

DIOCESE OF WAIKATO AND TARANAKI
STANDING RESOLUTIONS OF SYNOD

I CLERGY SERVICE LEAVE SCHEME

THERE SHALL BE A CLERGY SERVICE LEAVE SCHEME OPERATED BY THE DIOCESE ON THE FOLLOWING BASIS.

PRE-AMBLE:

While acknowledging the traditional entitlement to Annual Leave, and Study Leave, Vestries and Parish Councils are asked to accept pastoral responsibility for their Clergy, recognising the demands of the "on call" nature of their work and are asked to ensure that their Clergy take sufficient leave for their family's sake, for their health's sake and for their Parish's sake.

As set out below, this Scheme allows the Clergy to take appropriate leave for further study, and if deemed appropriate, recreation both physical and spiritual.

The Stipendiary Clergy are asked to acknowledge that the payment of a stipend means that their people expect to have a Minister available to them. In arranging Service Leave it is anticipated that a great deal of forward planning and consultation takes place between all parties.

THE PRIORITY AND INTENTION of the Service Leave Scheme is to aid Parishes whose Clergy are continuing to receive a Stipend and are taking leave for either Study or personal enrichment.

SECONDARILY, Where deemed appropriate by the Bishop (as advised by the Archdeacons) and there being sufficient funds available, a small Grant may be made to the Clergyperson.

The Fund should be available to all Parishes whose Clergy are in receipt of a Stipend. Where this is a part Stipend, it could be awarded on a pro-rata basis to cover the Ministry needs of the Parish.

It is the Bishop's task in consultation with the Archdeacons to annually review the Clergy's Leave entitlement, and with the over-all concern for the pastoral care of the Clergy and Parishes, suggest appropriate courses of action.

REGULATIONS:

It is noted that there needs to be great flexibility in the awarding of appropriate Grants and, therefore, fixed rules are deemed inappropriate. Hence **REGULATIONS**.

The Bishop in these regulations shall mean the bishop in the diocese who has the Episcopal oversight of the stipendiary clergy person.

ENTITLEMENT:

1. Leave may be taken at a rate of one day for each month of Stipendiary Service in a Diocese in New Zealand.
2. As an encouragement to Clergy to take regular leave. In principle the entitlement would not be accumulated for more than ten year periods from ordination (obviously the Bishop's discretion would apply).

(2000)

3. Under this Scheme a maximum of 120 days leave may be taken in any ten year period.
4. The application for leave should have the written approval of the Parish Vestry/Council. (it should be noted that this is a formality and would not usually be denied).
5. At least three months notice is to be given to the Bishop of the intention to take Service Leave.
6. It is pastorally inappropriate for Service Leave to be taken in the first two years following an appointment, or in an estimated final year of an appointment. An exception to this rule may be made at the Bishop's discretion, by the Bishop, for pastoral reasons.

FINANCE:

1. Parishes contribute to a Leave Fund at a rate to be decided annually by a resolution of Synod.
2. Parishes may claim from the Fund to pay remuneration for occasional duties by arrangement with the Diocesan Manager.
3. The Stipend will continue to be paid by the Parish while the Clergy person is on leave.
4. The Bishop may after advice from the Archdeacons and Diocesan Manager and after consultation with the Parish concerned, authorise a bulk grant of Stipend to be drawn from the Fund. The Parish in this event will continue to pay the stipend on the due date/s into the Fund.
5. A small Grant at the Bishop's discretion, after advice from the Diocesan Finance Manager of the fiscal position in the Fund, may be made by the Bishop to the Clergy person taking leave.
6. The Scheme may not be used to augment income through "other" employment at the same time as receiving a Study Leave Grant in addition to the normal Stipend.

ACCOUNTABILITY:

1. All correspondence, application and decisions shall be recorded and filed by the Bishop.
2. An annual written Report shall be supplied to Synod by the Bishop, giving a statistical breakdown of leave taken and entitlement, and including details of reports received and due pursuant to Clause 3 following.
3. Within three months a Report will be submitted to the Bishop. Unless there are special circumstances, a Report should also be presented to the recipient's congregation in some appropriate form.

(2000)

II CLERGY HOUSING REGULATIONS

Repealed 2011

III INCLUSIVE LANGUAGE

1. That all Bills and Motions to be considered be in language that is deliberately inclusive avoiding terminology which perpetuates sex stereotypes.
2. That where appropriate in the future the President request that all language used should be deliberately inclusive, and that this principle be observed in all matters arising for revision, renewal or reconsideration by Synod and by all commissions, committees and other bodies established under its authority.

