

MINUTES

DIOCESE OF WAIKATO AND TARANAKI

SECOND SESSION OF THE THIRTY-EIGHTH SYNOD

MINUTES OF THE FIRST DAY

FRIDAY 23 SEPTEMBER 2016

6.30 pm Synod Eucharist at the Waikato Cathedral Church of St Peter, Hamilton
Presidents' Welcome to Synod Members and Invited Guests
Announcements
Bishops' Charge.

CONSTITUTION OF SYNOD

During the opening, Synod was constituted by the Synod Secretary who, pursuant to Clause 14(2) of Statute No 2, The Waikato and Taranaki Diocesan Statute 2014, confirmed that Synod was quorate. The Secretary reported that there were 31 apologies, and that the Bishops, 81 Clergy and 91 Lay Members were present.

GUESTS ATTENDING THE OPENING

The Most Reverend George Takeli, Archbishop and Primate of the Anglican Church of Melanesia.
The Reverend Michael Hughes, General Secretary of the Anglican Church in Aotearoa, New Zealand and Polynesia
The Reverend Ngira Simmonds, Missioner of Waikato and Te Rohe Potae
The Honourable David Bennett, Member of Parliament for Hamilton East
The Honourable Tim Macindoe, Member of Parliament for Hamilton West
Mrs Vicki McLennan, Principal of Waikato Diocesan School for Girls

GREETINGS

Greetings were received from:
The Right Reverend Victoria Matthews, Bishop of Christchurch
The Right Reverend Richard Ellena, Bishop of Nelson
The Right Reverend Ross Bay. Bishop of Auckland
The Right Reverend Jim White, Assistant Bishop of Auckland
Ms Jan Rogers, Chairperson Anglican Care Network

THE DECEASED

Synod members stood to remember those who had died since Synod 2015:
Brother Brian SSF
The Venerable Bruce Dale
The Reverend Lesley Hyde
The Reverend John Hoar
The Reverend Mary Mould

Mrs Tilly Campbell
Mrs Joan Harrison
Mr Brian Haskell
Mr Geoff Hyde
Mrs Diana Smith

BISHOPS' CHARGE

The Bishops noted that next year, 2017, would see the third year of their episcopal vision: that grounded in prayer, we are equipped for discipleship and *connected to community*. They acknowledged the strong and positive relationships each has enjoyed with their respective city mayors and emphasised the essential nature of such connections. They reminded Synod members that each of us is called to increase and strengthen the community. This year the focus has been on discipleship and the launch of the new Living in Faith course which from 2017 will form the basis of all lay training in the Diocese. In 2017, the focus will be on connecting to community. The criterion for decisions at Synod for the life of the Church must be "will this enhance or inhibit the spread of the Kingdom, the community of God....., which lives for others." The Bishops challenged the Diocese to have achieved, by 2020, visible growth and strengthening in all areas of prayer, discipleship and commitment to community service. Their vision and commitment as Bishops is to lead the Diocese towards sustained growth for the flourishing of all God's people known and loved by God, without question or discrimination.

8.00 pm

Synod adjourned.

MINUTES OF THE SECOND DAY

SATURDAY, 24 SEPTEMBER 2016

VENUE ST PAUL'S COLLEGIATE SCHOOL, HUKANUI ROAD, HAMILTON

8.34 am THE PRESIDENTS' WELCOME

The Archbishop, the Most Reverend Philip Richardson welcomed all Synod Members, particularly those new to Synod. He highlighted the presence of diocesan ordinands, and said how much he was encouraged by their numbers. Archbishop Philip also thanked Synod members for their willingness to accommodate changes in the dates for Synod.

Morning Worship. Year 7 and 8 students from Southwell School with their Chaplain the Reverend Canon Neil Troon led morning worship. Archbishop Philip thanked the students and Canon Troon.

8.49 am ANNOUNCEMENTS

The Diocesan Registrar/Manager Ms Dianne Donald gave the "housekeeping announcements".

8.53 am

Motion No 1: Procedural Motion

Mover: The Venerable Christine Scott

Seconder: The Venerable Paul Weeding

Officers of Synod

Hours of Synod

Leave of Synod

Rights to Speak

Procedural Items

OFFICERS AND SESSIONAL COMMITTEES OF SYNOD 2016

a) That the officers, sessional committees and hours of synod be as follows:

SECRETARIES:

Clerical Secretary

The Reverend Tim Lloyd

Lay Secretary

Ms Chrystine Thompson

CHAIRPERSONS OF COMMITTEE:

The Reverend Jason Grainger

Mrs Cheryl Anderson

TIMEKEEPERS:

The Reverend Paul Bowers-Mason
Mrs Denise Bosson

The Reverend Norris Hall
The Reverend Kathleen Gavin

ORDER PAPER COMMITTEE (as required):

The Most Reverend Philip Richardson
The Registrar/Manager Ms Dianne Donald
Mrs Philippa Harrison

The Right Reverend Dr Helen-Ann Hartley
The Chancellor, Judge Chris Harding
Canon Dr Bryan Bang

MINUTES COMMITTEE:

The Venerable Trevor Harrison

Canon Dr Bryan Bang

SYNOD PHOTOGRAPHERS:

The Reverend Ian Harrop

The Reverend Peter Sampson

HOURS OF SYNOD

b) That the hours of Synod be:

Friday 23 September 2016

6.30 pm Presidents' Welcome, Eucharist, Constitution of Synod, Bishops' Charge, at the Waikato Cathedral Church of St Peter, Hamilton.

Saturday 24 September 2016

**8.00am Daily Registration on the Synod Attendance List
8.30am Opening prayers and Synod in Session until conclusion of business and no later than 5.00pm
6.30 pm Dinner St Paul's Collegiate School**

Sunday 25 September 2016

**8.00am Daily Registration on the Synod Attendance List
8.30am Morning Prayer and Synod in Session until conclusion of business and no later than 5.00pm.**

LEAVE OF ABSENCE AND APOLOGIES

c) That Leave of Absence be granted to those who have made submission in writing, and to those whose absence is noted on the synod daily registration/ attendance lists.

RIGHT TO SPEAK

d) That those listed have the right to speak but not to vote:

Ms Anne Edwards, Trust Management Ltd
Ms Grace Sun, Trust Management Ltd
The Reverend Mike Hawke, Anglican Missions Board
Mr Murray Riches, Anglican Action
Mr Robert Moore, Anglican Action
Any others with the leave of the President

PROCEDURAL

e) That the special purpose Financial Statements of the Standing Committee and the Waikato Diocesan Trust Board be the order of the day for Saturday and that they be taken as read.

CARRIED.

MINUTES OF THE FIRST SESSION OF THE THIRTY-EIGHTH SYNOD

8.55 am. The minutes of the first session of the thirty-eighth synod were tabled. Archbishop Philip moved from the Chair that those minutes be accepted

CARRIED

FIRST READING OF BILLS

8.56 am

Bill No 1 The Miscellaneous Statutes Amendment Bill 2016

Moved: Canon Dr Bryan Bang

Seconded: Miss Denise Hird

That the principles of the Bill be approved and that the Bill be referred to Synod in Committee for consideration in detail as an order for later in the day.

CARRIED

8.57 am

Bill No 2 The Finance Amendment Bill 2016

Moved: Canon Gerald Bailey

Seconded: Canon Dr Bryan Bang

That the principles of the Bill be approved and that the Bill be referred to Synod in Committee for consideration in detail as an order for later in the day.

CARRIED

9.01 am

Motion No 2: Reception of Reports to Synod

Archbishop Philip moved from the Chair

That this Synod receive the following reports:

Anglican Action
Association of Anglican Women
Bishop's Action Foundation
Chaplaincy to the Retired, Waikato and Taranaki
Cursillo
Management Resources Sub-committee
Society of St Francis
Standing Committee
Taranaki Anglican Trust Board
Taranaki Cathedral Report
Taranaki Tertiary Chaplaincy Trust Board
Te Rau Aroha Camp
University of Waikato Chaplaincy Committee
Waikato Cathedral Report
Waikato Diocesan Trust Board
Waikato Regional Forum
WINTEC Ecumenical Chaplaincy Provider Trust Board

CARRIED

9.04 am

Motion No 10: Assent to General Synod 2016 Statute No. 724

Moved: The Reverend Joel Rowse

Seconded: The Right Reverend Dr Helen-Ann Hartley

That this Synod gives assent to the adoption of Statute No 724 of the 62nd Session of General Synod/te Hinota Whānui 2016.

