
DIOCESAN CANONS

AND REGULATIONS

- ♦ **Introduction**
- ♦ **Canons**
- ♦ **Statutes**
- ♦ **Standing Orders**
- ♦ **Regulations & Guidelines**

Last Amended September 2023

TABLE OF CONTENTS

Click on Item to link to document

Item	Section	Page No
Table of Contents	-	2
Introduction to the Diocese	1 - 4	4
Canon 1 of Parishes	1/1 – 1/14	8
Canon 2 of Archdeacons	2/1 – 2/2	22
Canon 3 of the Diocesan Synod	3/1 – 3/2	25
Canon 4 of the Force of Resolutions of the Diocesan Synod	4/1	27
Canon 5 of the Election of Lay Representatives to the Diocesan Synod	5/1 – 5/2	28
Canon 6 of the Election of Members of General Synod and Inter-Diocesan Conference	6/1 – 6/2	30
Canon 7 of Ordained Ministry Appointments	7/1 – 7/32	32
Canon 8 of Bishops	8/1	64
Canon 9 of the Licensing for Lay Ministry	9/1 – 9/6	65
Canon 10 of Lay Assistants – Holy Communion	10/1	71
Canon 11 of the Diocesan Standing Committee	11/1 – 11/3	72
Canon 12 of Parental Leave	12/1	75
Canon 13 of the Chancellor and Legal Advisers	13/1 – 13/2	76
Canon 15 of the Cathedral Chapter	15/1	78
Canon 16 of Insurance	16/1	79
Canon 17 of Waiapu Board of Diocesan Trustees	17/1 – 17/2	80
Canon 18 of Waiapu Anglican Social Services Trust Board	18/1 – 18/2	82
Canon 19 of Faculties	19/1 – 19/2	84
Canon 20 of the General Diocesan Fund	20/1 – 20/8	86
Canon 21 of the Diocesan Loan Fund	21/1 – 21/2	94
Canon 22 Code of Canons of Statutes and Canons	22/1	96
Schedules to the General Diocesan Fund	20/5	90
Stipends & Associated Costs	20/6 – 20/8	91
Statutes	23/1	97
Standing Orders of the Diocesan Synod	A1 – A8	98
Diocesan Regulations	B1 – B2	106
Responsibilities of Diocesan Councils/Committees	B3 – B5	108
Guidelines for Clergy Service Leave	C1	111
Diocesan Motor Vehicle Loan Fund	C2 – C3	112
Guidelines for Vestry & Churchwardens	C4 – C5	114
Responsibilities of Churchwardens	C6	116
Guidelines on Non-Stipendiary Ministry	D1 – D2	117
Guidelines for Proceeding Towards Local Shared Ministry	D3 – D4	119

Contd...

TABLE OF CONTENTS *Contd...*

Item	Section	Page No
Guidelines for Local Limited Licence Ministry	D5 – D7	121
Clergy Housing Guidelines	D8 – D10	124
Clergy Home Ownership Regulations	D11 – D12	127
Inspection of Diocesan and Parish Buildings	D12-D18	128
Signage Policy	D19	135
Guidelines for those Ordained Ministers Licensed under Canon 7 - 7.1.2(j)	E1	136
Guidelines for Selection and Training	E2 – E7	137
Baptismal Guidelines (2002)	F1 – F2	143
Guidelines for Dealing with Complaints of Sexual Harassment	G1 – G5	145
Ethical Guidelines	H1	150
Code of Ethics Principles	H2 – H3	151
Personal Complaint Procedures	H4	153
Index to Key Points	I1 – I2	154

Diocesan Canons and Regulations

*The Code of Canons are as updated to the end of the
2nd Session of the 65th Synod held 22-23 September 2023
at the Parish of Taradale, 23 Puketapu Road, Taradale, Napier*

Further Amendments:

14 December 2023, Page B2, Diocesan Regulations

INTRODUCTION TO THE ANGLICAN DIOCESE OF WAIAPU

A. THE MISSION OF THE CHURCH

1. Introduction

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 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 Māori).
- (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 Māori 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 Waipapu operates.

C. THE ANGLICAN DIOCESE OF WAIAPU

1. Māori Origins

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

Thus a northern Māori 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 Waipapu Māori, 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 Māori 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 Māori, 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 Māori Mission Diocese and certainly the first Synods were conducted in the Māori 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 Māori 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 Māori 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 Māori 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 Tairāwhiti, which covered the Māori 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 Tairāwhiti 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 Hīnota Whānui 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 Parish, Co-operating Venture Parish, Supported Parish, or other authorised forms of Local Team Ministry In this Diocese a parish may be a Vicar Led Parish, Local Shared Ministry Parish, Local Team Ministry units, which may develop.
- 1.3 For the Purposes of this Canon:
- **“The Bishop”** shall mean the 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.
 - **“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 responsibilities.
 - **“Clergy House”** shall mean the housing owned or rented by the parish for the use of stipendiary clergy.
 - **“Standing Committee”** is that body 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

2.1 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.
- Commitment to be represented at diocesan gatherings and training events.
- Commitment to ministry with young people and families, both within and outside the regular worshipers, 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 archdeaconry.
- (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) 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 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 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 archdeaconry, the appropriate archdeacon, 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, accessible, 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.
- 7.2.1 The regular meetings of the Vestry required by Canon 1/7.2, including any Special Meetings, may be held either:
- (a) By a number of the vestry members who constitute a quorum, being assembled together at the place, date and time appointed for the meeting; or
 - (b) By means of audio, or audio and visual, communication by which all vestry members participating in person or electronically and constituting a quorum can simultaneously hear each other throughout the meeting.
- 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 Notwithstanding Canon 1/7.3, decisions of Vestry may be made:
- (a) At a duly convened meeting with an appropriate quorum; or
 - (b) By means of circulation of a resolution in writing to all members of Vestry which is then signed or assented to by the requisite number of those Vestry members required to pass that resolution. The circulation of the resolution and/or assent to the same may be communicated by email.
- Where a decision of Vestry is made pursuant to paragraph (b) above, that resolution must be recorded in the minutes of the next Vestry meeting as a decision that has been taken.
- 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.

The duties and responsibilities of the church wardens are the same and include the following:

- (a) Financial oversight as listed in 5.1 to 5.7.
- (b) Maintenance of the Parish Electoral Roll.
- (c) 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 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 an archdeaconry can form an Archdeaconry 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 Diocese.
- 11.12 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)

- 11.13 Standing Committee may authorise the formation of Emerging Ministry Units, supported by a designated clergy person, for the purpose of becoming or changing one of the authorised models or exploring new areas of mission;
- 11.14 These EMU's may be invited to send representatives to the Diocesan Synod as the Diocesan Synod shall decide.

Mission Ventures

- 11.15 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 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.

Last Amended: September 2022

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 that I will give all due obedience to The Constitution / Te Pouhere and the Code of Canons of the Anglican Church in Aotearoa New Zealand and Polynesia and to the decisions and judgments of those holding authority under The Constitution / Te Pouhere and the Code of Canons including all regulations which may be made pursuant to The Constitution / Te Pouhere and the Code of Canons.

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 those acting under authority given to them by The Constitution / Te Pouhere or the Code of Canons or any regulations made pursuant to them.

Given under my hand this day of in the presence of:

Signature of Witness

Last Amended 2023 using General Synod Declaration 2020

SCHEDULE II

Anglican Church in Aotearoa, New Zealand and Polynesia

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

I,....., DO DECLARE that I will give all due obedience to The Constitution / Te Pouhere and the Code of Canons of the Anglican Church in Aotearoa New Zealand and Polynesia and to the decisions and judgments of those holding authority under The Constitution / Te Pouhere and the Code of Canons including all regulations which may be made pursuant to The Constitution / Te Pouhere and the Code of Canons.

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 those acting under authority given to them by The Constitution / Te Pouhere or the Code of Canons or any regulations made pursuant to them.

Given under my hand this day of in the presence of:

Signature of Witness

Last Amended 2023 using General Synod Declaration 2020

CANON 2

OF ARCHDEACONRIES

1. Purpose

- 1.1 The purpose of this statute is to provide a legislative basis for archdeaconries within the Diocese.