IV PART-TIME AND NON-STIPENDIARY MINISTRY

1. That Synod adopts the principle that part-time and non-Stipendiary Ministry should not provide a cheap option for a parish.
2. That Synod encourages the development of part-time and non-stipendiary ministry to work with full-time clergy, to advance the work of parishes and simultaneously encourage the ministry of the laity.

V CHRISTIAN FORMATION

That this Synod adopts the paper "Christian Formation" as a working definition for diocesan life.

CHRISTIAN FORMATION is the forming of persons in Christ

It is the making of disciples equipped to be heralds, witnesses and agents of the Kingdom of God.

(2011)

Christian Formation is the work of the Holy Spirit, through the Church, the Body of Christ.

And I have been made a servant of the Church by God, who gave me this task to perform for your good. It is the task of fully proclaiming his message, which is the secret he hid through all past ages from all mankind but has now revealed to his people. God's plan is to make known his secret to his people, this rich and glorious secret which he has for all peoples. And the secret is that Christ is in you, which means that you will share in the glory of God. So we preach Christ to everyone. With all possible wisdom we warn and teach them in order to bring each one into God's presence as a mature individual in union with Christ. To get this done I toil and struggle, using the mighty strength which Christ supplies and which is at work in me.

Col. 1 : 25-29

Disciples of Christ are formed through:

1. INITIATION (the process whereby persons move from unfaith to repentance, faith in Christ, and membership of his body).
2. NURTURING (the process whereby the new disciple is encouraged to grow in faith and understanding of himself, of God, and of the world).
3. EQUIPPING (the process of training for ministry and service).

Some Pre-suppositions

We see Christian Formation as a "title" that more adequately describes what we understand of both the purpose and the process of "Christian Education".

We see the learning process as one that needs to be within the community of faith and not as an isolated "teaching event" separated from the life of the Church.

We see Christian Formation incorporating the whole cycle of life from birth to death and would see the learning process having significance all through life, (including sacramental significance).

Under the headings INITIATION, NURTURING and EQUIPPING we would include the following:

1. INITIATION Evangelism and Apologetics
 Catechesis (Catechumenate)
 Baptism, Confirmation
2. NURTURING Sacraments
 Prayer and worship and preaching
 Support groups/House groups, etc.
 Church Schools, Bible Classes, etc.
 Reading programmes - Bible and other Retreats
 Life in Spirit Seminars

(1998)

3. EQUIPPING Theological training -EFM, etc.
 Training for specific ministries, e.g. evangelism,
 pastoral visiting, social service, teaching,
 communication
 Vocational group training
 Facing ethical questions -social and political issues
 Liturgical leadership training
 Preparation for service overseas

As members of the Body of Christ, disciples are to be heralds of the Kingdom of God (testifying to Christ in the world), witnesses of the Kingdom of God (showing Christ by the quality of their lives), and agents of the Kingdom of God (offering a ministry of loving service for the sake of God's justice and peace).

VI PARISH INSURANCE

1. The Trustees who shall Insure all Parish buildings and contents under Title F Canon III Clause 14 shall effect that insurance in the following manner:
 - 1.1 The Standing Committee shall arrange annually insurance of all Diocesan Assets to ensure replacement of those assets, on the best terms available.
 - 1.1.1 The Standing Committee may determine whether the Insurance shall include full earthquake cover for replacement for all buildings in the Diocese or whether earthquake cover shall be on a first loss basis within the Diocese; and how the premiums for this shall be paid.
 - 1.2 The Diocesan assets to be insured shall be all buildings held by the Diocesan Trustees and the furniture and contents of all Churches and buildings (in so far as the said furniture and contents are used for Parish and other Church purposes).
- 2.1 Insurance shall be in the name of the Trustees together with the Vicar and Churchwardens and Vestry of the Parish in which they are situated.
- 2.2 Insurance premiums shall be paid by the Parish in which the insured buildings are situated according to Clause 9.
3. The manner of the application of the proceeds of any insurance claim shall be that the Trustees shall pay over, as required for the purposes of reinstating, to the Vicar, Churchwardens and Vestry of the Parish in which the insured assets are situated all moneys received from the Insurance Company to be expended by them in replacing the loss in respect of which the money shall have been received.
4. All Parish Churches Halls Vicarages and other buildings shall be insured under Clause 2.1 against accidental physical loss or damage according to the terms of the Diocesan Insurance Policy and a Schedule shall be forwarded to the Standing Committee at least annually listing such requirements. The amount of cover and type of insurance for each asset shall be specified in accordance with these regulations.

