



# **SYNOD ORDER PAPER**

**of the**

## **Anglican Diocese of Waiapu**

**Second Session of the  
61<sup>st</sup> Synod**

**2015**

# Anglican Diocese of Waiapu

**Agenda of the Second Session of the 61<sup>st</sup> Synod held on Saturday 12<sup>th</sup> September  
& Sunday, 13<sup>th</sup> September, 2015 at Holy Trinity Parish Complex, Derby Street, Gisborne  
commencing at 9.00am.**

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## WELCOME & INTRODUCTION

The President, the Right Reverend Andrew Hedge to open the Synod and welcome all members.

New members of Synod will be invited to introduce themselves; also members of Youth Synod introduce themselves.

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

## DECLARATION OF A QUORUM

The Diocesan Registrar to confirm that a quorum is present and the President declare Synod in session.

## PROCEDURAL MOTIONS

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

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

### 1. HOURS OF BUSINESS

The hours of business of this Synod shall be:-

#### SATURDAY 12 September 2015

##### **Synod**

Morning Session	9.00 am to 12.30 pm
Morning Tea	10.30 am
Lunch	12.30 pm
Afternoon Session	1.15 pm to 5.30 pm
Social – Drinks	5.30 pm to 6.00 pm
Social - Dinner	6.00 pm – 7.30 pm
Evening Session	7.30 pm – 9.00 pm

#### SUNDAY 13 September 2015

##### **Synod to resume**

Synod Service	
Including morning tea	10.00 am to 12.00 pm
Lunch	12.00 pm
Afternoon Session	1.00 pm to 4.00 pm.
Afternoon Tea	3.00 pm

Except that when in the opinion of the President the discussion on any particular item on the Order Paper is almost completed, an extension of time may be allowed for its completion, provided that the sitting finish not later than half an hour after the stated time. Unfinished business will be referred to the Standing Committee.

2. **SYNOD ARRANGEMENTS**

a) That the Minutes of the proceedings of the First Session of the 61<sup>st</sup> Synod as printed in the 2014 Year Book on pages 10-50 be taken as read and confirmed in accordance with Diocesan Standing Order 8(d).

b) That the following persons be granted a seat in this Synod with the right to speak:

Archbishop Phillip Richardson  
Archbishop Brown Turei  
Bishop Ngarahu Katene

Samuel Frost – Diocesan Ministry Intern  
Diocesan Youth attending.

c) That the following Officers be appointed for the Second Session of the 61<sup>st</sup> Synod of this Diocese:

Committee Chairperson	Mr Hugh McBain
Committee Deputy Chairperson	Mr Brian Watkins
Clerical Secretary	Rev'd Margaret Thompson
Lay Secretary	Miss Philippa Hales
Timekeeper	Rev'd Julie Guest

3. **GREETINGS**

The President to announce greetings from:-

4. **APOLOGIES**

Clergy:

Rev'd Andrea Bussell	Havelock North Parish
Rev'd Rosemary Carey	Havelock North Parish
Rev'd Patricia Davidson	Waikohu Parish
Rev'd David Day	St Augustine's Parish, Napier
Rev'd John Mountford	Woodville Parish
Rev'd Dr Debbie Sutherland	Waipukurau Parish
Rev'd Graeme Pilgrim	Cathedral Parish
Rev'd Dr Howard Pilgrim	Diocesan Theologian
Rev'd Emily Tamepo	Turangi Parish
Rev'd Barbara Walker	HB Regional Hospital Chaplain

Laity:

Ms Ava Gardner (Alt Cliff Simons)	Gate Pa Parish
Mrs Margie Symonds	Puketapu Parish

James Smith (HB Youth)

The President to move:

**That the apologies be accepted.**

5. **PRESIDENTIAL ADDRESS**

6. **ELECTION OF MEMBERS TO GENERAL SYNOD**

The President will call for nominations which will be received up to 11.00 a.m. Nominations and supporting biographical information will be posted and an election held on the second day of Synod.