The Reverend Joel Rowse spoke to the motion, and referred to the purpose of the statute as detailed therein.

Statute 724

The Endings of Collects Amendment Statute, 2016

Whereas, the General Synod/te Hinota Whānui adopted resolutions to strengthen the Trinitarian endings for collects and it is desirable to provide suitable forms.

The General Synod/te Hinota Whānui enacts as follows:

1. **Title.** The title of this Statute is *The Endings of Collects Amendment Statute, 2016*.
2. **Purpose:** To strengthen the Trinitarian endings for collects by providing suitable forms.
3. The provisions on page 549 of A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa are amended by the removal of all the words on that page and the substitution of the following words:

Concerning Sentences, Prayers and Readings for the Church's Year

The minister chooses one, or more, of the Collects set down for the Day for use in the service, and selects the Sentence, Psalms, and Set Readings from pages 550-723, or selects the alternatives set down in A Prayer Book for Australia or in Revised Common Lectionary Prayers.

At the end of a Collect, when needed, the minister may substitute one of the following

General

Through Jesus Christ our Lord,
Who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

or, if the Collect is addressed to the second person of the Trinity

For you are alive and reign with the Father
in the unity of the Holy Spirit,
one God, now and forever. **Amen**

or, if the Collect is addressed to the third person of the Trinity

Who with the Father and the Son,
live and reign,
one God, now and forever. **Amen**

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

We certify that this Statute was passed by the General Synod/te Hinota/Whānui on 11 May 2016. As witnessed by our hands 7 July 2016.

“Winston Halapua”
W Halapua
Primate and Archbishop

“P Richardson”
P Richardson
Primate and Archbishop

“Brown Turei”
WB Turei
Primate and Archbishop

9.11 am

Discussion The Reverend Canon Pat Scaife queried whether an apparent grammatical error in the last line of the formula to be used where the collect is addressed to the third person of the Trinity i.e. “live and reign” instead of “lives and reigns”, is a typographical error.

The motion was put.

CARRIED

9.11 am

Motion No 11: Assent to General Synod 2016 Statute No 728

Moved: The Venerable Christine Scott

Seconded: The Most Reverend Philip Richardson

That this Synod gives assent to the adoption of Statute No 728 of the 62nd Session of General Synod/te Hinota Whānui 2016 as follows:

Statute 728

The Liturgies of the Word Amendment Statute 2016

Whereas, the General Synod/te Hinota Whānui adopted in 1987 “A Statute to Adopt Certain Liturgies of the Word” and this was confirmed in Statute 453 in 1988, and

Whereas, it is desirable for a Maori Translation of “The Grace” to be provided on page 52 of *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*.

The General Synod/te Hinota/Whānui enacts as follows

- 1. Title:** The Title of this Statute is *The Liturgies of the Word Amendment Statute, 2016*
- 2. Purpose:** To include a Maori version of The Grace in The Liturgies of the Word.
- 3.** On page 52 of *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa* after the words “**The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen**” the following words shall be inserted:

**Kia tau ki a tātou katoa
te atawhai o tō tātou Ariki, o Īhu Karaiti,
me te aroha o te Atua,
me te whi whinga tahitanga kit e Wairua Tapu,
āke,āke,āke. Āmine.**

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

We certify that this Statute was passed by General Synod/te Hinota/Whānui on 12 May 2016. As Witnessed by our hands 7 July 2016

*“Winston Halapua”
W Halapua
Primate and Archbishop*

*“P Richardson”
P Richardson
Primate and Archbishop*

*“Brown Turei”
WB Turei
Primate and Archbishop.*

There was no discussion
The motion was put.

CARRIED

9.13 am

Motion No 12: Assent to General Synod 2016 Statute No. 729

Mover: The Venerable Christine Scott
Seconder: The Right Reverend Helen-Ann Hartley

That this Synod gives assent to the adoption of Statute no 729 of the 62nd Session of General Synod/te Hinota Whānui 2016 as follows:

Statute 729

The ‘A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa’ Biblical Readings in Te Reo Māori Amendment Statute, 2016.

Whereas, General Synod/te Hinota Whānui in 1987 adopted Formularies in *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa*, and

Whereas, those Formularies draw on *Te Paipera Tapu 1952* for biblical references in Te Reo Māori, and

Whereas, *Te Paipera Tapu 2012* has been published and it is desirable to draw on this newer translation;

The General Synod/te Hinota Whānui enacts as follows:

1. **Title:** The Title of this Statute is *The ‘A New Zealand Prayer Book – He Karakia Mihinare o Aoteroa’ Biblical Readings in Te Reo Māori Amendment Statute, 2016*
2. **Purpose:** To amend biblical readings in *A New Zealand Prayer Book – He Karakia Mihinare o Aoteroa* to draw on *Te Papiera Tapu 2012*
3. The biblical readings in *A New Zealand Prayer Book – He Karakia Mihinare o Aoteroa* are amended as in the schedule below.
4. Clause 3 of this Statute is the adoption of a specific proposal in terms of Part B, Clause 6 (a) of the Constitution /Te Pouhere, and Section 4 (a) of the Church of England Empowering Act 1928, and shall be made known to Te Runanganui o Te Pihopatanga o Aoteroa, the Synod of the Diocese of Polynesia, and the several Diocesan Synods in New Zealand.

Schedule:

Changes to *A New Zealand Prayer Book – He Karakia Mihinare o Aoteroa* consequent on the decisions to follow the readings from *Te Papiera Tapu 2012* rather than *Te Papiera Tapu 1952* (by page and line number).

- 40,26: “kīia instead of ‘karangatanga’
- 42,22: “he tapu hoki tōna ingoa” for ‘ā ,e tapu ana tōna ingoa
- 42,25: “ringa” for ‘ringaringa’
- 42,27: “ngā piriniha i ō rātou torōna” for ‘te hunga kaha I nga nohoanga
- 42,29: “kua tonoa” for ‘ā, tonoa’
- 42,30: remove ‘ana’
- 42,32: “whakamahara” for ‘whakamaharatanga’
- 420,11: “Nōu ngā mea katoa” for ‘Nau te Katoa [Ngā Whakapapa 29:11]
- 828,9; “ngaro” for ‘mate’ [Hoani 3:16]
- 828.10: “kit e ora tonu” for ‘ki te oranga tonutanga’
- 835,18: “te ora rānei” for ‘e kore te ora’ [Roma 8:38,39]
- 835,19: “ngā rangatiratanga rānei “ for ‘e kore ngā rangatira
- 835,20: remove ‘e kore ngā kaha’
- 835,21: “ā mua e kore ngā mana” for ‘a mua’
- 835.32: “Nāna nei, nā tāna mahi tohu e nui nei” for ‘Nā tāna mahi tohu tātou i whanau hou ai’ [1 Pita 1:3]
- 842,13: “tēpu” for ‘tēpara’ [Waiata 23]
- 842,14: “a ōku” for ‘o ōku’

845,1: “ E Īharaira, kia tūmanako ki a Ihowā!” for ‘Kia tūmanako a Iharaira ki a Ihowā’

845.5: “ōna hē” for ‘ōna hara’

[Waiata 130]

846,7: “E kitea pūtia ana e koe tōku ara me tōku takotoranga iho

[Waiata 139]

846.8: “e māttau ana hoki koe ki ōku ara katoa.”

846,19:”remove ‘te rua’ from end of line

846.20: “te rēinga, kei reira anō koe.”

846,22: “ngā tōpito o te moana.” for ‘ngā wāhi whakamutanga mai o te moana’

846,23: “ārahi” for ‘arataki’

846,24: remove ‘ringaringa’

846.25: “ki te mea ahau,” He poono, tērā ahau e hipokina e te pōuri:”

846,26: “ā, ko te mārama i tētahi taha ōku, i tetahi taha, ka meinga he pō” “

846,27: “Ahakoa te pōuri kāhore e huna mai i a koe,”

846.28: “ engari ka mārama te pō anō ko te ao”

We certify that this Statute was passed by the General Synod /te Hinota Whanui on 12 May 2016. As witnessed by our hands 7 July 2016

“Winston Halapua”
W Halapua
Primate and Archbishop

“P Richardson”
P Richardson
Primate and Archbishop

“Brown Turei”
WB Turei
Primate and Archbishop

There was no discussion

The motion was put.