(1998)

5. Without limiting the provisions of Regulation 4 each Parish, when called upon by the Standing Committee, shall classify each building belonging to it under one of the following three classifications:

CATEGORY A:

Buildings which are essential to the life of the Parish, and for which replacement at least equal to the existing specifications would be required in the event of its damage.

CATEGORY B:

Buildings which are essential to the life of the Parish but which in the event of damage or destruction by the perils insured would not be replaced with buildings of existing size or quality.

CATEGORY C:

Buildings which would not be replaced or repaired in the event of damage or destruction.

6. Notwithstanding the classifications selected by each Parish, the Standing Committee shall have the power to re-classify any building in any case where it considers that the Parish classification is inappropriate having regard to the needs of the Parish and the diocese.
7. Before any approval is given under Category B, Parishes must submit suitable basic sketch plans with an estimate of cost from an architect or builder to the Faculties Committee for approval.
8. The classification of the buildings belonging to any Parish, having been determined in accordance with Regulations 5 and 6, the Diocese shall arrange insurance for such buildings as follows:

CATEGORY A:

Buildings classified under this category shall be insured for replacement including demolition, etc. to the full extent of the Diocesan Policy.

CATEGORY B:

Buildings classified under this category shall be insured for such sum as shall be adequate to re-instate the building to such an agreed standard of format as may be appropriate for present or future use.

This value, as requested by the Parish and approved by Standing Committee, shall be called functional replacement value and will, in most cases, be more than indemnity value but less than the sum insured required to replace the existing structure.

CATEGORY C:

Buildings classified under this category shall be insured either for the cost of Demolition and Debris Removal or under Indemnity conditions as requested by the Parish and approved by Standing Committee.

(1997)

9. Each Parish shall pay the annual premiums for such insurance, immediately the same shall become due and payable to the Diocese, and in the event of default in paying such premiums the Diocese may, at its discretion pay the same and recover the cost from the Parish together with interest at the rate of the diocesan current bank rate computed from the date of payment of the premium until the date on which the premium is recovered from the Parish.
10. The provisions of these Regulations relating to insurance shall also apply to any buildings held in the name of the Diocese, on behalf of any joint use Co-operating Parish.
11. Diocesan insurance shall also cover all musical instruments, furniture, fittings, sound equipment, communion vessels, crockery, books, etc. except such as are the property of the clergy or other individuals, at values determined by each Parish.
12. That the approval of Vestry be required and a copy of the said Resolution be forwarded for any request for insurance at less than replacement value and that parishioners be informed of any change at the next Annual General Meeting.

VII REGULATIONS FOR THE EFFECTIVE MINISTRY OF DEACONS WITHIN THE DIOCESE OF WAIKATO

1. The nature of the Ministry of Deacons set out in "The New Zealand Prayer Book" is affirmed. "Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is essential to all ministry. They have a special responsibility to ensure that those in need are cared for with Christlike compassion and humility. When called upon to do so, they may baptise, preach and give instruction in the faith. When people are gathered for worship, Deacons are authorised to read the Holy Scripture, lead the prayers, and distribute the bread and wine of Holy Communion".
2. The Diaconate is an ordained order within the Church with inherent mana and power. Nevertheless it is primarily to focus and enable the outward facing servanthood ministry by the Baptised to the wider community. Therefore:
 - 2.1 Deacons are to be seen and involved within the Parishes as trainers and encouragers of the ministry of the Baptised towards the wider community.
 - 2.2 Deacons are encouraged to discover ways of identifying with those who are powerless within society.
 - 2.3 Deacons are to spend significant percentage of their active ministry time "caring for those in need".
 - 2.4 Deacons are to be licensed to Parishes or the Bishop, for stipendiary or non-stipendiary ministry, only after the role of a Deacon within that Parish of the Diocese is explored and defined.

