

# Anglican Diocese of Waiapu

**Minutes of the First Session of the 61<sup>st</sup> Synod held on Saturday 20th September and Sunday, 21<sup>st</sup> September, 2014 at All Saints' Parish Complex, 23 Puketapu Street, Taradale commencing at 9.00am.**

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The Vicar of Taradale Parish, the Rev'd Steve Hayes, welcomed all Synod members gathered for a Eucharist service commencing at 9.00am in All Saints' Church, with the Vicar-General, the Rev'd Brian Hamilton, preaching and presiding. The Eucharist service included a Bible study facilitated by the Diocesan Theologian, the Rev'd Dr Howard Pilgrim.

## WELCOME & INTRODUCTION

The President, the Reverend Brian Hamilton, Vicar General, opened the Synod and welcomed all members, with a special welcome to Bishop-elect, the Venerable Andrew Hedge, who was in attendance until lunch-time Saturday.

New members of Synod were invited to introduce themselves; also members of Youth Synod introduced themselves.

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

## DECLARATION OF A QUORUM

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

## PROCEDURAL MOTIONS

The President to move items 1-2 on the Order Paper:

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

### 1. HOURS OF BUSINESS

The hours of business of this Synod shall be:-

#### SATURDAY 20 September 2014

##### **Synod**

Morning Session	9.00 am to 12.30 pm
Morning Tea	10.30 am
Lunch	12.30 pm
Afternoon Session	1.15 pm to 4.30 pm
Social – Drinks	6.30pm
Social - Dinner	7.00pm



## APOLOGIES

### Clergy:

Rev'd Dermot Buchanan	Hodgson House Chaplain
Rev'd Andrea Bussell	Havelock North Parish
Rev'd Joan Edmundson	Waipaoa Parish
Rev'd Nigel Kynoch	Westshore Parish
Rev'd Rosalie McCullough	Waipawa Parish
Rev'd Maureen Martin	Gisborne Hospital Chaplain
Rev'd Joan Minchin	Te Puke Parish
Rev'd Frank Ngatoro	Waikohu Parish
Rev'd Graeme Pilgrim	Cathedral Parish
Rev'd Wendy Showan	Gate Pa Parish/ NZ Police & NZ Fire Chaplain
Rev'd Barbara Walker	HB Regional Hospital Chaplain

### Laity:

Mr Mark Hames (resigned)	Hastings Parish (vacant)
David Gordon	Eastland Youth
Mr Garth Laing	Holy Trinity Parish, Tauranga
Mrs Gloria Lewis	Opotiki Parish
Mr Peter Minchin (Alt Mrs Fiona Hansen)	Te Puke Parish
Mrs Mary Ovenden	East Coast Parish
Ms Susanna Shelton (Alt Mrs Cherie Crawshawe)	Otumoetai Parish
Cherie Crawshawe (Alt)	Otumoetai Parish
Mrs Felicity Street (Alt Tess Le Guern)	Mount Maunganui Parish

The President moved:

**That the apologies be accepted.**

**Carried**

## PRESIDENTIAL ADDRESS

Good morning Waiapu family. Welcome to this first session of the sixty-first Synod.

This is my first and only charge to Synod. At first I considered it would be inappropriate for me to do this as Vicar General, but then I reconsidered and decided that I could do something that would help us prepare the way for our new Bishop Andrew. A new bishop heralds change and so I want us to consider how we are challenged by change.

### **Challenged by change**

In 1977 we had 51 ministry units with forty-four Vicars, four Assistant Curates, nine Self-Supporting Priests, three Chaplains and twenty-six Priests with Permission to Officiate. (All male of course). The Diocesan Secretary was a Priest: The Rev. Canon Peter Atkins. Maori Pastorates were part of the Diocese back then.

Now we have 15 Vicars, four Priest Assistants, 10 Chaplains, seven Diocesan Staff Priests, and 15 Local Licensed or Community Priests.

For the following graphs I am indebted to Alex Czerwonka and his paper presented at Synod 2013. Alex graphed statistics for us at that Synod displaying from 2005 to 2012 and lists what he calls "key performance indicators":

1. Total Diocesan worship attendances are down 194,158 - 162,305
2. Diocesan total Christmas Day attendances are down 9235 - 7603
3. Diocesan total baptisms are down 195 - 138
4. ... and we know the decline continues. We know that youth and children numbers are down also.

### **Financial woes**

Financially many parishes are wrestling with debt. Giving generally is down. A reoccurring question from parishes is, "How long can we afford to pay our priest a stipend?" On top of this, the result of the Christchurch earthquake is that insurance costs are up, and many parishes are facing the costs of required building strengthening. This may well force us to ask "how much plant do we need?" In other words we are being challenged to rationalise plant.

The society we live in is changing as well. We are challenged by child poverty and the growing gap between rich and poor, rising numbers of homeless, suicides of all ages but particularly the young, societal acceptance of same-gender relationships, and ...

### **The Causes of Change**

In his paper Alex Czerwonka attempted to list some of many changes that are affecting our church life:

- Television introduced in 1960 and now ubiquitous in every home, along with video-recording devices
- Shopping hours liberalised in 1990 including Sunday shopping
- Sunday sporting activity
- First internet available in New Zealand in 1993 and text messaging
- Several waves of immigration: South Africans, Asians, Pacific Islanders and more
- Ongoing drift from the countryside into urban areas, and from south to north.

### **For all of us struggling to adapt to change**

As I contemplate all this change, particularly in the Church, I challenge myself to remember:

- that this is God's Church
- that God began it,
- that God sustains it
- that God permits, perhaps encourages change

It is easy to be negative about our church communities but the local congregation is all that there is, and it is called the Bride of Christ. Let's celebrate our communities of faith.

Yes they contain people who can be stubborn, self-centred, and argumentative. And yet people are also caring, listening, and generous of time and money. Communities of faith are a work in progress. Remember that the Church has been called the Bride of Christ, and every member is a child of God.

### **How are we adapting to change?**

In no particular order of importance:

- Rising travel costs are encouraging us to meet in other ways (video conferencing is just with us now)
- Letter writing and bill paying is now mostly electronic
- A societal change in attitude towards same gender relationships has produced Motion 30 at General Synod
- In 1972 the up-front ministry was male. Now women - once relegated to their knees cleaning and flower-arranging - stand behind the altar and lead parishes.
- Youth representation at Synod and General Synod
- We engage with Tikanga Maori as partners

- Music has changed; no longer do we have just hymns more Ancient than Modern accompanied by organ.
- Move to every-member ministry

### **What are our strengths?**

The bulk of our worshippers are aged sixty-plus, are experienced, prayerful, and faithful; they are a passionate resource, our missionaries, our key strength. How do we mobilise them? (*Bishop Justin Duckworth*).

We are moving from a full-time stipendiary model of priestly ministry to many strands of ordained ministry where the majority of priests are self-supporting. As Bishop Justin says, the energy and future life-blood of the Church is in self-supporting ministry, and this is a strength.

### **Suggestions for a planned response to change**

The Reverend Alex Czerwonka has some suggestions as we try to adapt to change, and asks what are we seeking to achieve? Is our goal:

- Numerical Growth?
- Healthy and vigorous communities of faith?
- Effective engagement with our wider communities?
- Transfer of the Gospel across generations?
- Communication of the Gospel to the unchurched?
- Addressing social needs, injustice and environmental concerns?
- Being custodians of heritage buildings and artefacts?

### **What works?**

See the Church of England Report: "From Anecdote to Evidence" described on page 14 of **Taonga**, Winter 2014

- Good leadership
- A clear mission and purpose
- Willingness to self-reflect, to change and adapt according to context
- Involvement of lay members
- Being intentional in prioritising growth
- Being intentional in chosen style of worship
- Being intentional in nurturing disciples

All the above are linked to growing churches (in numbers or in depth).

Are we going to let our Ministry units fade away or do we encourage growth? Ministry units in debt need more money; they need "more bums on seats" (or hands in wallets); or is it more prayer? Acknowledging there are different kinds of growth, i.e. in depth, spirituality, numbers etc., what is our response? Where do you want your Ministry Unit to go?

Remember when Alice said she didn't much care where she wanted to go, the Cheshire Cat responded that it didn't matter which way she went. To which Alice responded that she wanted to get *somewhere*...

### **QUESTIONS FOR DISCUSSION:**

1. Does my parish have a clear mission and purpose? (What are we here for?)
2. Can our parishes engage in all of the five Marks of Mission?
3. What is our role in preserving heritage buildings and artefacts?
4. What would give us greater confidence about being Christian/Anglican?

5. How can our new bishop help us achieve our mission and purpose?

**No reira ko te aroha o te Matua kaha Rawa hei korowai mou.**

May the love of Almighty God enfold you.

The Reverend Brian Hamilton  
Vicar General - Waiapu

#### **In Memorium**

**Henare Ngatoro**, father of the Reverend Frank Ngatoro; **Elizabeth Fahey**, wife of the late Reverend Michael Fahey; **Isobel Sweeting**, wife of the Reverend Eric Sweeting.