CARRIED

9.13 am

PRESENTATION

**A ROAD MAP: TOWARDS SUSTAINABILITY IN MISSION FOR
THE DIOCESE OF WAIKATO AND TARANAKI**

Archbishop Philip and Bishop Helen-Ann

Introduction

The Bishops placed their presentation within a theological and biblical frame, noting that our collective understanding of God’s mission is rooted in our experience of God as holy and blessed Trinity – loving order; our experience of God is of interdependence, mutuality and self-giving.

Diocesan governance, management and administration are fundamental to our response to the Mission of God within the context of a diocesan structure. The function of those three components is to enable and resource the mission of God in the Diocese.

The focus must be on effective mission. In three successive charges to Synod, the Bishops have established the direction and priorities in mission for the Diocese. While they see good progress in the practical implementation of their vision across the dioceses and within each bishopric, they identify issues about good governance, the sustainability of ministry units, and resourcing the development of mission. Those issues which impede our development and confidence in mission, and divert our attention from it, must be resolved.

Diocesan Governance

Trust Boards

The Trust Board structure should

- Serve the Diocese
- Meet the responsibilities of the Trustees
- Be adequately resourced to perform its tasks.

Both Diocese and trustees should

- clearly understand trustees' responsibilities
- the two Trust Boards should act consistently
- be able to collaborate
- have the benefit of an adequately resourced secretarial/advisory service.

Standing Committee

Standing Committee should

- understand the extent of and the limits on its governance role
- have a budget which reflects
 - its governance responsibilities
 - provides sufficient income to meet that budget.

Liquidity

For the past decade the Diocese has had inadequate cash flow. Assessments have not kept pace with costs. The Diocese has significant debt. Standing Committee is operating at break-even level; it can pay interest but not repay principal.

The reasons for the deficiency must be identified and the deficiency remedied.

The Diocese will

- review the current assessment model of providing funding
- identify possible additional income streams
- apply part of the Bishopric debt to Standing Committee which will
 - enable the payment of outstanding accounts
 - provide a buffer for current cash-flow deficiencies.

Sustainability

Ministry Units

Ministry units should through an equitable mechanism be

- sustainable
- contribute to the common good of
 - the Diocese
 - the mission of the church

Diocesan assets

Diocesan assets should be

- fit for purpose
- and therefore be capable of supporting the mission of the Diocese.

The Diocesan Assets which need to be assessed for their future role in supporting Diocesan mission are

- The former Diocesan Office in Victoria Street Hamilton
- Charlotte Brown House
- The former Franciscan Friary
- The land at Te Ara Hou Village on which Charlotte Brown House and the Friary buildings stand
- Te Rau Aroha Camp

Such assessments will form the basis of recommendations about the future of those assets.

Bishopric Sustainability

The Diocese must have a Bishopric Endowment Fund adequate for meeting the reasonable costs of episcopal leadership in Waikato and Taranaki. Currently there is a significant shortfall in the income generated by the Bishopric Endowment Fund.

Issues arising are

- Adequacy of income from the fund
- Reasonableness of Bishops' costs
- The level of Diocesan contributions to the Bishops' costs
- Availability of external support
- Possibility of increasing the capital of the fund.

Addressing the Issues

Key governance stakeholders - Bishops, Trust Boards, Synod and Standing Committee – must be fully involved in formulating strategy.

The process must be

- Transparent
- Integrated

Governance /executive decisions must be

- Authorised by and reported back to Bishops, Trust Boards and Standing Committee
- Supported by a clear mechanism to achieve timely results.

Summary of issues

- Good governance properly resourced
- Liquidity ensuring Diocesan cash flow
- Sustainability of Ministry Units

- Diocesan Assets fit for purpose
- Sustainability of Bishoprics

9.54 am

Discussion arising out of Presentation

The Chancellor, Judge Chris Harding, indicated he had no prior knowledge of the content of the presentation. He complimented the Bishops on their presentation, noted grave concern about the financial situation of the Diocese and thanked the Bishops for the steps they are taking to address that situation. Others echoed those sentiments, referring also to appreciation for openness and honesty, and to feelings of encouragement and excitement about the future.

Additional points which emerged in the discussion were

- Reference to a possible tension between the mission of the Diocese and the mission of Ministry Units
- Whether Ministry Units should have their mission aligned with the Gospel
- Availability for sighting of the Bishopric Fund accounts
- The difference between the costs of the Bishoprics charged respectively to Parishes and the Diocese
- Fairness of Assessments especially with regard to Co-operating Parishes

The Bishops' responses to those points were:

- Regarding Mission, that they would hope that mission is aligned with the Gospel and indicating that material is available.
- Funding for the Bishoprics is not at the expense of the Diocese. New funding streams can be found without increasing assessments. The Bishops are aware of the difficulties faced by Ministry Units. Bishopric engagement in the local area remains relevant
- The Bishops acknowledge the complexity of assessments, and the issue of fairness; they noted that this Diocese has the largest number of Co-operating Parishes and one of the lowest levels of assessments.

10.22am

Conclusion

Archbishop Philip expressed his pleasure at the response to the presentation and his appreciation of the debate which had followed.

10.24 am

Synod adjourned for morning tea

11.03 am

Synod reconvened

The Registrar/Manager gave further notices

11.04 am

The Bishops presented a video clip of Kathy Jetnil-Kijiner performing her poem, "dear matafele peinam" during the opening ceremony of the United Nations Climate Leaders'

Summit in New York in 2015. Ms Jetnil-Kijiner, spoke on behalf of civil society, and as a 26 year old native of the Marshall Islands. The poem, expressing her hopes for global cooperation in limiting climate change is addressed to her infant daughter.

The clip was shown in the context of Bishop Helen-Ann's forthcoming visit to Fiji, (28 November to 5 December 2016) for Climate Action Tikanga Youth Exchange 2016.

11.12 am

Archbishop Philip expressed Synod's thanks to Mrs Anne Edwards, General Manager Finance, Trust Management Limited (TML), and to Ms Grace Sun, Manager Financial Services (TML) for their attendance.

11.13 am

**PRESENTATION
TRUST MANAGEMENT LIMITED**

Mrs Edwards spoke to results for the Year Ending 31 December 2015. She noted a significant improvement on the 2014 figures, an account surplus of \$27,000.00, stable income, a saving in expenses of \$100,000.00, and working capital of \$50,000.00.

Mrs Edwards referred to the introduction for 2016 onwards of a new reporting and accounting framework, consequent upon the requirement for comprehensive reporting to Charity Services. Files for the 2015-2016 year and thereafter are consolidated. There are four reporting tiers, viz:

- Income over \$30 m
- Income between \$2m and \$30m
- Income between \$125,000.00 and \$2m
- Income below \$125,000.00.

Reports must also cover outcomes and output, heritage assets, non-exchange transactions and new properties.

11.28 am

Bishop Helen-Ann thanked Mrs Edwards and Ms Sun for their presentation and invited questions from the floor.

Discussion

During the discussion, the following points, with responses (shown thus: **R:**), emerged. Unless otherwise attributed, the responses are Mrs Edwards'.

- The presentation was too specific. **R:** Bishop Helen-Ann – clarification given
- Will there be a format to assist parishes? **R:** Parishes' [accounts] will be consolidated with the general financial statements. **R:** Archbishop Philip: noted that the Diocese is the reporting entity, not the parish.
- Asset register still not available **R:** TML will assist the parishes
- Query re returns from Co-operating Parishes **R:** accounting for Co-operating Parishes is under review and is a work in progress

- [Are there] mechanisms for those joining Parish Accounting, or those not in Parish Accounting, and for receipts for external organisation funding? /: Accounts must be prepared in accordance with mandatory and stricter criteria; TML will assist parishes with that. **R:** Archbishop Philip: [The matter of parishes being included in Parish Accounting] will need to be addressed. Other Dioceses make inclusion in Diocesan accounting systems compulsory. Standing Committee will give this serious consideration.
- Parishes may lose grants if there is a diocesan rather than a parish perspective. **R:** Archbishop Philip: the issues are well understood.

11.42 am

Discussion concluded.

11 43 am

Archbishop Philip paid tribute to Mrs Anne Kelderman, his former Executive Assistant, who had since left the Diocese. He expressed his appreciation for her significant contribution and for a job well done. Synod received his remarks with acclamation.