Election of two Clerical and three Lay representatives will be held on the Sunday.

7. **CONFIRMATION OF STATUTES**

**CLLC – Common Life Liturgical Commission**

**A Guide to GSTHW 2014 Statute 711 (April 2015) – seeking assent from Te Runanagnui, Diocese of Polynesia Synod, and Pakeha Diocesan Synods.**

Statute 711 proposes a change to the Constitution / Te Pouhere by way of adding a definition into Section G of the Constitution, defining “Authorised Services”, alongside where other ‘definitions’ are located.

That definition states:

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

The reason this is needed is that canon law advisors have reported that:

Although the term “Authorised Services” or similar expressions are used in the Canons, there is no definition of this important expression in the life of the Church.

The Church of England Empowering Act 1928 sets out the process by which authorised liturgies – called Formularies – are created: by altering, adding to, or diminishing, existing Formularies; or by framing or adopting new Formularies (Clause 3).

While the Constitution (which is subservient to the Act) mirrors these provisions (Part B Clause 5), There is currently no other clear provision for any other liturgical change.

There are two other processes currently in our legal framework – a provision of Title G Canon XIV (allowing approval by individual Tikanga) and Standing Resolution SRL3 (allowing approval by a Bishop), which appeared to provide separate processes for authorised liturgies. The Chancellors were asked to advise on these, and concluded that, without some form of Constitutional authority, these lower-level processes

were probably invalid and should not be relied on in the future. Following discussions with the Common Life Liturgical Commission, these processes were thought to be useful and a way was sought to continue them.

Statute 711 seeks to achieve this by creating a definition in the Constitution of “Authorised Services”, which provides clarity in this area and gives a Constitutional authority for the creation of authorised services outside the Formulary process. It recognises the Formularies as the primary source of authorised services, but also gives authority for General Synod to create a process through the Canons for other authorised liturgies, subject to certain limitations.

If Statute 711 is passed (which involves the ‘twice round’ process), then a Canon could be enacted by General Synod to allow other liturgies to be authorised. The expectation, recorded in the notes to Statute 711, is that these would be consistent with Doctrine but not become a source of Doctrine themselves, non-controversial in nature, and follow the existing authorised liturgical Forms.

## **Statute 711**

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

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

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

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

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

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

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

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

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

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014. As witnessed by our hands 14 July 2014.*



*W Halapua  
Primate and Archbishop*



*P Richardson  
Primate and Archbishop*



*WB Turei  
Primate and Archbishop*

## **Statute 712**

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

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

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

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

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

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

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

The above words be amended to say –

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

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

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

The above words be amended to say –

*“Or  
The service continues but **The Creed** is not said again.  
Or”*

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

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014. As witnessed by our hands 14 July 2014.*



W Halapua  
Primate and Archbishop



P Richardson  
Primate and Archbishop



WB Turei  
Primate and Archbishop

## Statute 713

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

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

**Whereas**, consistency is desirable,

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

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

*We certify that this Statute was passed by the General Synod/te Hīnota Whānui on 13 May 2014. As witnessed by our hands 14 July 2014.*



W Halapua  
Primate and Archbishop



P Richardson  
Primate and Archbishop



WB Turei  
Primate and Archbishop

**NOTICES / REPORTS / FEEDBACK:**



**REPORT ON ACTIONS TAKEN PURSUANT TO  
2014 SYNOD RESOLUTIONS**

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

8. **GENERAL SYNOD WORKING GROUP**

Motion

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

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

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

**Motion Carried**

**Email from Reverend Michael Hughes, the General Secretary:**

*Dear Colleen,*

*GSSC last month (November 2014) received the below from your Synod, and particularly discussed the Motion regarding the GS Working Group.*

*I was asked to firstly acknowledge receipt of the Motion, secondly to acknowledge the concern raised in part (a), and thirdly in answer to part (b) to reiterate the response given earlier this year to a letter from your Standing Committee, as follows (noting the Group is progressing its work as mandated and has now met a second time on Nov 26<sup>th</sup>):*

