Confine Members to question</i> | 15. | It shall be the duty of the President to confine each speaker to the subject matter of debate; but it shall not be in order for any member to interrupt the speaker except through the medium of the President. |
| <i>Time Limit</i> | 16. | Except by the leave of the Diocesan Synod, given in each case, the speech of the mover of a resolution shall not exceed eight minutes the speech of the seconder shall not exceed four minutes and any subsequent speech on the motion shall not exceed four minutes. No speaker shall be given more than one extension of time of such duration as the Diocesan Synod may then decide. |
| <i>No member to speak twice.</i> | 17. | The President shall call to order any member proceeding to speak more than once on the same question except in explanation. |

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- Exception* PROVIDED THAT the mover of any question not being an amendment, shall be allowed the liberty of reply, and that the seconder may reserve the right to speak to any period of the debate.
- President may speak.* 18. The President may take part in the discussions of the Diocesan Synod without leaving the Chair.
- No member to speak after question has been put.* 19. No member may speak to any question after the same has been put by the President and the voices have been given in the affirmative and negative thereon.
- Subject disposed of not to be proposed again.* 20. When a subject has been under consideration of the Diocesan Synod and disposed of by a negative vote, or superseded under Standing Order No. 21, no subject that is the same in substance shall be brought forward during the same Session, nor shall Notice of Motion on any such subject be admissible.
- Question how superseded* 21. A question may be superseded by amendment or by a motion that the Diocesan Synod do now pass to the next business on the Order Paper; such Motion shall be forthwith put from the Chair without any discussion.
- Motion for adjournment always in order.* 22. A Motion to adjourn the Diocesan Synod shall always be in order, and if seconded shall be forthwith put from the Chair, but no discussion shall take place thereon except in cases where the Motion shall be for adjournment for a longer period than the next sitting.
- Motion to lapse unless seconded* 23. If a Motion or Amendment which has been proposed be not seconded no further notice of it shall be taken and it shall not be entered in the Minutes of the Diocesan Synod.
- Motion shall not be withdrawn without leave.* 24. After a Motion has been moved and seconded it shall be proposed by the President, and shall be in possession of the Diocesan Synod, and shall not be withdrawn without leave, such leave being granted without any negative voice.
- Motion withdrawn may be made again* 25. A Motion which has been by leave of the Diocesan Synod withdrawn may be made again during the same Session, with Notice duly given.
- Question may be answered* 26. Any Motion or Amendment containing more than one question shall be divided and each part put separately, and on the request of any member the part or parts agreed to shall again be put on a single Motion.
- Debate interrupted.* 27. If a Debate be interrupted by the adjournment under Standing Order 5, or by proceedings under Standing Orders 12 or 13, the member in possession shall, on the resumption of the Debate, be allowed to continue speaking.

AMENDMENTS

- Different forms of amendment* 28. A Motion which is in possession of the Diocesan Synod may be amended by omitting certain words only, by omitting certain words in order to insert or add other words, or by inserting or adding words.
- Amendment to be given in writing to President.* 29. No amendment not being of a purely verbal nature shall be proposed from the Chair until it shall have been written and handed to the President.
- Amendment by omission* 30. When an amendment is proposed to omit certain words the President shall put the question, that the words proposed to be omitted be so omitted.
- Amendment by insertion.* 31. When it is proposed to insert or add certain words the question shall be, that the words proposed to be inserted (or added) be so inserted (or added).
- Amendment by omitting words in order to insert others.* 32. When the Amendment proposed is to omit certain words in order to insert other words the question of omitting such words shall be first put as before directed, and if it be decided in the affirmative the question of inserting the words proposed shall be subsequently put; if the insertion of such words be negative it shall be in order to propose the insertion of other words.
- Words preceding an amendment not to be amended* 33. No amendment except of a purely verbal nature may be proposed to any part of a Motion after a later part of the said Motion has been amended.
- Words affirmed as part of a motion not to be amended.* 34. No further amendment shall be proposed of any words after their inclusion in a Motion has been affirmed by a vote of the Diocesan Synod.
- Second amendment may be read.* 35. When an Amendment is under consideration by the Diocesan Synod it shall be in order for any member to read a second or other Amendment to the Diocesan Synod, but such Amendment shall not be debated until the first Amendment has been put and dealt with.
- Amendment on an amendment* 36. No Amendment on an Amendment shall be in order until the latter Amendment has been seconded, and is being debated by the Diocesan Synod.
- Amended motion to be submitted to the Synod.* 37. A Motion which has been amended shall finally be submitted in its entirety to the vote of the Diocesan Synod.

- Amendment superseding original motion to be submitted to Synod.*** 38. When the Diocesan Synod has accepted an Amendment which entirely supersedes the original Motion such Amendment becomes the substantive Motion, and must be submitted to the vote of the Diocesan Synod in place of the submitted to original Motion.
- Member who has spoken to motion may not move amendment*** 39. No member who has already spoken to the Motion before the Diocesan Synod may move or second an Amendment thereto; nor may a member who has moved seconded an Amendment move or second a further Amendment to the same Motion.
- Debate to be confined to amendment before the Synod.*** 40. When an Amendment is being considered by the Diocesan Synod the debate shall be confined to such Amendment.
- Member may speak to any Amendment and to the Motion.*** 41. Any member may speak once to an Amendment before the Diocesan Synod, and the doing so shall not affect that Member's right to speak later to the main question, whether it be amended or not.
- DIVISIONS**
- Divisions how taken*** 42. Whenever a Division is called for the President shall ring the bell, and after an interval of three minutes the doors shall be closed and no member shall be permitted to enter or leave the chamber until after the result of the division has been declared. As soon as the doors have been closed for the purpose of the division the President shall a second time put the question and declare on the sound of voices on which side the majority lies. If no member demands a division on the second declaration of the result no division shall take place. But if a division be again demanded the President shall direct the ayes to pass into the lobby on the President's right and the noes into the lobby on the President's left.
- Members present at a division to vote*** 43. Every member present at the time of a division shall be required to vote.
- President to appoint tellers*** 44. The President shall appoint a clerical and a lay teller for each party for the purpose of taking votes of the clergy and laity and checking the division lists; the clerical teller voting aye shall act with the Lay teller voting no, and vice versa.
- Tellers to record their votes*** 45. The tellers shall first record their own votes and shall then take the votes of the other members present, first of the Clergy, then of the Laity.

- Division lists to be signed by the tellers* 46. Each of the division lists shall be signed by the two tellers who have checked it, and delivered to the President.
- Votes of the Bishops* 47. The votes of the Bishops shall be taken by the Diocesan Registrar who shall report the same to the President
- President to declare the result* 48. When the President has received the division lists the President shall declare the result of the division.
- Request for record of names* 49. The names of members voting in a division shall be recorded in the Minutes if a request to that effect signed by not less than six members be made in writing to the President before the adjournment of the sitting.

COMMITTEE OF THE WHOLE DIOCESAN SYNOD

- Motion to go into Committee* 50. When any question is before the Diocesan Synod it shall be in order for any member to move without Notice that the Diocesan Synod go into Committee to consider the same. The Question that the Diocesan Synod go into Committee shall if seconded be put forthwith without debate.
- Chairperson to preside in committee* 51. If the Motion to go into Committee be carried the President shall leave the Chair, and the Chairperson of Committee shall preside.
- Procedure in committee* 52. The Orders of the Diocesan Synod shall where applicable govern procedure in committee. Provided that it shall not be necessary that a Motion or Amendment should be seconded. PROVIDED FURTHER that any member may speak more than once, or propose more than one Amendment, to the same question.
- Committee to consider only matter referred to it* 53. The Committee may consider such matters only as have been referred to it by the Diocesan Synod.
- Report to Synod* 54. When any matter referred to the Committee has been considered the Chairperson shall report the same to the Diocesan Synod.
- Motion to report* 55. A Motion may be made during the proceedings of the Committee that the Chairperson do report progress and ask leave to sit again.
- Motion that Chairperson leave the chair* 56. A Motion that the Chairperson do now leave the Chair will if carried supersede further proceedings of the Committee in respect of the question then under consideration, and the Diocesan Synod shall immediately resume.

BILLS

57. Any Bill to be brought before Synod must be in the hands of the Diocesan Registrar not less than 42 days prior to the commencement of the Session of Synod at which it is to be considered.

The Diocesan Registrar will bring the Bill to a meeting of Standing Committee prior to Synod for inclusion in the agenda of Synod.

A copy of the Bill shall be sent to members of Synod together with any explanatory notes not less than three weeks prior to the commencement of the next session of Synod.

58. The President will introduce the Bills submitted to Synod at the commencement of the session of Synod and announce that they will be considered at a later set time in Synod.
59. At that time the purpose of the Bill is then considered by members of Synod. Synod may accept amendments to the Bill without going into Committee.
60. A motion may be passed that it is the wish of Synod that it go into Committee to consider the Bill in detail. The Chairperson of Committees will report the result of the consideration of the Bill in Committee to the President.
61. Following the consideration by members of Synod the Bill will then be either passed or declined by Synod. Confirmation of the Bill will be made later in the session of Synod, but before closure of that Synod.
62. The Bill once confirmed by Synod becomes a Statute of Synod and will be published in the Diocesan Code of Canons.

COMMISSIONS

Commission may be set up

63. Diocesan Synod may by resolution refer any matter to the consideration of a Commission which shall report thereon to the next Diocesan Synod.

Members of a Commission

64. Such Commission shall not necessarily consist solely of members of the Diocesan Synod.

Appointment of Convenor

65. The resolution setting up a Commission shall name one of the members thereof as Convenor, but the Commission shall elect its own chairperson.

MISCELLANEOUS

Copies of documents may be taken

66. In order to give publicity to the proceedings of the Diocesan Synod the Secretaries shall, unless otherwise ordered, be authorised to permit copies to be taken of all documents which may be laid before the Diocesan Synod and of all resolutions and other proceedings which may be recorded in the Minutes.

*Motion for
Suspension of
Standing Orders*

67. Any Standing Order may be suspended on Motion without notice.

*Motion for
suspension not to
be debated*

68. A motion to suspend a Standing Order shall state the purpose for which the suspension is desired, and shall, if seconded, be put without debate; and the suspension, if granted, shall not allow the introduction of any matter other than that specified in the Motion.

*Altering or
annulling
Standing Orders*

69. Any proposal for enacting, amending or repealing any Standing Order of the Diocesan Synod shall go through the same process as any other resolution of the Diocesan Synod.

ANGLICAN DIOCESE OF WAIAPU

DIOCESAN REGULATIONS

1. Registers of Baptism

Resolution of Synod 1918:

When a baptism is performed the officiating minister shall register it in the parish register, and shall forthwith fill in a certificate on a form supplied and forward same to the Diocesan Secretary who shall make an entry thereof in a Diocesan register kept for the purpose.