11.45am

Motion No 3: Adoption of Waikato Diocesan Trust Board Special Purpose Statements for 2015

Moved: Mrs Elizabeth Bang

Seconded: Mr Alan Tanner

That this Synod approves the audited Special Purpose Financial Statements of the Waikato Diocesan Trust Board for the Year ended 31 December 2015.

Speakers: Mrs Robyn Jackson sought an explanation for the increase in expenditure from \$19,000.00 in the 2014 year to \$78,000.00 for the 2015 year.

An unidentified speaker from the floor suggested that the expenditure was attributable to two years of audit fees. A further unidentified speaker noted accounting fees.

The motion was put.

CARRIED

11.49am

Motion No 4: Adoption of Standing Committee Special Purpose Financial Statements for 2015.

Moved: Canon Robin Brockie

Seconded: Canon Gerald Bailey

That this Synod approves the audited Special Purpose Financial Statements of the Diocese of Waikato and Taranaki Standing Committee for the year ended 31 December 2015.

Discussion

Mr Alan Tanner queried the figure for operating expenses recorded at Page 5 of the accounts. Archbishop Philip noted that TML is a charitable organisation, and that as the total billable hours expended in preparing accounts were greater than those planned for, the increase needed to be recognised in TML's accounts. The Diocese of Auckland regards this Diocese as "family", is aware of and accepts the reduction in surplus and will make a contribution.

The motion was put.

CARRIED

11.58 am

Motion No 5: Funding Standing Committee Operations (Budget 2017)

Moved: Canon Gerald Bailey

Seconded: Mrs Anne Gillespie

That for the year 2017 this Synod agrees to a Diocesan Budget for Standing Committee operations of \$701,000 allocated in accordance with details contained in the budget, with \$620,000.00 of this sum to be provided by assessments.

There was no discussion

The motion was put.

CARRIED

12 noon

Motion No 6 Assessments 2017 – Approval of Schedule

Moved: Canon Robin Brockie

Seconded: Ms Chrystine Thompson

That Parish and Parish District Diocesan Assessments for the year 2017 be set according to the schedule of percentages for 2017 as detailed in the Synod papers; such percentages to be applied to the total assessment sum for 2015 to be set by Synod.

Discussion

Mr Bob Delbridge said he didn't know the figures [his parish] was being assessed on and he wanted to check the schedule against the parish's own figures. He also disputed the inclusion of an item as being assessable and wanted to know who might be contacted to arbitrate.

Archbishop Philip indicated that Synod through Standing Committee, which represents it, is the arbitrator.

The Chancellor noted that there was a clear incentive to join Parish Accounting.

Canon Pat Scaife said that the Bill [for consideration later in this session of Synod] provided that Standing Committee could accept a request but not necessarily resolve the matter.

The Reverend Christine Hunn noted that a substantial donation would "skew" the assessment.

Archbishop Philip acknowledged the complexities and said that work continued to find a fairer system.

The Chancellor Judge Chris Harding noted that pursuant to an historical motion 10% of all bequests was to be paid to the Bishopric Endowment Fund. He doubted that this was happening [currently]. In his view a Parish which had received a sum of money should want to share this with the Diocese. The approach should not be “us and them” but rather an acceptance that “it’s all of us”

Ms Thompson as seconder did not wish to respond

The motion was put

CARRIED

12.13 pm

Motion No 7: Funding the 2017 Ministry Support Fund.

Moved: Canon Gerald Bailey

Seconded: Mr Alan Tanner

That this Synod requests standing Committee to fund the Ministry Support Fund to be calculated at the equivalent of the basic Vicar’s stipend and contributed to by all Parishes, Parish Districts and Mission District per annum using the same formula as used for assessments.

Discussion

The Venerable Christine Scott asked for an explanation of the Fund. Canon Gerald Bailey, and Archbishop Philip explained that the name of the fund, historically known as the Clergy Termination Fund, was changed by Synod in 2010. The fund is available for the support of ministry and mission in its widest context.

There was no further discussion

The motion was put

CARRIED

12.18 pm

Motion No 8: Mission Target 2017

Moved: Canon Gerald Bailey

Seconded: The Reverend Carol Hancock

[**That** i]n the light of the financial difficulties of a great number of parishes in our Diocese we move that the 2017 target for Overseas Missions be at the rate of \$210,000.00. This is unchanged since 2013.

Discussion

The Reverend Christine Hunn asked whether the Diocese was reaching its targets. Archbishop Philip said that we are falling behind our commitment since moving from automatic payments to voluntary payments.

The Reverend Stephanie Owen said she was saddened to see the removal of the words “as a sign of good will” [which were included at the beginning of the motion as originally formulated]; she thought that it [the revised motion] equalled a “sign of self”. She proposed an amendment to the motion.

12.22

Amendment to Motion No 8

Moved: The Reverend Stephanie Owen

Seconded: Canon Pat Scaife

That the words “As a sign of goodwill” be replaced.

There was no discussion

The amendment was put

CARRIED

There was no discussion on the motion as amended

The amended motion was put

CARRIED

12.25 pm

Motion No 20: Adoption of the Taranaki Anglican Trust Board Unaudited Special Purpose Financial Statements for 2013, 2014 and 2015.

Moved: Mr Ross Smith

Seconded: Mrs Joan Honeyfield

That this Synod approves the unaudited Special Purpose Financial Statements Anglican Trust Board for the Years ended December 2013, 2014 and 2015.

Discussion

Archbishop Philip clarified that this motion was that we adopt unaudited accounts.

The Chancellor, Judge Chris Harding, indicated that the proper course was to “receive “such accounts

From the Chair, Archbishop Philip moved the following amendment:

That this Synod receive the unaudited Special Purpose Financial Statements of the Taranaki Anglican Trust Board for approval subject to audit, for the years ended 31 December 2013, 2014, and 2015.

There was no discussion.

The amendment was put.

CARRIED

There was no further discussion.

The amended motion was put.

CARRIED

12.30 pm

Motion No 9: Refugee Motion

Moved: The Most Reverend Philip Richardson

Seconded: The Venerable Paul Weeding

That the Synod of the Diocese of Waikato and Taranaki expresses its disappointment that New Zealand continues to fail to meet its obligations as a global citizen in relation to an appropriate refugee quota.

and

- 1) Invites all Diocesan ministry units to make the needs of refugees a priority, to highlight those needs wherever they can and to offer practical assistance to refugees resettling in our communities.
- 2) Calls upon the General Synod Standing Committee to:
 - a) Provide educational materials across our Church to raise awareness of the options available for the raising of the quota commensurate with our global responsibilities.
 - b) Engage on behalf of this Church with the Government in developing a community based private sponsorship scheme which is over and above the new refugee quota level
 - c) Engage on behalf of this Church to advocate and work with the Government to address the urgent need to establish a category for climate change refugees in line with the request of the UN Commissioner for Refugees to governments to establish such a category.

Discussion

Bishop Helen-Ann invited Synod members to speak to the motion, and after some initial discussion indicated that debate on the motion would resume after lunch.

12.49 pm

Bishop Helen-Ann invited The Venerable Val Riches to say Grace.

12.50 pm

Synod adjourned for lunch

1.35 pm

Synod reconvened.

Bishop Helen-Ann led prayers.

PRESENTATION
The Reverend James Stephenson
CHAPLAIN ST PAUL'S COLLEGIATE SCHOOL

1.35 pm

Bishop Helen-Ann invited the Chaplain at St Paul's Collegiate School, the Reverend James Stephenson to lead a presentation about the programme "Over the Fence". Three hundred pupils from St Paul's are involved in the programme, which operates at Bankwood School and Fairfield Primary School. Both are decile one schools, located in the immediate neighbourhood adjacent to St Paul's. St Paul's students mentor pupils, and in addition provide individual help with Maths and English. Serena a pupil from Bankwood School, and Rudi a pupil from Fairfield Primary School spoke about the benefits of the programme from their perspective.

The Reverend James Stephenson said that the programme encouraged St Paul's students to look outward, rather than inward, as is so often the case with their peers. Mr Stephenson presented a video about the programme, and invited questions and comments.

Synod members congratulated St Paul's on the programme.

Bishop Helen-Ann commended Serena and Rudy and thanked them for their part in the presentation.

2.09 pm

Discussion continued regarding Motion 9.