*"The Group has already met once, August 16, and now has a programme of work and meetings planned out.*

*They will be consulting as they see need, including with the LGBT community."*

*The Working Group has not been set up requiring a process of input/ submission, as with the Ma Whea? Commission, but is to fulfil the mandate given in Motion 30 to report back with possible processes and structures, and on relevant matters of theology.*

*Regards*

*Michael*

**REPORT FROM 'A WAY FORWARD WORKING GROUP'**

**BRUCE GRAY QC**  
**BARRISTER**

5 August 2015

Reverend Michael Hughes  
General Secretary  
Anglican Church of Aotearoa New Zealand

Dear Michael

Thank you for your request for a report from the "A Way Forward" Working Group which may be circulated to Amorangi and to Diocese for their Hui and Diocesan Synods.

We are mindful of the interest all members of the Church have in our work. We feel the prayerful support of members of our Church.

Motion 30 adopted by the last General Synod/Te Hinota Whanui directed us to consider and recommend for consideration a form of blessing for a same gender relationship.

Motion 30 affirms traditional marriage. We acknowledge this affirmation.

We acknowledge too our direction to protect the integrity of those who cannot agree to perform same gender blessings.

The report of the Commission on Doctrine and Theological Questions presented to the General Synod Standing Committee and the Ma Whea? Commission in March 2014 recorded the different views within our Church in respect of marriage and gender.

We have considered that, as Members of the Body of Christ, we do not ourselves bless – we recognise that which God has blessed. We express the blessing.

We are considering the mechanisms and liturgies by which a same sex relationship might be blessed and which could be recommended to General Synod/Te Hinota Whanui for its consideration. We are considering the ways in which such a blessing is similar to but different from marriage. Our consideration includes mechanisms to protect those who cannot agree to perform such a blessing.

Any blessing of same gender relationships which could be regarded as Right Ordered would be an important change for the Church – and be a change which probably would need the approval of two successive General Synod/Te Hinota Whanui (with a two thirds majority at the second of these), and of a majority of Diocesan Synods and Hui Amorangi between them. This is the procedure provided for by the Church of England Empowering

**SHORTLAND CHAMBERS**

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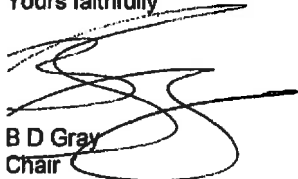
Act 1928. This procedure would also include an opportunity for an appeal to a Tribunal established under that Act.

We are still in the process of final design of a proposal which General Synod/Te Hinota Whanui can consider. It is premature for us to say any more than we do in this letter.

We expect to report in the early months of 2016, in time for a Motion to be considered by General Synod/Te Hinota Whanui. We are appointed by General Synod/Te Hinota Whanui and we consider we should report first to that body. We expect debate within each Diocese/Amorangi will occur as part of a process that requires consideration at two General Synods/Te Hinota Whanui, and at Diocesan Synods/Hui Amorangi in between.

We ask for the continued prayer of our Church and the guidance of the Holy Spirit.

Yours faithfully



B D Gray  
Chair  
'A Way Forward' Working Group

## 2015 MOTIONS

9.

### THE LIVING WAGE

Motion:

(1) Rev'd Ron Elder

(2) Mr Cliff Simons

**'That this Synod, recognising that the widening gap between rich and poor harms all of society and that paying a 'Living Wage' is one step towards addressing inequality and child poverty:**

- a) **Agrees with the Christian values inherent in the concept of the Living Wage;**
- b) **Directs that the Diocese of Waiapu become a member of Living Wage Movement Aotearoa, and**
- c) **Calls upon the Waiapu Diocesan Administration office to begin a process to achieve accreditation as a Living Wage Employer, and then**
- d) **Strongly urges all Waiapu ministry units and agencies (including ACL) to work through a process to enable all employees to be paid at least the Living Wage (as determined annually by Living Wage Aotearoa).'**

#### **Rationale**

A motion to endorse the Living Wage was brought before Synod 2013 but was 'tabled' through lack of time. That motion is to be withdrawn at Synod 2015 and the motion below is being presented to all three regional conferences as a replacement.