(1997)

- 2.5 Deacons need to be affirmed by the Church in their specific ordained role. When a Deacon is approved as a candidate for Priesthood, training pertaining to Priesthood should not be allowed to intrude into candidate's authentic ministry as a Deacon.
 - 2.6 Deacons are encouraged to use the title "Deacon".
 - 2.7 Deacons are encouraged to develop a symbol of identity.
 - 2.8 Deacons are to wear alb (cassock and surplice) and stole over left shoulder as their liturgical dress.
3. That when people consider ordained ministry within the Diocese of Waikato:
- 3.1 The Diaconate is to be promoted as an ordained order within the life of the Church, and not only as an assumed stepping stone to Priesthood.
 - 3.2 Initial exploration will clarify whether it is the Diaconate or Priesthood that is sought and separate selection events will be held.
 - 3.3 While people accepted specifically for ordination to the Diaconate are free to apply for Ordination to the Priesthood at some later time, it should be made clear at the outset that such application would not necessarily be approved, and if it were, a further training requirement would be involved.

VIII TIKANGA RELATIONSHIPS

The Diocese of Waikato Synod –

- 1. Rejoices in the adoption of Te Pouhere/Constitution of Te Hahi Minihare ki Aotearoa, ki Nui Tireni, ki nga Moutere o te Moana Nui a Kiwa/The Anglican Church of Aotearoa, New Zealand and Polynesia, noting its significance as we join in the Covenant and Partnership with Tikanga Maori and Tikanga Polynesia in this Church;
- 2. Pledges itself in Solemn Commitment in its life and Work to the Partnership and Covenant of the New Canon Title B.XX;
 - 2.1 to promote harmonious relations between Tikanga,
 - 2.2 to ensure the Diocese functions on basis of the Covenant in Te Pouhere/Constitution, and
 - 2.3 to continue the bi-cultural and now Tikanga journey and its associated education for all the people of this Diocese.

(1997)

IX DIOCESAN REGULATIONS FOR MISSION DISTRICTS

1. Administration of Mission Districts shall be under the control of the Bishop and the Standing Committee.
2. The Bishop's Chaplain for Ministry will be a consultant for the development of any Mission District.
3. Liturgical and Pastoral Ministry Leadership shall follow the Parish District pattern of the ministry team working together. Statute No. 15 Parishes Statute 2009.
 - 3.1 The ministry team will comprise any licensed clergy, licensed lay ministers, lay ministers in training, and the vestry.
4. A Roll of parishioners will be kept in accordance with Statute 15 Parishes Statute 2009.
5. Those persons entitled to vote at general meetings shall be electors in accordance with Statute 15 Parishes Statute 2009.
6. Each Mission District shall have 2 Churchwardens, one elected by the people yearly at the A.G.M.; one appointed yearly by the Bishop [on the vicar's nomination if there be a vicar under 15.2 hereof];
 - 6.1 Churchwardens shall have the responsibilities listed in Statute 15 Parishes Statute 2009.
7. Each Mission District shall elect 2 Synod Representatives in accordance with the provisions of Statute 15 Parishes Statute 2009.
8. Each Mission District shall have a Vestry of two Churchwardens, the two members of Synod, elected parishioners, and any Clergy licensed to the Mission District in accordance with Statute 15 Parishes Statute 2009.
9. Convenor and Chairperson
Meetings of the Parish The Parish District are to be held in accordance with Statute 15 Parishes Statute 2009.
The duties of the Vestry shall be those listed in Statute 15 Parishes Statute 2009.
10. Vestry and Clergy together shall by consensus exercise control and direction of mission in the Mission District and report to the Bishop's Chaplain for Ministry through Vestry's minutes.
11. Duties of Vestry shall be those listed in Statute 15 Parishes Statute 2009.
12. Annual General Meetings
 - 12.1 An Annual General Meeting will be held in accordance with Statute 15 Parishes Statute 2009.

(2009)