2. Archdeaconries and Archdeacons

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

3. Establishment of Archdeaconries

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

4. Disestablishment of Archdeaconries

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

5. Adjustment of Archdeaconry boundaries

- 5.1 The Bishop may, from time to time, adjust the boundaries of an Archdeaconry by moving any Parish from one Archdeaconry to another.
- 5.2 The boundaries of any Archdeaconry may only be adjusted by the Bishop after consultation with Standing Committee and any affected Parishes and Chaplaincies.
- 5.3 The boundaries of an Archdeaconry may be adjusted by the Bishop giving notice in writing to the Standing Committee of:
 - (a) The wish to adjust the boundary of an Archdeaconry;
 - (b) The date the adjustment will take effect; and
 - (c) The Parishes and Chaplaincies that will move from one Archdeaconry to another.

6. Requirement for an Archdeacon

- 6.1 Each Archdeaconry must have an Archdeacon.

7. Appointment of Archdeacons

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

8. The Purpose and Role of Archdeacons

- 8.1 The purpose of the Archdeacon is to work with other Archdeacons to support the Bishop to sustain, nurture and develop the life of the diocese in parishes and chaplaincies, and to work with parishes and chaplaincies to discern, enable, and resource the mission of God.
- 8.2 The role of an Archdeacon is to:
 - (a) Be responsible to the Bishop of the Diocese in acting as the representative of the Bishop to the Archdeaconry;
 - (b) Participate in meetings of Episcopal Ministry Team on a monthly basis and on other occasions as required;
 - (c) Maintain pastoral care and support for lay and ordained leaders in the Archdeaconry;
 - (d) Nurture collegial relationships and support within ministry teams in the Archdeaconry;
 - (e) Liaise with the Ministry Educator regarding education needs for the Archdeaconry and supporting diocesan wide education lead by the Ministry Educator in their Archdeaconry;
 - (f) Lead the Faculties Committee for the Archdeaconry and undertake reporting to the Diocesan Registrar;
 - (g) Lead Parish Consultations for the appointments process of stipendiary clergy positions in the Archdeaconry;
 - (h) Participate in the Board of Nominations for vacancies in the Archdeaconry;

- (i) Review Parish and Chaplaincy Vicarages / Clergy Housing with Parish Wardens prior to appointment of clergy to stipendiary roles in Parishes and Chaplaincies;
- (j) Co-ordinate services of installation and ending of ministry for stipendiary clergy in Parishes and Chaplaincies in the Archdeaconry;
- (k) Support training events for Vicars and Wardens lead by the Diocesan Registrar;
- (l) Encourage and support the development of relationships within all sectors of mission, ministry and service across the Archdeaconry;
- (m) Encourage and support the development of relationships across the Diocese between Archdeacons and Anglican Care Waiapu Managers, working collaboratively with others in partnership;
- (n) assist Parish Vestries without clear leadership to meet their canonical obligations;
- (o) encourage and support the development of relationships between Parish ministry leadership and the Waiapu Shared Services team; and
- (p) encourage and support the common life of the Diocese within the Archdeaconry and collaboratively across the Diocese.

Last Amended: September 2022

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

2.1

- (a) The Diocesan Bishop.
- (b) 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.
- (c) One lay person elected by each parish.
- (d) Chancellor ex officio.
- (e) Two representatives of the Association of Anglican Women in the Diocese.
- (f) A representative of youth under the age of 26 years for each archdeaconry appointed by the Archdeacon in consultation with the youth of the archdeaconry and the Diocesan Youth Facilitator.
- (g) Diocesan Youth Facilitator.
- (h) Each of the Chair and Chief Executive Officer of the Waiapu Anglican Social Services Trust Board.
- (i) 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 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.

Last Amended: September 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

(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.

Last Amended: September 2022

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

- 1.1 Unless inconsistent with the context, the following expressions shall throughout this Canon have these meanings:
- (a) **Diocesan Nominations:** Up to six clerical representatives and up to six lay representatives of the Diocese on a Board of Nomination elected pursuant to the provisions of this Canon.
 - (b) **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:** Anybody recognised 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 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, the Parish Nominators and the Diocesan 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 Diocesan Nominators

- 3.1 The up to six Clerical Representatives shall be Priests holding a Bishop's Licence and the up to six Lay Representatives shall be baptised parishioners resident in the Diocese. The up to twelve nominators shall be elected at the first annual session after each biennial election for the Synod by the Clerical and Lay Members of the Synod. The Clerical members electing the Clerical Representatives and the Lay Members electing the Lay Representatives, each Order acting as an electoral body and not as a Conference.
- 3.2 The Diocesan Nominators shall hold office until the election of their successors at the Conference after the next biennial election except that a Diocesan Nominator may resign by letter addressed to the Bishop, shall vacate office on removal from the Diocese or if absent from the Diocese 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
- 3.3.1 In the event of the failure to elect one or more Diocesan Nominators or if any Diocesan Nominator resigns or die or otherwise vacate office then the Standing Committee shall elect an eligible person to fill the vacancy following the procedure outlined in clause 3.1.
- 3.3.2 The Standing Committee may direct its Clerical Members to elect an eligible person as a substitute Diocesan Nominator in the place of a Clerical Representative who is appointed Vicar-General or Deputy Vicar-General or Commissary of the Primate, such substitute Diocesan 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 Diocesan 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 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 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, 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 Standing 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 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 Diocesan 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:
 - 5.3.1 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

- 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

- 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) Archdeacon
 - (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 Missioner.
 - (k) Deacon/Priest with permission to officiate. See guidelines for those ordained minister for conditions of such licences.

- (l) 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

- 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 and 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.

Last Amended: September 2022

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 _____ PREIST.

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

Bishop of Waiapu

Vol _____ Fol _____ No _____

[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

Bishop in _____

Vol _____ Fol _____ No _____

[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

Bishop in _____

Vol _____ Fol _____ No _____

ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA
ANGLICAN DIOCESE OF WAIAPU LICENCE OF A PRIEST HOLDING THE OFFICE OF
ARCHDEACON

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

, Priest

GREETINGS:

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

ARCHDEACON OF

within our Diocese and Jurisdiction.

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

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

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

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

Registered in the Diocesan Register

Diocesan Registrar

Vol. 20XX Fol. Arch. No.XX

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____

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

Bishop of Waiapu

Entered in the Diocesan Register

Vol _____ Fol _____ No _____

Register

Last amended: September 2022

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 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 this _____ day of _____ in the year of our Lord _____ and of our consecration the _____

Registered in the Diocesan Register

Registrar

Bishop of Waiapu

Vol _____ Fol _____ No _____

[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 of _____ in the year of our
Lord _____ and of our consecration the _____

Registered in the Diocesan Register

Registrar

Bishop of Waiapu

Vol _____ Fol _____ No _____

[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 the 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 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

Bishop in _____

Vol _____ Fol _____ No _____

[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

Bishop in _____

Vol _____ Fol _____ No _____

[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 Waipatu

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 of our consecration the _____

Registered in the Diocesan Register

Registrar

Bishop in _____

Vol _____ Fol _____ No _____

[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 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 _____ 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 _____,
on behalf of the Diocese of Waiapu, 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 of _____
20 _____

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 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 diocesan synod shall propose regulations for the conduct of the Electoral College or delegate that responsibility to the Electoral College itself.
- 1.3 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.

2. Assistant Bishops

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

3. Continuity

- 3.1 3.1 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.

Last Amended: September 2022

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, 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.
- 7.1 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 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.
- 7.3 Initial licensing and any subsequent re-licensing shall be for a three year period. An annual review of ministry in each area so licensed is expected.

Commissioned Ministries

- 7.4 Those involved in community-facing ministries would not usually require licenses from the Bishop.
- 7.5 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.

Last Amended: September 2022

SCHEDULE

DIOCESE OF WAIAPU LICENCE FOR LAY MINISTRY

_____ by the Grace of God BISHOP _____

TO OUR WELL BELOVED IN CHRIST _____

GREETINGS:

We, having received a Petition from the Vicar and Vestry of _____ Parish, 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 _____

Bishop in _____

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 abovenamed on the _____ day 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.
 - 2.1 The Bishop 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.'

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 ensure that at each ordinary annual Session of the Diocesan Synod 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.
 - (j) To delegate to any committee or persons such of its functions and duties as it may from time-to-time resolve.
 - (k) 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.
 - (l) 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.

- (m) 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.

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

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

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

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

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

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

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.