The following amendment was proposed:

Moved: Mr Bert Jackson

Seconded: The Reverend David Smithson

That clause 2(d) read: "Investigate and take into account any obstacles to Christians and other minorities becoming registered as refugees and if this fails to quickly secure a substantial increase in the number of Christian refugees coming to New Zealand and seek a Christian quota for these refugees."

Debate on the amendment followed with voices for and against. Archbishop Philip indicated he was "more than happy" with the amendment. Voices in opposition referred to confusion contained in the amendment, lack of appreciation that we are all human, and the infinite worth of all people. Voices in favour referred to the serious plight of Christian refugees and the greater difficulties they were said to face, and denied that the amendment represented disregard for other faiths.

2.23 pm

The amendment was put. The chair indicated that on the voices.
the amendment was **CARRIED**.

A show of hands was called for. The President confirmed that the amendment to the motion had been **CARRIED**.

2.24 pm

Bishop Helen-Ann invited comment on the amended motion.

Canon Dr Bryan Bang spoke in support, noting that the responsibility was ours as well as that of the Government. The Venerable Paul Weeding looked forward to hearing at next Synod of a positive outcome; Archbishop Philip expressed his gratitude for the debate.

2.28 pm

The motion as amended was put

CARRIED

2.30 pm

The business of Synod was suspended as Synod observed a short period of silence and offered prayer for Mr Stephen Phillips and his two sons who had recently died in a motor vehicle accident in Huntly, and whose funeral was being held this day.

2.32 pm

The business of Synod resumed.

2.32 pm

Motion no 13: Social and Affordable Housing

Moved: Mr Simon Cayley

Seconded: Mrs Mary Bourke

That the Synod of the Diocese of Waikato and Taranaki recognises social and affordable housing as a priority issue and pro-actively engages in identifying ways that ministry can contribute to social and affordable housing initiatives including, but not limited to :

1. Responding to the Bishop's Action Foundation report, Pathways to Sustainable Housing;
2. Joining Community Housing Aotearoa and actively keeping up-to-date with social and affordable housing developments;
3. Understanding what social and affordable housing initiatives are already underway within the Diocese including Catalyst Housing Ltd, a charitable company founded by the Bishop's Action Foundation;
4. Identifying area of Church owned land that could be made available to enable social and affordable housing initiatives in area of need (noting that the cost of land can often be a factor that undermines the possibility for such initiatives);
5. Seek where possible to become and active partner working collaboratively to deliver social and affordable housing solutions.

Discussion

In inviting comment, Archbishop Philip said that the issue of affordable housing is the biggest issue facing our society.

The following points were made:

The Reverend Brendan Gibbs was encouraged by the motion and asked whether Habitat for Humanity was involved.

Mrs Elaine Reed referred to container housing and asked what was considered affordable.

Ms Karen Morrison-Hume commended the Bishop's Action Foundation for its work on its "Pathways" document

Mr Simon Cayley in reply said he had met with Habitat for Humanity and referred to its equity model.

The Motion was put

CARRIED

2.45 pm

Archbishop Philip moved from the Chair:

That those motions placed on the table at the 2015 Synod

viz Motion 15: Living Wage, Motion 16: Vulnerable Children, and Motion 19: Glyphosate Prohibition, be withdrawn.

CARRIED

2.46 pm

Motion No. 14: Inequality and Poverty

Moved: The Reverend Stephen Bright

Seconded: The Venerable Val Riches

Preamble

The widening gap between the rich and poor are major issues in New Zealand. Child poverty levels are double what they were 30 years ago and income inequality has greatly increased. Poverty is a denial of injustice. It is contrary to values of generosity, social inclusion, the right to human dignity and building a cycle of hope for a better future. Poverty and high inequality hurts us all. There are huge social and economic costs as a result of inequality (around \$8 billion per year). It is harder for people to get ahead in life when the rich/poor divide is too great. It is important that our tax and welfare systems ensure that everyone has access to adequate income to keep people out of poverty and able to take part in everyday life in our society.

Motion:

This Synod calls on the New Zealand Government to address the critical issues of inequality and poverty in New Zealand by immediately taking steps towards the implementation of the following measures:

- (a) **Lift wages for those on lower incomes*** by raising the minimum wage above \$16 per hour and investing in providing jobs that pay higher wages (e.g. a living wage)
- (b) **Raise welfare benefits*** to a level above recognised poverty lines for those who do not have jobs (the unemployed, disabled, sick, caring for children, older or disabled family)

(c) Implement a fairer tax system* that includes wealth taxes (e.g. capital gains tax and a financial transaction tax as well as a high income tax band).

*Addendum of specific Government actions relating to these three measures

1. Implement a universal Child Allowance (as in the past – Family Benefit): \$60 per child each week would lift most children out of the worst poverty.
2. Raise welfare benefits to the same level as the NZ Super: This would eliminate the worst of poverty for all those who cannot work, just as it already does for those aged over 65.
3. Raise the minimum wage above \$16 per hour: The current minimum wage (\$15.25 per hour) is too low and leaves many hard working people in poverty.
4. Create more affordable rental housing: percentage of income related rents make the difference between poverty and getting by for thousands of social housing tenants.
5. Adopt a living wage: firms and government are encouraged to pay all their employees at or above the current 2016 Living wage rate of \$19.80 per hour.
6. Implement a Financial transactions tax
7. Investigate implementing a High Pay ratio of 8:1 (the highest paid employee in a company earns no more than 8x the income of the lowest paid employee).
8. Create a High income tax bracket starting at \$150,000 income
9. Implement a Capital Gains Tax
10. Implement Wealth Taxes: inheritance and death taxes.

Acknowledgement

All material for this motion was based on information provided by the New Zealand Council of Christian Social Services (NZCCSS) website. To view go to:

<http://closetogether.org.nz>

<http://nzccss.org.nz/poverty/poverty-inequality/>

A five-minute video “Suicide System” was played. The Venerable Val Riches spoke in support of the motion; she noted the need for support, prosperity, security, equity and spirituality.

3.02 pm

Synod adjourned for afternoon tea.

3.27 pm

Synod reconvened.

Archbishop Philip gave an update on matters of human sexuality as discussed at General Synod/te Hinota Whānui. Tikanga Maori and Tikanga Pasefika are in agreement. Tikanga Pakeha is clearly divided. Tikanga Maori supported more work being done, but wishes to be consulted and not “taken for granted”. The Primates were asked to establish a working group to provide a structural mechanism to consider two apparently irreconcilable integrities.

Note: The relevant motion, recorded in the proceedings of General Synod/Te Hinota Whānui 2016, reads:

A working group to be appointed by the primates to consider possible structural arrangements within our three Tikanga Church to safeguard both theological convictions concerning the blessing of same gender relationships. The working group is to report by 1 July 2017.

Is it useful to include that text in this section of these minutes?

Because of the variety and disparate nature of the views within those two integrities, there is difficulty in forming a small working group [the task of which would be to represent all views]. The matter should therefore be determined through wider representation on the floor of General Synod/te Hinota Whānui. There is a range of proposals for another round of consultation; one suggestion is for a conference of Tikanag Pakeha to be held before General Synod /te Hinota Whānui 2018.

Bishop Helen-Ann spoke of the value of Talanoa...talking or speaking in the manner of love; that concept respects our three tikanga context.

**3.40 pm SECOND READING OF BILLS
 SYNOD IN COMMITTEE**

Bill No 1 The Miscellaneous Statutes Amendment Bill

Moved: Canon Dr Bryan Bang

Seconded: Miss Denise Hird

3.41 “**That** Synod move into Committee to consider Bill No 1.”

CARRIED

SYNOD IN COMMITTEE

THE MISCELLANEOUS STATUTES AMENDMENT BILL 2016

The Synod of the Diocese of Waikato and Taranaki enacts as follows –

1 TITLE

This Statute is the Miscellaneous Statutes Amendment Statute 2016

2 PURPOSE

The purpose of this Statute is to make minor amendments to various statutes, to clarify or amend provisions, or to correct errors.

3 COMMENCEMENT

This Statute shall come into force at the close of the Synod at which it is enacted.

4 THE REGULATIONS STATUTE 2011

- (1) Delete all the words in Clause 5 and replace them with the following –
“The Standing Committee of the Diocese may make regulations under this Statute pursuant to any Statute which includes the power to make such regulations”.
- (2) The First Schedule is deleted.