- 12.2 Elections will use the procedure set out in Statute 15 Parishes Statute 2009.
- 12.3 Every elected and appointed person shall complete the Declaration in the Third Schedule in Statute 15 Parishes Statute 2009.
13. Audited annual Accounts will be sent to the Bishop and Standing Committee. The auditor must be a Member of the N.Z. Society of Accountants.
14. The first AGM will be called by the Bishop and elections held for the first officers of any new Mission district.
15. Other Regulations may be developed by the Bishop and Standing Committee as the need arises.
16. Appointments and Employment
Any employment (whether of clergy or otherwise) shall be by the Bishop. The Bishop may employ only with the authority of Standing Committee.
- 16.1 No appointment shall be made without funds first being made available to the Standing Committee for that purpose. Standing Committee shall not without the prior approval of Synod use general or other reserves for this purpose.
- 16.2 Any cleric may or may not be known as "Vicar" in the Bishop's discretion.
Every case will be individual. Any Vicar would be one of the members of the ministry team.
- 16.3 Any Vicar will account to the Bishop for their Ministry through the Bishop's Chaplain for Ministry.
- 16.3.1 The Letter of Offer procedure used for a Board of Nomination appointment will be used. This is not a Board of Nomination appointment however - the letter will state the appointment is at the Bishop's pleasure with no tenure and will set out the special conditions of the appointment.
- 16.3.2 The form of Licence will not be that of Vicar to a parish; but either 'Priest-in-charge' or 'Missioner of ...' in accordance with Statute 17 Diocesan Statute of Pastors 1993.
17. Any difference of opinion on procedure within the District shall be determined by the Bishop and Standing Committee.

(2009)

X BISHOPS' REGULATIONS FOR LAY MINISTRY OF HEALING

Laying on of Hands and Anointing with consecrated oil.

1. The Lay Minister shall have a Ministry Agreement with the Bishop setting out expectations and specifics of the ministry and the mutual responsibility to the Parish Ministry Team.
2. Ongoing personal spiritual development for the Lay Minister is essential. All who hold this Licence are normally expected to undertake a spiritual retreat annually.
3. The Lay Minister will exercise this ministry in co-operation with the ordained clergy in the Parish or Local Ministry or Mission Unit.
4. The Lay Minister will observe the revised rubrics of the Order of Service, taking care that there is proper preparation beforehand both for those seeking healing and the Minister through prayer and preparation.
5. The consecrated oil - either from the Bishop e.g. on Maundy Thursday, or by a Priest using the form [3] page 746 NZPB/HKMA - should be kept in a proper place in the church when not in use.
6. Whether used in private, by small groups, in the Eucharist or other appropriate public worship, the Lay Minister will record all services in the Register of the Parish.
7. A correct distinction is made between Christians laying hands in prayer upon a person [James 5.14] and this Ministry of Healing with Laying on of hands and/or anointing conducted by a 'person duly authorised by the Bishop' using the NZPB/HKMA Order of Service. The Bishop's Licences are not to be understood as seeking to limit the former.

XI TOTAL MINISTRY REGULATIONS 1994

A Statement of Principle:

1. The Church needs the ministry of all its members to carry on its life and to carry out its mission.
2. Every congregation has within its membership sufficient gifts for ministry so as to be able to carry on its life and to carry out its mission.
3. Within each congregation are also persons who are able to exercise the ordained ministry offices of community Priest or Deacon.
4. In a Parish District they are called to these offices by the congregation, affirmed by the Diocese and ordained by the Bishop.
5. Ministry continues to need to be understood more broadly than it has been in the past. It takes place within at least three arenas -

(1997)

- 5.1. Every Christian is engaged in ministry in their life situation through those within the family, neighbourhood, friends, work and daily contact. Some persons exercise their whole ministry in this arena;
 - 5.2 Many Christians have gifts for ministry within the life of the Church for worship, education, caring, fellowship, administration; all those things that need to happen for the Church to be the Church, both as organisation and organism;
 - 5.3 Many Christians are especially gifted for ministry in the world, sharing the Gospel, helping persons in need, shaping and changing society through public service and citizen involvement.
6. As the stipendiary Priest does, so the community Priest gathers the Church to make Eucharist, presides at the celebration and leads the congregation in the offering of its life in praise and thanksgiving.
 7. The local permanent Deacon holds up to the Church its life of servanthood and is to enable that service to happen.
 8. A Parish District within this Diocese will seek to become a ministering community sufficient in ministry from within its membership.

XII LICENSED TO OFFICIATE CLERICAL MEMBERSHIP OF SYNOD

Licensed to Officiate Membership:

That under the Waikato Diocesan Statute of Synod 1994 this Synod determines that all Clergy issued with a License to Officiate in this Diocese are entitled to sit in the Synod with a right to speak but not vote.