Last Amended: September 2022

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 13

OF THE CHANCELLOR AND LEGAL ADVISERS

1. Interpretation

1.1 In this Canon, unless the context otherwise requires:

- **Advisory opinion** means any opinion given pursuant to clause 6;
- **Chancellor** means the person appointed pursuant to clause 2;
- **Diocese** means the Anglican Diocese of Waiapu;
- **Diocesan Registrar** means the person appointed by the Standing Committee to act as the primary administrative officer of the Diocese;
- **Diocesan Canons** means Canons, Regulations and Guidelines of the Diocese as enacted by the Synod or by any body on the delegated authority of the Synod;
- **Legal Adviser** means a person appointed pursuant to clause 5;
- **President** means the person acting as President of the Synod in accordance with the Standing Orders;
- **Ruling** means any formal ruling given pursuant to clause 4;
- **Standing Orders** means the Standing Orders of the Synod;
- **Vice-Chancellor** means the person appointed pursuant to clause 3.

2. The Chancellor of the Diocese

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

3. The Vice-Chancellor of the Diocese

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

4. Rulings by the Chancellor

- 4.1 At the request of the Bishop or the Standing Committee the Chancellor may provide rulings on the interpretation, meaning or effect of any of the Diocesan Canons.
- 4.2 At the request of any member of the Synod the Chancellor may, during any session of the Synod, provide rulings on any question arising under the Standing Orders.
- 4.3 Any ruling given by the Chancellor pursuant to clause 4(1) must be in a formal written document that contains reasons for the ruling and must be made in accordance with the laws of New Zealand and ecclesiastical law.
- 4.4 Any ruling given by the Chancellor pursuant to clause 4(2) may be given orally during the session of the Synod with a formal written document containing reasons to be provided later and any such ruling must be made in accordance with the laws of New Zealand and ecclesiastical law.
- 4.5 The Diocesan Registrar must keep a database of all rulings which must be accessible to members of Synod on request.
- 4.6 Any ruling given by the Chancellor is binding on all members of the Diocese, any person subject to any of the Diocesan Canons and the Synod unless:
 - (a) It is altered by a duly adopted Diocesan Canon; or
 - (b) It is superseded by a further ruling.
- 4.7 Before giving a ruling the Chancellor may consult with the Vice-Chancellor.
- 4.8 Any ruling altered or superseded in accordance with clause 4.6 remains in the database of rulings but that it is no longer of effect must be noted.

5. Legal Advisers

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

6. Advisory opinions

- 6.1 At the request of the Bishop, the Diocesan Registrar or the Standing Committee the Chancellor or Vice-Chancellor or any other Legal Adviser may provide to the Bishop, the Diocesan Registrar, Standing Committee or the Synod advisory opinions on any legal issue that concerns the Diocese or associated entities.
- 6.2 Whoever requests an advisory opinion under clause 6(1) will direct who it is to be provided to and the opinions are to be confidential and privileged to the persons to whom they are provided.

New Canon approved: September 2022

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 lay or clergy representatives elected by the Synod.
- (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.

Last Amended: September 2022

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 stabilise 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

WAIAPU ANGLICAN SOCIAL SERVICES TRUST BOARD

(Refer Part 1 Anglican Church Trusts Act 1981)

In accordance with Title F Canons I to IV and Canon IX of the General Synod/te Hīnota Whānui 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.

1. Purpose

- 1.1 The Board's purpose, acting consistently with the Principles of Mission of the Church, as endorsed from time to time by the General Synod/te Hīnota Whānui, and shaped by our Gospel story and legacy, which we honour, is to maintain the mauri of and to develop and oversee the implementation of policies and strategies to acknowledge, enhance, sustain, and restore te oranga ake o te iwi and the wellbeing of the people of the Diocese of Waiapu and, where permitted under Clause 1.4, elsewhere, to serve the Diocese of Waiapu and Te Pīhopatanga o Aotearoa (including Te Pīhopatanga o te Manawa o te Wheke and Te Pīhopatanga o Te Tairāwhiti).
- 1.2 Policies and strategies to acknowledge, enhance, sustain, and restore te oranga ake o te iwi and the wellbeing of the people of Waiapu may include, but are not limited to, te reo me ona tikanga and cultural needs, education and training, social work, counselling, economic development, health, shelter, food security, social connectedness, and support for mental health.
- 1.3 Service to the Diocese and Te Pīhopatanga o Aotearoa (including Te Pīhopatanga o te Manawa o te Wheke and Te Pīhopatanga o Te Tairāwhiti) may include, but is not limited to, financial support, resource sharing, and training, to acknowledge, enhance, sustain, and restore te oranga ake o te iwi and the wellbeing of the people of the Diocese of Waiapu.
- 1.4 At its discretion the Board may seek to benefit beneficiaries outside of Waiapu diocesan boundaries through its investments or activities where there are opportunities that have a connection with the Diocese.

2. Appointment of Trustees

- 2.1 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 Hīnota Whānui, Section 2.
- 2.2 A trustee shall serve for a maximum of three three-year terms (nine years in total). Exceptions to this general rule can be made by decision of the Diocesan Trusts Board.

- 2.3 The Board may pay a reasonable fee to trustees at its discretion, with the fee being approved by the Diocesan Trusts Board.

3. Powers and Responsibilities of the Board

- 3.1 The powers and responsibilities of the Board are set out in the Second & Third Schedules of the Anglican Church Trusts Act 1981.
- 3.2 The Board, in addition to the above powers as set out in the Anglican Church Trusts Act 1981 and any subsequent amendments and additions, and in the Trusts Act 2019, has power to apply for, solicit, and receive donations and legacies to carry out its work.
- 3.3 The Board, in addition to holding properties as directed by Title F, Canon I of the Canons of General Synod/te Hīnota Whānui, is hereby empowered to hold such other properties and to hold and invest such trust funds and any real or personal property devised, bequeathed or given to the said Board in its own name.
- 3.4 The Board may invest a portion of its financial portfolio (up to a maximum of the level it considers prudent from time to time) in investments which provide blended (financial and social) returns or below-market financial returns in order to give effect to its purpose.
- 3.5 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 and to give an overview of the social services and other initiatives carried out by the Board in cooperation with the parishes. The review will include a full statement of the Board's financial position.
- 3.6 The Board will provide a full statement of its financial performance and position and a review of its past year's performance to Synod once a year, which shall include an overview of the social services and other initiatives carried out by the Board in cooperation with the parishes.
- 3.7 The Board is responsible for developing the policies and strategies to further its purpose, ensuring that its policies and strategies are effective and responsive to community needs.
- 3.8 The Board shall be intentional in maintaining and developing relationships between the Board and the parishes of the Diocese consistent with its purpose.
- 3.9 The Board may enter into partnerships, whether informal or formal, with parishes, other diocesan entities, and any other organisation it deems appropriate to its purpose to provide guidance, professional support, oversight, and funding for the establishment and operation of projects and initiatives aligned with its policies and strategies.
- 3.10 The Board shall ensure that the terms and conditions of any partnership it enters into are set out in a written agreement. In any such partnership, either the Board or the Diocese may, if it so agrees, be the employer and the liable party.
- 3.11 The Board may make grants to partner organisations with which it has a formal relationship with no expectation of financial return.
- 3.12 The Board shall provide financial support to chaplaincy in places of residential care that were formerly owned by Anglican Care (Waiapu) Limited, and to honour the commitment of the Diocese given in that regard at the time of sale. The Board will only provide such financial support where chaplains hold a license from the Bishop of Waiapu.

Last Amended: October 2021

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. 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 who shall bring these to the Diocesan 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 Diocesan Faculties Committee shall consider the matter and give or withhold their approval in principle.
5. The Diocesan Faculties Committee shall determine what further steps (if any) need to be taken before the Bishop issues a Faculty.
6. The Bishop is to appoint a Faculties Committee for the Diocese, 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 Diocesan 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 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 Diocesan Faculties Committee is of minor importance, such as a plaque or small item of furniture, the Diocesan Faculties Committee may at its discretion decide immediately after approving in principle to ask the Bishop 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 Diocesan 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 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.

Last Amended: September 2022

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.

- (a) The administration of the Fund shall vest in the Diocesan Synod.
- (b) 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 Yearbook 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.

- (a) **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:

- (a) **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.
- (b) **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 to the Standing Committee for determination.

- (c) **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.