5 THE PARISH BOUNDARIES STATUTE 1996

Delete the word “District” from the title of “The Parish District of St John the Evangelist, Waihi” (page 27/2).

6 THE PARISHES STATUTE 2009

- (1) In clause 10(1) delete the word “will” and replace it with the word “must”.
- (2) Add a new sub-clause to clause 10 as follows:

“(8) Where a Parish is unable to form a Vestry, it shall inform the Standing Committee as soon as possible after the Annual General Meeting, and the Standing Committee in consultation with the relevant Archdeacon, shall appoint a Commissioner or Commissioners to undertake the work normally undertaken by the Vestry”.

(3) Add to clause 11(2)(c) after the words “spiritual direction” the words “and the annual retreat of all clergy up to the maximum amount approved by Standing Committee from time to time. ” and at the end of the sub-clause the words, “These costs shall be payable in respect of all licensed clergy in the parish.”

(4) Add to Clause 20(1) the words “or in exceptional circumstances and with the approval of Standing Committee, the 31st day of May”.

7 THE STANDING COMMITTEE STATUTE 2014

- (1) Add a new sub-clause to clause 5 as follows:
“(4) Every member of the Standing Committee, whether elected or appointed, shall remain in office until his or her successor is elected or appointed, as the case may be.”

(2) Add after sub-clause 9(1)(f) the following:

“(g) Every member of a sub-committee, whether elected or appointed, shall remain in office until his or her successor is elected or appointed, as the case may be.”

8 THE ANGLICAN ACTION MISSION TRUST RECOGNITION STATUTE 2011

The Statute is amended by deleting the words “the Diocesan Registrar Manager” from Clause 5 and in the same clause deleting the word “five” and replacing it with the word “seven”.

9 THE ARCHDEACONRY STATUTE 2006

Delete "Tamahere" from the parishes included in the Waikato Archdeaconry and add it to the parishes included in the Piako Archdeaconry.

3.59 pm "That Synod move out of committee"

CARRIED

SYNOD OUT OF COMMITTEE

The Chairperson of Synod in Committee reported to the President that Synod had considered Bill No 1 and had passed the same with amendments.

"That the decision of the Synod in Committee be the decision of the whole Synod"

CARRIED

"That the third reading be an Order for the next day"

CARRIED

Bill No 2 The Finance Amendment Bill 2016

Moved: Canon Gerald Bailey

Seconded: Canon Dr Bryan Bang

4.08 pm "That Synod move into Committee to consider Bill No 2"

CARRIED

SYNOD IN COMMITTEE

THE FINANCE AMENDMENT BILL 2016

The Synod of the Diocese of Waikato and Taranaki enacts as follows –

1 TITLE

This Statute is the Finance Amendment Statute 2016

2 PURPOSE

The purpose of this Statute is to clarify the method of calculating the assessment payable by each parish.

3 COMMENCEMENT

This Statute shall come into force at the close of the Synod at which it is enacted.

4 ASSESSMENTS

Replace Sub-clause (5) of Clause 5 of the Statute with the following -

“5 The assessment payable by each parish shall be based on the income received by that parish in the preceding financial year expressed as a percentage of the total income of all the parishes in the Diocese. The term “income” shall include all money received by a parish or money the payment of which benefits that parish either directly or indirectly, and shall include bequests to be used for general parish operations and the net income from trading ventures, with the following exceptions:

- (a) Curates' subsidies and Diocesan grants (including grants from other parishes).
- (b) Grants from other denominations to co-operating parishes. (c) Money clearly to be used for capital purposes (not including maintenance) and the interest derived from such funds unless it is used for general operating expenses. In this Clause the expression “capital purposes” includes additions to existing buildings, re-cladding, re-roofing, and organ refurbishment).
- (d) Money received that is clearly subject to the limitations of trust law. (e) Money from the sale of parish assets and held for capital purposes. (f) Bequests tagged for capital purposes and the interest earned from those funds unless it is used for general operating expenses.
- (g) Funds collected for outside organisations for which the parish is a mere agent.
- (h) Any unusual item of income in respect of which the parish has received an exemption from Standing Committee not later than the 30th day of June following the end of the financial year in which the funds were received.
- (i) Where a vicarage is let or leased, such portion of the gross rental (not exceeding 80%) as is paid by the parish to the Vicar by way of a housing allowance.
- (j) Where a parish:
 - (i) has no vicarage, or
 - (ii) Its vicarage has been sold, or is otherwise not available as a residence for the Vicar, and
 - (iii) The parish is paying a housing allowance to the Vicar, 80% of that housing allowance.
- (k) Grants from external funders for specified purposes.”

4.36 pm “That Synod move out of committee
CARRIED

SYNOD OUT OF COMMITTEE

The Chairperson of Synod in Committee reported to the President that Synod had considered Bill No2 and had passed the same with amendments.

“That the decision of the Synod in Committee be the decision of the whole Synod”
CARRIED

“That the third reading be an Order for the next day”
CARRIED

4.37 pm

Motion No 14

Discussion resumed

Archbishop Philip invited comment from Synod members.

Ms Karen Morrison-Hume thanked the mover of the motion.

Canon Gerald Bailey said that the motion would be more powerful if it came from the whole Church.

Moved: Canon Gerald Bailey

Seconded: Canon Pat Scaife

“That after the word “Synod” the word “call” be deleted, and the following be inserted:
“asks General Synod Standing Committee to call”

The Reverend Stephen Bright endorsed the amendment.

The motion moving the amendment was put

CARRIED

A speaker to the motion proposed an amendment to part (b) of the motion, regarding dependents. *There is no detail of the proposed amendment or of the identity of the speaker*
Archbishop Philip said that that could be debated when Synod reconvened.

4.45 pm Archbishop Philip led Synod in Evening Prayer.

The Registrar/Manager gave further notices.

5.00 pm Bishop Helen-Ann adjourned Synod.

MINUTES OF THE THIRD DAY

SUNDAY 25 SEPTEMBER 2016

8.33 am Synod reconvened

8.34 am Bishop Helen-Ann led morning worship.

Announcements: Telephone contact details were given for NZTA for information regarding road conditions.

Bishop Helen-Ann welcomed the Reverend Mike Hawke

THIRD READING OF BILLS

8.35 am

Bishop Helen-Ann moved from the Chair that Bills numbers 1 and 2 be read a third time
CARRIED

8.38 am

The Clergy Housing Regulations

The Clergy Housing Regulations having been approved by Standing Committee in 2014 were laid before the next following Synod which confirmed them. The Regulations as approved were expressed to be made under Clause 7(2) of the Clergy Housing Statute 2011. In fact, while this is correct, this clause refers only to housing for assistant clergy and Diocesan appointed clergy. This has led to some confusion as to whether or not the Regulations also apply to vicarages. It was intended that they should do so.

In order to correct this anomaly, Standing Committee authorised the inclusion in the Regulations of a reference to Clause 5(4) of the Statute. This makes it clear that the Regulations also apply to vicarages.

The Regulation as amended by Standing Committee now reads:

These Regulations are made by the Standing Committee pursuant to Clauses 5(4) and 7(2) of the Clergy Housing Statute 2011.

1. Specification for clergy houses

Where it is intended to build or purchase a house for the accommodation of clergy the following shall be a minimum requirement –

- (a) Four bedrooms, at least one with en-suite,
- (b) A family/guest bathroom,
- (c) A study with, wherever possible, a separate entrance from outside the dwelling,
- (d) Two living areas so that the resident family may be separate from guests when the other living area is used for entertainment relating to the church, and,
- (e) Garaging for two vehicles.

2. Purchase of existing buildings

If an existing building is to be purchased, it should be no more than five years old.

These regulations are administered by Standing Committee.

The amended regulations were placed before Synod for its information.

Discussion ensued during which Synod members indicated general support for the regulations. The Chancellor Judge Chris Harding reminded Synod that the document under discussion contained regulations not guidelines. No conclusions were reached and no changes made.

8.51 am

Continuation of debate on Motion 14.

Archbishop Philip invited speakers to continue the discussion about the amendment. Synod members expressed confusion as to whether the [second] motion for amendment had been seconded. The Reverend Tim Lloyd indicated that he would second the motion if required.

There is no record of the content of the motion for amendment, or of the names of its proposer or seconder (except as above). It is not possible to glean from the sparse notes of the discussion any guidance as to the content of the proposed amendment.