XIII SYNOD MEMBERS FROM OTHER CHRISTIAN CHURCHES

That under Clause 4.3 of The Waikato Diocesan Statute of Synod, 1994, this Diocese determines to make provision for any ordained Minister or Lay member of another Christian Church recognised by Resolution of General Synod/te Hīnota Whānui and duly appointed to serve in or elected to Represent a Co-operating Parish or Venture to be admitted to and have a seat in the House of Clergy or House of Laity, as is appropriate, in the Diocesan Synod with a right to speak and vote pursuant to Part E Clause 5 of the Constitution/Te Pouhere;

Except when the Synod shall be acting under the following provisions: namely,

- 1.1 Part B Clause 6(b), Alternative Formularies;
- 1.2 Part E Clauses 10 and 11, Nominating a Bishop;
- 1.3 Part G Clause 3, Amending the Constitution;
- 1.4 any proposal or matter under the Church of England Empowering Act 1928.

(2009)

Standing Resolution XIV Repealed Synod 2004

XV ASSESSMENT FORMULA 1994

That the share of the Diocesan Assessment to be paid by each Parish be calculated on the following basis –

1. The philosophy of fairness which enables each Parish to be served by the Diocese and undertake the type of work best done together regardless of the ability to pay.
2. Commitment to the principles of acceptance of Common Format, Honest Revelation and Good Faith.
3. All Money Received by a Parish less Exemptions as set out in Schedule 1 for a one year period.

Exemptions:

- * Diocesan Grants in Aid and Grants from other Denominations in Cooperating Parishes and grants from other Parishes.
 - * Money clearly for Capital Purposes (This includes additions, building, re-cladding, total re-roofing, organ refurbishment and Interest earned on Capital funds provided this is not used to meet general Parish Expenses). The exemption does not include maintenance.
 - * Money collected which is clearly subject to the limitations of Trust Law.
 - * Money from the sale of Parish Assets held for Capital Purposes and not put into general Parish Funds.
 - * Bequests, where these are for capital purposes or where they are set aside exclusively for capital purposes, and any interest earned on these funds. Where any part of these bequests or interest are then used for general parish running, then the amount so used must be included under "Money received by a Parish"
 - * Funds collected on behalf of any outside organisation and paid directly to them that is contra items -e.g. Bible Society, Food Banks, Bishops Special Funds, WCC Christmas Appeal, Missions collections over and above NZBM Parish Targets etc. The test to be applied is whether the Parish is acting as agent for the outside organisation.
 - * Expenses of projects such as Beef Schemes, Garage Sales i.e. the net profit only is included in Money Received by a Parish.
 - * Any other EXCEPTIONAL item of income where the Parish has applied to Standing Committee for a special exemption not later than the 31 January following the financial year end.
4. That the new formula be phased in over a 4 year period beginning from the financial year 1994.

(2004)

XVII BAPTISM AND CONFIRMATION

That this Synod –

1. adopts the report of the Commission on Confirmation 1994.
2. resolves
 - 2.1 that we affirm that Baptism is the sole rite of Christian Initiation and that infants who are baptised may receive communion at any age the Pastor and its parents feel appropriate/comfortable;
that we affirm that Baptism confers full membership of the Body of Christ and His Church and is unrepeatable;
that Confirmation does not complete Baptism.
 - 2.2 That Confirmation is a rite of the church linked with Christian formation and not with Christian initiation;
that every person baptised as an infant is called to receive the Laying on of Hands to confirm their belief when they are adults;
that we affirm that Confirmation is an appropriate rite for those who wish to mark their deeper commitment to the Christian life and make a public profession of their faith as Christians;
that Confirmation should be seen as the rite to signify that a person baptised as a baby has now come to publicly affirm that faith for themselves;
that they acknowledge the role of their Family and of the Church in their formation;
that they are acknowledging the gifts of God of forgiveness, acceptance and the gifts of the Holy Spirit.
 - 2.3 That if an adult believer who is being Baptised is not to later receive Confirmation by the Laying on of Hands (to prevent a confusion that Confirmation is a 'completion' of Baptism) that the Bishop be the preferred minister of the Baptism;
Note: the Bishop would need to be prepared to baptise by immersion as well as by any other manner of baptising.
 - 2.4 That the order of service for the baptism of an adult and that for an infant baptism and that for Confirmation need to be presented to the congregation in an appropriate shape for the occasion. The adult baptism service especially should be presented in such a way that it is not seen as an adaptation of the service for infant baptism.

(1999)

3. Adopts as Regulations -

Renewal of Faith: Celebration With Water

Baptism is an unrepeatable sign of initiation into Christ and His Church, the validity of which does not depend on the age of the candidate, the amount of water used or the manner of baptising.