Fees Authorised by Synod: Certificate of Baptism:

- (a) If applied for at time of ceremony - free
- (b) If applied for at a subsequent date - \$6.00

2. Removal Expenses of Clergy

Regulations adopted by Standing Committee and approved by Synod:

- (a) Cost of removal shall include furniture, personal effects and books, with a reasonable allowance for travelling.
- (b) Three quotations for such removal expenses shall be submitted to the Diocesan Registrar before any contract is accepted.
- (c) The expenses of removal shall be a charge upon Diocesan funds in the case of all clergy, whether vicars or assistants with the following proviso:

PROVIDED THAT, in the case of the appointment to a parish of clergy from another Diocese, the cost of transport of furniture and effects from the point of departure to the boundary of the Anglican Diocese of Waiapu shall be a charge upon the parish to which such clergy are appointed.

- (d) Special cases not otherwise provided for shall be subject to the decision of the Standing Committee.

ANNUAL HOLIDAYS AND LEAVE DAYS

Resolution of Synod 1985

That this Synod adopts the recommendation on Clergy entitlements as follows:-

1. Annual Holidays

20 Working days (4 weeks) per year paid annual holiday. (The Parish should provide and pay for a locum if required.)

2. Leave Days

In every week of paid service, 2 days leave. (One of these may be used as a general study day at the Priest's or Deacon's discretion.)

PAYMENTS FOR OCCASIONAL SERVICES

Retired Clergy taking occasional services may be paid \$75.00. per service or a total of \$100 where two services have been taken on the same day, less Withholding tax, plus taxi fare, or 28 cents per km, (temporary increased to 31c) or other rate negotiated between the clergy person and the Parish.

**COUNCILS WITH DIOCESAN RESPONSIBILITIES
AND/OR RESPONSIBILITIES
TO THE WIDER ANGLICAN CHURCH
IN AOTEAROA, NEW ZEALAND AND POLYNESIA**

1. DIOCESAN MINISTRY COMMITTEE

Membership

The Bishop

1 Regional Deans selected annually in rotation by the Regional Ministry
Convenor

Diocesan Ministry Educator

1 representative of Licensed Lay Ministers

1 local priest

1 community priest

1 stipendiary priest

1 lay or ordained chaplain

The Tikanga Pakeha Ministry Council representative, if not one of the above.

The Dean to chair this committee, and also represent the
stipendiary clergy.

The committee will meet four (4) times annually, normally prior to a Standing
committee meeting.

Tasks of the Diocesan Ministry Committee

To set ministry priorities for the Diocese.

To assist in the preparation of the application for the annual grant from St
John's College Trust Board.

To allocate and monitor St John's Trust Board grants.

To relate to the Tikanga Pakeha Ministry Council, DEFT and other church
bodies.

To arrange for Ministry Exploration events.

To arrange for Diocesan Lay Training events.

To co-ordinate Recognition Weekends, pre and post ordination training, the
Clergy Conference and ongoing clergy training on a regional level.

2. REGIONAL MINISTRY COUNCIL

The Regional Convenor nominates persons to be part of the Regional Ministry Council, which is then approved either by the Regional Conference or the Regional Committee.

The task of the Regional Ministry Council

To support the Bishop in providing in-service training for the clergy.

To supervise vacancy consultations in parishes.

To run Ministry Exploration events.

To encourage the recruitment of candidates for ministry and to supervise their support.

To encourage theological programmes, e.g. Ministry Formation Programmes, Education for Ministry, ABIL.

3. WAIAPU ANGLICAN WORLD MISSION COUNCIL

Membership

The Diocesan Convenor for Overseas Mission appointed by the Bishop, who shall convene the Council.

Representatives of Regional Missionary Committees.

Task of the Council

To assist the church at Diocesan, Regional and local levels to encourage support among parishioners for the objects of the Anglican Missions Board, i.e. to make known the needs and work of the mission of the church in overseas areas.

To promote partnership between the church in the Diocese and Regions and with Provinces of the church overseas.

To assist the Diocese to meet financial targets apportioned to it by the Anglican Missions Board.

To help the Diocese focus on no more than three projects from specific areas of mission.

To encourage both the leadership and membership of the church to learn more about global mission.

To make arrangements for the visits to the Regions/Parishes of overseas workers on deputation.

The task of the Regional WAWM Committees

4. To relate the diocesan policies of WAWM to the individual parishes within each Region, especially:

To encourage parishes to choose specific projects from a mission area.

To promote the education about global mission, and to encourage parishes to set and meet financial targets.

To encourage active partnership links between local congregations and church groups in the Region with similar groups overseas.

To make arrangements for the visits to the Regions/Parishes of overseas workers on deputation.

5. DIOCESAN ARCHIVES COMMITTEE

Members

A Convenor and Committee nominated by the Bishop of the Diocese.

Tasks

To arrange for the maintenance of the Archives of the Diocesan Synod, and of the Diocese, for such of its records and registers as may be worthy of permanent preservation for historical research and other guidelines.

To encourage each parish to maintain as Archives its significant records and registers.

To encourage the proper regard for such guidelines as may be laid down from time to time by the Archives Committee of the Anglican Church in Aotearoa, New Zealand and Polynesia.

6. DIOCESAN YOUTH FORUM

Membership

The Diocesan Convenor for Youth appointed by the Bishop.

Representatives of the youth committees/forums of each Region.

Any paid youth workers in the Diocese.

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Task

- a) To encourage Diocesan links with youth work, and to provide such opportunities on a diocesan level for training, support and youth activities as may be appropriate from time to time.
- b) To appoint, in consultation with Standing Committee, diocesan youth representatives to various bodies as and when required.

6. DIOCESAN PENSION COMMITTEE

The Diocesan Synod shall elect at its first session of each Diocesan Synod a Diocesan Pensions Committee to monitor all matters relating to clergy pensions and retirement in the Diocese.

Membership

1. The Bishop
2. A stipendiary priest.
3. A retired priest.
4. A clergy spouse.
5. Any member of the Diocese appointed to the New Zealand Anglican Church Pension Board or the Commission on Ministry Personnel.
6. Two further lay people.
7. The Diocesan Registrar shall be a member ex officio.

Task

To deal with any issues of principle or practical pastoral concern referred to it by the New Zealand Anglican Church Pension Board or the Commission on Ministry Personnel.

To handle any issues relating to clergy pensions or retirement raised by individuals or bodies other than the Diocese.

To take responsibility for the pastoral care of all retired clergy and their spouses within the Diocese noting the resources of the New Zealand Anglican Church Pension Board Welfare Fund.

To promote education on the policies of the issues raised by the New Zealand Anglican Church Pension Board, e.g. Retirement Seminars.

To report to the Diocesan Synod annually.

7. DIOCESAN COMMITTEE ON RETURNS

Membership

The Committee will be appointed by Standing Committee at its last meeting prior to each session of the Diocesan Synod, the appointment being for 2 years.

Task

To supervise the following gathering of statistical information within the Diocese which will be undertaken in the following manner:

- a) all returns, statistical and financial, will be the responsibility of a Regional sub-committee who will be asked to gather all returns from parochial units within the Region as soon as possible following the conclusion of the calendar and financial years.
- b) the Regional sub-committee will send the returns together with relevant comments and/or recommendations to an Executive of the Diocesan Committee on Returns for compiling by the end of May.
- c) the statistics and report of the Executive will be printed in Appendix III for presentation to the Diocesan Synod.

C1
**GUIDELINES FOR
CLERGY SERVICE LEAVE**

The Anglican Diocese of Waiapu commends the principle of Clergy Service Leave as desirable for both the clergy and people they serve, and accepts the following as guidelines:

- a) All ordained clergy will be eligible for a maximum of 3 months leave after every 7 years of service in any Diocese. Service Leave may take the form of study, training and/or recreation.

- b)
 - * No more than three months leave will be taken at any time.
 - * Leave is not cumulative, and cannot be extended by the addition of normal holidays.
 - * It is recommended that leave be taken within three years of it becoming due.
 - * Normally the person taking leave would be expected to continue serving in the same parish/situation for at least eighteen months from the date of return.
 - * Leave is seen as preparation for ongoing ministry and would not normally be appropriate in the last three years of ministry.

Notification of Leave falling due should be given by the person concerned to their Parish Vestry twelve months ahead, so that the Parish's ministry needs may be negotiated.

The Bishop of the Region and the Diocesan Ministry Committee should be notified at the same time so that any outside assistance with ministry arrangements may be planned.

NOTE:

That a St. John's College Post Ordination Scholarship may be available, but an application may take up to 18 months to prepare and process.

- d) Plans for study, training, or recreation relevant to the person's needs will need to be approved by the Diocesan Ministry Committee and the Bishop of the Region. On completion of any leave, a report should be forwarded to both the Diocesan Ministry Committee and the Parish concerned.

- e) The Bishop of the Region and Diocesan Ministry Committee will be pro-active in encouraging clergy to take appropriate study/service leave, and in offering advice on options available.

- f) The clergy person's parish will be responsible for continuing the payment of stipends and associated costs, and for meeting any other cost of ministry during the period of leave.

- g) A diocesan fund is established for providing a contribution towards monies needed for study, especially when travel is involved. This will be distributed at the discretion of the Diocesan Ministry Committee and the Bishop of the Region.

Amended 2004

DIOCESAN MOTOR VEHICLE LOAN FUND

1. All applications for Motor Vehicle loans must be made direct to the Diocesan Registrar. Loans will be advanced by the Waiapu Board of Diocesan Trustees upon authority of the Standing Committee. Loan applications will be considered on several criteria including the ability to repay any loan.
2. Reasonable notice must be given by clergy and licensed lay ministers of their intention to apply for a Motor Vehicle Loan.
3. Vehicles being purchased by clergy and licensed lay ministers employed by the Diocese must be for use in their ministry if they are to qualify for a loan from the Fund at the concessional interest rate.
4. Only new or quality used motor vehicles may be considered for purchase and offered for security for a Motor Vehicle Loan.
5. It is recommended that motor vehicles being purchased be tested by the Automobile Association to reveal any defects and to assure quality.
6. A loan or loans of up to \$15,000 may be made to clergy and licensed lay workers for the purchase of a motor vehicle. The interest rate on such first loan or loans up to \$15,000 will be at the rate declared annually by the Waiapu Board of Diocesan Trustees. The interest rate will not exceed the rate paid by the Call Fund on funds deposited with that Board.
7. A subsequent loan of up to a maximum of a further \$15,000 may be provided for the purchase of a second vehicle. Such loans to have second priority to those requiring loans under Clause 6. Preference will be given to those clergy and licensed lay ministers who have deposited funds with the Motor Vehicle Depreciation Account. The interest rate on such subsequent loans to be at the Inland Revenue prescribed rate of interest.

[Maximum advance increased from \$9,000 to \$15,000 by Standing Committee
- November, 2011]
8. No more than two loans may be granted to clergy or licensed lay ministers at any time unless there are exceptional circumstances. No second loan will be granted unless the terms of any previous loan have been carried out to the satisfaction of the Standing Committee.
9. During the term of any loan, the Standing Committee shall have the right to call for a report on the Motor Vehicle to ensure that it is being kept in good order and condition.