- (d) Where a car is provided by the parish, vestries shall make adequate provision for replacement by way of a Motor Vehicle Depreciation Account.
- (e) 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 logbook shall be kept for this purpose.
- (f) 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.
- (g) 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.
- (h) **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.

Last Amended: September 2022

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, 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.

Last Amended: September 2022

CANON 22

CODE OF CANONS OF STATUTES AND CANONS

(Refer Constitution Part E Clauses 5 & 7)

1. On the passing of any Statute by the Diocesan Synod a copy of the Statute as passed shall be numbered and shall be certified by the President in the following form, that is to say:

I certify that this Statute was passed by the Synod of the Diocese of Waiapu on the day of _____ in the year _____.

As witness my hand this _____ day of _____

*A.B. _____
President*

And the copy so certified shall be preserved in the archives of the Diocese as the official record of the same.

2. Every change in any existing enactment, whether by way of amendment or repeal, shall be effected by Statute.
3. Such Statute shall state in its title the Statute or Canon which it is proposed to repeal or amend.
4. Amendment of a Statute or Canon shall be only by the enactment or repeal of a clause or clauses.
5. Every enactment having legislative force shall, unless it be an amendment of an existing Canon, contain a clause directing that it be incorporated in the Code of Canons.
6. There shall be appended to each Canon a Reference Schedule indicating the Clause of the Constitution/Te Pouhere or of the Canons of General Synod/Te Hinota Whanui which bear upon the subject of the said Canon.
7. Every Statute shall be printed in the appendix to the proceedings of the Session of the Diocesan Synod during which it has been passed.
8. There shall also be printed in the Proceedings of the Diocesan Synod in each year a list of all the Canons and Statutes which are in force in the Diocese.

STATUTES

No	Title
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 Andrew's 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 Hawke's Bay Parish Statute 2016
No. 167	Amalgamation of Dannevirke and Weber Parishes to form Southern Hawke's Bay Parish Statute 2016

STANDING ORDERS OF THE DIOCESAN SYNOD

GENERAL CONDUCT OF BUSINESS

Part 1 – General

Length of Synod

1. Each Synod lasts two (2) years. The sixty-fifth Synod of the Diocese of Waiapu commenced with the election of Lay members of Synod in 2022.

Place of meeting

2. The members of Synod will meet for discussion but any member may move, without notice, that the order to which that member belongs withdraws to a separate chamber to deliberate on any matter specified in the motion and that order will withdraw if:
 - a. The motion is seconded by another member of the same order and;
 - b. The motion is carried having being put to the members of that order alone.
3. During any withdrawal allowed for under clause 2 the Synod will be adjourned.

President

4. The Bishop, or any person who is a member of Synod nominated by the Bishop, will preside.

Quorum

5. The quorum for Synod will be:
 - a. The Bishop of the Diocese or, in the absence of the Bishop, the Vicar-General; and
 - b. One quarter (1/4) of the Clergy of the Diocese qualified to vote at the Synod; and
 - c. One quarter (1/4) of the lay members of the Synod qualified to vote at the Synod.
6. If there is no quorum present thirty (30) minutes after the time appointed for Synod to meet the President will adjourn Synod until the day or hour appointed for the next meeting of Synod.
7. If at any time while Synod is in session attention is called to the state of the Synod, the President will count the number of members present and if no quorum is present the President will ring a bell and if within five minutes no quorum is present the President will adjourn Synod until the time appointed for the next meeting of Synod.

Synod open to the public

8. The meetings of Synod will be open to the public but at any stage any member may move without notice that non-members of Synod withdraw and that motion, if seconded, will be put immediately and without debate.

Documents in advance

9. At least four (4) weeks before the opening Session of Synod the Diocesan Registrar will ensure that a copy of the following is forwarded to all members of Synod:
 - a. All reports and statements of accounts to be presented to Synod; and
 - b. Any motion or Bill, including the name and contact details of the mover and seconder, which is to be presented to Synod.

Attendance book, minutes and hours of Synod

10. An Attendance Book will be provided by the Diocesan Registrar and each member of Synod has a duty to sign their names at each day's meeting of the Synod at which they are present.
11. Standing Committee is responsible for:
 - a. Appointing before each Synod a Minutes Secretary to keep minutes of all the proceedings of Synod; and
 - b. Setting the hours of Synod.
12. The minutes of each day's sitting will be submitted by the Minutes Secretary to the Minutes Committee and once approved by that Committee the minutes will be submitted to the President for confirmation by the Synod at its next session.

Part 2 – Order of Business

Proceedings of Synod

13. The proceedings of Synod will be set by Standing Committee in advance provided that the following be allowed for during the course of the Synod:
 - a. Prayers;
 - b. President's Address;
 - c. Notices of questions to be asked of the President or of any member of Synod may be given; Notices of Motions to be considered by Synod;
 - d. Questions may be read;
 - e. Consideration of Bills:
 - i. Introduction;
 - ii. Detail; and
 - iii. Confirmation.
 - f. Consideration of the Accounts of Standing Committee;
 - g. Consideration of the Report of Standing Committee and related motions;
 - h. Adoption of the Budget;
 - i. Reports of any other body or person Standing Committee may wish Synod to hear from;
 - j. Motions;
 - k. Elections.

14. It will be in order for Standing Committee to allow in the proceedings for Synod to break into groups to discuss but not decide on any matters.
15. The order of proceedings of Synod may be altered at any time by resolution of Synod.
16. At any stage proceedings may be interrupted by an Order of the Day, and after any such Order of the Day has been disposed of any suspended debate will be resumed and Synod proceed with its business in accordance with the order set by Standing Committee.

Procedure for proposing motions

17. Synod may consider any motion that is proposed and seconded by any two members of Synod provided that:
 - a. Written notice of the motion, including the name and contact detail of the mover and seconder, is given to the Diocesan Registrar no later than two (2) months before the first day of a new session of Synod; or
 - b. If the motion arises from the business of the current session of Synod or from public questions of the day it may be considered by Synod if it agrees to accept notice of the motion.
18. Synod may consider any motion that is put forward to it by resolution of Standing Committee provided that written notice of the motion is given to the Diocesan Registrar no later than two (2) months before the first day of a new session of Synod.
19. Synod may not consider again in the same session any motion or notice that has been disposed of by Synod.
20. Any motion proposed by the President will be considered without the need for it to be seconded.

Procedure for proposing Bills

21. Synod may consider any Bill that is proposed and seconded by any two members of Synod provided that written notice of the Bill, including the name and contact details of the mover and seconder, is given to the Diocesan Registrar no later than two (2) months before the first day of a new session of Synod.
22. Synod may consider any Bill that is put forward to it by resolution of Standing Committee provided that written notice of the motion is given to the Diocesan Registrar no later than two (2) months before the first day of a new session of Synod.
23. Any Bill will be considered by Synod and voted on in three (3) stages which may occur at any time during proceedings; except that whenever a session of Synod lasts more than one day, a Bill may not be confirmed until the day following its consideration in detail.
 - a. Introduction – Synod will consider the principle of the Bill and vote on whether Synod approves of the principle and wishes to consider the Bill in detail. No amendments may be able to be offered at this stage.
 - b. Detail – Synod will consider the Bill in detail with amendments to the Bill able to be offered. Synod will vote on each amendment and once no more amendments are offered;
 - c. Confirmation – Synod will consider the principle of the Bill (as amended) and vote on whether or not to pass the Bill. No amendments may be able to be offered at this stage.
24. On the passing of a motion without notice, consideration of a Bill may revert to stage 2 (consideration in detail) prior to its confirmation.

25. When a Bill is to amend any particular clause or clauses of an existing Canon it will not be in order to introduce any matter affecting any other clause or clauses in the Canon, except as the President rules to be an amendment required as a result of the amendment before Synod.
26. Synod may order that any motion on any subject will pass through the stages set out at clause 23.