The Church is, however, frequently asked by people who have found new faith in Christ or wish to mark their restoration in the faith of the Church for a celebration of this in the local Christian community. Re-baptism is not acceptable.

But provision for the renewal of baptismal promises including the explicit use of water is possible. To avoid confusion with baptism the following Regulations should be followed:

1. Words which define what is happening should be said by the whole congregation;
2. Words should be used to affirm the earlier baptism which has already taken place in the person's life;
3. Water should be used in a manner not suggestive of a baptism;
4. The sign of the cross in water (or oil) be made by the candidate personally or by sponsors.

The Synod commends to all parishes the serious re-affirmation of the baptismal covenant by all the congregation on special occasions such as at the Eastertide rites.

XVIII THE CLERGY HOUSING AND REMOVAL COSTS FUND

The Fund previously known as the Clergy Housing Fund (from which \$200,000 was appropriated by Synod) then known as the Diocesan Fund Clergy Housing“ also “Clergy Retirement Housing 1993” be now entitled “The Clergy Housing and Removal Costs Fund” and to be held on the following terms:

1. The Fund shall be administered by Standing Committee through the **Finance and Administration Council**;
2. The Fund shall receive each year a levy set from time to time by resolution of Synod upon the Parishes, Parish Districts and Mission Districts of the Diocese;
3. The capital of the Clergy Housing and Removal Costs Fund is limited to \$200,000;
4. Income from the Fund shall be applied to the replacement of capital to the sum of \$200,000;
5. The Trusts on which the fund is held to be as wide and flexible as possible with Standing Committee having the widest possible discretion as to the investment of the Fund, including Realty, and as to how it is to be used in granting assistance in cases of need, including;
 - 5.1 the reimbursement to parishes of the removal costs incurred within New Zealand when a new Minister is appointed in accordance with the policy set by Standing Committee; and
 - 5.2 the reimbursement of removal costs for retiring Ministers in accordance with the policy* set by Standing Committee. [* see Policy resolution of Standing Committee 22.8.02 printed immediately following this Standing Resolution].

(2004)

6. The Standing Committee is to have the ability to establish rules and to vary them and to make loans with or without security of interest. It should have power to take a proportionate share in any house purchased or to compound any interest to be recovered on the sale of the house in an endeavour to maintain the value of the Fund. The Standing Committee shall have power to delegate its functions.
7. Those who benefit under the Fund will be at the discretion of the Standing Committee but will include, in addition to Stipendiary Clergy, licensed in the Waikato Diocese the widows and widowers of those who die in stipendiary service, and the widows and widowers of retired clergy,
8. That in recognition of the sum of \$200,000.00 having been made available to the Standing Committee, Standing Committee is hereby empowered to raise the sum of \$200,000.00 or part thereof, if at a future date The Clergy Housing and Removal Costs Fund be in need of these monies;
9. Standing Committee be authorised to hand the whole fund over to the New Zealand Anglican Church Pension Board when it is in a position to offer adequate assistance on a provincial basis.

Policy for Clause 5.2 -Reimbursement of Removal Costs for Retiring Ministers Resolution of Waikato Diocesan Standing Committee Meeting of 22.8.02.

SC.043 "That on the retirement of a Stipended Minister, the Diocese pays the removal costs of house contents and personal effects to any location within the North Island of New Zealand.

In situations where a retiring Minister has been appointed to a position in the Diocese of Waikato in the reasonable expectation that on retirement removal costs to a location in the South Island will be reimbursed, the **Finance and Administration Council** may approve the payment of removal costs to a South Island location.

It should be noted that removal costs do not include personal travel costs.

The household removal costs for retiring Stipended Ministers will be a charge against the Clergy Housing Fund."

XIX TRUSTS AND TRUSTEES' PROPOSALS FOR SALE OF LAND

Whereas it is a Statutory requirement that Diocesan Trustees will exercise the 'prudent person' approach to the management and investment of funds entrusted to them including all Diocesan assets where the authorised Trust Boards are the registered proprietors:

- 1.1 It is incumbent upon the Synod of the Diocese or its Standing Committee to refer all authorised sales of land to the respective authorised Trust Boards (Taranaki or Waikato) prior to any resolution to approve any dealing with land or trust funds by the Standing Committee or Diocese.
- 1.2 Every proposal will first be referred by the Diocesan Manager to the appropriate Trust Board to ascertain the terms and conditions of any trusts attached to the said land or trust fund in order that both the Trustees and the Standing Committee or Diocese can give due recognition to any trust obligations in any proposed transaction including the use of the capital and any interest thereon. (2002)