#### **Clergy Movements and Announcements of Movements since the Last Hinota**

- The Reverend Erice Fairbrother resigned as Vicar of St John's, Otumoetai on 30<sup>th</sup> September, 2013, and The Reverend Adrienne Bruce, Regional Dean in the Bay of Plenty became the priest-in-charge.
- Bishop David Rice announced his intention to resign as the 15<sup>th</sup> Bishop of Waiapu upon acceptance of his appointment as Bishop-Elect of the San Joaquin Diocese, California.
- The Reverend Dr Michael Godfrey is installed as Dean of Waiapu and Vicar of the Cathedral Parish of St John the Evangelist, Napier on the 13<sup>th</sup> October 2013.
- The Reverend Bryan Carey is installed as Vicar of St Luke's, Havelock North on the 15<sup>th</sup> December 2013.
- The Reverend Leo Te Kira is installed as Priest-Missioner to the Southern Napier Region based at St Augustine's, Napier on the 18<sup>th</sup> December 2013.
- The Reverend Susan Cooper of West Rotorua Parish announces her intentions to move to England in February 2014 having accepted the position of 'House for Duty' Priest in Sonning Common, England.
- The Reverend Anne Van Gend is announced as the new Anglican School's Office Director, to be based in Napier and commences her new role in late January 2014.
- The Reverend Ruth Dewdney is announced as Vicar-elect of St John the Baptist, Te Puke, with her installation scheduled for the 2<sup>nd</sup> February 2014.
- The Reverend Hugh Caulton of West Rotorua Parish moves into retirement in Taranaki in February 2014.
- A farewell service and reception for Bishop David Rice and Tracy is held on the 5<sup>th</sup> February 2014 in Napier. They depart for the USA on the 17<sup>th</sup> February 2014.
- The Reverend Arthur Bruce is licenced as Chaplain to St John's Ambulance (Opotiki), on the 13<sup>th</sup> March 2014.
- The Reverend Craig Smith is licenced as Chaplain to St John's Ambulance (Central Hawke's Bay) on the 27<sup>th</sup> March 2014.
- Bishop David Rice is installed as Bishop of the San Joaquin Diocese in late March 2014. The Vicar General, the Reverend Brian Hamilton attends as Waiapu's representative at his installation.

- Archbishop Philip Richardson is announced as the Diocesan Commissary in the absence of a Bishop. Bishop Victoria Matthews is announced as the Electoral College Commissary.
- Archbishop Philip Richardson ordains the Reverend Gaye Barkla as a Priest during a service at Holy Trinity, Tauranga on the 16<sup>th</sup> March 2014.
- Julie Guest is ordained a Deacon by Archbishop Philip Richardson at Holy Trinity, Tauranga on the 16<sup>th</sup> March 2014 and is serving a part-time curacy at St Luke's Rotorua.
- The Reverend John Hebenton is licenced as Chaplain to St John's Ambulance (Tauranga) and Chaplain to the RSA (Tauranga) on the 27<sup>th</sup> March 2014.
- The Reverend Doreen Swinburne is licenced as Village Chaplain to Bayswater Lifestyle Village, in Tauranga on 15<sup>th</sup> April, 2014
- The Reverend Graham Langley becomes Priest-in Charge of Holy Trinity, Tauranga on the 26<sup>th</sup> May 2014 in the absence of Paul and Dale Williamson, for the duration of their three month sabbatical overseas.
- Canon Tim Delaney retires as Regional Convenor and Team Leader of the Ruahine Anglican Ministry Team. A farewell celebration is held on the 8<sup>th</sup> June 2014.
- The Reverend Dr Howard Pilgrim becomes Interim Ruahine Team Leader and Leadership Developer.
- Canon Andrew Hedge is announced as Bishop-Elect, to be ordained the 16<sup>th</sup> Bishop of Waiapu on the 18<sup>th</sup> October 2014. Andrew currently holds the position of Vicar at St Andrew's Anglican Church, Cambridge.
- The Reverend Mary Irving retired as Deacon-Assistant at the Papamoa Mission and was issued with a Letter of Authority on 3<sup>rd</sup> August 2014.
- The Reverend Noel Hendery announces his retirement as Waiapu News/Latest News Editor, to take effect at the end of 2014.
- The Reverend Joan Minchin retired as Chaplain to Carter House, Te Puke on 13<sup>th</sup> August, 2014
- The Reverend David Day is installed as the Associate Priest of the Southern Napier Region based at St Augustine's on the 18<sup>th</sup> August 2014.
- The Reverend Dr Jenny Dawson, Regional Dean for Hawke's Bay announces her resignation. A farewell service will be held at the Napier Cathedral on 30<sup>th</sup> October 2014.
- The Reverend Oenone Woodhams, Diocesan Ministry Educator announces her retirement. A farewell Eucharist is held in Napier on the 14<sup>th</sup> September.
- The Reverend Bill Bennett is announced as the Interim Regional Dean for Hawke's Bay.

**Reverend Erice Fairbrother attending Synod for the last time gave a vote of thanks to the Vicar General, Reverend Brian Hamilton.**

**Received with Acclamation**

## ELECTION OF MEMBERS TO STANDING COMMITTEE

The President directed the election of:

5 Clergy members

5 Lay members

to represent the Synod on the Standing Committee for a two year term.

The Board of Nomination for Standing Committee membership presented to Synod their recommendations to comprise Standing Committee for the next two years.

Members of the Board of Nomination were:

### CLERGY

Rev'd Robert Bruere	Bay of Plenty
Rev'd Joan Edmundson	Eastland
Rev'd Dorothy Brooker	Hawke's Bay

### LAY

Miss Philippa Hales	Bay of Plenty (in place of Mrs Gloria Lewis)
Mr Paul Sparks	Eastland
Ms Christine Kerr	Hawke's Bay

The names of those nominated by the Regional Conferences for election to Standing Committee were as follows:

	<u>CLERGY</u>	<u>LAY</u>
Bay of Plenty	Rev'd Arthur Bruce Rev'd Alex Czerwonka Rev'd Paul Williamson	Mr John Binns Mr Peter Minchin
Eastland	Rev'd Petra Barber Rev'd Ron Elder	Mrs Frances White
Hawke's Bay	Rev'd Jo Crosse Rev'd Heather Flavell Rev'd Dr Howard Pilgrim	Miss Alison Thomson Mr Brian Watkins

### **Synod affirm**

	<u>CLERGY</u>	<u>LAY</u>
Bay of Plenty	Rev'd Arthur Bruce Rev'd Alex Czerwonka Rev'd Paul Williamson	Mr John Binns Mr Peter Minchin
Eastland	Rev'd Ron Elder	Mrs Frances White
Hawke's Bay	Rev'd Dr Howard Pilgrim	Miss Alison Thomson Mr Brian Watkins

**CONFIRMATION OF STATUTES**

The President to move confirmation of the following Statutes passed by General Synod:

That pursuant to Part B, Clause 6 (a) of the Te Pouhere/the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia, this Synod assents to the following Statutes and is to inform the General Secretary accordingly:-

**Statute 711** – amending the Constitution by the addition of a definition for ‘Authorised Services’, as the first step in a series of changes to bring liturgical authorisation into alignment between the Church of England Empowering Act, the Constitution, and the Canons.

If confirmed in 2016, following your assents, it will lead to a repeal of G/VI and an amendment to G/XIV as explained in the attached documents from GSTHW 2014 (‘Bill 4’ with Notes, and ‘Bill 4a Chancellors Advice’)

Note that the Statute being sent to you differs slightly, but not materially, from the Bill at GSTHW 2014, with ‘the 1928 Act’ being spelled out in full as ‘the Church of England Empowering Act 1928’ on the advice of the Statutes and Canons Committee.

**Statute 712** – amending the Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal, with clarified *rubrics* about the placement of this liturgy in a Liturgy of the Eucharist.

**Statute 713** – making the references to Sunday Titles consistent in our liturgies and documents.

**Bill No 4** - A Bill to Amend the Constitution/Te Pouhere (Authorised Services), 2014 and rationale

**Motion 18** – People Matter/He Taura Tangata.

**Motion (1):**

Moved: Rev John Hebenton

Seconded: Erice Fairbrother

**That this Synod proposes these Statutes ‘lie on the table’ and asks that more work be done on them by General Synod.**

**Motion (2):**

Moved: Rev John Hebenton

Seconded : Erice Fairbrother

**That Motion 18 – People Matter/He Taura Tangata be approved.**

**Carried**

## INTRODUCTION OF BILLS

The President declared the following Bill to be read for the first time:-

- 1) A Bill intituled “**A Bill to Amalgamate the Parishes of Te Hapara Parish & Gisborne.**”

Moved: Rev’d Stephen Donald

Seconded: Rev’d Sheryl McGrory

### **Amendment:**

Moved: Rev’d Stephen Donald

Seconded: Rev’d Sheryl McGrory

- 1) A Bill intituled “**A Bill to Amalgamate the Parishes of Te Hapara & Gisborne.**”

The President declared that the Bill be read for the first time.

Carried

## **NOTICES/REPORTS/FEEDBACK:**

- The Rev’d Erice Fairbrother gave feed back on the **Ethics Workshops** presented throughout the Diocese in the past year; a training day for new people on the Ethics contact list will be the 1<sup>st</sup> November 2014.
- The Rev’d Jo Crosse gave a verbal report on **General Synod**; reflected on a couple of the major issues – three motions making people nervous, and two key topics, eg Ma Whea commission, who gave good report and encouragement to get on and take some action; three days at General Synod were spent caucusing, which was very hard but enriching; holding the tension and living with differences; now have a working group working on how to put motion 30 into practice, difficult but hopeful, for the next 2 years.

Another challenging discussion was the motion for becoming bi-cultural (rather than three tikanga); tikanga Pakeha delegates were nervous, Te Hui Amorangi delegates met and decided that it was neither comfortable nor palatable. Most attendees believed it is important for Maori and Pakeha to have an opportunity to meet together and to be honest. Waiapu Diocese will be hosting General Synod in 2016, venue to be decided; meetings between tikanga need to have occurred before then.