The Resolutions Committee

27. At least three (3) months before the first day of any session of Synod the Standing Committee may appoint a Resolutions Committee which will consist of:
 - a. The Diocesan Registrar;
 - b. The Chancellor;
 - c. (2) ordained ministers;
 - d. (2) lay members of Synod.
28. All motions and Bills will be given to the Resolutions Committee for consideration before they are considered by Synod.
29. The Resolutions Committee will consider the motion or Bill and the following will apply:
 - a. The Resolutions Committee may approve of the form of motion or Bill or may suggest alterations to it;
 - b. If the member proposing the motion or Bill does not approve of the suggested changes the motion or Bill will be put to Synod in its original form, but the Resolutions Committee has the right to put below the motion or Bill the alteration suggested and the reasons for it;
 - c. If the member proposing the motion or Bill approves of the suggested changes the motion or Bill will be put to Synod as altered;
 - d. If the Resolutions Committee considers that any motion or Bill is out of order for any reason and the proposer declines to alter it to make it in order the motion or Bill will not be put;
 - e. The Resolutions Committee will decide the order in which motions and Bills will be considered by Synod and may alter the order at any time as it thinks fit provided that any motion or Bill brought forward by or on behalf of Standing Committee will be given priority; and
 - f. The Resolutions Committee will consider motions and Bills in the order in which they are submitted to it.

Part 3 – Rules of Debate

General Rules of Debate

30. Any member when speaking will address the President and may speak in any of the official languages used in Aotearoa, New Zealand or the Diocese of Polynesia.
31. All questions of order will be decided by the President.
32. If two or more members rise at the same time, the member who is called upon by the President will have precedence.

33. Except as allowed for in clause 34, speeches at any point must not exceed:
 - a. (7) minutes for the proposer of a Motion or Bill when moving the Motion or Bill;
 - b. Five (5) minutes for the seconder of a Motion or Bill;
 - c. Three (3) minutes for any other person; and
 - d. Three (3) minutes for the proposer of a Motion or Bill when speaking in reply.
34. An extension of time of up to two (2) minutes may be given by leave of a majority of the members of Synod present, except that a speaker may not be granted more than two (2) extensions of time for any one speech.
35. The President may at any time take part in the deliberations of Synod without leaving the Chair.
36. It is the duty of the President to confine each speaker to the subject-matter of the debate, and it will not be in order for any member to interrupt the speaker except through the medium of the President.
37. No member, except the President, may speak more than once on the same question except in personal explanation, but the proposer of any question not being an amendment will be allowed a right of reply and the seconder may reserve his or her speech to any time during the debate.
38. When a Bill is being considered at the:
 - a. Introduction stage a member may only speak once;
 - b. Detail stage a member may speak to any amendment proposed; and
 - c. Confirmation stage a member may only speak once.
39. Synod will pass to the next business if a motion is carried to that effect; such motion to be proposed and seconded by members of Synod and voted on without debate.
40. A motion to adjourn Synod or debate may be proposed at any time, provided that no member may be interrupted when speaking, and if seconded the adjournment motion is to be voted on without debate.
41. A member of Synod may during a debate on any matter move without notice "That the motion now be put" which motion, if seconded, will be immediately put without debate and if carried the proposer of the matter under debate will be called upon to exercise his or her right of reply after which the matter under debate will be put without further discussion.

Amendments to motions and Bills

42. No amendment, not being a minor correction, may be put from the Chair until copies of the amendment have been handed to the President and secretary.
43. If an amendment replaces the original motion or Bill or is to replace certain words of the original motion or Bill it must be moved and the question put as follows: "That all the words after the word [that or previous remaining word of the motion or Bill] be replaced by [the words of the amendment]".
44. When the amendment is to delete certain words it must be moved and the question put as follows: "That the following words be deleted [words to be deleted]".
45. When the amendment is to insert certain words it must be moved and the question put as follows: "That the following words be inserted [words to be inserted and where they are to be inserted]".

46. No amendment of an amendment is in order until the original amendment has become the substantive motion, but, when an amendment is being considered by Synod it is in order for any member to read a second or other amendment to Synod but such amendment will not be moved or debated until the first amendment has been put and dealt with.
47. No member who has already spoken to the motion before Synod may move or second an amendment to it, nor may a member who has moved or seconded an amendment move or second a further amendment to the same motion.
48. When a Bill or motion is being considered in Detail a member may move more than one amendment to that Bill.
49. When an amendment is being considered by Synod the debate will be confined to the amendment and any member may speak once to an amendment before Synod and doing so will not affect:
 - a. Their right to speak later to the main motion whether it be amended or not; or
 - b. The right of reply to the debate on the main motion by the mover of the main motion.
50. Any amendment containing more than one proposition will be divided on the request of any member of Synod and each proposition will be put separately and all that have been carried will be put as an entire motion.
51. Any correction made necessary by amendments may be made by the Diocesan Registrar with the approval of the President.

Conference

52. At any stage Synod may resolve to go into Conference to consider a matter.
53. While in Conference the General Rules of Debate will be suspended and the following will apply:
 - a. Speakers will be limited to three (3) minutes although extensions may be granted at the discretion of the President;
 - b. Members may speak more than once to a matter and may ask questions of speakers provided that each speech and question is unique and relevant; and
 - c. All questions of order will be determined by the President.

Committee

54. At any stage Synod may resolve to go into Committee to consider a matter.
55. While in Committee all non-members of Synod must leave the hall and the discussion, although not any resolutions made by Synod, will be confidential to those members present in Committee.

Voting

56. Every act of the Synod must be assented to by the Bishop or, in the absence of the Bishop, by the Vicar-General, and by a majority of clergy and by a majority of lay members of Synod present and entitled to vote.
57. At the discretion of the President a motion may be declared carried after voting by voice or by show of hands or having voting members of Synod stand.
58. Any member may ask that the Synod vote by Order, any such vote to occur by show of hands by Order or having voting members of Synod stand by Order.

Voting by Division

59. Any member may, before the President has declared a result, demand a division. If a division is demanded then all non-voting members of Synod and those who wish to abstain will be asked to leave the Synod hall. The doors will then be closed and no member permitted to enter or to leave the Synod hall until after voting has finished. Ballot boxes must be used.
60. The Diocesan Registrar will prepare and distribute ballot papers.
61. Different coloured paper will be used for the two Orders.
62. The Diocesan Registrar will be assisted in collecting and counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
63. The scrutineers will report the result to the President who will then report the result to Synod.
64. The names of those voting and how they cast their votes will be recorded in the Division Book but will not be recorded in the Minutes unless Synod so resolves.
65. Where is an equality of votes in either order the question will be lost.

Part 4 - Elections

66. At least two (2) weeks prior to the first day of each session of Synod the elections to be held during the session will be advised to Synod members in writing, with the times and dates for the closing of nominations and for the taking of ballots, if necessary.
67. Any member, provided they obtain the prior consent of the person concerned, may, on the form provided, nominate a person for election. The Nomination Paper will be in a form approved by Standing Committee.
68. The Nomination Paper will be handed to the Diocesan Registrar who will keep a record of all Nomination Papers in the order in which they are received and place a copy on a notice board in the Synod hall.
69. The time at which nominations close and the time at which voting will start, together with the names of those nominated, must be notified on the Order Paper for each day of the Session up to and including the day of election.
70. If at the time nominations close the number of nominations received is less than the number of persons required to be elected the Diocesan Registrar will report the deficiency to the President who will call for further nominations which will be made to at least the number required.
71. If at the time nominations close the number of nominations received is equal to the number of persons required to be elected the President will put the question that those nominated be elected. If the nominations exceed the number required then Synod will proceed to ballot. Ballot boxes must be used.
72. The Diocesan Registrar will prepare and distribute voting papers containing the names of those nominated in the order in which they were nominated.
73. In the case of all elections, other than those of the Standing Committee and of the Diocesan representatives on General Synod/Hinota Whānui, those nominees up to the number required securing the largest number of votes of the whole Synod, irrespective of orders, will be declared elected.

74. In the event of a tie among two or more nominees a fresh ballot will be held to determine which of the two or more tied nominees will be elected.
75. Any voting paper purporting to vote for less than the required number of vacancies will be valid. Any voting paper purporting to vote for more than the required number of vacancies will be invalid.
76. Where necessary different coloured paper will be used for the two Orders.
77. In the election the Diocesan Registrar will be assisted in collecting and counting the votes by:
 - a. Two scrutineers appointed by the President who must be lay members of Synod and who will count the votes for the clergy; and
 - b. Two scrutineers appointed by the President who must be clergy members of Synod and who will count the votes for the laity.
78. The scrutineers will report the result to the President who will then report the result to Synod.
79. The election of the Diocesan representatives on General Synod/Hinota Whānui and the Inter-Diocesan/Synodical Conference will be conducted in accordance with the provisions of Canon Six of the Election of Members of General Synod/Te Hinota Whānui and of the Inter-Diocesan/Synodical Conference.