During 2014 Standing Committee carried out an investigation into rates of pay for employees paid through the diocesan accounting system and sought similar information from Anglican Care Waiapu. As reported to Synod 2014 a substantial number of employees in the diocese were found to be paid at rates below the Living Wage. It is probable that the incomes of most of these workers are currently being subsidised by government tax rebates. In order for the diocese to advocate on behalf of low-paid workers we must first get our own house in order.

The 2013 motion introduced the principle of a Living Wage which is the hourly pay rate that would allow someone to live a productive and participatory life in their local community, rather than just pay the bare minimum of bills. That rate has been calculated for 2015 at \$19.25 per hour which is 30% more than the minimum wage set by the Government.

The Living Wage is the focus of the Living Wage Movement Aotearoa, an incorporated society made up of faith groups, unions and community organisations. This national body is responsible for resourcing and encouraging local groups in their work towards implementing the Living Wage, administering the accreditation process for Living Wage Employers, and arranging the annual assessment and five yearly review of the Living Wage rate. This is currently undertaken by the Family Centre in Lower Hutt, a part of the Wellington Diocese. More can be learned about the Living Wage Movement Aotearoa at [www.livingwage.org.nz](http://www.livingwage.org.nz).

Over the last 30 years New Zealand has gone from one of the most equal countries in the developed world to one of the most unequal. Wages have stagnated while working New Zealanders work harder and longer than ever before. Around 800,000 New Zealanders live below the poverty line. Up to 285,000 children are living in poverty and of those children 40% come from families where at least one adult is in full time work or self-employed. It may seem odd that the legal minimum wage is not sufficient to feed and raise a family. However, this reality is confirmed by the Working for Families tax rebate system that is designed to raise incomes of people in work to a level that enables them to support their families. Those on benefits are left to manage without that assistance.

One of the most important themes of the Bible, in both testaments, is that each individual has an expectation that they will be treated with dignity and that this can only be achieved when social and economic policies do not cause inequality to increase to excessive and morally unacceptable levels. "On a simple level the living wage campaign is a no-brainer. If you've got two coats and somebody else hasn't got one, you give them one of your coats. That's what it says in scripture."

(Rt. Rev. Justin Duckworth Anglican Bishop of Wellington). The first section of the motion calls on us to affirm these Christian values.

As a Diocese we declared in 2014 our concern for the plight of children living in poverty. The goal of this motion is to take our Diocesan commitment to the next level. The Living Wage is one effective mechanism which addresses inequality and child poverty by lifting family incomes. The motion calls on us as a Diocese to become a member of the Living Wage Movement Aotearoa, thereby joining with others to work actively towards a Living Wage for all low paid workers. We are then asked to lead by example by ensuring that all Diocesan employees - that is, those people directly employed by the Diocese as opposed to those employed through Parishes and agencies - are paid at least the Living Wage and then by achieving Living Wage Employer accreditation for the Waiapu Diocesan Office as the employing agent of those staff. The final part of the motion calls on ministry units and agencies in the Waiapu diocese to work towards paying the Living Wage to their employees.

Each of these steps is a tangible commitment to the Living Wage concept and each involves a cost. While it appears our Diocesan employees are all paid above the Living Wage rate, it may require a lift to any contract cleaners or similar at the diocesan offices. The cost of becoming a member of the Living Wage Movement Aotearoa depends on size, but it is likely we would be classed as either a medium sized group (\$500-\$1,000 per year) or a large group (\$1,000-\$5,000 per year). The cost of becoming an accredited employer would be between \$100 and \$500. These are real and not insignificant costs but then making a commitment should not be too easy. The initial membership and accreditation cost might be covered by a special appeal for donations from church members.