C3

10. During the period of any loan the borrower shall register the Motor Vehicle in their own name, maintain the Motor Vehicle in good working order and condition, have a current warrant of fitness, keep the motor vehicle fully insured in the name of the Board as mortgagee and themselves as owner. A copy of the Certificate of Registration must be sent to the Board on completion of the purchase.
11. Loans shall be repaid by monthly instalments of principal and interest to the Board. The monthly instalments shall repay the principal sum, in not more than three years.
12. The borrower shall sign a Loan Agreement with the Board and covenant to fulfil the terms under which the loan is granted.
13. If a borrower ceases to hold the Bishop's Licence in this Diocese or sells the motor vehicle, the unpaid amount of any loan shall immediately be repaid to the Board.
14. Clergy and licensed lay ministers contemplating moving out of the Diocese or resigning from their position must discharge loan obligations before moving.
15. If the borrower dies before repaying the loan, the amount remaining unpaid shall be a debt due to the Board by their estate, together with interest from the date of death at a rate to be determined by the Board, but not to exceed 5 per cent per annum.
16. Contributions to the borrower's Motor Vehicle Depreciation Account may be suspended during the currency of the Motor Vehicle Loan.

Notes Supplementary to the Regulations

- (i) It is emphasised that vehicles are not being bought for pleasure or sporting purposes. They are mainly used for town running, business purposes, and the type of vehicle purchased should be the one which is most suitable for family/business purposes.

The reason for this is obvious, larger vehicles are not necessary for town running generally, but if clergy wish to purchase a larger vehicle than necessary for the size of family and type of parish, then they should be paid at an appropriate rate for the size of vehicle which would be the most suitable in their situation. The difference in running costs will be their responsibility.

- (ii) Standing Committee will be most reluctant to grant a loan to clergy who have entered into a contract to purchase a vehicle prior to a loan being approved.
- (iii) Standing Committee intends to enforce paragraph 1 of the regulations.

GUIDELINES FOR THE RESPONSIBILITIES OF VESTRY AND CHURCHWARDENS

VESTRY RESPONSIBILITIES

General

1. To encourage active Christian commitment and devotion.
2. To encourage and promote a sense of family and fellowship within the congregation so as to provide for the nurture of members and to extend the mission of the church.
3. To supervise parish administration, including finance and property maintenance, to promote planned giving and foster a sense of responsible stewardship throughout the parish.
4. To provide caring friendship and support for parish clergy and any parish staff in ways that seek to ensure that the overall ministry needs of those staff as well as the parishioners are met.

In Specific

1. To form such sub-committees as shall be necessary for the promotion of the mission and ministry of the parish.

Such committees should include the five mission areas - Evangelism, Nurture, Social Service, Transformation, Caring for Creation - as well as worship, ecumenical affairs, overseas missions, finance and property.

The Vestry will appoint one of its members to chair each committee, though membership of the committee may be drawn from the rest of the congregation, it is expected that each Vestry member will serve on at least one committee.

2. To report to a parish general meeting at least annually, and to keep parishioners regularly informed about the decisions of vestry.
3. To review at least annually the parish roll and parishioners under pastoral care.
4. To set goals regularly to review and evaluate its work as the vestry and the achievements of the parish, in order to discover within its own life as a vestry, the meaning of commitment, devotion, mission and caring, so that its members may encourage and lead the people in the parish to a real awareness of what it means to belong to the Body of Christ.
5. To set time aside with the parish clergy and other staff (with two or three other people of their choice), at least twice a year for the specific purpose of strengthening, sustaining and encouraging the ministry team.

6. To encourage the clergy:

to undertake regular supervision,
and to adopt the Diocesan Personal Review,
as well as to offer a support group for them from within the parish.

Practical Guides

1. Meetings should begin with prayer, bible reading or some sharing at a devotional level.
2. Meetings should be limited to no more than two hours.
3. Proper use should be made of sub-committees.
4. The vestry may be chaired by a lay member, if the vicar/co-vicars so desires.
5. An Agenda should be circulated to members prior to the meeting.
6. Each vestry should have one member responsible for sharing diocesan news.
7. The vestry should annually appoint persons to sign documents on its behalf, and appoint a Secretary and Treasurer, if not provided for by the annual meeting.
8. The business of the Annual Meeting of Parishioners shall include:

After prayer,

- a) the presentation of audited accounts
- b) the reports of the vicar and churchwardens
- c) the declaration of the appointment of the churchwarden appointed by the Vicar or Bishop.
- d) the election of -
 - i) The People's Churchwarden
 - ii) Members of Vestry
 - iii) The Lay Synod member (in the appropriate year)
 - iv) The Regional Conference Representative (in the appropriate year)
- e) approve nomination of the Parish Auditor for the following year. In the case of those Parishes which are members of the Parish Accounting Scheme, Synod will appoint the Auditor.
- f) if the meeting so decides, the delegation to vestry of the power to fill casual vacancies.

RESPONSIBILITIES OF CHURCHWARDENS

The duties and responsibilities of each of the Churchwardens are the same whether the warden is appointed by the vicar or elected by the parishioners. Traditionally, however, the vicar's warden has had a special relationship with the vicar, and the people's warden has had a special responsibility to represent the needs of the parishioners.

As well as exercising the responsibilities of vestry, the churchwardens:

1. Act as an executive of the vestry with the vicar/co-vicars.
2. Represent the vestry and the laity on important occasions in the life of the parish.
3. Ensure that the vestry carries out its duties and responsibilities for the good of the parish and in accordance with requirements of the Diocesan Synod.
4. Take responsibility for the leadership of the parish in the absence of the vicar.
5. Report to the Bishop of the Region in the event of the sickness, absence or death of the vicar.
6. Report annually to the Bishop of the Region on the strengths and needs of the parish.

GUIDELINES ON NON-STIPENDIARY MINISTRY

Selection

The Guidelines for the Selection and Training for Candidates for ordained ministry in the Diocese of Waiapu apply equally to all potential candidates, whether stipendiary or non-stipendiary. But the emphasis in the selection of potential non-stipendiary ministers will give priority to matching the gifts and vocation, or calling, perceived by the individual, with the present and future ministry needs of the local situation; and priority is to be given to the needs of the local church, not to the individual's sense of vocation.

Job Description and Covenant

Each non-stipendiary minister shall come to an agreement with the parish over a job description and covenant, reviewable at least once every two years, and with a further review upon the appointment of a new vicar.

This description and covenant will be negotiated between the non-stipendiary minister and parish representatives, with a representative of the Bishop also present. It will detail:

- * The expectations and obligations of the minister and parochial unit.
- * Areas of responsibility.
- * The extent of any on-going training.
- * The provision for any payment of allowances, and reimbursement of expenses.
- * The role of the minister's lay support group.
- * Holidays and other absences.
- * The date of next review of job description and contract.

Retirement

The Diocese of Waiapu promotes a general retirement age of 65 for non-stipendiary clergy.

The Bishops have power to extend this age in consultation with the minister, the vicar and the vestry, and any such extension shall be reviewed periodically.

New Vicars

It is part of the contractual agreement of the appointment of a new vicar to the leadership of a ministry team, including one or more non-stipendiary clergy, that the vicar and the rest of the clergy team agree to meet an appointee of the Bishop at least three times in the first year to discuss the development of the team's ministry.

D2

Resignations

Prior to becoming a non-stipendiary minister, a candidate must agree to give at least three months' notice before leaving the church community.

Expenses

All parishes in the Diocese of Waiapu shall adopt the following principles concerning non-stipendiary expenses.

- 1) Travel on all non-stipendiary duties should be met at the applicable rate.
- 2) Up to the minimum hospitality allowance paid to stipendiary clergy should be paid to non-stipendiary ministers in those instances where a greater than usual amount of hospitality is required to be provided.
- 3) A book allowance shall be available to all licensed non-stipendiary clergy.
- 4) The parish pay part of the non-stipendiary minister's telephone rental in those instances where a higher than usual level of telephone work is required.
- 5) All "out of pocket" expenses directly related to ministry, including toll charges, be met by the parish unit.
- 6) The parish set up adequate machinery to ensure the non-stipendiary minister can be paid the appropriate allowances, and refunds without embarrassment to the minister.
- 7) Non-stipendiary clergy be encouraged to consider taking a three months' study leave after ten years of service.

GUIDELINES FOR PROCEEDING TOWARDS LOCAL SHARED MINISTRY PARISHES AND LOCAL MISSION AND MINISTRY – LMMU

These Guidelines seek:

1. *To ensure Synodical and Diocesan recognition of local shared ministry as a distinctive ministry option for parishes.*

Local shared ministry is a generic term for this ministry style.

To put in place a procedure whereby parishes can take steps towards becoming a Local Shared Ministry Parish.

2. *To ensure a partnership relationship between parish and diocese/region providing ongoing support and training for the parish for diocesan resources.*
2. *To ensure a partnership relationship between parish and diocese/regional providing ongoing support and training for the parish from diocesan resources.*

Local shared ministry is among other things, the ministry of all the baptised to the community in which they live.

Local shared ministry assumes that each congregation has among its members gifts of ministry sufficient for the needs of that community.

1. A vestry, parish or LMMU decides to explore the possibility of Local shared ministry. workshops, meetings and information-sharing involve all parishioners. The Regional Bishop, Diocesan Ministry Educator and Regional Dean, as appropriate, are available for consultation. The parish would need to be presented with various ministry choices, local shared ministry being one. It is recommended that the consultation process be not less than 12 months. Parishioners need to realise that moving into the process be not less than 12 months. Parishioners need to realise that moving into local shared ministry is a long term commitment for the parish.
2. After wide discussion at least one General Meeting of Parishioners is held in the presence of the Regional Bishop, to decide whether or not to become a Local Shared Ministry Parish, such a decision being made after a time of corporate prayer. It is important people own such a decision.
3. If a parish decides for local shared ministry, it informs the Regional Bishop and the Regional Committee of its decision and seeks their approval. The Regional Committee then requests Standing Committee to recognise the Parish as a Local Shared Ministry Parish. The Standing Committee needs to ensure that there is a full review at the end of 10 years.

D4

4. The Bishop and his/her appointees shall meet with the parish in order to help it develop a vision of its ministry, and assess its strengths and potential. This will involve helping the parish both extend its understanding of baptismal ministry and also develop a vision in relation to its wider ministry to the community.
5. A formal written agreement is negotiated between the parish and the diocese through the Regional Bishop regarding ongoing training, regular reviews and financial obligations. This is ratified at a special service involving the Regional Bishop, regional representatives and parishioners, and celebrates the ministry of all the baptised.
6. Diocesan and regional support structures assist the parish in ministry discernment, appointment of ministry teams (where appropriate) and in ongoing training and oversight.
7. The Regional Bishop issues licences and commissions people for the various ministries within the parish.

**DIOCESAN GUIDELINES
FOR A LOCAL LIMITED LICENCE
PRIEST/DEACON
WITHIN THE PARISH MINISTRY TEAM**

1. *Part of the Local Ministry Team*

In the selection and ordination of a Local Limited Licence deacon/priest, the candidate would always be considered as an integral part of that essentially lay ministry team that leads the worship and other ministry in their particular parish. If, for any reason, the deacon/priest intended at some future date to move into wider ministry (non-stipendiary or stipendiary), they would be subject to further selection processes and training requirements by the church.