A new “Decade of Mission” commences on Advent 1 this year, broadly looking at our mission.

The Rev’d Helen Wilderspin asked how do parishioners have an opportunity to contribute to dicussions, especially on Ma Whea; and suggested that help and resourcing is needed for discussions to be held in parishes.

The Rev’d Erice Fairbrother asked for an explanation of the selection of members for the working group considering ‘Motion 30’.

Rev’d Jo Crosse explained about the selection of working group for motion 30, and said there is still some tikanga imbalance; subsequent correspondence felt it would be better if there were some LGBT voices into (or on) working group; however, there is a lot of expertise on working group, legal, liturgical, theological diversity etc,

The Rev’d Peter Minson said he was a new person on General Synod this year and he could see the Spirit moving amongst members gathered at General Synod. He also spoke of the

great loss of the late Lynda Patterson (Dean of Christchurch) who had steered discussion sensitively.

The Rev'd John Hebenton expressed thanks to members of General Synod, "thank you for that incredible piece of work done on our behalf".

**At 12.30 pm, Synod adjourned for lunch break, to return at 1.15pm.**

**Synod resumed at 1.20pm.**

### **Nominations Committee**

The President advised that a representative of the Nominations Committee wished to speak to Synod in the absence of the clergy nominees, so they were asked to leave the room. Philippa Hales (a recent addition to the Committee replacing Gloria Lewis who was unable to attend) spoke on behalf of the Nominations Committee.

Members of the Nominations Committee had met the previous evening (with both Eastland representatives present via conference call last night, and now present personally at Synod) to discuss names nominated by the three Regional Conferences, and to consider seven of eight CV's received. There was no need for discussion on the lay members as five nominations were received for the five positions available. They were aware of the gender imbalance, but had considered gender, urban/rural balance, and small parish/large parish representation. Whilst it may seem excessive to have three male clergy representatives from the Bay of Plenty in the final selection, that is more the result of the Regional Conference not widely considering their nominations.

At the conclusion of their deliberations, the Committee considered that the Rev'd Jo Crosse (as an elected member of General Synod Standing Committee) was permitted by the Canons to attend Standing Committee with speaking rights but not voting.

The Nominations Committee stressed they could only work with the names put forward by the Regional Conferences, and it is the responsibility of those groups to carefully consider the balance of names being nominated; they felt the final selection recommended was the best possible option.

Christine Kerr, a member of the Nominations Committee, affirmed the previous speaker, they considered the balance of urban/rural, abilities, past experience and so not just all new members. She stressed that it is up to the regions to consider their nominees before submitting, eg the names the Bay of Plenty Region submitted were for five men, (3 clergy, 2 lay).

There were some requests for a clergy caucus, however the Chancellor advised that there is no provision for that in the Canons, and we must follow the procedure set down in the Canons.

The President put the Motion that clergy affirm the clergy names for Standing Committee as recommended by the Nominations Committee – **Carried** by majority (ie not unanimous)

The clergy candidates were invited to return to the Synod room, and the President announced that the names approved were: the Rev'd Arthur Bruce, the Rev'd Alex Czerwonka, the Rev'd Paul Williamson, the Rev'd Ron Elder, and the Rev'd Dr Howard Pilgrim.

## Youth Energiser

Jocelyn Czerwonka introduced **Kirsten Cant, the Auckland Youth Energiser for CMS**. Kirsten brought greetings from Steve Maina, CMS, and shared a little of her background. She is working on a strategic plan for the next five years, what is mission, how to partner with the church; we want to see the church flourish.

The Youth Energiser works alongside youth in a variety of ways – internship programme “Haerenga” 18-25 years, who spend a year living and working mission in NZ and overseas. Kristy Boardman (a Waiapu Youth Intern) has been a gift for them this year, currently working in Fiji, and will return at the end of this year; we support through prayer and finances.

### REPORT ON ACTIONS TAKEN PURSUANT TO 2013 SYNOD RESOLUTIONS

Reports will be received from the floor on actions taken on resolutions.

- a. Diocesan Enterprises – Rev’d Alex Czerwonka - Reported back on Saturday.
- b. Papamoa Mission – Rev’d Adrienne Bruce – Reported back on Saturday.
- c. Living Wage – Rev’d Ron Elder – Reported back on Sunday.
- d. Fossil Fuel – Colleen Kaye, Diocesan Registrar – Reported back on Saturday.

### DIOCESAN ENTERPRISES

Rev’d Alex Czerwonka reported  
Motion:

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

#### **Interim Report on Diocesan Enterprises - to Waiapu Synod 2014**

**Introduction:** At Waiapu Synod 2013 I presented a proposal that a small group explore the concept of developing Diocesan Enterprises whose purpose will be to engage in trading activities designed to give expression to the values of the church and to raise funds for the life and mission of the church and that this group is to report to Synod 2014. Please receive the interim report below.

Members of the Working Group are Rev Alex Czerwonka, Peter Minchin of Te Puke, and Brian Watkins of Havelock North. We have not met as a group, however information has been shared and concepts explored. A major resource which has yet to be finalized will be the report and findings from my sabbatical research project on ‘Business as Mission’. This will not be completed before the date of Synod 2014. However there are some preliminary findings that are helpful. In summary:

**Sabbatical Research:** some early findings on the subject of ‘Business as Mission’

- Foundations of Business. A strong case can be made that the modern business environment which has led to unprecedented economic prosperity starting in the Western World and now the standard model globally is based on Judeo-Christian principles and values. Economies fail when they stray from those values so it is important the unique Christian contribution is upheld. In modern times the argument was most notably advanced by Max Weber in his 1904-05 work *The Protestant Ethic and the Spirit of Capitalism*. Study and research in this subject is being carried out at a number of institutions including three I was able to visit: the Faith in Business Project at Ridley Hall, University of

Cambridge led by Rev Richard Higginson; Transforming Business which is an innovative research and development project in the University of Cambridge led by Peter Heslam; and the Ely Cathedral Business Group based at Ely Cathedral. The NZ Social Entrepreneur Fellowship is a local organisation exploring these concepts.

- Missional enterprises explored: I was especially interested in exploring enterprises that were consistent with the Five Marks of Mission and managed to visit a number of these. They were engaged in areas including hospitality (Monastery Stays/ Anglican Centre Rome/ Lee Abbey); food (charitable cafes and restaurants); environment (Eden Project); justice and transformation (Joel Nafuma Refugee Centre/ Anglican Centre Rome / Missionaries of Charity); and homelessness (Joel Nafuma Centre/ The Big Issue). Seeing the creative ways these enterprises raise funds, employ people and make a difference in their communities and environments was inspirational.

**Missional enterprise opportunities in Waiapu:** As already observed, Waiapu has a track record as an enterprising Diocese principally in establishing effective social services such as rest homes, early childhood centers and also with Op-shops. Many of these began as Parish-based initiatives and the social services rely on significant government contracted funding. In continuity with this experience some new possibilities could be explored in the areas of food and accommodation hospitality, and hosted tours based around our significant early Christian, cultural and environmental heritage. Another possibility is the planned expansion of our Op-shops by creating a network with a recognizable brand and new products (beyond 2<sup>nd</sup> hand clothes).

#### **Proposed guiding principles**

- Trading activity will be consistent with the values and mission of the Church
- The Diocese to be the legal owner of each Enterprise
- Enterprises must be linked to a Parish or other Diocesan body by a formal agreement
- Enterprises will value people and promote voluntary contributions and service
- Employed staff will receive a living wage or higher depending on skills and responsibilities
- Enterprises must be profitable and soundly governed and managed according to approved Diocesan standards
- Surpluses generated must be shared proportionately amongst the participating parties

#### **Further work is required**

- Research: The opportunities for missional Enterprises as above and of other possibilities using existing resources as much as possible need to be researched.
- Governance provision and structure. Work needs to be done on identifying the best structure for ensuring proper governance and management of these enterprises.
- Business planning: Promising possibilities that are identified will need to have Business plans outlined and proposed.

**Recommendation:** That further work be done by the Enterprise Group in the areas identified by this interim report and a progress report be prepared for Synod 2015 – Rev'd Alex Czerwonka/ Rev'd Richard Vialoux.

**Report Received**

## **PAPAMOA MISSION**

Rev'd Adrienne Bruce reported

Motion:

**That Synod be asked to request that the Standing Committee of the Diocese appoint an Advisory Group to:**

- a) review the progress being made by the Papamoa Mission;**
- b) to identify further missional opportunities;**
- c) to identify the next steps towards its formation as a Parish;**
- d) to bring recommendations to Synod 2014 on the next steps for this Emerging Ministry Unit.**

**And that Synod recommends than the Advisory Group be made up of:**

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

### **Report to Synod 2014 –Papamoa East Future Ministry Development**

At the Diocesan Synod 2013 the following motion was passed.

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

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

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

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

The following is a report on progress.

An Advisory Group of the above people met to address the points raised in the motion.

- It became very evident at the three meetings held that the future direction of ministry in the Papamoa area needed to be a diocesan initiative and part of a wider diocesan strategy for the future.
- One of these meetings was with the Wairakei Trust, an ecumenical trust which includes us as Anglicans, who are also considering securing land for the future and have been in conversation with the Tauranga City Council about possible support for land purchase.
- A conversation with St Paul's Co-operating Parish minister (from which the Anglicans withdrew in 2001) may have had merit also however this church is not situated in what will become the new area of housing and business. This parish is also part of the Wairakei Trust.
- The advantage we have as an Anglican group is that we already have services to the community operating effectively and this is acknowledged by the Wairakei Trust members.