Part 5 - Miscellaneous

80. Any Standing Order may at any time be suspended or replaced on motion without notice however that suspension or replacement will only last for the duration of the session of Synod at which the motion without notice is adopted.
81. Any proposal for enacting, amending or repealing these Standing Orders must go through the same process as a motion under these Standing Orders.
82. Any member may ask a question of the President after due notice. The question and answer will, at the discretion of the President, be either read or printed on the Order Paper, in either case without explanation or comment on either side, but they will not be printed with the minutes except by order of Synod.
83. The Diocesan Registrar is authorised, unless otherwise ordered by Synod or the President, to permit copies to be taken of all documents which are laid before Synod, and of all resolutions and other proceedings which may be recorded in the minutes.
84. No notice or other document may be distributed in or placed upon the walls of the Synod hall without the permission of the Diocesan Registrar of the Synod.
85. Every report of a committee requiring action will be accompanied by a resolution or resolutions for the consideration of the Synod.
86. In the case of every election or ballot after voting has been completed the Synod may proceed with any other business except for any business that the Diocesan Registrar or any scrutineer expressly requests not be proceeded with due to their absence or which the President wishes to postpone until after the announcement of the result of the election or ballot.
87. Any matter not provided for by these Standing Orders will be dealt with by ruling of the President.

Last Amended: September 2023

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 \$150.00 per service or a total of \$200 where two services have been taken on the same day, less withholding tax, plus taxi fare, or 0.95 cents per km, or other rate negotiated between the clergy person and the Parish.

Last Amended: December 2023

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
- 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 is 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.

2. Waiapu Anglican World Mission Council

Membership

- The Diocesan Convenor for Overseas Mission appointed by the Bishop, who shall convene the Council.
- Suitable persons appointed by Standing Committee.

Tasks of the Council

- To assist the church at Diocesan 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 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 Parishes of overseas workers on deputation.

3. Diocesan Archives Committee

Membership

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

Tasks of the Committee

- 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.

4. Diocesan Youth Forum

Membership

- The Diocesan Convenor for Youth appointed by the Bishop.
- Representatives of youth from each archdeaconry.
- Any paid youth workers in the Diocese.

Tasks of the Forum

- 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.
- To appoint, in consultation with Standing Committee, diocesan youth representatives to various bodies as and when required.

5. 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

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

Tasks of the Committee

- 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.

6. 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 two years.

Tasks of the Committee

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

- All returns, statistical and financial, will be the responsibility of an Archdeaconry sub-committee who will be asked to gather all returns from parochial units within the Archdeaconry as soon as possible following the conclusion of the calendar and financial years.
- The Archdeaconry 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.
- The statistics and report of the Executive will be printed in Appendix III for presentation to the Diocesan Synod.

Last Amended: September 2022

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:

1. 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.
2.
 - 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 and the Diocesan Ministry Committee should be notified at the same time so that any outside assistance with ministry arrangements may be planned.

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

3. 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. On completion of any leave, a report should be forwarded to both the Diocesan Ministry Committee and the Parish concerned.
4. The Bishop and Diocesan Ministry Committee will be pro-active in encouraging clergy to take appropriate study/service leave, and in offering advice on options available.
5. 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.
6. 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.

Last Amended: September 2022

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.
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)
 - (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 church wardens:

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 in the event of the sickness, absence or death of the vicar.
6. Report annually to the Bishop on the strengths and needs of the parish.

Last Amended: September 2022

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.

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 providing ongoing support and training for the parish for diocesan resources.*
3. *To ensure a partnership relationship between parish and diocese 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 Bishop, Diocesan Ministry Educator and Archdeacon, 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 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 Bishop. The Bishop 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.
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 Bishop regarding ongoing training, regular reviews and financial obligations. This is ratified at a special service involving the Bishop, parishioners, and celebrates the ministry of all the baptised.

6. Diocesan support structures assist the parish in ministry discernment, appointment of ministry teams (where appropriate) and in ongoing training and oversight.
7. The Bishop issues licences and commissions people for the various ministries within the parish.

Last Amended: September 2022

GUIDELINES FOR LOCAL LIMITED LICENCE MINISTRY

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 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.

- (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, 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.

Last Amended: September 2022

CLERGY HOUSING GUIDELINES

1. 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.

2. 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.

3. 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 Standing Committee and a clergy spouse (i.e. five members). Members of the Committee should have experience in homemaking and house design.

The clergy house should normally consist of:

- (a) A minimum of three bedrooms
- (b) Lounge
- (c) Living room or family room
- (d) Kitchen
- (e) Study - or room capable for use as an interview a room, with adequate shelving for books.
- (f) Laundry
- (g) Bathroom with bath and shower cabinet

- (h) Adequate garaging and secure storage
- (i) Two toilets one or both with hand basin

4. Specification

The following specification represents the normal minimum requirements:

(a) **Kitchen**

The whiteware to be provided by a Parish to include:

- (i) A large cooking range
- (ii) An extractor fan/rangehood
- (iii) A dishwasher
- (iv) A refrigerator/freezer
- (v) 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.

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.

5. 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.

6. 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.

7. Footpaths

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

8. Water

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

9. 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 Standing Committee of the tasks which vestry will undertake that year.
- (b) Vestry paying attention to matters requiring urgent maintenance.

10. Routine Maintenance

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

Last Amended: September 2022

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).
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. 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 Standing 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 Standing Committee.
- 1.6 Copies of the Standing Committee's Report on the inspection are to be sent to the parish, 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 Standing 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. 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. 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. Schedule of Checking Buildings

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

Last Amended: September 2022

INSPECTION OF PARISH PROPERTY

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

☐

(e) Grounds

1) Paths

☐

2) Driveways

☐

(f) General Comments

Building Inspected:

Signed: _____

Signed: _____

Dated: _____

Last Amended: September 2022

Hall(s): _____
(Use a separate sheet for each hall/complex)

(a) External

- | | | | |
|----|---------------------|--------------------------|-------|
| 1) | Paintwork/surfacing | <input type="checkbox"/> | _____ |
| 2) | Woodwork | <input type="checkbox"/> | _____ |
| 3) | Electricity | <input type="checkbox"/> | _____ |
| 4) | Water | <input type="checkbox"/> | _____ |
| 5) | Toilet(s) | <input type="checkbox"/> | _____ |
| 6) | Roof | <input type="checkbox"/> | _____ |
| 7) | Guttering | <input type="checkbox"/> | _____ |
| 8) | Windows | <input type="checkbox"/> | _____ |
| 9) | Security/lights | <input type="checkbox"/> | _____ |

(b) Accessibility for Disabled

<input type="checkbox"/>	_____
--------------------------	-------

(c) Internal

- | | | | |
|----|----------------------|--------------------------|-------|
| 1) | Paintwork/surfacing | <input type="checkbox"/> | _____ |
| 2) | Woodwork | <input type="checkbox"/> | _____ |
| 3) | Electricity | <input type="checkbox"/> | _____ |
| 4) | Water | <input type="checkbox"/> | _____ |
| 5) | Fire Safety | <input type="checkbox"/> | _____ |
| 6) | Toilet(s) | <input type="checkbox"/> | _____ |
| 7) | Security of Building | <input type="checkbox"/> | _____ |

(d) Underneath

- | | | | |
|----|-----------------------|--------------------------|-------|
| 1) | Piles (if applicable) | <input type="checkbox"/> | _____ |
| 2) | Drainage | <input type="checkbox"/> | _____ |

(e) Grounds

1) Paths

☐

2) Driveways

☐

(f) General Comments

Building Inspected:

Signed: _____

Signed: _____

Dated: _____

Vicarage(s): _____

(a) External

- | | | | |
|----|-------------------------------|--------------------------|--|
| 1) | Paintwork/surfacing | <input type="checkbox"/> | |
| 2) | Roof | <input type="checkbox"/> | |
| 3) | Gutters | <input type="checkbox"/> | |
| 4) | Interference – from trees etc | <input type="checkbox"/> | |
| 5) | Security lights | <input type="checkbox"/> | |
| 6) | Fences (security/childproof) | <input type="checkbox"/> | |
| 7) | Clothesline | <input type="checkbox"/> | |
| 8) | Footpaths | <input type="checkbox"/> | |
| 9) | Gates | <input type="checkbox"/> | |