*The record indicates that the amendment was **lost**.*

Discussion continued on the content of Motion 14. Amongst the comments made were :

- Raising wages is self-defeating
- Raising welfare...
- The motion addresses issues of social justice
- We are socialised into greed; would we be willing to live on the minimum wage
- There is a need for innovation and reduction in costs
- The content of the motion is quite limited
- The motion does not deal with violence

The Reverend Stephen Bright exercising his right of reply said that Government Superannuation is the largest benefit; that we need a redistribution of wealth; he referred to the Swedish system of a guaranteed minimum income.

9.11 am

The motion was put.

CARRIED

9.14 am

Motion No 16: Te Rau Aroha

Moved: The Reverend Florence Chambers

Seconded: Mr Bob Delbridge

We request a working group to be established to develop an operational plan for Te Rau Aroha Camp at Waihi Beach

The Mover and the Secunder withdrew the motion.

WITHDRAWN

Archbishop Philip outlined intentions for future sharing of information about Te Rau Aroha.

9.17 am

Motion No 17: Natural Disaster Response

Moved: The Venerable Christine Scott

Seconded: Canon Dr Bryan Bang

That this Synod encourages parishes in the Diocese of Waikato and Taranaki to support the Anglican Mission Board, and other relevant partners, in requests for financial support when responding to natural disasters.

Discussion

Dr Bang spoke in support of the motion and referred to his experience of managing the Abbotsford disaster.

There was no further discussion

The motion was put

CARRIED

Archbishop Philip explained initiatives for a co-ordinated approach; he recognised that The Reverend Mike Hawke [Anglican Missions Board] knew the communities.

9.24 am

Motion No 18: Trans People in Prison

Moved: Ms Karen Morrison-Hume

Seconded: The Reverend Peter Osborne

Preamble:

Anglican Action has been working for over 30 years to support people reintegrating into the community after prison, and has a unique grass-roots understanding of the violence, trauma and challenges incarcerated people can face, particularly when they do not fit within dominant models or expectations of gender and sexuality.

There has been much legislative change providing for the well-being of LGBTQ¹ people in Aotearoa New Zealand over the past 30 years, but there are many, often invisible, individuals and communities for whom such advances have not ensured their safety and wellbeing. For those who sit outside the 'mainstream' culture, life as queer and/or trans*² people has not necessarily improved significantly .

1. LGBTQ: an umbrella acronym used to identify all people of diverse sexual and gender identity (Lesbian, Gay, Bisexual, Transgender Queer)

2 .Trans*: The addition of an asterix to the end of the word 'trans is a special effort to indicate that the term functions as an umbrella term for a range of identities, including culturally specific ones. That may include identities such as: whaka wahine, tangata ira tane, FtM, MtF, fa'afine,transgender, transmen, transwomen, akava'ine, leiti, genderqueer and gender-neutral people.[From: <http://www.ry.org.nz/>].

Trans* and/or gender queer people are among the most vulnerable in our society, often facing social isolation and a lack of understanding, creating hardship which may be compounded when intersected with poverty, loss of family/whānau support, and barriers to accessing healthcare, housing and employment.

The result of this is that trans* people may find themselves in a space of extreme vulnerability, forced into cycles of sex work, drug abuse, homelessness, and incarceration.

The potential vulnerability of this community necessitates that our Government and wider community does everything possible to promote the safety and wellbeing of trans* people.

Trans* people involved in the criminal justice system are made particularly vulnerable due to outdated legislation preventing correct housing and healthcare, and an accepted level of violence and sexual assault/rape. Although there is an absence of New Zealand-based data, comparable international evidence shows that when incorrectly housed, transgender prisoners are 13 times more likely to experience violence in prisons, with 59% of transgender prisoners reporting that they had been sexually assaulted, and 50% raped, while in prison.

Motion:

1. That this Synod supports the human rights of all people to be free from sexual assault, violence, and discrimination and implores the Government to ensure the safety and dignity of trans* people imprisoned in New Zealand by committing to the following actions:

(a) Church leadership taking a strong stance of advocacy in conversation with appropriate Government Ministers and Officials.

Specifically, to call on the Government to address two key policy issues:

(i) Gender classification in housing prisoners

(ii) Exclusion of gender identity from the Human Rights Act 1993

(a) Recommend the *Archbishop's interim advisory group on public issues* incorporate this issue of great significance into their wider work on penal reform.

1. **That** this Synod formally endorses the following statement for public release:

“ There has been much legislative change providing for the well-being of LGBTQ people in Aotearoa New Zealand over the past 30 years, but there are many, often invisible, individuals and communities for whom such advances have not ensured their safety and wellbeing. For those who sit outside the ‘mainstream’ culture, life as queer and/or trans* people has not necessarily improved significantly.

“Trans* and/or gender queer people are among the most vulnerable in our society, often facing social isolation and a lack of understanding, creating hardship which may be compounded when intersected with poverty, loss of family/whānau support, and barriers to accessing healthcare, housing and employment.

“Trans* people involved in the criminal justice system are made particularly vulnerable due to outdated legislation preventing correct housing and healthcare, and an accepted level of violence and sexual assault/rape. Although there is an absence of New Zealand-based data, comparable international evidence shows that when incorrectly housed, transgender prisoners are 13 times more likely to experience violence in prisons, with 59% of transgender prisoners reporting that they had been sexually assaulted, and 50% raped, while in prison.

“This Synod supports the human rights of all people to be free from sexual assault, violence, and discrimination and implores the Government to ensure the safety and dignity of trans* people imprisoned in New Zealand.

“Specifically this Synod call on the Government to develop equitable inclusive gender classification and housing practices which enshrine protections for trans* people in law and address the omission of gender identity from s 21 of the Human Rights Act 1993.” 1.

Explanatory Note:

The Policy Problem:

The current New Zealand Government policy framework unnecessarily discriminates against trans* people in two key ways:

- Gender classification in housing prisoners
- Exclusion of gender identity from the Human Rights Act

Together, these policies fail to protect the safety and wellbeing of trans* people in prison and contribute to experiences of violence, sexual assault, discrimination, and harm.

1. Gender Classification:

Regulation 190 of the Corrections Regulations 2005 requires “completed” gender reassignment before prisoners are housed according to their gender. This is a surgical threshold and requires the finished construction of either a vagina or penis.

Regulation 190:

Accommodation of transgender prisoners who have completed gender reassignment surgery — Where the chief executive is satisfied that a transgender prisoner has completed gender reassignment surgery, the chief executive must promptly ensure that the prisoner is placed in accommodation that accords with the prisoner’s new gender.

o Application to change

Trans* prisoners may apply to Corrections to seek relocation to a prison which matches their gender identity; however this does not adequately resolve this issue of discrimination. In the first instance, it is an act of injustice to leave the safety and protection up to individual or case-by-case discretion rather than having equitable inclusive practises enshrined in law. Further, certain barriers to prisoners seeking changes to their housing situation result in some trans* people being excluded from such a protection (see below). In addition, trans* support network, No Pride In Prison, express concern that this case-by-case framework means many prisoners are unaware of their rights and are therefore housed inappropriately. This is supported by Whangerei lawyer Kelly Ellis who said “the change in procedures was a victory, but that the new processes weren't being applied properly - and that if they had been [a transgender prisoner in the Corrections Facility in Wiri who was allegedly beaten and raped by other prisoners] would never have been put in a men's prison.”

o Barriers to Appropriate Housing:

Under the newly implemented policy, trans* people convicted of certain sexual offences are not able to apply to Corrections to change prisons to the one which align with their gender identity. Given the high rate of sexual and other violence experienced by trans* people in prison, such discrimination could be understood as cruel and unusual punishment.

As is highlighted in a New Zealand Law Society publication:

Cisgender (where an individual’s self-perception of their gender matches the sex they were assigned at birth) prisoners convicted of sexual assault do not face secondary punishment by being housed in a prison where their chances of facing assault are disproportionately high; yet, no one is questioning why this is something that transgender prisoners should experience. This aspect of the policy is presumably founded upon a desire to protect cisgender women prisoners and is therefore disingenuous in its premise.

And goes on to state:

While it is encouraging to see concern for the safety of women, this concern is misplaced and factually inaccurate in this context. Sterility is an irreversible change for persons undergoing hormone treatment. A reduction in libido is also an urogynecological effect, along with the reduction or loss of erection and ejaculation.