2. *Training within the Team*

The Local Limited Licence deacon/priest is part of the training of the parish ministry team, i.e. meeting regularly for an on-going course of study, either of theology or practical aspects of ministry, and on other occasions for prayer and support.

3. *The Leadership of Worship*

The main public worship on Sunday is normally led by the team, and the deacon/priest shares the leadership with others in the team. It is not normally envisaged that they take the whole service by themselves. They are normally available to take their share of preaching. Because of family, community and work related commitments, the local limited licence deacon/priest is expected carefully to monitor their availability in the same way as other members of the lay ministry team are expected to.

4. *Eucharistic Role*

In preparation for ordination to the priesthood and in the early days of their life as priest, there will be extra support given to the deacon/priest for their role as presidents of the Eucharist and other specifically priestly acts, and for their own spiritual formation.

5. *Training*

The basic training is with the parish ministry team (see 2 above).

However, the training opportunities for others in training for ordination and for clergy generally in the region and diocese, will be available to the local limited licence deacon/priest. But there is no expectation that they must attend.

(Currently, the wider training opportunities for deacons and priests is:

- a) in training until priesting - five weekends a year and supervision of personal courses by the Ministry Educator;

D6

- b) for those in their first five years of ordination, a week together for support and training near the beginning of each year;
- c) regular clergy training days in the region, organised by the Bishop, usually 6 or 7 a year;
- d) other training opportunities offered by the wider church advertised also for clergy to attend;
- e) an Annual Clergy Conference.)

6. *Licensing and Ministry Oversight*

In a total ministry parish, the Local Limited Licence deacon/priest is licensed direct to the Bishop and comes under his/her authority, and where appropriate, under the pastoral supervision of an appointed Ministry Enabler.

7. *Job Description*

On ordination and licensing, a job description will be drawn up with any Local Limited Licence deacon/priest, probably on a 3-year covenant, to be renewed and reviewed by the Bishop, the person concerned, and the parish and its ministry team at that point.

8. *Allowances*

There is no stipend attached with the job, but appropriate allowances for hospitality, and for a book allowance may need to be considered by the vestry. The travel allowance will be on the same basis as the lay ministry team, i.e. for the leadership of one service on a Sunday, there would not normally be any travel allowance, but should extra duties be demanded of the clergy which involved travel within the parish, then some recompense should be available (on the equivalent of the Public Service reimbursement).

9. *Other Pastoral Roles*

Further down the track, the Local Limited Licence priest may take responsibility for special roles in the taking of marriages, funerals, house blessings etc. These will all be negotiable with the priest concerned at the time of their licensing, or at the review of their covenant. It is a matter of parish and lay ministry team policy as to how these services are to be handled. For example, weddings (without blessings) and funeral services and the pastoral care/teaching that goes with them, **may** be handled largely by lay members of the ministry team, or by a priest in the team, rather than every priest.

10. Dress, Titles, etc.

Such matters as clerical dress/collars etc, and use of titles, is a matter of decision within the local ministry team. Like many of our NSM's, the Local Limited Licence deacon/priest may prefer to identify with the lay ministry team, rather than with the clergy, in these matters.

11 Supervision and Support

All other clergy in the diocese are expected to have some form of personal supervision and spiritual direction, and any Local Limited Licence deacon/priest is encouraged to explore these options.

12. Synod Membership

In the case of parishes served by Local Limited Licensed Clergy, the Annual Meeting of parishioners will elect one of the clergy to be their Synod clergy representative.

CLERGY HOUSING GUIDELINES

A. PURPOSE AND INTRODUCTION

The purpose of a clergy house is to provide a home for the stipendiary clergy person and family.

Where there are no other parish facilities the clergy house may need to serve a double function.

It needs to be a convenient family home, with privacy for family activities, and at the same time, a portion of it may serve the needs of the parishioners. The success of a clergy house design will depend to a great extent on how well these two factors are satisfied. Where possible study/office and lounge/meeting room facilities should be available at the parish complex. The vestry will notify the Standing Committee before going to the expense of getting detailed clergy house design plans drawn, or purchasing an existing house as a clergy house.

The following guidelines normally apply:-

B. GENERAL

(a) Siting

The clergy house should form part of the overall development plan for parish buildings, and be well orientated towards the sun. On existing sites, care should be taken to respect the design of existing buildings. Consideration should be given to the purchase or building of a clergy house away from the parish site

(b) Design Standards

A clergy house of low maintenance materials should provide a well-planned home for the clergy family which is convenient without being pretentious. Living areas should be away from the parish hall and main access ways to the church buildings, if possible. The rear entrance, vegetable garden, clothes drying area should be planned for privacy, or else enclosed by garden walls. Split level designs may be suitable, but should be in keeping with their environment. For existing dwellings these standards should be met as far as practical.

C. ACCOMMODATION

When a new clergy house is proposed a joint Clergy Housing Committee will be formed to advise on the house design. The Committee to be made up of two members appointed by the parish, two members appointed by the Regional Committee and a clergy spouse (i.e. five members). Members of the Committee should have experience in homemaking and house design.

D9

The clergy house should normally consist of:-

- A minimum of three bedrooms
- Lounge
- Living room or family room
- Kitchen
- Study - or room capable for use as an interview a room, with adequate shelving for books.
- Laundry
- Bathroom with bath and shower cabinet
- Adequate garaging and secure storage
- Two toilets one or both with hand basin.

D. SPECIFICATION

The following specification represents the normal minimum requirements:-

(a) Kitchen

The whiteware to be provided by a Parish to include;

- a) A large cooking range
- b) An extractor fan/rangehood
- c) A dishwasher
- d) A refrigerator/freezer
- e) Washing machine.

(b) Kitchen

The kitchen should be designed to modern standards.

(c) Laundry

One tub should be provided together with sufficient cupboard space and space for a clothes dryer and washing machine.

(d) Bedrooms

Wardrobes should be provided in each bedroom. There should be space for two beds in each room. A telephone extension is necessary in the main bedroom.

(e) Bathroom etc.

An adequate bathroom should include a bath and shower box. Preferably a separate shower should be provided. Two toilets, one or both with hand basins.

(f) Study

A telephone extension should be provided.

D10

Where a study is provided in the Church Hall/Office complex, it need not be provided in the house as well, however a small study/interview room should be provided in the clergy house.

(g) Domestic Hot Water

A hot water cylinder of at least 180 litres capacity with gas heating or electric elements should be provided. Consideration may be given to an additional hot water supply in the kitchen.

(h) Heating

Adequate warmth in the building is essential. Since conditions vary widely, professional advice should be sought. Attention needs to be paid to the provision of adequate insulation.

E. **POWER, LIGHTING AND SECURITY**

There should be adequate lighting in all work areas, including security lighting. Ample power points should be provided throughout the house for all normal requirements. A television aerial should be provided. Special attention should be paid towards the provision of security doors, locks, and window fasteners.

F. **FLOOR AND WINDOW COVERINGS**

Adequate floor coverings and curtains/drapes should be provided in all rooms by the parish and should be maintained by and remain the property of the parish.

G. **FOOTPATHS**

Adequate paths should be provided to all facilities on the property.

H. **WATER**

In rural areas adequate water supply including storage should be provided.

I. **INSPECTIONS**

The vestry in consultation with the clergy family is required to carry out an annual inspection of the clergy house following each Annual General Meeting of Parishioners for the following purposes:-

- a) Establishing maintenance priorities and consequent budgeting, and advising the Regional Committee of the tasks which vestry will undertake that year.
- b) Vestry paying attention to matters requiring urgent maintenance.

J. **ROUTINE MAINTENANCE**

A long term maintenance plan is to be set in place and regularly reviewed.

CLERGY HOME OWNERSHIP REGULATIONS

While it is acknowledged that it is desirable for the Minister to reside in the clergy house, it is recognised that in some cases this may not be beneficial and the following guidelines provide for this event:-

1. The minister may live in his or her own house. In such a case, an agreement shall be made between the Board of Nomination, the nominee, and the parish at the time that the position is being offered, with the approval of Standing Committee, and before any appointment is made.
2. The clergy house shall not be sold on the grounds that the minister is not resident.
3. When the minister lives in his/her home rather than the clergy house provided then:
 - a) The payment of any Housing Allowance is to be negotiated between the minister, the parish and Standing Committee on the following basis:

The rental received from the letting of the clergy house is calculated for the year, and from this is deducted rates and insurance. Of the remaining balance two-thirds is to be paid as an allowance to the minister, and one-third is to be retained by the parish for repairs and maintenance. Ideally, this should be separately invested and not treated as general income for the parish.

It is important that the housing of clergy outside the clergy house not impose a penalty upon the parish.
 - b) In conjunction with the Waiapu Board of Diocesan Trustees the vestry assumes responsibility for the letting of the clergy house, for its proper maintenance (including that of its grounds) and for all outgoings.
 - c) Proper arrangements are to be made for the care of such of the household contents of the clergy house as have been provided by the parish.
 - d) There will be an Office/Study provided on the parish site, to enable quality ministry to be carried out.
4. In the case of stipendiary clergy, where there is no clergy house provided, the Parish and Standing Committee provide for a Housing Allowance sufficient to house the person in the district to which they are appointed. (See also clause 3d).

D12

5. The minister concerned shall understand that possession of his or her own house does not convey any greater claim to tenure in the parish than would otherwise exist. It is desirable that the question of housing, be clearly agreed upon at the time of appointment and reflected in the Letter of Offer. In the event of circumstances changing it may also be negotiated during the tenure of any particular appointment.
6. A formal tenancy agreement shall be entered into for the letting of the clergy house. This would be arranged by the parish through the Waiapu Board of Diocesan Trustees as owner of the property.
7. The Standing Committee may from time to time delegate all or any of its powers to a Sub-Committee of the Standing Committee.
8. In these Regulations the term “Minister” shall mean any stipendiary priest or deacon.

INSPECTION OF DIOCESAN AND PARISH BUILDINGS

1.0 Parish Buildings

- 1.1 The repairs and maintenance of all parish buildings are the responsibility of the parish vestry or its equivalent.
- 1.2 Attention should be given to Local Body by-laws, building codes and fire regulations. We have a duty to keep the law.
- 1.3 At least in every 5 year period the Regional Committee will inspect, or arrange for the inspection, of each church, hall, clergy house or other parish building vested in the name of the Waiapu Board of Diocesan Trustees.
- 1.4 Clergy houses should confirm as nearly as possible to the provisions of the Clergy Housing Guidelines.
- 1.5 The parish vestry is responsible for an Annual Inspection of all buildings together with the provision of a regular timetable of maintenance, copies of which are to be forwarded to the Regional Committee.
- 1.6 Copies of the Regional Committee's Report on the inspection are to be sent to the parish, and to Standing Committee, with a request for a timetable of repairs etc from the parish vestry.
- 1.7 The parish vestry will prepare a timetable of work and see that it is carried out.
- 1.8 The Regional Committee may appoint someone to negotiate with the parish on the details.
- 1.9 An additional inspection of clergy houses will be undertaken during a vacancy.
- 1.10 If difficulty is experienced in financing necessary alterations or maintenance, parishes are reminded that the Diocesan Loan Fund is available for such purposes.