Our challenge, which requires careful and unrushed planning, is to ensure that the widest consultation possible is undertaken, that we are clearer about the future of ministry so that we can

meet future needs, that we are able to time our development to the development of the Wairakei and Te Tumu developments if at all possible, and that this is an initiative of which the new bishop must be an essential part.

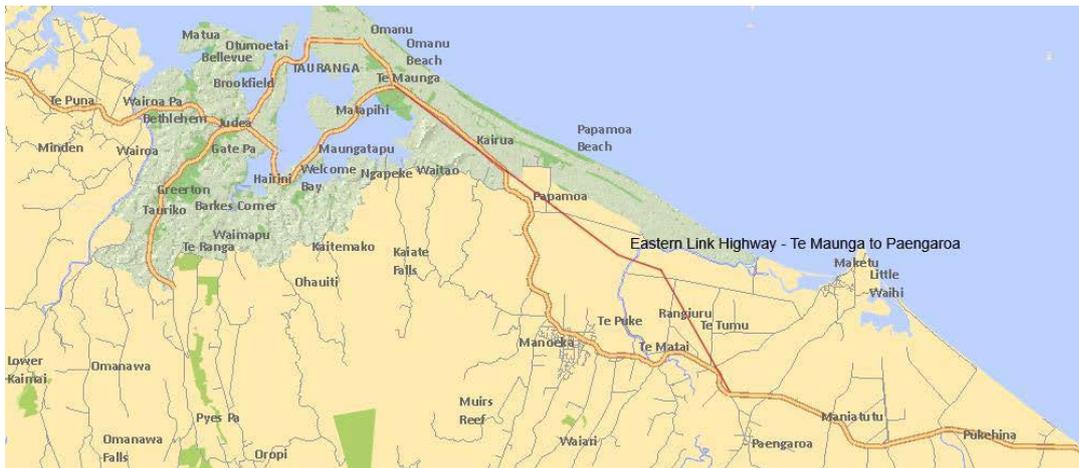
However the following points are noted:

- Since 2000 several social services, namely an Op Shop (The Dovecote); Beachaven Community House and the Papamoa Support Centre have been developed and currently the only social services offered to this Papamoa community from Pacific View through to the Te Tumu block (10 kilometres of coastal strip) are provided by the Anglican Diocese of Waiapu.
- The Mission House has also been established as a worshipping congregation and offers a playgroup to the local community. Again its provision is not only a small worshipping congregation but ministry to the wider community in terms of social, emotional and spiritual need.
- A Memorandum of Understanding has been signed in August 2014 which will bring Beachaven Community House and the Mission together on the Mission House site. This will provide a stronger joint focus in the short to medium term, until further decisions about siting of future ministry can be agreed.
- The development of Papamoa East has not been as rapid as was initially anticipated in 2000 – 2004 when developers began to sell sections. The planned township of Modena has still not been started. A very small amount of building has just started mid 2014 across the Wairakei stream.
- No land has been set aside by the developers for any faith-based activities so anything we decided to undertake has to be developed alongside any other group or business.
- Current advertising states: *Papamoa (population 20,100) is the largest suburb in Tauranga City. Papamoa has miles of white sandy beach stretching from Mount Maunganui in the west to the Kaituna River in the east. Papamoa is now one of the fastest growing areas in New Zealand due to the increase in popularity of coastal communities, close proximity to Tauranga and recent local shopping developments.*

*The urban areas within the Eastern Corridor, including Papamoa East, Te Puke and Rangioru – see map below, are expected to grow significantly in the future, with around 60,000 new residents anticipated to move to the area. Development in the Eastern Corridor includes the Eastern Link Highway due for completion in 2015. In broad terms, future development along the Eastern Corridor is expected to contribute around \$8.5 billion to the Western Bay of Plenty sub-region economy.*

*This includes:*

- o *17,500 new homes;*
- o *450 hectares of industrial development;*
- o *Up to 100,000 square metres of shops, office and commercial activity.*



**It was moved** that further work be done in the Diocese exploring development in Papamoa Mission and surrounding areas and report back to Synod in 2016 – Rev'ds Adrienne Bruce/Sandra Johnston.

**Carried**

### **LIVING WAGE**

Rev'd Ron Elder reported Motion:

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

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

That this motion lay on the table.'

Rev'd Ron Elder reported that the banding living wage had been endorsed at Standing Committee and that there were a significant number of people in the Diocese paid between

the banded wage and the living wage and asked 'What would it cost to raise those people in the Diocese to a Living Wage?'.  
**Report received**

### **FOSSIL FUEL**

Diocesan Registrar, Colleen Kaye reported:

Motion:

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

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

#### **Amended Motion:**

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

The Diocesan Registrar advised that:

- The Board had reviewed its policy portfolio and was working closely with Trusts Management Limited regarding their actions.
- That the action taken does not adversely affect return to investors.
- General Synod is looking at legal implications.
- The Board is seeking suitable replacement investments

**Report Received**

### **WAIAPU ANGLICAN SOCIAL SERVICES TRUST BOARD**

Motion:

(1) Mr John Palairt (2) Mr Peter O'Brien.

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

**Motion Carried**

### **EXTENSION OF VESTRY ELECTIONS TO BIENNIALY & LIMIT TO TIME ON VESTRY**

Motion:

(1) Rev'd Richard Vialoux (2) Miss Tess Le Guern

1. That members of vestry including elected members, appointed wardens, regional representatives, youth representatives be elected/appointed to their respective roles for a two year period, aligned with the election of synod representatives.

#### ***Rationale:***

Currently members are elected each year. This can mean that a new vestry needs to meld and create new relationships every 12 months. Lengthening the term of appointment in align with synod terms will reduce the need for voting each year, give a vestry better time to engage as a group and improve the ability to plan long term.

That Part 1 as follows be forwarded to the Diocesan Synod for consideration: That members of vestry including elected members, appointed wardens, regional representatives, youth representatives be elected/appointed to their respective roles for a two year period, aligned with the election of synod representatives.

**Amended Motion:**

Motion:

(1) Rev'd Richard Vialoux (2) Miss Tess Le Guern

1. That members of vestry including elected members, appointed wardens, regional representatives, youth representatives be elected/appointed to their respective roles for a two year period, aligned with the election of synod representatives.

Discussion:

Rev'd John Hebenton requested that the motion be left for one year and believes this motion would make it hard to recruit new people.

Rev'd Arthur Bruce – smaller parishes hard to change members so often.

Mrs Vicky Manson – Good idea but not for small parishes - perhaps this motion could be a recommendation but not an absolute.

**Motion Withdrawn**

**ELECTIONS AT AGM'S**

Motion:

(1) Rev'd Stephen Donald (2) Mr Ray James

That all elected parish positions shall require the vote of at least 50% of those present at AGMs to be declared elected.

Rationale: to ensure that those nominated for parish positions have the full confidence of those on the parish electoral roll, especially applicable where there is only one person nominated for a position.

**Amendment:**

That all elected positions in the Diocese shall require the vote of at least 50% of those present to be declared elected.

**Amendment:**

'That the revised Diocesan Canons consider in principle 'That all elected positions require a vote of at least 50% to be declared elected.'

**Carried**

**CHILD POVERTY**

Motion:

(1) Rev'd Ron Elder (2) Mrs Kay Scragg

That this Synod:

1. Deplores the fact that 27% of New Zealand children live in households where income falls below the poverty line and that this figure has remained relatively flat since 2009 as reported by the Children's Commissioner (May 2014)
2. Deplores the injustice of a system that delivers family income support through tax credits to the exclusion of children in families that receive benefit income, student allowance, pensions or long-term ACC payments.
3. Supports the Children's Commissioner's call for reducing child poverty to be a "top-line mission" of government and for the enactment of child poverty legislation that includes income measurements and targets
4. And calls for the following courses of action:
  - a. The release of a public statement on the Synod's concern to see a reduction in child poverty levels to be sent to media outlets and to the Leaders of all political parties.
  - b. Letters and emails from ministry units and individual parishioners in the diocese to all MPs and relevant ministers in the incoming government to call for urgent action to reduce child poverty.

**References:**

Office of the Children's Commissioner: Legislating to Reduce Child Poverty May 2014  
<http://www.occ.org.nz/assets/Publications/OCC-Summary-Sheet-Legislating-to-Reduce-Child-Poverty.pdf>

Child Poverty Action Group: Press Release 15 May 2014  
<http://www.cpag.org.nz/news/media-release-urgent-needs-of-poorest-must-1/>

**Amendment from HB Regional Conference:**

2. Deplores the injustice of a system that supports children of working parents through tax credits, yet provides no income support for children in families that receive benefit income, student allowance, pensions or long term ACC payments or who are raised by other family members.

**Amendment:**

Moved: Rev'd Jenny Dawson

Seconded: Rev'd Ruth Dewdney

- 4c Challenges Parishes to contribute to raise awareness and to include their own outreach activities that contribute towards the reduction of child poverty in the local area and more widely across New Zealand.

**Amended Motion:**

That this Synod:

1. Deplores the fact that 27% of New Zealand children live in households where income falls below the poverty line and that this figure has remained relatively flat since 2009 as reported by the Children's Commissioner (May 2014)

2. Deplores the injustice of a system that supports children of working parents through tax credits, yet provides no income support for children in families that receive benefit income, student allowance, pensions or long term ACC payments or who are raised by other family members.
3. Supports the Children's Commissioner's call for reducing child poverty to be a "top-line mission" of government and for the enactment of child poverty legislation that includes income measurements and targets
4. And calls for the following courses of action:
  - a. The release of a public statement on the Synod's concern to see a reduction in child poverty levels to be sent to media outlets and to the Leaders of all political parties.
  - b. Letters and emails from ministry units and individual parishioners in the diocese to all MPs and relevant ministers in the incoming government to call for urgent action to reduce child poverty.
  - c. Challenges Parishes to contribute to raise awareness and to include their own outreach activities that contribute towards the reduction of child poverty in the local area and more widely across New Zealand.