(b) Accessibility for disabled ☐ _____

(c) Internal

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

- | | | | |
|----|-----------------------|--------------------------|--|
| 1) | Paintwork/Wallpaper | <input type="checkbox"/> | |
| 2) | Woodwork | <input type="checkbox"/> | |
| 3) | Ceilings | <input type="checkbox"/> | |
| 4) | Insulation | <input type="checkbox"/> | |
| 5) | Electrical fittings | <input type="checkbox"/> | |
| 6) | Water | <input type="checkbox"/> | |
| 7) | Bathroom(s)/Toilet(s) | <input type="checkbox"/> | |
| 8) | Stove | <input type="checkbox"/> | |
| 9) | Refrigerator | <input type="checkbox"/> | |

- | | | | |
|------------|-------------------------|--------------------------|-------|
| 10) | Washing Machine | <input type="checkbox"/> | _____ |
| 11) | Floor coverings | <input type="checkbox"/> | _____ |
| 12) | Drapes | <input type="checkbox"/> | _____ |
| 13) | Showerbox (ventilation) | <input type="checkbox"/> | _____ |
| 14) | Fire Safety | <input type="checkbox"/> | _____ |
| 15) | Family Room | <input type="checkbox"/> | _____ |
| 16) | Number of bedrooms | <input type="checkbox"/> | _____ |
| 17) | Study - Size | <input type="checkbox"/> | _____ |
| | - Bookshelves | <input type="checkbox"/> | _____ |
| | - Cupboard | <input type="checkbox"/> | _____ |
| 18) | Heating | <input type="checkbox"/> | _____ |
| 19) | Garage | <input type="checkbox"/> | _____ |

(d) Underneath

- | | | | |
|-----------|-----------------------|--------------------------|-------|
| 1) | Piles (if applicable) | <input type="checkbox"/> | _____ |
| 2) | Drainage | <input type="checkbox"/> | _____ |

(e) Grounds

- | | | | |
|-----------|-----------|--------------------------|-------|
| 1) | Paths | <input type="checkbox"/> | _____ |
| 2) | Driveways | <input type="checkbox"/> | _____ |

(f) 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 keep 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.
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 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, Archdeacon 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:
 - (a) Attendance at least one rather than two modules of Ministry Ethics programme within a three-year period.
 - (b) Active involvement in a local parish.
 - (c) Attendance at least one clergy gathering annually.
 - (d) Annual conversation with the Archdeacon on behalf of the Bishop.
 - (e) 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, Archdeacon, 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.

Last Amended: September 2022

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:
 - (a) **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
 - (b) **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.”

- (c) **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.
- (d) **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.
- (e) **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.
- (f) **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

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

2. Ministry Exploration Event

The potential candidate attends a Diocesan Ministry Exploration event.

3. Assessment Situation

- (a) The 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 Bishop indicating the reasons for support and any reservations they may have.
- (d) The 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, 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.
- (b) 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.
- (c) 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.

IV. *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.

- (d) Interviews are held with both potential candidate and spouse or support person individually and together, and group discussion is involved.
- (e) One of the Bishops will normally be present for part of the time.
- (f) 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 Bishop 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 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 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 ordained.

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.

Last Amended: September 2022

Flow Chart based on former Provincial Guidelines

1.	Clarification of Call	<ul style="list-style-type: none"> • Interview with Vicar or equivalent. • Interviews one to one - Bishop or Bishop's nominee.
2.	Supervised Ministry Assessment	<ul style="list-style-type: none"> • Ministry exploration event
3.	Assessment Situation	<ul style="list-style-type: none"> • Discussion with Vestry chaired by Bishop's nominee. • Discussion with vicar/clergy. • Discussion with family/spouse.
4.	Formal Application after Invitation from Bishop	<ul style="list-style-type: none"> • Curriculum Vitae. • Spiritual autobiography. • Medical report. • Referees.
5.	Selection Event Diocesan Recognition Weekend	<ul style="list-style-type: none"> • One to one interviews with each member of team. • Singly and with spouse. • Consultation about how the decision is to be received.
6.	Decision to Accept	<ul style="list-style-type: none"> • Team coordinator submits report to Bishops making recommendations. • Bishops consult and agree to next steps and contact asap <p style="text-align: center;">OR</p>
7.	Training for possible future Ordination	<ul style="list-style-type: none"> • Further Lay Experience Ministry
8.	Selection for Ordination OR	<ul style="list-style-type: none"> • Lay Ministry
9.	Ordination	

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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 ANZPB/HKMOA, 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 already be 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.
- 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

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.

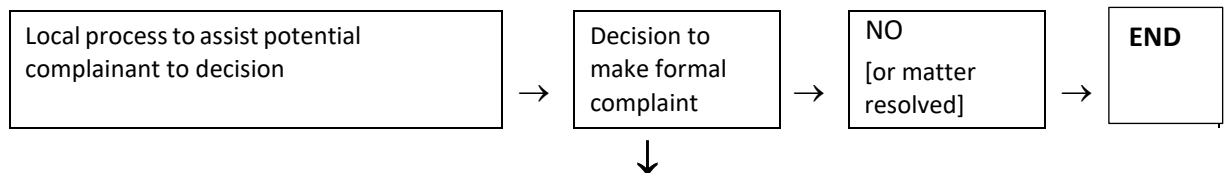
Flow Chart for Process Steps

The “Informal” Diocesan process

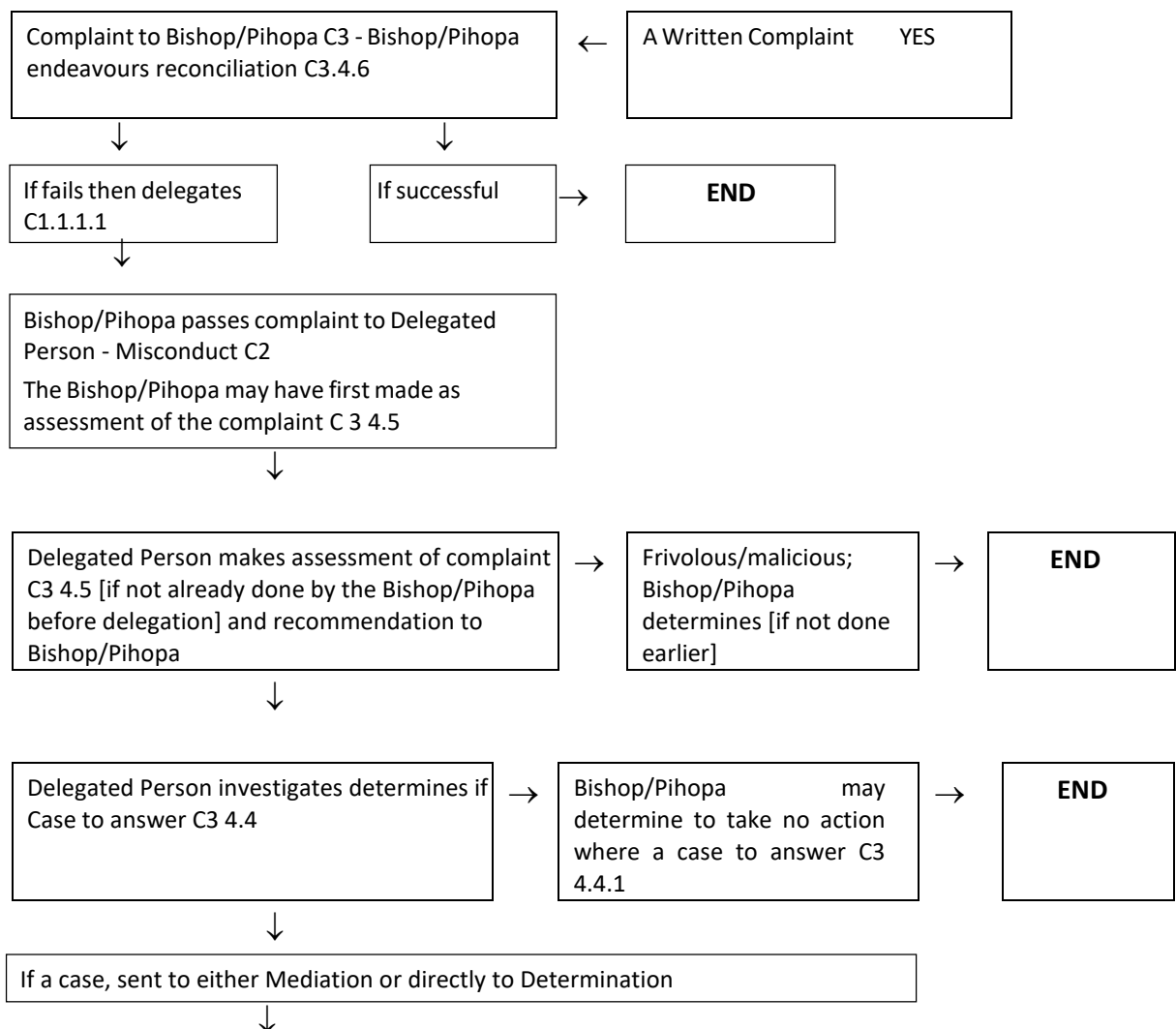
Person with an issue - may consult with a Contact Person – advice on how to deal with issues.