This is not a motion calling for talk - it calls for action. As a Diocese we have expressed our concern for children living in poverty and the injustice of the current system of family income support. Paying a Living Wage is one way we can raise family incomes so that tax rebates can be redirected to the families who desperately need it.

10. **DIOCESAN COMMUNICATIONS COMMITTEE**

Motion:

(1) Very Rev'd Dr Michael Godfrey (2) Mr Brian Watkins

1. That this Synod commends the Bishop of Waiapu to pursue convening a Diocesan Communications Committee.
2. That this Committee report to Standing Committee.

**Rationale:**

There is a perception amongst the population that the Anglican Church is dying. We are, and admission is the first step to recovery. Acknowledging the need for better relationships between the Diocese of Waiapu and the public, in the context of our society today, we must rethink the way we communicate with our parishioners and people new to worshipping with us.

We are challenged by Christ to 'go into all the world and proclaim the gospel to the whole creation', and for this reason we must undertake to become more relevant in the context of today's society if we are to have any impact. Moreover for the sake of our budgets, we need more people sitting in our pews.

11. **FORMATION OF THE PARISHES OF CENTRAL HAWKES BAY AND SOUTHERN HAWKES BAY**

Motion:

(1) Mr Hugh McBain (2) Rev'd Leo Te Kira

That Synod approve the amalgamation of the parishes of Waipawa, Waipukurau, Porangahau and Takapau to form the parish of Central Hawkes Bay and the amalgamation of Dannevirke and Weber parish to form the parish of Southern Hawkes Bay to facilitate mission and ministry within the boundaries of the amalgamated parishes.

**Rationale**

**Canon 1 of Parishes – 3 Formation of Parishes**

**Section 3.1** - Provides for such an application to take place at any ordinary Annual Session of the Diocesan Synod with the following supporting information.

**Background**

Two new parochial units are to be formed from the existing seven units currently in the Ruahine region. These will be named Central Hawkes Bay Parish and the Southern Hawkes Bay Parish. Woodville parish will remain independent, although will have very close ties to the Southern HB Parish and have the option to formally combine with that parish at any stage in the future.

A full time Vicar will be appointed to each of the CHB and SHB Parishes and this person will be based in the local community of each parish.

The two new parishes will have one vestry each with representation from each of the contributing parishes. Central Hawkes Bay Vestry will be made up of three representatives from each of the Waipawa, Waipukurau, Takapau Parishes and one representative from Porangahau Parish. Southern Hawkes Bay Vestry will be made up of representatives from Dannevirke, Weber and Woodville. The current Vestries of the contributing Parishes will be responsible for putting forward candidates for the roles on the Central Hawkes Bay Parish Vestry.

Each vestry will contain three committees.

- Ministry Committee
- Finance Committee
- Property Committee

### **Financial**

Evidence to the satisfaction of Standing Committee that the new parishes will have adequate financial capacity to operate has been provided for both parishes.

#### *How will the finances work?*

Day one of new structure, each parish will start with a zero balance in the Parish Accounting Scheme bank account. Balances remaining in the Parish Accounting Scheme bank account and imprest accounts will be transferred to an investment account in the contributing parishes name in the Waiapu Board of Diocesan Trustees (WBDT).

All investments currently held in contributing parishes name will remain separately identified as belonging to that parish. Any interest earned on those investments will be treated the same way it is currently. i.e. if the interest is reinvested back into the call fund, this will continue or alternately if the interest is banked into the parish bank account for general use, then this will occur.

Deposits by contributing parishes will be identified separately on the management accounts, expenditure will only be identified separately where it relates to maintenance on a building or to a capital project.

12.

### **ANGLICAN CARE WAIAPU**

Motion:

(1) Mr John Palairt

(2) Mr Peter O'Brien

That the report of Anglican Care Waiapu be received.

13. **OVERSEAS MISSION**

Motion:

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

- a) That the report of on Missions be received.
- b) That Synod set the mission giving target for 2016 at \$195,000 [*same as previous year*].