2.0 Diocesan Buildings

The Standing Committee be responsible to arrange for the inspection of the Diocesan buildings in a way similar to the parish inspections.

3.0 Waiapu Anglican Social Services Trust Board

The Trust Board shall be responsible to arrange for the inspection of Trust Board buildings in a similar way.

4.0 Schedule of Checking Buildings

The Standing Committee may, from time to time add categories to the inspection schedule.

INSPECTION OF PARISH PROPERTY

Regional Inspection Committee

Date:

NAME OF PARISH:

Follow up from last inspection:

Church :

[If there is more than one Church
photocopy a page]

(a) External

- 1) **Paintwork/surfacing**
- 2) **Roof**
- 3) **Gutters**
- 4) **Interference – from trees etc**
- 5) **Security lights**

(b) Accessibility for disabled

.....

(c) Internal

- 1) **Paintwork**
- 2) **Woodwork**
- 3) **Electricity**
- 4) **Water**
- 5) **Toilet(s)**
- 6) **Fire Safety**
- 7) **Flooring**
- 8) **Security of Building**

(d) Underneath

1) Piles (if applicable)

2) Drainage

Grounds :

1) Paths

2) Driveways

(e) General Comments

.....
.....
.....

Building Inspected: Signed

..... Signed

..... Dated

Hall(s):

[use a separate sheet for each hall/complex]

(a) External

- 1) **Paintwork/surfacing**
- 2) **Woodwork**
- 3) **Electricity**
- 4) **Water**
- 5) **Toilet(s)**
- 6) **Roof**
- 7) **Guttering**
- 8) **Windows**
- 9) **Security/lights**

(b) Accessibility for Disabled

.....

(c) Internal

- 1) **Paintwork/surfacing**
- 2) **Woodwork**
- 3) **Electricity**
- 4) **Water**
- 5) **Fire Safety**
- 6) **Toilet(s)**
- 7) **Security of Building**

(c) Underneath

- 1) **Piles (if applicable)**
- 2) **Drainage**

Grounds :

1) **Paths**

2) **Driveways**

(d) **General Comments**

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.....

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Building Inspected: Signed

..... Signed

..... Dated

Vicarage(s)

(a) **External**

- 1) **Paintwork/surfacing**
- 2) **Roof**
- 3) **Gutters**
- 4) **Interference – from trees etc**
- 5) **Security Lights**
- 6) **Fences (security/childproof)**
- 7) **Clothesline**
- 8) **Footpaths**
- 9) **Gates**

(b) **Accessibility for disabled**

(c) **Internal**

NOTE: Also check compliance with *Diocesan Clergy House Regulations*

- 1) **Paintwork/Wallpaper**
- 2) **Woodwork**
- 3) **Ceilings**
- 4) **Insulation**
- 5) **Electrical fittings**
- 6) **Water**
- 7) **Bathroom(s)/Toilet(s)**
- 8) **Stove**
- 9) **Refrigerator**
- 11) **Washing Machine**
- 12) **Floor coverings**
- 13) **Drapes**
- 14) **Showerbox (ventilation)**

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- 15) **Fire Safety**
- 16) **Family Room**
- 17) **Number of bedrooms**
- 18) **Study - size**
- **bookshelves**
- **cupboard**
- 19) **Heating**
- 20) **Garage**
- (c) **Underneath**
 - 1) **Piles (if applicable)**
 - 2) **Drainage**

Grounds :

- 1) **Paths**
- 2) **Driveways**

(d) **General Comments**

.....

.....

.....

Building Inspected: Signed

..... Signed

..... Dated

SIGNAGE POLICY

1. That any exterior signs on and around Church buildings should respect the aesthetics of those buildings (for example colour schemes, size, shape and design).
2. That wording be easily legible to any passer-by and where visible to passing motorists the main elements of the message should be easily and quickly read.
3. That some Anglican reference be explicit, at least to the Anglican Diocese of Waiapu, and preferably also using the logo and full title of this Church.
4. That where the logo of the Waiapu Anglican Social Services Trust Board is to be used a consent should be received from that Board.
5. That theological messages of welcome and proclamation be offered in language that is accessible, intelligible and welcoming to the wider Community. Declarations of faith and mission that exclude, exhort or judge are unhelpful.
6. That professional standards of design, graphics and illustration be used at all times and that maintenance of any signs be kept to a high standard. Even temporary signs must be of a professional standard.
7. That consideration be given in populated areas to the illuminating of signs at night.
8. That information such as telephone numbers, names, addresses, service times should always be kept up-to-date.
9. That sight lines around signs be kept clear of foliage, temporary obstructions etc.
10. That unnecessary and easily dated detail be avoided on permanent signs.
11. That the essential elements on the main sign outside a Church include;
 - The name of the Parish.
 - The contact person, address, phone number, email etc for ministry needs.
 - Main service times and titles.
 - Some fresh statement of welcome in languages appropriate to the area.

D21

12. All signs should comply with local bylaws.
13. Thought should be given to including a part of the signboard a space to advertise weekly or fortnightly events, or have the capacity to hold posters of events. Not just to advertise but to show that there is some life within the building.
14. It would follow that in due time the buildings behind the signs would reflect the same quality as the signs. That they are warm and inviting, and if an investment is needed in this area it would be seen as a step towards creating a healthier Church environment.

Guidelines for those ordained ministers licensed under Canon 7 7:1:2(j)

1. Ordained ministry is not a private or personal right but a responsibility delegated by the community of faith, a response to a calling recognised and confirmed by that community of faith, constantly accountable to that community and changing as the ministry shared by all the baptised of that community changes.
2. The Permission to Officiate (PTO) authorised under Canon 7 as an ecclesiastical office, is dependent on the invitation and consent of the priest or ministry team in charge of a particular parish, region or institution. It is understood to be a limited permission that can be terminated or withdrawn at any time by the bishop, unlike other forms of licensing which require a carefully specified due process.
3. PTO's are reserved for a small number of clergy who would be licensed and accountable to a vicar, ministry team, Regional Dean or directly to the bishop, and issued only when the normal requirements of a licensed ordained ecclesiastical office could not be fulfilled for reasons of retirement, health, mobility, or the demands of some specialist ministry separate from parish life.
4. The diocesan requirements for such PTO's are less than those for other licences. They include:
 - * attendance at least one rather than two modules of Ministry Ethics programme within a three-year period;
 - * active involvement in a local parish;
 - * attendance at least one clergy gathering annually;
 - * annual conversation with the Regional Dean on behalf of the bishop;
 - * Regular supervision, either individually or in peer groups. Spiritual direction is also recommended
5. Every PTO licence should contain the following elements
 - a) Name of parish or faith community to which the priest/deacon belongs as his/her primary base and from which he/she receives pastoral care.
 - b) Brief description of role
 - c) Person or group to which he/she is accountable and licensed to on behalf of bishop – ie vicar, ministry team, Regional Dean, chaplain
6. Where these requirements of a PTO can't be met and a priest seeks permission to respond to occasional invitations to preach, preside, baptise or marry under special circumstances at the invitation of a vicar or ministry team, the bishop may issue a Letter of Authority rather than a licence to be renewed annually, and the bishop may grant permission to act as a marriage celebrant in special circumstances.

GUIDELINES FOR THE SELECTION AND TRAINING OF CANDIDATES FOR ORDAINED MINISTRY

The Anglican Church in Aotearoa, New Zealand and Polynesia gives priority to the concept of partnership between the two peoples in New Zealand as implied by the Treaty of Waitangi and between those partners and the Diocese of Polynesia as they seek to express their faith and life in response to the Gospel of Christ as set forth in the Scriptures and witnessed to in the tradition and in the life of the people.

Within this Church the following commitments have been made and determine its life:-

- 👉 baptism is the rite of membership
- 👉 infant baptism
- 👉 synodical government by three houses
- 👉 authority of the bishop
- 👉 ordination of women and men as deacons, priests and bishops
- 👉 bi-cultural development and partnership between Maori and Pakeha
- 👉 ecumenism

Any candidate for ordination as priest or deacon needs to be willing to share these commitments.

Other significant influences will include -

- 👉 the Anglican Consultative Council Mission Statement

“The Mission of the Church is

- (a) To *proclaim the good news* of the Kingdom;
- (b) To teach, baptise, and *nurture new believers*;
- (c) To *respond to human need* by loving service;
- (d) To seek to transform the unjust structures of society;
- (e) To strive to *safeguard the integrity of creation* and sustain and renew the life of the earth.”

- 👉 Waiapu Mission Goals Statement - “Being Relevant and Effective in the 21st Century” As part of the Christian Church, the Anglican Diocese of Waiapu commits itself to the Anglican Consultative Council’s Five Fold Mission Statement and also to the following:

- 👉 **Worship** - We will create worshipping church communities that are open, welcoming and inclusive; affirming those churches that, in their life and worship, are striving to be life giving and relevant to the spiritual needs of people in New Zealand today; churches that are developing worship spaces, styles of worship, times and music in worship that are convenient and appropriate.

- 👉 **Including All** - We will encompass language and styles for all generations, where children and young people join in the life of the church as of right, knowing they belong.

Our ethical guidelines state;

“every human has infinite worth and a unique value as a child of God, irrespective of origin, ethnicity, sex/gender, sexual orientation, age, beliefs, social or economic status, contribution to society or present psychological, physical or spiritual state.”

- 👉 **Sharing the Story** - We will ensure that the Gospel we share is taught and passed on by helping our members to tell their faith stories; encouraging commitment to Christ and the Church, and opportunities for re-commitment for those requiring refreshment in their journey of faith.
- 👉 **Evoking/Supporting all Ministries** - We will evoke the gifts of ministry among all the baptised, developing a variety of ministry models, offering relevant training and resourcing for all Lay Ministry; calling more people to train for ordination as deacons and priests; providing skilled trainers committed to continuing education.
- 👉 **Serving Others** - We will build Christian communities that seek justice for the world, care for the environment and serve their local communities, rather than existing for their own congregational benefit.
- 👉 **Partnerships** - We will continue to explore bicultural and ecumenical partnerships within our churches, our communities and our Nation.

All licensed ministry in Waiapu takes place within the context of these statements. It applies to all we select to be trained for ordained ministry and all we invite to come into the Diocese.

God’s call to the Ordained Ministry may initially come through the local church or faith community, or through the individual. In a mature call both aspects of the call will co-exist. An individual call must be tested by the church. A call through the church must be acknowledged by the individual.

Persons so called must believe that they are called by God for the work of a deacon or priest.

1. **Clarification of Call**

- The vicar would normally be the first person to discuss the possibility of ordination with the potential candidate.
- After the initial discussion the vicar informs the Regional Bishop and the Diocesan Ministry Educator of the potential candidate.
- The Regional Bishop may require the potential candidate to undertake a supervised ministry experience and/or a course of reading.
- Throughout the process of assessment and selection the Regional Bishop will ensure ongoing pastoral support for the potential candidate.