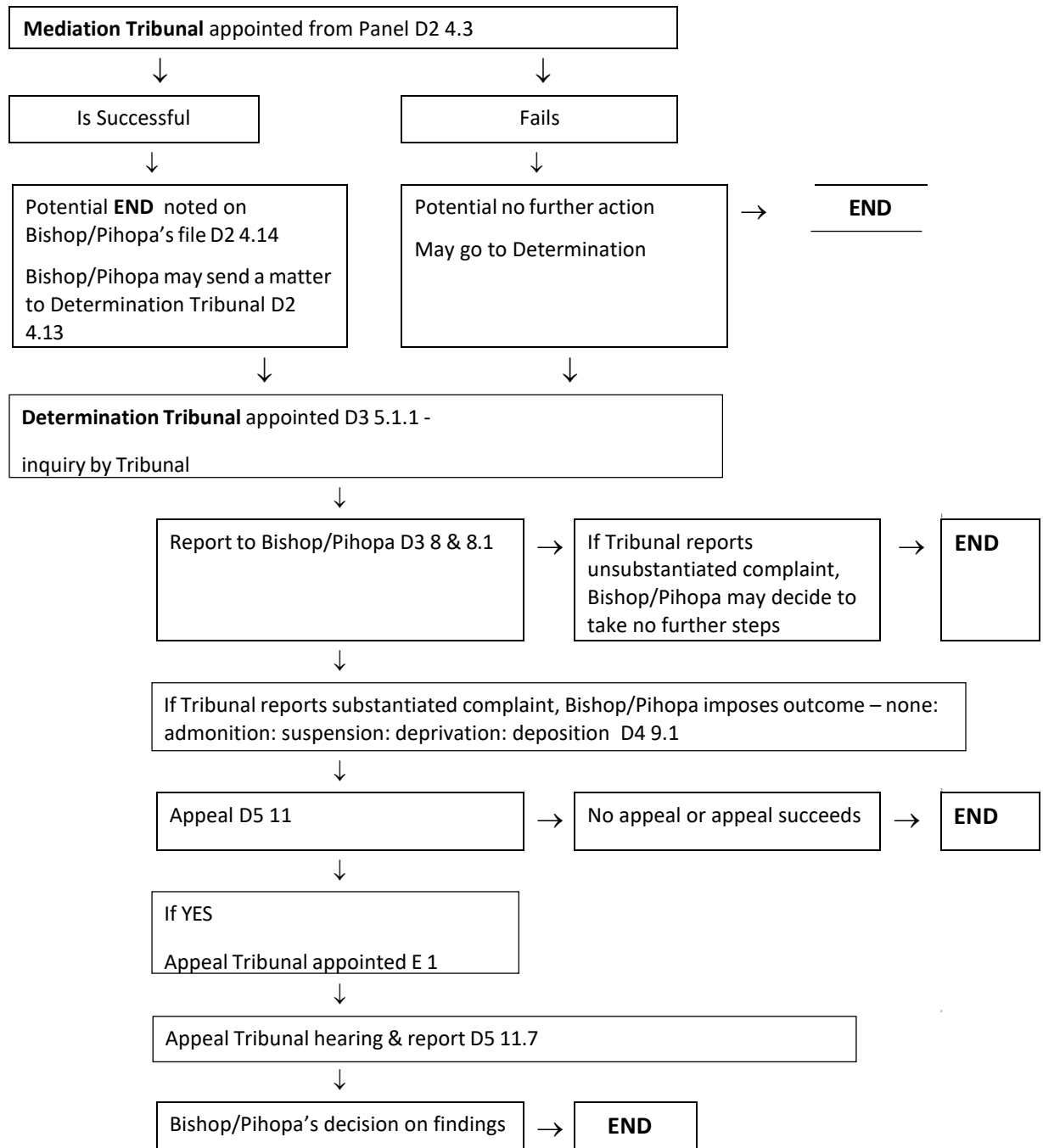
If solved here - ENDS

If not solved may make formal complaint to Bishop/Pihopa



Title D (Formal) Process





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 baptised – 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.

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.
 - 1.3.1 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.
- 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
- 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

- 5.1 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 Archdeaconry.

[See the Personal Complaint Procedures.](#)

Last Amended: September 2022

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.
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.
 - 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.

INDEX OF KEY POINTS IN DIOCESAN CANONS

Advocate for licensed lay ministry	(I) 4.4
Announcement of new Vicar	(I) 10.15
Annual General Meeting business	(I) 4.1; 4.2
Annual General Meeting Chair	(I) 10.1
Annual General Meeting during vacancy	(I) 10.7
Annual General Meeting notice of	(I) 4.7
Annual General Meeting purpose of	(I) 4.1
Archives maintenance	(I) 8.1
Assistant/Associate Priest appointment	(I) 10.16
Assistant Curate (subsidised) appointment	(7) 2.2
Auditor	(I) 4.2; 5.4-5.6
Bishop's warden appointment	(I) 11.4; 11.5
Budget, provision of	(I) 5.3; 7.13
Chair of vestry in LSM Parish	(I) 11.9
Charitable donations	(I) 7.7
Churchwardens, appointment of	(I) 4.2; 4.12; 4.13
Churchwardens' duties & responsibilities	(I) 9.1
Community Priest	(I) 1.3
Co-operating parishes	(I) 11.1-3
Co-Vicar	(7) 5.4.1-2
Deacon Assistant (subsidised)	(7) 2.2
Declaration of authority	(I) 4.2.1
Disagreements	(I) 7.12
Electoral Roll	(I) 6.2
Emerging Ministry Units (EMU)	(I) 11.12; 11.13
Financial reporting to vestry & AGM	(I) 5.1-5.3
Future ministry consultation	(I) 10.12
General meetings, entitlement to speak	(I) 6.3
General meetings, who shall call	(I) 7.2
Land & building management	(I) 7.10
Lay alternate to Synod	(I) 4.2
Lay Representatives to Synod	(I) 4.2 (3) 1; 2.2
Lay Staff appointments	(I) 10.4
Local Priest	(I) 1.2
Local Shared Ministry	(I) 11.4-11.10
Minutes of vestry and general meetings	(I) 7.4
Motions for Synod: cf Standing Orders of Diocesan Synod	(A2) 14
Music Formation & Management by vicar	(I) 8.2
Nominations for election to office	(I) 4.6
Nominators, parish	(I) 10.13
Pastoral Roll	(I) 6.1
Peoples' Warden Vacancy	(I) 4.13
Peoples' Warden, failure to elect	(I) 4.12
Speaking/voting rights at vestry meetings	(I) 4.5(g)
Sub-districts of parishes	(I) 4.10
Synod Membership	(3) 2

Synod Representative elections	(l) 4.2 (5) 3-12
Term of office of wardens, vestry, etc	(l) 4.11
Vacancy in vicar-led parish	(l) 10.5-10.15
Vestry casual vacancy	(l) 4.14
Vestry chair	(l) 10.3
Vestry composition	(l) 4.5
Vestry contractual responsibilities	(l) 7.5
Vestry management of land & buildings	(l) 7.10
Vestry financial control	(l) 7.6
Vestry quorum	(l) 7.3
Vestry's role & authority	(l) 7.1
Vicar General's duties	(3) 3.1 (11)1.10b
Vicar, appointment of	(7) 2.1