Standing Resolution XX Repealed Synod 2000

XXI DIOCESAN CHURCH PROPERTY FUNDS

1. Property (which includes land and any building on the land) can be acquired by the Church by way of bequest, gift or purchase.
2. Property may be acquired for general purposes, or there may a trust associated with it.
3. A donor (by a bequest or gift), or the Church may have had an intention that the particular property is to be used for certain purposes or in a certain manner. The purchase price may have been collected or donated with an intention that the particular property be used for certain purposes or in a certain manner. The property is then subject to a trust and presumed to be acquired for the particular purpose or for use in the particular manner.
 - 3.1 That property is held with an obligation to ensure that it is used for that purposes or in the manner intended.
 - 3.2 The trust may be expressly set out, but a trust need not be, and may be implied.
4. When any property is acquired, a record must be kept of any express trust laid down by the donor or by the Church at the time of acquisition, and of any intention relating to collecting or giving of the money to acquire the land, and the use of the land or the purpose of acquisition, existing at the time.
 - 4.1 Such information shall be recorded on the Diocesan terrier.
5. If records relating to the acquisition of a particular property do not exist, parish research should be carried out to establish whether any express or implied trust exists in relation to the property.
6. When a property is sold, following the required Diocesan process, records relating to the acquisition of the property will determine whether the proceeds of sale can be used for general purposes, or whether they are affected by the existence of a trust, express or implied.
7. The proceeds of sale of a property which is subject to a trust can be used only in accordance with the original trust.
8. A trust can be varied only in certain limited circumstances.
 - 8.1 Under the Anglican Church Trusts Act 1981 Part III an Application can be made only where it can be shown that the terms of the conditions or trust are impossible or impracticable or inexpedient to carry out.
 - 8.2 This Application is to the Chancellor of the Diocese with a proposed scheme for application of the money from the property; and is made by the Diocesan Trustees of the property on behalf of the parish.
 - 8.3 If it is a property held for a charitable purpose, the Attorney-General must have no objection to the scheme.
 - 8.4 The Chancellor, if it is appropriate to approve a scheme for variation, reports to the Synod which must then approve the scheme in the exact terms of the Variation applied for (or may refuse it).
 - 8.5 The process cannot be undertaken just because the Church would rather do something else than follow the conditions or trust.

(2002)

9. Unless the Church can show that property has no condition or trust on it;
 - 9.1 moneys from the sale of property cannot be used for general Church ministry and mission work;
 - 9.2 unless it is possible to successfully Vary the trust under the processes of the Anglican Church Trusts Act 1981.
10. It is essential that good records are kept of the origin of Church property - and substantive research is done where these do not exist.

XXII THE DIOCESAN FUNDING POLICY – MINISTRY ENABLERS

1. The Fund established by Standing Committee in 2000 for the remuneration of part time Ministry Enablers holding a Bishop's licence for that ministry is to be held on the following terms:
2. The Diocese shall maintain a separate account for all income and expenditure relating to Ministry Enablers.
3. The "Diocesan Account – Ministry Enablers" [called the "Enablers' Account"] shall be funded by each Local Shared Ministry Parish with a Ministry Support Team pursuant to the Ministry Support Team Licensing Statute 1999 paying to the diocese for the time spent by a licensed Ministry Enabler for training/mentoring in that Local Shared Ministry Parish.
4. Each Local Shared Ministry Parish shall pay into the Enablers' Account on receipt of an invoice from the Diocese at the rate specified by Standing Committee from time to time for the hours that their licensed Ministry Enabler provides training/mentoring ministry to their Ministry Support Team.
5. The Ministry Enabler shall send to the Diocesan Finance Manager at the end of each training/mentoring session an invoice or account for the number of hours and mileage in accordance with the rate of remuneration set by Standing Committee.
6. Licensed Ministry Enablers who do not hold a full time appointment in the diocese will be paid out of the Enablers' Account for their training/mentoring ministry.

XXIII MINISTRY ENABLERS' REGULATION 2001

The terms of appointment and the regulations affecting Ministry Enablers in Local Shared Ministry Parishes for Ministry Support Teams are those in 'A Guide to Local Shared Ministry' issued by the Ministry Council; to be endorsed by the Standing Committee from time to time and published in the Bishops' Clergy Ministry Manual.

(2002)