2. **Ministry Exploration Event**

The potential candidate attends a Diocesan or Regional Ministry Exploration event.

3. Assessment Situation

a) The regional Bishop or the bishop's nominee discuss the perceived call with both the vicar and the potential candidate.

b) If there is agreement to proceed between the Bishop and the potential candidate the vestry (or faith community as appropriate) then discusses the candidacy.

The vestry is asked to indicate:

i) Whether they support the potential candidacy

ii) Whether they would be happy to receive the ministry of the potential candidacy of the person should he or she be ordained, and any reservation they wish to express.

The Bishop or the Bishop's nominee should chair the vestry meeting when the matter of the potential candidacy is discussed.

c) The vicar and all parish clergy will also, independently, commend the potential candidate to the Regional Bishop indicating the reasons for support and any reservations they may have.

d) The Regional Bishop or nominee also consults the spouse/family.

e) The recommendations will next be discussed by the Bishops who will decide whether the potential candidacy will be pursued.

The Vestry's attention needs to be drawn to the issue of confidentiality and also to the tentativeness of this stage of the process.

4 **Formal Application**

The Diocesan Bishop or Regional Bishop, as they decide, invites the potential candidate to make a formal application with curriculum vitae, spiritual autobiography, medical report, and references. This material is to be made available to the Ministry Recognition Team prior to the event.

5 **Selection Event**

a) When the Bishops are satisfied all requirements have been met they will invite the potential candidate and spouse, or where there is no spouse a support person, to attend the Ministry Recognition Event convened by the Chairperson of the Diocesan Ministry Committee.

a) It is the particular task of the Recognition Event team to determine whether or not the person being considered has the potential for ordination (bearing in mind the principles outlined above and the characteristics listed in (c) below); and whether the person is suited to the work of the ordained ministry; and has the minimum requirements to exercise, after training, an ordained office.

- b) At the time of assessment by the church we believe that evidence of the following clusters of characteristics is important
- i) *Maturity of Faith*
A living relationship with God, stability, sense of the story of faith, sense of vocation, true sense of worth, ongoing prayer life, a lived experience as an Anglican.
 - ii) *Openness and Capacity to Learn*
Questing, theologically open, flexible, adaptable, openness to the diversity within Anglican tradition, some study skills.
 - iii) *Relationship Sensitivity*
Confidence of community, gender and racial awareness, vulnerability, sensitive to differences, listening skills, power analysis.
 - vi) *Leadership*
Enabling, flexible, adaptable, initiator, willing to be accountable, team work, nurturer/carer.
 - v) *Vision*
A commitment to justice, passion, hope, enthusiasm, enabler, communicator, creativity.
 - vi) *Personal Maturity*
Honesty, reliability, wisdom, “common” sense, sense of humour, survival skills, support of spouse and family (as applicable), integrity, ability to handle conflict and personal mistakes, comfortable with own sexuality and sexuality of others.
 - vii) *Lay Ministry*
Recognised involvement in Lay Ministry.
- c) Interviews are held with both potential candidate and spouse or support person individually and together, and group discussion is involved.
- d) One of the Bishops will normally be present for part of the time.
- e) Candidates are consulted about how they will receive the decision as to whether they will be accepted for training for possible ordination, asked to gain further experience, or affirmed in their lay ministry.
6. **Decision to Accept**
- (a) Following the event the Co-ordinator submits a report to the Bishops giving an assessment of and making a recommendation on each potential candidate, including recommendations for training of those accepted.
 - (b) The Bishops will consult and agree on the next steps.
 - (c) The appropriate Regional Bishops will contact the person as soon as possible with the decision as to whether or not they are accepted as a candidate in training for possible future ordination.
 - (d) The Regional Bishop also informs the candidate’s vicar and the Diocesan Ministry Educator at the same time.

7. **Training for Possible Future Ordination**

- a) In consultation with the appropriate Diocesan personnel the Regional Bishop will then discuss with the accepted candidate the training to be undertaken.
- b) It is expected that the normal minimum period of training towards possible ordination will be three years, although this may be varied by the Bishops in consultation with the Convenor of the Diocesan Ministry Committee and the Diocesan Ministry Educator.
- c) For younger candidates opportunity for academic educational training may be provided prior to training for ordination.
- d) It is to be clearly understood that acceptance as a candidate for training does not mean that acceptance for ordination will inevitably follow.
- e) The training time is a time of testing of vocation and of continuing evaluation on the part of the candidate and church.

8. **Selection for Ordination**

A candidate in training becomes an ordinand only at the time when the Bishops and advisors make the decision to ordain towards the end of the training.

9. **Ordination**

The appropriate Bishop then sets the date for the Ordination in consultation with the ordinand.

NOTES:

- (a) On some occasions the Bishops will be approached directly by a potential candidate. If she/he is from within the Diocese the Bishop would refer the inquirer to the local vicar and the procedure outlined in the guidelines would apply.
- (b) If the inquiry is from outside the Diocese the Bishops' nominee will make the inquiries and recommend to the Bishops whether or not the person should be invited to a Ministry Exploration event. Subsequently they may be invited to a Diocesan Ministry Recognition event.

Flow Chart based on former Provincial Guidelines

1	<u>Clarification of Call</u>	-	Interview with Vicar or equivalent	C o n t i n u i n g
		-	Interviews one to one - Bishop or Bp's nominee	
2	<u>Supervised Ministry Assessment-</u>		Ministry Exploration event	
3	<u>Assessment Situation</u>	-	Discussion with Vestry chaired by Bp's nominee	n g
		-	Discussion with vicar/clergy	
		-	Discussion with family/spouse	I n
4	<u>Formal Application after Invitation from Bishop</u>	-	Curriculum Vitae Spiritual autobiography Medical Report Referees	t e n t i o n
5	<u>Selection Event</u> <u>Diocesan Recognition Weekend</u>	-	One to one interviews with each member of team	a l
		-	singly and with spouse consultation about how the decision is to be received	P a s t o r l
6	<u>Decision to Accept</u>	-	Team co-ordinator submits report to Bishops making recommendations	o r a l
		-	Bishops consult and agree to next steps and contact asap OR	C a r e
7	<u>Training for possible Future Ordination</u>		Further Lay Experience Ministry	
8	<u>Selection for Ordination</u>	OR	Lay Ministry	
9	<u>Ordination</u>			

BAPTISMAL GUIDELINES (2002)

1. WHAT WE BELIEVE ABOUT BAPTISM

- 1.1 Baptism is one of the two sacraments Christ gave us. Our fundamental understanding of Baptism remains the same, whether those being baptised are infants or adults.
- 1.2 Baptism belongs to the Church. When an adult is baptised that person has responded to God's call to commit their life to Jesus Christ and be made a member of Christ's Church. When an infant is baptised the parents and godparents promise to nurture the child within the community of faith. The Church is the community of faith, whom St Paul calls "the body of Christ".
- 1.3 Baptism is a gateway to a new way of living and the experience of a life-time Journey with Christ, sometimes known as the "baptised life". Those who are baptised promise to declare God's love and forgiveness, work for reconciliation, peace and justice in their daily living, as well as caring for society and creation, and sharing the good news of Christ with others.
- 1.4 As a sacrament Baptism is an action reflecting a deeper reality. A person is immersed in water, or water is poured over their head. This symbolises a letting go of the past and stepping out into the future, hand in hand with Christ.
- 1.5 Anglicans believe Baptism is for anyone of any age. The Holy Spirit is constantly moulding and changing us.

2. GUIDELINES IN ESTABLISHING A BAPTISMAL POLICY

- 2.1 A guide to current Anglican practice and pastoral discipline is provided in our Prayer Book ANZPBIHKMOA, pages 379-382, and the Guidelines for Christian Initiation 1990 from General Synod (Standing Resolution 36 pp 10 to 120).
- 2.2.1 Baptisms in the Anglican Church will be taken by Anglican Priests or Bishops. If the Priest is absent it is permissible for a Deacon to baptise (See page 381 ANZPB/HKMOA). In Co-operating Ventures the baptising minister will be the person so licensed.
- 2.3 Every Baptism requires ample preparation of the candidate/s, or in the case of an infant, the parents and godparents, and includes teaching that Baptism is a full invitation to receiving communion. It is expected that one parent and one godparent will be already baptised and preferably active in the life of the Church.. Instruction for Baptism should include encouraging parents and godparents to renew (or begin) their communicant life in the Church.
- 2.4 Baptisms are held within the context of normal congregational worship. However, when for pastoral reasons a Baptism is held at another time or place then the whole congregation will be invited to be present. Because Baptism is a celebration by the whole Christian community, it is not to be regarded as a private ceremony.

F2

- 2.5 A parishioner may act as a sponsor to foster and encourage the baptised and family to share in the life of their faith community. Ongoing pastoral follow-up by the congregation is essential in building their connection with the church family.
- 2.6 After the Baptism the signed baptismal certificate may be sent directly to the minister/ministry team where the newly baptised reside, This enables that congregation to welcome them and the certificates may be given out at that time. The baptising priest should also write a Letter of Commendation.
- 2.7 Each parish (and church boarding school) should draw up its own policy on Baptism. This should have the assent of the whole congregation. The parish should ensure that people are updated on what Baptism is, and the policy agreed to. This is an ongoing process.
- 2.8 Some parishes hold Baptisms at certain times of the year. Smaller rural congregations usually hold them as they occur (often Queen's Birthday and Labour Weekends). The traditional seasons include Epiphany, Easter, Pentecost, All Saintstide and patronal festivals. If the Baptism is to take place in a parish distant from the one in which the family is living, their own parish minister/ministry team supervises the preparation, and signs the Declaration on the Diocesan Application for Baptism
- 2.9 Many parishes are encouraging parents of an infant to begin the process by holding the service, "A Thanksgiving for the Gift of a Child". This is a family celebration held either at home or in the church at any time. The distinction between "A Thanksgiving for the Birth of a Child" and Baptism must be made clear. (Note page 754 ANZPB/HKMOA). Baptism takes place when the congregation meet for worship as church. It is the Church's celebration of a new act of faith.

APPENDICES

- 1 Application Form for Christian Baptism
- 2 Certificate for Baptism
- 3 Certificate for Thanksgiving for the Gift of a Child

GUIDELINES FOR DEALING WITH COMPLAINTS OF SEXUAL HARASSMENT

INTRODUCTION

What is Sexual Harassment?

Sexual harassment is any form of sexual behaviour or attention which is offensive or unwelcome to the person who receives it and is repeated or of a significant nature.

Sexual harassment can be of a verbal or physical nature and includes misuse of visual material.

Sexual harassment takes various forms including:-

- *inappropriate questions and comments about one's private life*
- *unwanted and deliberate contact, touching, stroking, pinching*
- *persistent unwanted social invitations*
- *suggestive remarks, sexual innuendo*
- *offensive questions, comments, verbal abuse, leering*
- *sexual oriented jokes or the display of cartoons, posters, pin-ups*

It is not:

- *occasional comments*
- *behaviour based on mutual attractions between persons who are similarly empowered*
- *developing relationships between consenting parties, where neither party has more power in the relationship than the other.*

Sexual Abuse

A relationship is sexually abusive when someone in authority or with some responsibility crosses professional boundaries to make sexual advances to a person for whom they have a professional or pastoral responsibility. This is so even when the advances are welcomed. It is always the responsibility of the professional person to maintain the boundaries. This is particularly the case in working with children, adolescents and adults who are physically, emotionally, or psychologically vulnerable.