**Carried With Amendments**

#### **CANON 15 CATHEDRAL CHAPTER**

Motion:

(1) Very Reverend Michael Godfrey (2) Miss Alison Thomson

That the revision of the Diocesan canons include a change to the current Canon 15 so that the election of the Cathedral Chapter regional representative happens every two years (to align with the other biennial elections at the Regional Conference) rather than the three year cycle currently being followed for the Chapter.

**Motion Carried**

#### **APPROVAL OF BILLS IN PRINCIPAL**

1) A Bill intituled "A Bill to Amalgamate the Parishes of Te Hapara & Gisborne."

That the Bill be confirmed the following day.

**Carried**

#### **OVERSEAS MISSION**

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

Motion:

(1) Mr Hugh McBain (2) Rev Dorothy Brooker

- a) That the report of on Missions be received.
- b) That Synod set the mission giving target for 2015 at \$195,000 [*same as previous year*].

**Carried**

#### **SYNOD DINNER**

The Synod dinner was held at the All Saint's Parish Complex, commencing with drinks from 6.30pm and dinner at 7.00pm.

**SUNDAY 21 SEPTEMBER, 2014 AT 8.30AM**

**SYNOD IN SESSION**

**POLICY FOR BUILDINGS FOR THE  
WAIAPU DIOCESE**

Motion:

(1) Mrs Janette Hudson (2) Rev'd Deb Sutherland

That Standing Committee revises the Policy on Buildings for the Diocese of Waiapu, approved and implemented at Synod 2013 to include more definitive criteria for closure of a building that may be deemed to be not fit for purpose.

**Amendment:**

Moved: Mrs Janette Hudson Seconded: Rev'd Deb Sutherland

That Standing Committee revises the Policy on Buildings for the Diocese of Waiapu, approved and implemented at Synod 2013 to include more definitive criteria and processes for closure of a building that may be deemed to be not fit for purpose.

**Carried**

Reverend John Hebenton opposed the motion.

9.30am – Travel to the Waiapu Cathedral, Browning Street, Napier for the Synod Service commencing at 10.00am.

11.00am – Morning Tea at All Saints' Parish, Taradale

11.30am - Synod resumes.

**WAIAPU BOARD OF DIOCESAN TRUSTEES**

Motion:

(1) Mr Hugh McBain (2) Rev'd Craig Smith

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

**WAIAPU BISHOPRIC ENDOWMENT TRUST**

Motion:

(1) Mr Hugh McBain (2) Rev'd Erice Fairbrother

That the report and Financial Statements of the Waiapu Bishopric Endowment Trust for the year ended 31<sup>st</sup> March 2014 be adopted.

**Carried**

**CONFIRMATION OF BILL**

Synod confirmed the Bill:.

1) A Bill intituled "A Bill to Amalgamate the Parishes of Te Hapara and Gisborne"

**Carried**

#### **DIOCESAN MINUTES AND SCHEDULES**

Motion:

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

That the following reports and minutes be tabled:

- Minutes of Standing Committee.
- Diocesan Property Schedule.
- Parish Statistical Returns for the year ending 31<sup>st</sup> December 2013.

**Carried**

#### **DIOCESAN REPORTS**

Motion:

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

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

	Pages
a) Acts of the Bishop	A2-A8

**Carried**

#### **DIOCESAN ACCOUNTS AND BUDGET**

Motion:

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

- a) That the Financial Statements for the Diocese as audited for the year ending 31<sup>st</sup> March, 2014 be adopted.
- b) That the Diocesan Budget for the year ending 31<sup>st</sup> December, 2015 make provision for the following expenditure \$1,515,393 subject to final confirmation and adjustment by the Standing Committee.
- c) That the Parish Assessment total for the year ending 31<sup>st</sup> December, 2015 be \$510,300

**Carried**

#### **Amendment:**

Moved: Rev'd Helen Wilderspin

Seconded Mr Geoff Bell

'That the budget for year ending 31 December, 2015 be a balanced budget.

Rationale:

That Standing Committee needs to do more work. If Parishes need to provide balanced budgets then so does the Diocese. We need to live within our means; there should be more focus on how money is spent.

**Carried**

#### **VARIOUS REPORTS**

Motion:

(1) Rev Arthur Bruce (2) Miss Alison Thomson

That the following printed reports to be received:

1) Standing Committee	Pages A9-A10
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2)	Bay of Plenty Regional Dean	A11
3)	Hawke's Bay Regional Dean	A12
4)	Eastland Region Regional Dean	A13
5)	Diocesan Ministry Educator	A14-A15
6)	Bay of Plenty Regional Executive	A16
7)	Eastland Regional Executive	A17
8)	Hawke's Bay Regional Executive	A18
..9)	Diocesan Youth & Families Committee	A19-A20
10)	Waiapu Anglican Social Services Trust Board	A21
11)	Waiapu Archives Report	A22
12)	Association of Anglican Women Report	A23
13)	Overseas Missions Report	A24
14)	Diocesan Registrar's Report	A25-A26
15)	Diocesan Statistical Returns	A27-A28
16)	Rotorua Hospital Chaplain Report	A29
17)	Tairāwhiti District Health Chaplain's Report	A30
18)	Hawke's Bay Hospital Chaplain Report	A31-A32
19)	Tauranga Hospital Chaplain Report	A33
20)	Carter House Chaplains Report	A34
21)	Hodgson House Chaplain's Report	A35
22)	Te Wiremu Chaplain's Report	A36
23)	Waiapu House Chaplain Report	A37
24)	Hawke's Bay Regional Prison Chaplain's Report	A38
25)	Bay of Plenty District NZ Police/NZ Fire Service Chaplain's Report	A39
26)	Anglican Cursillo in Waiapu Report	A40
27)	The Mission to Seafarers Report	A41
28)	Waiapu Board of Diocesan Trustees Report	A42
29)	Waiapu Bishopric Endowment Trust Report	A43
30)	Hereworth School Chaplain's Report	A44
31)	Hereworth School Trust Board	A45
32)	St Matthew's Primary School Report	A46
33)	Woodford House Chaplain's Report	A47-A49
34)	Diocesan Theologian's Report	A50
35)	Diocesan Trusts Board Report	A51
36)	Parish Assessment Percentages	A52

The Diocesan Theologian presented his report on Sunday, 21 September, 2014

**Carried**

The President moved that the reports be accepted.

#### **APPOINTMENT OF AUDITORS**

Motion:

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

That for the year ending 31<sup>st</sup> December, 2015, the following audit arrangements to be approved:

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

Grant Thornton be appointed as auditors for the audit of:

Anglican Diocese of Waiapu

**GENERAL SYNOD WORKING GROUP**

Motion

(1) Rev'd Stephen Donald (2) Rev'd Jenny Dawson

'That Synod of the Waiapu Diocese meeting at All Saints' Church, Taradale , 20<sup>th</sup>-21<sup>st</sup> September, 2014:

- a) Expresses their concerns that the Working Group of General Synod 2014 Motion 30 lacks proper representation of the Lesbian, Gay, Bisexual, Transgender, Intersexual Anglican community;
- b) Requests an explanation of the process by which the Working Group will proceed and how individuals, parishes, diocese/hui amorangi can contribute input into the discussions of the said Working Group.

**Motion Carried**

**MINUTES OF SYNOD**

Motion:

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

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

**Motion Carried**

**MOTION OF THANKS**

Motion:

(1) Rev Ron Elder (2) Alison Thomson

A motion that;

The thanks of Synod be conveyed to:-

The Vicar. organisers and helpers of All Saints' Parish Taradale

The President of Synod.

The Synod Secretaries

The Diocesan Administration Staff

- for their part in arranging the affairs of Synod.

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

**TARADALE**

.....

.....

**DATE**

**PRESIDENT**

## **BILL TO AMALGAMATE THE PARISHES OF TE HAPARA AND GISBORNE**

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

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

**AND AS** the Church membership of the Parishes of Te Hapara and Gisborne have agreed to amalgamate their Parishes, to create a new Parish of the Gisborne, following a General Meeting of Parishioners held at Te Hapara Parish on the 13<sup>th</sup> July, 2013.

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

**IT IS THEREFORE ENACTED** by the Bishops, Clergy and Laity in Synod assembled as follows;

1. The Short title shall be ‘*The Amalgamation of the Parishes of Te Hapara and Gisborne, Statute 2014*’
2. The boundaries of the new Parish of Gisborne, shall be as listed in the Schedule.

### **Schedule**

Starting from the point on the Taruheru River nearest to that corner of the Gisborne-Makaraka main road known as the Showgrounds Corner, thence to the Showgrounds Corner, thence due south to the coastline to the coastline of Poverty Bay, thence eastwards along the coastline to Tuahine Point and northwards along the east coast to the extremity of the headland known as Tatapouri, thence north-west to Trig 110 (Tatapouri), thence to trig 152 (Pukeakura), thence in a straight line to the south-west a distance of six miles to the Waru Stream, thence south-south-west in a straight line to the Taruheru River at the point on that river nearest to that corner on the Gisborne-Makaraka main road known as the Showgrounds Corner.