But perhaps most importantly, no perceived risk to cisgender prisoners should take precedence over the actual risk of harm that transgender women face in men's prisons.

An OIA request submitted by Sophie Buchanan reveals this policy has already impacted at least one trans* person since its implementation. The response to the OIA request states that at October 2015:

2. Human Rights Act 1993

The legal protections afforded to trans* people under human rights legislation is left unnecessarily ambiguous because of the Government's failure to address a simple legal change to s21 of the Human Rights Act 1993 making gender identity a prohibited ground for discrimination, alongside ethnicity, age, religion, sexuality, and other core aspects of one's identity. As the 2008 Human Rights Commission report on the rights of Transgender people, *To Be Who I Am*, states:

Trans people would have clearer legal protection from discrimination if section 21(1)(a) of the Human Rights Act 1993 stated that sex includes gender identity.

This simple legislative change would afford trans* people much greater legal protection in all facets of their lives, and could be used as a defence against discriminator policies such as Corrections gender classification and housing policies.

Speaking in support of the motion:

Ms Morrison-Hume said that of 9000 people in prison, 50% are Maori, and 12% are Pasefika. All are part of the mystery of creation. To be true to the Kingdom of God we must protect the mystery within us. To be fully human, [we must] deconstruct the dominant normal [which restricts us] to a simple binary [classification].

The Reverend Peter Osborne said that we as a society are desensitised. [A high proportion] of prisoners have mental health issues. Those in prison are our brothers and sisters.

Discussion

The Very Reverend Peter Beck completely endorsed what had been said and thanked the mover of the motion.

Mrs Elaine Reed said that we must separate the actions of the person from the person whom God had made.

The Reverend Joel Rowse asked that the motion be put in parts.

The Venerable Val Riches supported that request

Mr Simon Cayley commended Ms Morrison-Hume and Anglican Action on the motion and noted that it about justice, not sexuality.

The Reverend Norris Hall said that he was sympathetic to the cause of those in prison, and invited Synod members to think how they would feel if they were labelled.

In reply, Ms Morrison-Hume expressed herself as being profoundly moved [by the responses]. She indicated that she was open to the motion being put in sections.

Bishop Helen-Ann then put the motion in sections *viz* 1 (a), 1(i), 1(ii), 1(b), and (2).

All sections were

CARRIED

The Reverend Pine Campbell led a waiata, “We offer hope”.

Archbishop Philip commented that sections 1(a), (i) and (ii) represented work being done with the Department of Corrections; he would take the motion to Wellington.

9.54 am

Motion No 15: Chaplaincy Stipend

Moved: The Reverend Stephen Bright

Seconded : The Reverend Canon Neale Troon

Preamble

At the University of Waikato Chaplaincy AGM 5 July 2016 it was noticed [sic] that the intention when the current chaplain was appointed was that his salary would keep pace with Anglican clerical stipends particularly with respect to any annual cost-of-living increase. The chaplaincy committee had managed to increase the expenditure side of their budget to reflect this, but had not asked the contributing churches to increase their contributions accordingly. This motion is to enable that to happen as a standard process for the Anglican contribution to the tertiary chaplaincy. The current annual tertiary contributions from the Diocese as one of the contributing church partners are Western Institute of Technology at Taranaki (\$4,600), Waikato Institute of Technology (\$6,000) and the University of Waikato (\$10,000). This budget is approved annually by Synod.

Motion

That the annual Diocesan grant to Tertiary Chaplaincies be increased each year by at least the same percentage as is applied to the case of clergy stipends.

There was no discussion

The motion was put

CARRIED

9.56

Motion No 19: Youth Representatives at General Synod/Te Hinota Whānui

Moved: The Venerable Christine Scott

Seconded: Mr Hayden Burke

That this Synod asks the laity to elect a young person as one of the lay representatives to General Synod/Te Hinota/Whānui at the First Session of the Thirty Ninth Synod of the

Diocese of Waikato and Taranaki, and that this remains in place for future biennial General Synod/Te Hinota/Whānui elections.

Speaking to the motion, the Venerable Christine Scott said that young people are the future of the Church, and they need to be fully engaged. We should also be more engaged with succession planning.

An otherwise unidentified speaker “Peter” asked why the word “lay” had been included, and asked what would be the effect of its removal.

The Reverend Jan Tarrant supported the motion. She referred to a “big jump”, and to Youth Synod.

Mrs Suzanne Rowse supported the motion. She said a process was necessary to enable the motion to work effectively.

The Reverend Canon Neil Troon supported the motion and referred to schools and young people.

The Reverend Canon Pat Scaife referred to TWAYN.

The Reverend Brendan Gibbs wanted the motion deferred until processes were available.

The Reverend Florence Chambers said that Te Rau Aroha was a marvellous training ground for young people.

The Reverend James Stephenson supported the process idea. He said that Synod and General Synod {are} extraordinarily intimidating place[s]. He did not support the idea of a mentor and thought that an appropriate member would bridge the gap.

The Venerable Christine Scott in reply to “Peter” said that she felt that clergy were well represented.

The motion was put

CARRIED

Archbishop Philip acknowledged Ms Caz Young who had invited members of General Synod to hold a vigil over two nights with regard to Motion 30. The vigil was transformational.

Bishop Helen-Ann referred to the Three Tikanga Youth Ministry and said that the mechanism was already in place.

10.17am

Synod adjourned for Morning Tea

10.46 am

Synod reconvened

Archbishop Philip said that this had been an extraordinarily good Synod. He emphasised that voices in the voting process must be at hearing level, otherwise a show of hands will be necessary.

The Reverend Peter Osborne gave a notice regarding the forthcoming availability of ten full-time positions at Spring Hill Prison. The vacancies will occur at the end of October; positions will be advertised on Trade Me and Facebook.

10.47 am

PRESENTATIONS

**THE REVEREND MIKE HAWKE
NZ ANGLICAN BOARD OF MISSIONS**

The Reverend Mike Hawke brought greetings to Synod from the Reverend Canon Robert Kereopa, Executive Officer of the NZ Anglican Board of Missions. Mr Hawke referred to John 10:10-16 . “I came that they may have life and have it abundantly”. He emphasised that the Board’s work is all about building relationships. He spoke in general terms about the breadth of the Board’s work referring particularly to engagement in the Pacific Mr Hawke presented each of the Bishops with a hat from PNG.

There is no record of thanks to The Reverend Mike Hawke for his presentation. Assuming that he was thanked I include the following as a suggestion:

Archbishop Philip thanked the Reverend Mike Hawke for his presentation and for highlighting the significant work of the NZ Anglican Board of Missions. He assured Mr Hawke that the Diocese valued the Board’s work, and that Synod had earlier approved its Missions target for 2017.

11.23 am

**THE RIGHT REVEREND DR HELEN-ANN HARTLEY
LIVING FAITH TODAY**

The discipleship course Living Faith Today – LiFT – will begin in March 2017 and run until September. Inspiration for the course is drawn from Acts 2:14 – 21, Peter addressing the crowd after the coming of the Holy Spirit at the first Pentecost. His words recall the elements of faith, and the experience of the disciples learning together.

The course will be open and accessible to all. The intention is to give an introduction to Christian studies and to promote growth in understanding and in faith.

11.36 am

**THE REVEREND STEPHEN BLACK
VOCATIONS**

The Reverend Stephen Black, Diocesan Ministry Educator and Director of Vocations emphasised the universal nature of vocation. In the Body of Christ, all have a “vocation”, all are called. While we honour all who continue to live out their call, we know that we need young people so we might replenish our ranks. They will be the agents of growth and change. We must mentor them, recognise their gifts, and support them in prayer. Encouragement comes from within our communities, and from that begins the process of discernment and talking to Diocesan leadership.

11.46 am

There were no further matters to bring before Synod.

11.47 am

Motion No 21

Moved: The Venerable Jacqui Paterson

Seconded: Mrs Mary Garlick

The Venerable Jacqui Paterson proposed the vote of thanks, and spoke to it.

The motion was put

CARRIED

11.51 am

The Registrar/Manager Ms Dianne Donald gave the final notices.

11.52 am

Synod Members joined in closing prayers incorporating a reflection on the Beatitudes

11.57 am

Bishop Helen-Ann gave the final blessing

Archbishop Philip said Grace for Lunch

11.58 am **Synod rose.**