WAIAPU POLICY ON HANDLING COMPLAINTS

The Anglican Diocese of Waiapu does not tolerate sexual behaviour which is in the nature of sexual harassment and sexual abuse within its community. Such issues will be taken seriously. All complaints will be dealt with sensitively and confidentially and appropriate action will be taken. When a formal complaint is made Title D of the Canons of the Church of Aotearoa, New Zealand and Polynesia will be followed. Refer to the Canons, to "The Guide to Title D 2005" and to the flow chart at the end of these guidelines.

All this work is based on the policy of the Human Rights Commission which accepts complaints about sexual behaviour between clients and professionals (including church pastoral relationships) as complaints of sex discrimination in that the client has been provided with less favourable services and facilities.

A person who has experienced sexual harassment or sexual abuse may also have rights under laws such as the *Human Rights Act*, *Employment Contracts Act* and the *Common Law*. There may also be a liability on the harasser under the criminal law (in a complaint to the police).

These procedures have been set up by the church to handle complaints sensitively and compassionately within it. They do not replace other legal avenues that may be open to an individual should they wish to proceed elsewhere.

CONTACT PERSON

The role of a contact person is significant in the process because s/he is seen to represent the church. This person is often the first to represent the justice or possibly the injustice of the church community.

The primary role of the contact person is to *listen (to)* and *affirm the value of* the person who believes s/he is the victim of sexual harassment (the complainant).

A secondary role is to explain the procedures of the church in relation to complaints of sexual harassment. A contact person may also help the complainant to clarify what they want to do next.

It is not the role of a contact person to act as mediator in any formal action the complainant may wish to follow.

It is important that the contact person refrains from making value judgements about the actions of any person involved in the process, further s/he may not act as a counsellor or therapist. If the reported situation appears to have the components of sexual harassment as defined by the agreed definitions then the complainant will need to decide on the course of action. The possible alternatives include:

- challenging the harasser (also known as ‘the respondent’)
- laying a complaint
- allowing the situation to rest

The contact person will need to provide sufficient support so that this decision is an informed one taking into account the choices and consequences of any action.

Although the contact person is an obvious source of support, whatever decision is made, complainants will be encouraged to seek support also from a trained counsellor early on in the process. (Diocesan funding may be available for this). Experience is teaching us that it takes considerable courage and support for a person to follow a complaint through to a just conclusion.

It is often difficult for the complainant to tell the story of the complaint to others; there may be a real feeling that his/her personal life has become public, despite strict limits on the number of people who are informed. The contact person will endeavour to help minimise such disclosure so that there is less impact and personal cost to the complainant. The role of the contact person is therefore one of providing information and support. Support for the contact person is provided by the Diocesan Convenor. The contact person can use the Diocesan Convenor in a consultancy role where the contact person feels this would be helpful.

RESOLUTION

The procedures which have been outlined here have a single goal to work toward; that is the resolution of a situation where one member of the church alleges that s/he has been sexually harassed or abused by another member. It is recognised that such an allegation is never straightforward or simple and what constitutes the appropriate resolution of the allegation may also be complex and different for every situation.

Many more people may be involved in a case, and its repercussions, than the initial complaint suggests. Healing for those involved, and for the whole parish family, may be major issues to be followed through.

However there are some general principles which may be applied. Chief among these is that:

‘There can be no healing without justice making’

(from *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship*. . . A workshop manual by Marie M Fortune. Published by The Centre for the Prevention of Sexual and Domestic Violence 1991)

Most complainants do not seek vengeance, but commonly express that they desire some or all of the following:

- someone to believe them
- the harassment to stop
- the harasser to hear and acknowledge the effects of the harassment
- to know that no one else will be harassed by the same person
- the harasser to receive competent intervention so that others are safe.

Resolution for the complainant may still leave issues unaddressed within the parish or other institution and issues of confidentiality can make these issues difficult to deal with. However education, information sharing, in-service training, supervision and ministry reviews may all be used to raise awareness and resolve issues in the relevant areas of power, gender, sexuality, and dependence.

The manual by Marie Fortune suggests resolution will probably occur for the complainant if the following agenda is followed:

1 Truth telling

The complainant is able to talk about what has happened.

2 Acknowledging the violation

The complainant is believed, the harassment is named and condemned as wrong.

3 Compassion

Someone listens to and empathises with the complainant.

4 Protecting the Vulnerable

Steps are taken to prevent further harassment of the complainant and others.

5 Accountability

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The respondent is confronted with the allegation and the negative consequences of a proven allegation are given. This step makes repentance possible.

6 **Restitution**

A symbolic restitution for what has been lost is made. This will be something tangible e.g. payment for therapy, a letter of apology. This step is best carried out with the support of a mediator or support person so that any likelihood of further harassment is monitored.

7 **Vindication**

The complainant feels set free from the suffering caused by the harassment.

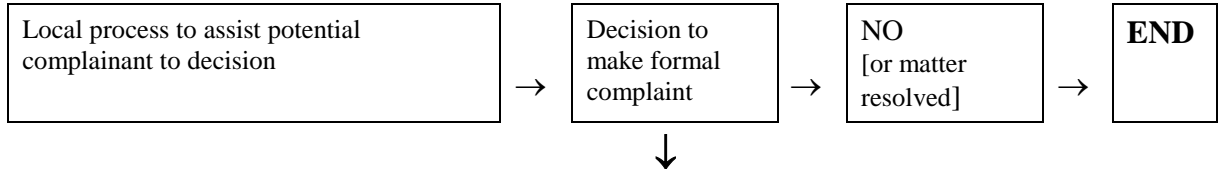
Flow Chart for Process Steps:

The “Informal” Diocesan process

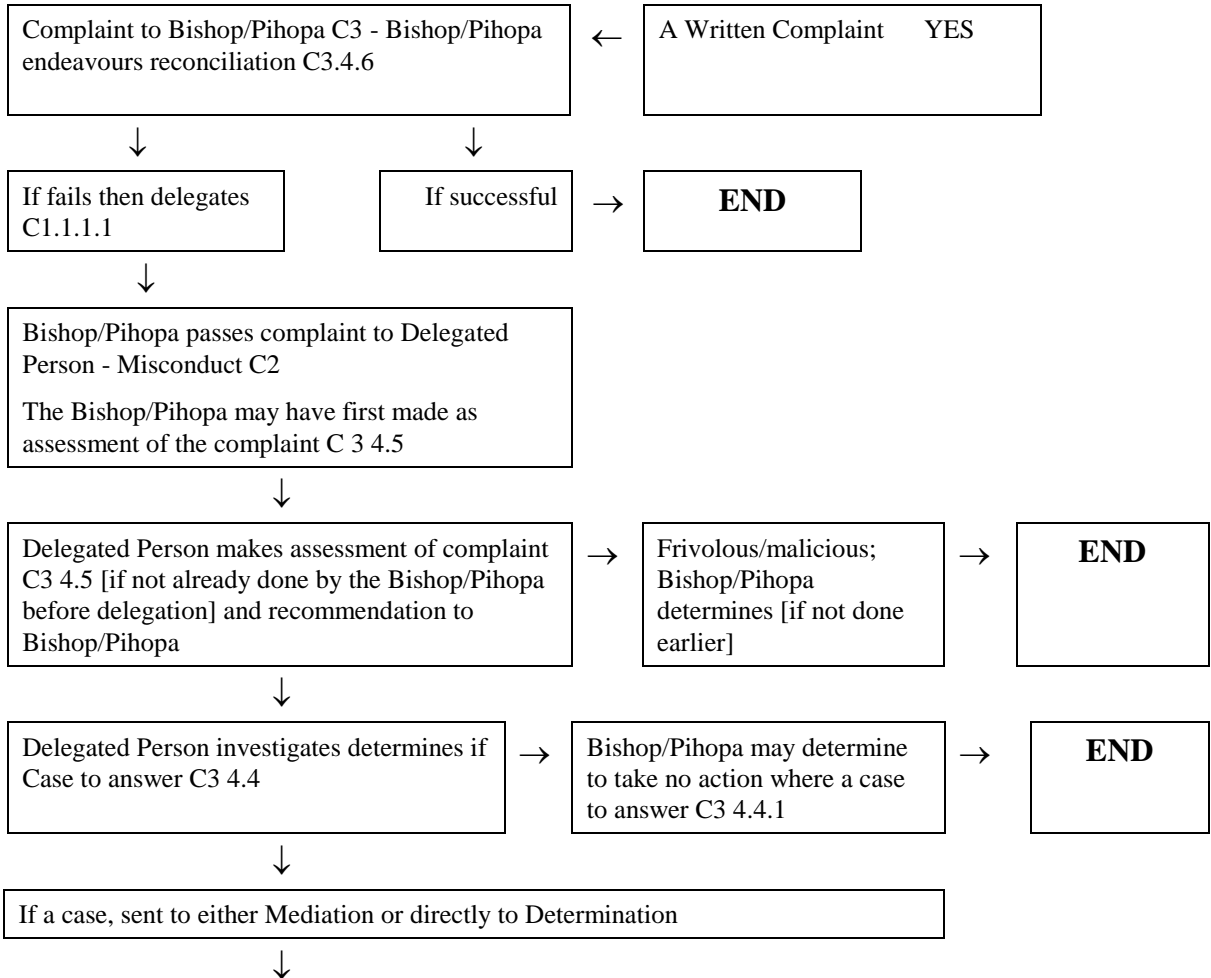
Person with an issue - may consult with a Contact Person – advice on how to deal with issues