### **REFERENCE SCHEDULE**

#### **Part E**

#### **Clauses 1, & 7 of the Constitution**

#### **Part C**

#### **Clause 15 Statute 711**

## The Constitution/Te Pouhere (Authorised Services) Amendment Statute 2014

**Whereas** General Synod/te Hīnota Whānui in 2012 had been advised of a resolution asking for a review of the liturgical rules of our Church with a view to improving clarity and where necessary simplification, and

**Whereas** that resolution was not considered due to lack of time but was referred to the General Synod Standing Committee, which deemed it unable to be considered by them, and

**Whereas** the Common Life Liturgical Commission, the House of Bishops, and the Chancellors and Legal Advisors Group have considered these matters and recommend some amendments, beginning with the below Constitutional amendment and, subsequent to that being confirmed, the repeal of Title G Canon VI, and consequential amendments to Title G Canon XIV, and repeal of SRL3,

### The General Synod/te Hīnota Whānui enacts as follows:

- 1. Title.** The Title of this Statute is *'The Constitution/Te Pouhere (Authorised Services) Amendment Statute, 2014.'*
- 2. Purpose.** To amend Part G of the Constitution/Te Pouhere to define *authorised services* in the Constitution and Code of Canons.
- 3. Constitutional Amendment:**

Part G, Clause 2 of the Constitution/Te Pouhere is amended by the addition, at the end of the clause, following the words 'include a Bishop.', the words,

**“Authorised Services”** includes (a) Formularies, (b) Experimental uses as authorised by the Church of England Empowering Act 1928, and (c) other services authorised under Title G Canon XIV.'

- 4. Process.** The passing of Clause 3 is an adoption of a specific proposal in terms of Part G Clause 4 of the Constitution/ Te Pouhere, and shall be made known to Te Runanganui o Te Pīhopatanga o Aotearoa, the Synod of the Diocese of Polynesia, and the several Diocesan Synods in New Zealand in accordance with the provisions of Title C Canon I.

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014.*

*As witnessed by our hands 14 July 2014.*



W Halapua  
Primate and Archbishop



P Richardson  
Primate and Archbishop



WB Turei  
Primate and  
Archbishop

## Statute 712

### The Liturgy of Baptism and The Laying on of Hands for Confirmation and Renewal Amendment Statute 2014

**Whereas** the General Synod/te Hīnota Whānui by Statute 441 in 1988 confirmed the adoption of The Liturgy of Baptism and The Laying on of Hands for Confirmation and Renewal, and

**Whereas** the rubrics of said Liturgy require clarification and amendment,

**This General Synod/te Hīnota Whānui enacts as follows:**

1. **Title.** The title of this Statute shall be *The Liturgy of Baptism and The Laying on of Hands for Confirmation and Renewal Amendment Statute 2014*.
2. **Purpose.** To amend the rubrics of said Liturgy to clarify the preferred placement of this Liturgy in a Eucharistic Liturgy.
3. **The Liturgy of Baptism and The Laying on of Hands for Confirmation and Renewal** is amended as follows:

i) Where on page 383 of A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa it now says –

*“The liturgy takes place when the Church meets for the Eucharist or another service of worship. It follows the **New Testament Lesson** or **The Gospel** or **The Sermon**. In special circumstances the bishop or priest shall provide a suitable introduction to this liturgy.”*

The above words be amended to say –

*“The liturgy takes place when the Church meets for the Eucharist or another service of worship. Baptism and/or Confirmation follows the proclamation of the Word, and in the context of a celebration of the Holy Eucharist is prior to **The Peace**,” and*

ii) Where on page 394 of A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa it now says –

*“Or*

*The service may continue with **The Sermon** or **The Prayers of the People**, but **The Creed** is not said again.*

*Or”*

The above words be amended to say –

*“Or*

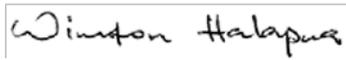
*The service continues but **The Creed** is not said again.*

*Or”*

4. **Clause 3 of this Statute** is the adoption of a specific proposal in terms of Part B, Clause 6(a) of the Constitution/te Pouhere, and Section 4(a) of the Church of England Empowering Act 1928, and shall be made known to Te Runanganui o Te Pihopatanga o Aotearoa, the Synod of the Diocese of Polynesia, and the several Diocesan Synods in New Zealand.

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014.*

*As witnessed by our hands 14 July 2014.*



*W Halapua  
Primate and Archbishop*



*P Richardson  
Primate and Archbishop*



*WB Turei  
Primate and  
Archbishop*

## Statute 713

### The Reference to Sunday Titles in all Formularies, Canons, and Publications of this Church Statute 2014

**Whereas**, various provisions exist for naming the Sundays in The Calendar – Te Maramataka, and these differ between the A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa on pages 4-6 and pages 692-723, the Revised Common Lectionary, the Notes on the Calendar, and Celebrating Common Prayer, and

**Whereas**, consistency is desirable,

**This General Synod/te Hīnota Whānui enacts as follows:**

- 1. Title.** The title of this Statute shall be *The Reference to Sunday Titles in all Formularies, Canons, and Publications of this Church Statute 2014*.
- 2. Purpose.** To amend the Reference to Sunday Titles in all Formularies, Canons, and Publications of this Church.
- 3. The Sunday Titles** should be described as being '*of Advent, Christmas, Epiphany, and Easter*' and '*in Lent and Ordinary Time*' in all references in Formularies/Canons/Publications of this Church, noting especially in A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa pages 4-6, 525-536, and 550-602.
- 4. Clause 3 of this Statute** is the adoption of a specific proposal in terms of Part B, Clause 6(a) of the Constitution/te Pouhere, and Section 4(a) of the Church of England Empowering Act 1928, and shall be made known to Te Runanganui o Te Pihopatanga o Aotearoa, the Synod of the Diocese of Polynesia, and the several Diocesan Synods in New Zealand

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014.*

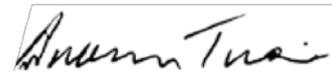
*As witnessed by our hands 14 July 2014.*



W Halapua  
Primate and Archbishop



P Richardson  
Primate and Archbishop



WB Turei  
Primate and  
Archbishop

**Bill No 4**

**Rt Rev'd V Matthews/Rt Rev'd T Pikaahu**

**A Bill to Amend The Constitution/Te Pouhere (Authorised Services), 2014**

**Whereas** General Synod/te Hinota Whanui in 2012 had been advised of a resolution asking for a review of the liturgical rules of our Church with a view to improving clarity and where necessary simplification, and

**Whereas** that resolution was not considered due to lack of time but was referred to the General Synod Standing Committee, which deemed it unable to be considered by them, and

**Whereas** the Common Life Liturgical Commission, the House of Bishops, and the Chancellors and Legal Advisors Group have considered these matters and recommend some amendments, beginning with the below Constitutional amendment and, subsequent to that being confirmed, the repeal of Title G Canon VI, and consequential amendments to Title G Canon XIV, and repeal of SRL3,

**The General Synod/te Hīnota Whānui enacts as follows:**

**5. Title.** The Title of this Statute is *'The Constitution/Te Pouhere (Authorised Services) Amendment Statute, 2014.'*

**6. Purpose.** To amend Part G of the Constitution/Te Pouhere to define *authorised services* in the Constitution and Code of Canons.

**7. Constitutional Amendment:**

Part G, Clause 2 of the Constitution/Te Pouhere is amended by the addition, at the end of the clause, following the words 'include a Bishop.', the words,

**“Authorised Services”** includes (a) Formularies, (b) Experimental uses as authorised by the 1928 Act, and (c) other services authorised under Title G Canon XIV.'

**8. Process.** The passing of Clause 3 is an adoption of a specific proposal in terms of Part G Clause 4 of the Constitution/ Te Pouhere, and shall be made known to Te Runanganui o Te Pihopatanga o Aotearoa, the Synod of the Diocese of Polynesia, and the several Diocesan Synods in New Zealand in accordance with the provisions of Title C Canon I.

**Notes to support the Bill:**

The issues with Title G Canon XIV and SLR3 are two –fold – (1) inconsistency with the 1928 Act and

(2) lack of fundamental authorisation in the first place.

The first issue is easily resolved, as there was no need for those liturgies to be experimental and so no need to try and invoke the 1928 Act. The Act is only relevant to intended new Formularies, and has no other use.

The second issue can be resolved by an amendment to clause 2 of Part G of the Constitution (which is not Fundamental, so can be easily amended) to define “Authorised Services” as being (a) Formularies, (b) experimental uses as authorised by the 1928 Act, and (c) other services authorised under Title G Canon XIV”.

This Constitutional provision would then provide the proper basis, which is at present lacking, for Title G Canon XIV and SLR3.

Title G Canon XIV could then be repealed and replaced with a new Canon which effectively authorises the kinds of activities referred to in the current Canon and SLR3. Services could be authorised by Bishops or whole Tikanga, but would have to be:

- (a) Based on ‘A Form for Ordering a Service of the Word’ and/or ‘An Alternative Form for Ordering The Eucharist’ *[being our existing framework for liturgical development]*
- (b) Not inconsistent with the teachings of the Formularies
- (c) Are not themselves Formularies, unless expressly made so on using the 1928 Act procedure, and therefore do not form part of the Doctrine of the Church
- (d) Will generally be suitable for occasional and non-controversial services in the life of the Church *[the point is that this process is a liturgical process re the form of expression not a process for theological innovation as to content of that expression]*

Aspects of these requirements are already found in Title G Canon XIV and SLR3. The 1928 Act has no relevance to such services (unless a formal proposal is adopted to make them a Formulary, which is a separate process).