14. **WAIAPU BOARD OF DIOCESAN TRUSTEES**

Motion:

(1) Mr Brian Watkins (2) Rev Steve Hayes

That the report and Financial Statements of the Waiapu Board of Diocesan Trustees for the year ended 31<sup>st</sup> March 2015 be adopted. (Pages F26-F54)

15. **WAIAPU BISHOPRIC ENDOWMENT TRUST**

Motion:

(1) Mr Brian Watkins (2) Rev Steve Hayes

That the report and Financial Statements of the Waiapu Bishopric Endowment Trust for the year ended 31<sup>st</sup> March 2015 be adopted. (Pages F55-F63)

16. **DIOCESAN MINUTES AND SCHEDULES**

Motion:

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

That the following reports and minutes be tabled:

- Minutes of Standing Committee.
- Diocesan Property Schedule.
- Parish Statistical Returns for the year ending 31<sup>st</sup> December 2014.

17. **DIOCESAN REPORTS**

Motion:

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

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

- |                       | Pages |
|-----------------------|-------|
| a) Acts of the Bishop | A2-A4 |

18.

**DIOCESAN ACCOUNTS AND BUDGET**

Motion:

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

- a) That the Financial Statements for the Diocese as audited for the year ending 31<sup>st</sup> December, 2014 be adopted. (Pages F3-F25)
- b) That the Diocesan Budget for the year ending 31<sup>st</sup> December, 2016 make provision for the following expenditure \$1,515,393 subject to final confirmation and adjustment by the Standing Committee.
- c) That the Parish Assessment total for the year ending 31<sup>st</sup> December, 2016 be \$515,403.

19.

**VARIOUS REPORTS**

Motion:

(1) Rev Arthur Bruce (2) Alison Thomson

That the following printed reports be received:

	Pages
1) Standing Committee	A5-A6
2) Children, Youth & Families Committee	A7-A8
3) Anglican Care Waiapu Report	A9
4) Diocesan Theologian Report	A10
5) Waiapu Archives Report	A11
6) Association of Anglican Women Report	A12
7) Overseas Missions Report	A13
..8) Diocesan Trusts Board Report	A14
9) Diocesan Statistical Returns	A15-A16
10) Hawke's Bay Hospital Chaplain Report	A17-A18
11) Rotorua Hospital Chaplain Report	A19
12) Tauranga Hospital Chaplain Report	A20
13) Carter House Chaplains Report	A21
14) Hodgson House Chaplain's Report	A22
15) Te Wiremu Chaplain's Report	A23
16) Waiapu House Chaplain Report	A24
18) Bay of Plenty District NZ Police/NZ Fire Service Chaplain's Report	A25
19) Anglican Cursillo in Waiapu Report	A26
20) The Mission to Seafarers Report	A27-A28
21) Waiapu Board of Diocesan Trustees Report	A29-A30
22) Waiapu Bishopric Endowment Trust Report	A31
23) Hereworth School Chaplain's Report	A32
24) Hereworth School Trust Board	A33-A34
25) Woodford House Chaplain's Report	A35-A36
26) St Matthew's Primary School Report	A37
27) Parish Assessment Percentages	A38

The President to move that the reports be accepted.



20. **APPOINTMENT OF AUDITORS**

Motion:

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

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

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

Grant Thornton be appointed as auditors for the audit of:

Anglican Diocese of Waiapu  
Waiapu Bishopric Endowment Trust  
Waiapu Board of Diocesan Trustees

21. **MINUTES OF SYNOD**

Motion:

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

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

22. **MOTION OF THANKS**

Motion:

(1) Rev Arthur Bruce (2) Alison Thomson

A motion that;

The thanks of Synod be conveyed to:-

The Vicar, organisers and helpers of Holy Trinity Parish, Gisborne.

The President of Synod.

The Synod Secretaries.

The Diocesan Administration Staff.

- for their part in arranging the affairs of Synod.

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