If solved here - ENDS

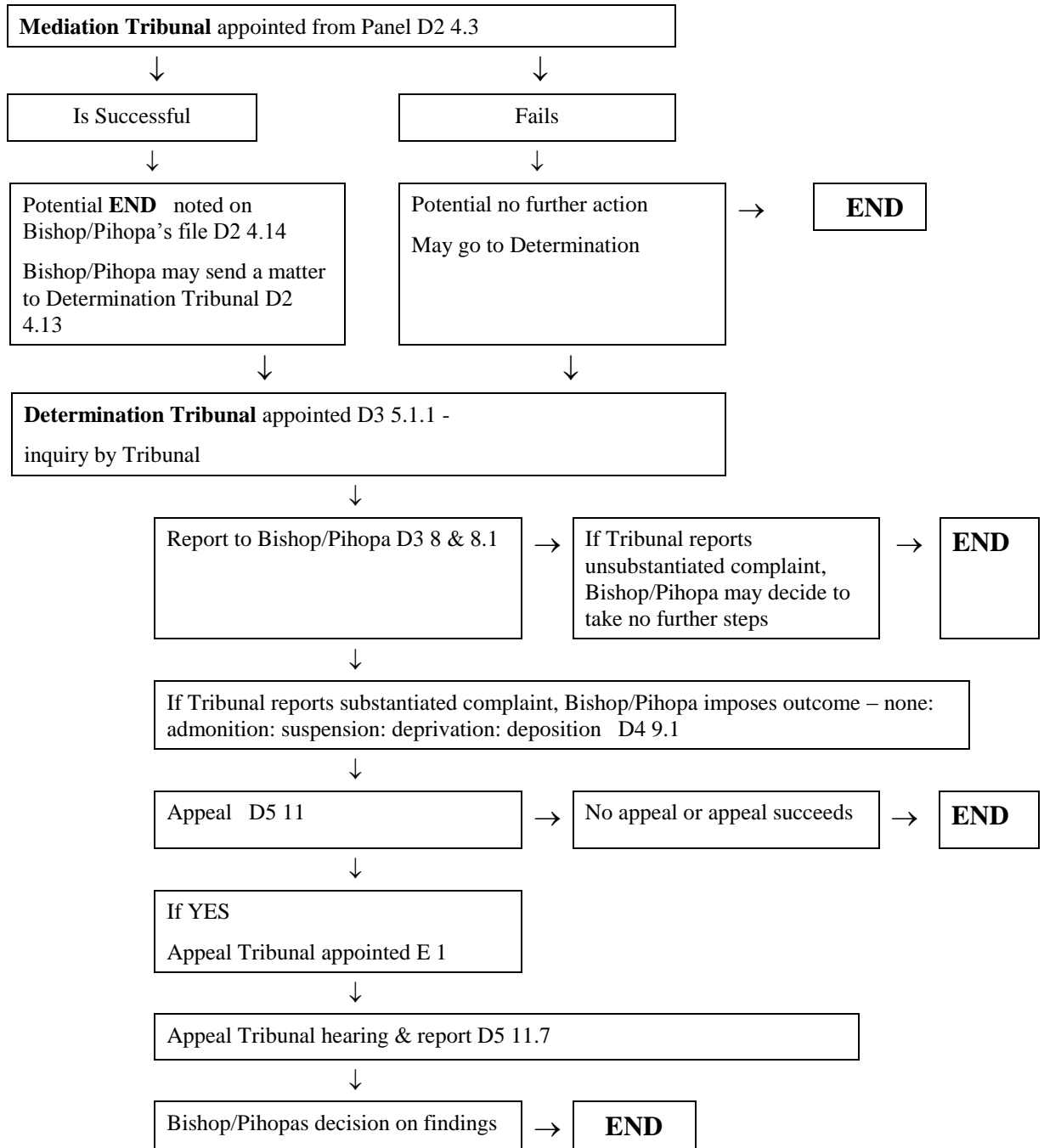
If not solved - may make formal complaint to Bishop/Pihopa



Title D (Formal) Process



G6



ETHICAL GUIDELINES

These are guidelines for stipendiary clergy, non-stipendiary clergy, stipendiary lay workers and licenced lay workers.

These guidelines also apply as far as possible to lay workers, eg parish secretary, youth worker, musical director; and to churchwardens and vestry members, parish nominators and synod representatives.

These Guidelines also reflect the general expectation of the Church of **all** its members — the ministry of all the baptized — in their relationships within the life of the church and to the wider community.

We accept the Mission Statement of the Diocese found in the Introduction to the Canons, page 1.

PREAMBLE

- The guidelines are offered for all who minister in the Diocese, not just for the ordained. The term “minister” will be used to include both lay and ordained.
- these guidelines are guides for ethical behaviour between ministers and those they minister to. They are not intended as a statement of Christian moral teaching.
- these guidelines indicate acceptable ethical behaviour. It is recognised that all who minister will at times fail to live up to all aspects of the guidelines. Those who minister and those they minister to, together with all Christians, are called to offer each other reconciliation and forgiveness when appropriate.
- these guidelines deal explicitly with pastoral ministry. However, they are applicable wherever there is a ministry relation between two people.
- ministry situations are more complicated than are other helping situations in that ministers do not just meet those they serve in counselling sessions. Ministers and those they minister to meet regularly in many different settings.
- it is often difficult in ministry to distinguish between "professional" and "personal" relationships. This can make it very difficult to establish appropriate boundaries in ministry relationships.
- ministry covers a wide range of activities - from informal pastoral care schemes to structured counselling situations.
- people sometimes expect information shared informally to be as confidential as information shared in a formal counselling/confessional situation.
- a ministry relationship cannot be "terminated" as can a counselling relationship. Ministers normally have ongoing relationships with those they serve.
- the variety of networks within parishes and the information sharing between them make the ethical questions more complex.

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CODE OF ETHICS

PRINCIPLES

- 1) Every human being has infinite worth and a unique value as a child of God, irrespective of origin, ethnicity, sex/gender, sexual orientation, age, beliefs, social or economic status, contribution to society or present psychological, physical or spiritual state.
- 2) Each individual has the God-given right of self-fulfilment and maximum development of their potential to the degree that it does not encroach upon the same rights of others.
- 3) All activities of ministry regardless of their form, should serve the best interests of those who receive them.
- 4) Those who minister have the responsibility to devote objective and disciplined knowledge and skill to aid individuals and groups within the church and wider social setting in their progress in the faith and in the development of their God-given potential as human beings.

1 RESPONSIBILITIES TO THOSE BEING SERVED:

- 1.1 We maintain the right of the people to whom we minister to a relationship of mutual trust, to privacy and confidentiality and to the responsible use of information. All information divulged by people is the property of those people and their informed consent must be sought if it is to be passed on to any person or organisation. This includes passing on information within the ministry team. When people request us not to discuss them with others, we will honour this request unless others are in danger.
- 1.2 We acknowledge that under the guise of caring and sharing, information which is incorrect or which is not public property is often passed on within the church. We recognise the need to guard against careless talk and to beware of accepting second-hand information at face value.
- 1.3 People should be informed about the limits of confidentiality. Confidentiality is required to be breached when there is a clear danger to the safety of the person or to any other individual or group. Those we minister to will normally be informed beforehand if confidentiality is to be broken.
 - 1.3.2 If permission is not given to reveal it, information given in the course of a reconciliation of a penitent (confession), is exempt from this provision, in keeping with the rubrics on page 750 of *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa* and the Evidence Amendment Act 1980, section 31.
- 1.4 We will not abuse our position by taking advantage of those we minister to for purposes of personal, institutional, political or financial gain.
- 1.5 Those we minister to should be free from the possibility of sexual exploitation or sexual harassment of any kind. It is recognised that those exercising ministry are in a position of power relative to those to whom they minister. This power means that sexual relations within any ministry relationship by definition cannot be equal.

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- 1.6 We will encourage those to whom we minister to move towards self-determination under God and towards taking appropriate responsibility for their own lives.
- 1.7 We will acknowledge the limits of our competence and refer those to whom we minister to others when this proves necessary or desirable.

2 RESPONSIBILITIES TO THE CHURCH

- 2.1 We recognise our membership of the Body of Christ, ie the Church.
- 2.2 We will contribute our unique professional expertise (lay or ordained) to the development of the ministry and policies of the Church of which we are a member.
- 2.3 We will uphold professional standards of practice in ministry and work for their advancement.
- 2.4 We will act to prevent discrimination in access to ministry where this discrimination is based on colour, race, sexual orientation, socio-economic status, age, religious or political belief.
- 2.5 We will be professional in the time we give to the ministry of the Church, guarding against both over-commitment and avoidance of responsibility.

3 RESPONSIBILITIES TO OTHER MINISTRIES

- 3.1 We will treat colleagues with respect, consideration, fairness and good faith.
- 3.2 We will recognise the abilities, expertise and views of our colleagues in ministry and value the contributions they make.
- 3.3 We will respect the professional confidences of colleagues.
- 3.4 We will seek mediation when important conflicts with colleagues or others require to be resolved. Legal procedures are provided within the Church's structures where this is deemed necessary.
- 3.5 When appropriate we will work and co-operate with colleagues and social service agencies of the Church and Society to serve the best interests of the people to whom we minister.
- 3.6 We will respect the time constraints of those (ordained and lay) who minister in a non-stipendiary capacity.

4 RESPONSIBILITIES TO OURSELVES

- 4.1 We will acknowledge that there are limits to the ministry we can properly provide and that respect for our own health in ministry relationships and appropriate self-care should be upheld.
- 4.2 We recognise our own need for recreation, refreshment and renewal for which at times we will need to call on the support and expertise of other ministers and professionals.

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- 4.3 We will use regular professional supervision for review, learning, personal and spiritual growth to maintain a high standard of ministry.
- 4.4 We recognise that our knowledge needs to be continually extended and enhanced. In addition to personal study, we will regularly attend courses, retreats, lectures, seminars and schools of ministry to learn and be encouraged in our ministry.

5 PROCEDURE FOR HANDLING COMPLAINTS

Any complaints should be dealt with in a similar manner to that set out in the Guidelines for Sexual Harassment. Contact people will be named for each Region.

See the Personal Complaint Procedures.

PERSONAL COMPLAINT PROCEDURES

Interpretation:

1. Any Diocese may by regulation determine that 'Bishop' may mean or may include a Bishop other than the Diocesan Bishop.

Personal Complaint Procedures:

2. Any Bishop or Licensed Ordained Minister [the 'complainant'] who considers they have a complaint on the grounds of unfair treatment against elected or appointed officers of their local ministry and mission unit or against any other Licensed Ordained Minister [the 'respondent'] shall submit that complaint to a person or persons [the 'mediator'] to be appointed by regulation of the Diocese, and that mediator may seek a resolution of the matter or may decide to refer the matter forthwith to the Bishop or Vicar General as appropriate.
3. A complaint must be submitted in writing within 90 days from the date when the action alleged to amount to a personal complaint occurred or has come to the notice of the complainant. The consent of the Bishop is required for a complaint out of time.
4. The mediator shall inform in writing the respondent of the complaint and invite a written response within 7 days.
5. Both complainant and respondent may each have another person/party to be their support and advocate at all times during the complaint.
6. The mediator shall attempt by discussions to find a resolution mutually acceptable to both parties to the complaint or, with the consent of both parties appoint a mutually acceptable arbitrator to make a binding decision on the complaint.
7. If discussions do not produce a resolution acceptable to the complainant the matter may be referred to the Bishop by the complainant who shall state in writing,
 - 7.1 the nature of the complaint;
 - 7.2 the facts giving rise to the complaint;
 - 7.3 the remedy sought.
8. The Bishop shall supply the respondent with this statement and invite a written response within 7 days.
9. If the Bishop is unwilling or unable to grant the remedy sought and the complaint is not otherwise settled, the Bishop shall within 14 days advise the complainant in writing;
 - 9.1 the Bishop's view of the facts:

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- 9.2 the reasons for not granting the remedy sought.
10. The complainant may appeal the Bishop's decision to a tribunal set up under the regulation of the Diocese.
11. If the complaint is against the Bishop the same procedures shall be followed except that the complaint shall be reported to the Vicar General or some other senior ordained minister appointed by regulation of the Diocese who shall seek a resolution of the complaint.

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