Title G Canon XIV could then empower Bishops and whole Tikanga to authorise such liturgies, on that appropriately limited basis. They would then be Authorised Services for the purposes of Title D, but without confusion as to the Formularies, Doctrine and the 1928 Act.

**THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA**  
*Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, ki Nga Moutere o te Moana Nui a Kiwa*

TO Archbishops and General Secretary  
FROM Chancellors and Legal Advisors<sup>1</sup>  
DATE January 2014  
SUBJECT Common Life Liturgical Commission query regarding liturgies for experimental use

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**INTRODUCTION AND SUMMARY OF VIEWS**

1 At the recent meeting in Wellington of Bishops and Chancellors/Legal Advisors, you conveyed a request from the Common Life Liturgical Commission for guidance, in the context of “experimental liturgies”, as to:

*Does Part B Section 5 of the Constitution/Te Pouhere, in conjunction with Section 4(A) of the C of E Empowering Act, allow for Title G Canon VI, Title G Canon XIV, and SRL3 to stand and be consistent, and if not, what amendment is required for it to be so?*

2 We discussed this issue at our meeting and agreed to provide our views in writing.

3 Our view, for the reasons set out below, is that:

(a) The proper interpretation of the Constitution / te Pouhere, the Canons and the Church of England Empowering Act 1928 (“CEAA”) is that:

- (i) The only process by which liturgies can be authorised for “experimental use” is under s 4A of the CEAA, as a temporary measure during the latter stages of the process for changing the Formularies. There is no separate experimental process;
- (ii) General Synod / te Hīnota Whānui (“GS/THW”) has no power to “authorise” liturgies outside the Formularies process or s 4A of the CEAA; and
- (iii) “authorised” forms of service in terms of Title D can therefore only be the Formularies and any experimental uses authorised under s 4A of the CEAA.

(b) Therefore, in relation to the specific legislative provisions referred to us:

- (i) Title G Canon VI clause 2 is inconsistent with s 4A of the CEAA. The issues are fundamental and cannot be cured by amendment. That provision, which does not appear to have been used since 2002, should simply be repealed;

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<sup>1</sup> Being those in attendance at the meeting in Wellington on 21 December 2013: John Fitchett (Chancellor, Nelson); Judge Chris Harding (Chancellor, Waikato & Taranaki); Tony Hill (Chancellor, Wellington); Jeremy Johnson (Vice Chancellor, Christchurch); Matthew Ockleston (Deputy Chancellor, Auckland and Pou Ture/Chancellor, Te Pīhopatanga o Te Tai Tokerau); Moka Ritchie (Legal Advisor, Christchurch); David Stone (Chancellor, Te Pīhopatanga o Aotearoa); and Evan Turbott (Chancellor, Waiapu).

- (ii) Title G Canon VI clause 3 appears to reflect an apparent misunderstanding as to the process by which Formularies are created. It is simply a record of decisions made by GS/THW under the authority of s 4A of the CEAA, rather than having any authority of its own. The issues can be cured by appropriate amendment and change in practice;
- (iii) Title G Canon XIV purports to give each Tikanga an authority which GS/THW itself does not have, and must therefore be of no legal effect. The issues are fundamental and cannot be cured by amendment. That provision, which does not appear to be used, should simply be repealed;
- (iv) GS/THW Standing Resolution SRL3 similarly purports to give individual Bishops an authority which GS/THW itself does not have, and must therefore be of no legal effect. It also misconstrues the experimental use provisions of s 4A of the CEAA. The issues are fundamental and cannot be cured by amendment. That provision, which does not appear to be used, should simply be repealed.

## DETAILED DISCUSSION

### Section 4A

- 4 The starting point is s 4A of the CEAA, which is a statute of the Parliament of New Zealand. That provision reads:

***4A Power to permit experimental use of new or amended form of service***

*Where a proposal to add or alter the Formularies has been approved by the General Synod with a view to its being made known to the several Diocesan Synods, the General Synod may by resolution determine that, after the proposal has received the assent of the majority of the Diocesan Synods<sup>2</sup>, the experimental use of the new or amended form of service be permitted under such conditions and for such period (terminating not later than the last day of the next ensuing ordinary session of the General Synod) as the General Synod shall determine.*

- 5 This section builds on the authority of GS/THW in s 3 of the CEAA to enact or amend Formularies, and the process set out in s 4 by which this is done which sets out the “twice round” process for enacting or amending the Formularies.
- 6 Part B Section 5 of the Constitution/Te Pouhere of this Church repeats the *authority* of GS/THW to enact or amend Formularies (mirroring s 3 of the CEAA), and then provides in section 6 for the same *process* as s 4 of the CEAA. Sections 3 and 4 and clauses 5 and 6 are essentially mirror-image provisions.
- 7 The “twice-round” process is of course:
- (a) First, resolution of GS/THW that the proposed Formulary be **approved** as such and made known to Te Runanganui and the Dioceses;
  - (b) Second, approval of that proposed Formulary by Te Runanganui and a majority of the Dioceses;
  - (c) Third, **confirmation** of the proposed Formulary by a freshly-constituted GS/THW (but within 5 years of the first approval);

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<sup>2</sup> Which in our view must now be taken as including Te Runanganui o Te Pihopatanga o Aotearoa and the Synod of the Diocese of Polynesia. That interpretation accords with the equivalent provision in the Constitution / te Pouhere (clause 6(b) in Part B).

- (d) Fourth, either no appeal is made within a year to the Tribunal under the CEAA or any such appeal is dismissed.
- 8 It is clear that section 4A is intended to apply to proposed alterations to the Formularies once they have been approved by GS/THW for the first time and are half-way through the process of being approved by Te Runanganui and Dioceses, but before the proposal has been approved by GS/THW for the second time. That is, the proposal must have reached the “one and a half times round” point of the “twice round” process.
- 9 Section 4A recognises that the process for adding to or amending the Formularies can be a very long one, and that once it has reached “half way” it may be beneficial for the proposal to be used on an interim or experimental basis.
- 10 There are two fundamental parts to s 4A:
- (a) Firstly, any experimental use must start with a resolution by GS/THW that the proposal become a new or amended Formulary, and is not automatic but requires a specific resolution of GS/THW to that effect (this could either occur as part of the first approval (provided that it is conditional on the proposal being approved by a majority of Dioceses, and only takes effect from that time) or at a subsequent stage (once that majority approval has been reached)).
- (b) Secondly, the experimental use is only a temporary measure, which runs “for such period (terminating not later than the last day of the next ensuing ordinary session of the [GS/THW]) as the [GS/THW] shall determine.” Therefore the experimental use is only for a 2 year period. There can be no deemed or implied extensions, nor any indefinite duration, of this experimental use.
- 11 Section 4A does not authorise the experimental use of liturgies outside the Formulary process, nor for an extended period of time.

**Title G, Canon VI, clause 2**

- 12 The issue with Title G, Canon VI, clause 2 is that it purports to:
- (a) deem certain liturgies as experimental for the purposes of s 4A, when there is no such deeming provision in that section, and without those liturgies becoming Formularies; and
- (b) continue such purported experimental use indefinitely (as no time limit is specified in the clauses), when s 4A is clear that any use is for a 2 year period and requires express resolution by GS/THW.
- 13 Section 4A only applies to intended Formularies, in the latter stages of that process, and for a limited period of time. Title G, Canon VI, clause 2 is therefore inconsistent with s 4A of the CEAA, and must be of no legal effect to the extent of that inconsistency.

- 14 As the marginal note to clause 2 – “Authority for experimental use” – makes clear, this clause purports to *authorise* experimental uses. Experimental uses are only authorised by s 4A of the CEAA, and no further authority is necessary or possible.
- 15 Title G, Canon VI, clause 2 refers to the Second Schedule to that Canon, which lists a number of alternative services.
- 16 However, a review of the proceedings of GS/THW shows that all of these alternative services have in fact become Formularies, and so have full force and effect. There is no need for their continued use to be experimental (nor, indeed, is there any concept of an experimental Formulary). The fact that these services are alternative to existing Formularies does not require their use to be experimental.
- 17 Title G, Canon VI, clause 2 should therefore be repealed, as its deficiencies are fundamental and are not capable of being addressed by mere amendment. The Second Schedule is unnecessary and confusing – the content is already incorporated into the Appendix to Title G (pages G21 to G25). That is a preferable concept to using the Canon itself as a record of decisions made by GS/THW, as the Second Schedule seems to do.

### **Title G, Canon VI, clause 3**

- 18 This Canonical provision appears to reflect a misunderstanding of the Formulary processes.
- 19 Reviewing the proceedings of GS/THW since 2004 has been instructive in terms of the understanding behind this clause and how it has been used.
- 20 It appears that proposed new Formularies have, upon confirmation (ie second approval) by GS/THW, been expressly added to the Third Schedule of Title G, Canon VI to allow experimental use. That approval means that the proposals may be used on an experimental basis while the 1 year appeal period expires (and any appeals are resolved).
- 21 However, proposals have remained in the Third Schedule even after the expiry of the appeal period, at which point the proposals have actually taken full effect as Formularies, and so no experimental use is necessary. There is no process by which a Formulary can, once finally approved as such, continue to be used experimentally.
- 22 It is not clear why this has been thought necessary, and suggests some possible confusion between alternative and experimental liturgies. If it is desired to create an *alternative* form of service, rather than to change the Prayer Book or an existing Formulary, that can be achieved by the wording of the proposal that is approved by GS/THW. It is not necessary to authorise an experimental use to create an alternative form of service. Several Formularies are alternatives to (rather than replacements of) existing Formularies.
- 23 The wording of clause 3, and the GS/THW statutes which refer to it, suggest that it is an empowering provision, a source of authority for experimental use of liturgies. That is not the case. The only such authority is s 4A of the CEAA.

- 24 As such, clause 3 does not seem to serve any real purpose except as a *record* of those proposed Formularies that GS/THW has approved as experimental in terms of s 4A of the CEAA, until they become Formularies and are included in the list of Formularies in the Appendix to Title G (pages G21 to G25).
- 25 There seems little value in maintaining a list of experimental uses under s 4A of the CEAA if such uses are, on the current practice, only valid for the one year between the confirmation by GS/THW and the conclusion of the appeal period. The current practice can be confusing, because no end date is listed against each experimental liturgy, and the printed Canon will become out of date before it is next reprinted. It requires manual updating to move experimental uses to the list of Formularies once they acquire that status. Clause 3 and the Third Schedule should therefore be repealed.
- 26 However, if it is desirable to maintain the current practice, then that can be facilitated by amendment to:

*The Third Schedule to this Canon lists proposals to amend the Formularies, which have been approved by General Synod for use on an experimental basis until they actually become Formularies. Their use is subject to such conditions, if any, as General Synod may by resolution adopt and is a temporary experimental use in terms of Section 4A of the Church of England Empowering Act 1928 until the conclusion of the next ordinary session of General Synod after that approval is given (following which that use will expire unless expressly renewed by General Synod). During such temporary experimental use, such services shall be alternative or additional to the existing Formularies.*

- 27 That wording makes it clear that the list is purely a record of previous decisions made by GS/THW under separate authority, and refers to the temporary duration of the experimental use. That will achieve the effect desired by GS/THW while not misleading readers of the Canons as to the duration of the experimental use.
- 28 The Third Schedule could therefore read:

*THIRD SCHEDULE*

<i>Nature of Proposal (refer General Synod Statute)</i>	<i>Temporary experimental use authorised as from ...</i>	<i>Temporary experimental use expires at end of General Synod session in the year ...</i>
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- 29 Such wording would:
- (a) allow the current practice, where experimental use is only authorised once the proposal has been confirmed by GS/THW (ie second approval), in which case the date in the middle column of the table in the Third Schedule will be the date of that GS/THW session; and

(b) facilitate experimental use being authorised by GS/THW as part of the first approval of the proposal, but conditional on a majority of episcopal units approving the proposal. That point could well occur prior to confirmation at the next GS/THW. If that approach is adopted, then the original approval statute needs to include a conditional authorisation for experimental use, and the middle column of the table in the Third Schedule will need to reflect the actual date on which the experimental use started (ie when the last of the required approvals was made).

30 Care will need to be taken to update the Third Schedule to remove proposals once they have completed the Formulary process and taken full effect, or to pass a further resolution if that has not occurred by the following ordinary session of GS/THW, to enable the experimental use to continue pending the outcome of that process.

#### **Title G, Canon XIV**

31 This Canon purports to empower individual Tikanga within this Church to authorise forms of service for use within that Tikanga, but expressly without making them Formularies.

32 The question then arises what authority GS/THW has to authorise forms of service outside the Formulary process, so that it could empower Tikanga to do so. If there is no such power, then the purported delegation and Canon must be of no legal effect.

33 We consider that GS/THW does not have a general power of competence in matters of liturgy, and so any powers in this regard must be expressly conferred on GS/THW by the Constitution / te Pouhere or the CEAA, as superior regulations, rather than implied or conferred on GS/THW by itself. There is no such *express* authority conferred on GS/THW and we would have expected there to be express authority for such a power, especially given the heavily regulated procedure for creating and changing the Formularies.

34 Title D obliges Ordained Ministers to use only “authorised” forms of service. For example:

(a) Canon I, Part A, clause 4 – “to ensure reverent, regular and carefully prepared divine service **using the forms authorised by this Church**”

(b) Canon I, Part A, clause 11.4 – “Use **duly authorised forms** of public worship”

(c) Canon I, Part C2, clause 3.4:

*refusal or neglect by an Ordained Minister to use either A New Zealand Prayer Book He Karakia Mihinare o Aotearoa or The Book of Common Prayer 1662 (as modified by the General Synod / te Hīnota Whānui under authority of the Constitution / te Pouhere) or any other services as are **duly authorised by the Canons of this Church in the public services of this Church** or to administer the sacraments in such order and form as are set forth in the said Books or other **authorised services**; or to use on any occasion in public Ministry except so far as shall be otherwise ordered by lawful authority the orders and forms of common prayer or such rites and ceremonies as are mentioned and set forth in the said Books or in other **authorised services** and therein directed to be used for such purpose on such occasion*

- (d) Canon II, clause 4.2 – “Refusal or neglect to use one of the authorised Prayer Books of this Church **or other authorised services** or to administer the sacraments and the rites and ceremonies, as are referred to in Canon I Part C2 clause 3.4,”.
- 35 The situation is a little complicated by the language used in the Canons, which tends to refer to “authorised” forms of service, rather than just to the Formularies.
- 36 Clearly, therefore this contemplates *something other than just* the Formularies being *authorised*. The question is whether the additional element is restricted to experimental uses authorised under s 4A of the CEAA, or also includes other liturgies approved by GS/THW under some other process. If the latter is the case, this could be something to which Title G, Canon XIV could apply.
- 37 We can find no basis for an implied power other than these references to “authorised” services. Rather than these suggesting an implied power of approval, we consider that they are consistent with the Formulary process as the only means of authorising liturgies.
- 38 We do not consider that, s 4A aside, it was intended that GS/THW could authorise any other form of service than a Formulary. If that were the case, we would have expected that power to be in the Constitution / te Pouhere or the CEAA, and to be expressly stated. However, there is no such provision.
- 39 It is far more likely that GS/THW’s only power to authorise a form of service is through the heavily regulated Formulary process. The protections afforded to the Formularies in the Constitution / te Pouhere and the CEAA would be meaningless if GS/THW were able, by an unregulated procedure, to authorise other forms of service which could be used within the Church in substantially the same manner as Formularies.
- 40 We note for completeness that Title G Canon VI clause 1 is not such an authorisation. While the wording must suggest that it is, and the dates in the margin indicate that it pre-dates the Constitution / te Pouhere (but not the CEAA), the notation next to the First Schedule indicates that services referred to in clause 1 have become Formularies. Therefore clause 1 is not a separate source of authorisation outside the Formularies or s 4A processes.
- 41 We therefore conclude that:
- (a) GS/THW has no authority to authorise forms of service outside the Formulary process;
  - (b) “Authorised” forms of service can only refer to Formularies (whether Prayer Book or otherwise, eg the recent “Ashes to Fire” liturgy) and experimental uses authorised under s 4A of the CEAA. These are the only kinds of liturgies which the Constitution / te Pouhere or the CEAA refer to as being “authorised” in any way;
  - (c) Title G, Canon XIV must therefore have no legal basis and be of no legal effect. The issues are fundamental and cannot be cured by amendment. It is not clear whether this provision is currently being used in any event, and so its repeal may not have any practical effect.

### **GS/THW Standing Resolution SRL3**

- 42 This Standing Resolution purports to authorise individual Bishops “*to allow experimental forms of service to be produced and used in different situations*” upon such conditions as that Bishop thinks fit, “*provided that such experimental forms shall not contradict in principle the teaching in the Formularies*”.
- 43 This provision is similar in nature to Title G, Canon XIV, and raises the same legal issues, but on a greater scale. It assumes not only that there is some authority for services to be authorised outside the Formularies, but also that this can be done by individual Bishops, at a local level, and on an entirely experimental basis.
- 44 Clause (d) of SRL3 records that:
- when any experimental form of service appears to be receiving some general acceptance in a settled form, the Bishop concerned with it will be expected to cause it to be brought to [GS/THW] with a view to its being given wider experimental use pursuant to the provisions of Section 4A of the Church of England Empowering Act 1928.*
- 45 That final statement assumes that s 4A of the CEAA provides for experimental use of liturgies generally. However, as discussed above, s 4A only provides for the *temporary* experimental use of a proposed alteration to the Formularies, *during* the later stages of that process. That is, the experimental use is an *incidental* part of the Formulary process, and not a substantive process in its own right. If no new Formulary being proposed, there cannot be any experimental use.
- 46 The assumption underlying SRL3 is therefore incorrect and inconsistent with s 4 of the CEAA. Accordingly, GS/THW Standing Resolution SRL3 has no legal basis and must be of no legal effect. The issues are fundamental and cannot be cured by amendment. It is not clear whether this provision is currently being used in any event, and so its repeal may not have any practical effect.

## ***Motion 18 Final***

### ***Amended Motion***

#### **Motion 18**

#### **People Matter/He Taura Tangata**

**Whereas**, 'People Matter/ He Taura Tangata' was presented to General Synod/te Hīnota Whānui 2012 but not addressed, due to lack of time, and

Noting that the General Synod Standing Committee, in November of 2012, agreed the following:

*That this General Synod/te Hīnota Whānui resolves*

- *To receive the work of the small working group on Paihere Tangata/People Management in the form of the draft resource package People Matter/He Taura Tangata; and commend its final form to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice in all areas where staff are employed. **Carried.***

#### **That this General Synod/te Hīnota Whānui 2014:**

1. Commits itself to best practice in all areas where staff are employed;
2. Strongly encourages Episcopal units to make the same commitment;
3. Commends 'People Matter/He Taura Tangata', in its latest updated version available online on the General Synod website, to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice, and
4. Recommends part 1 of this resolution to the Judicial Committee for consideration as a Standing Resolution of the General Synod/te Hīnota Whānui.

**Agreed.**