

# **INTER DIOCESAN CONFERENCE**

## **REFERENCE INFORMATION**

**May 2006**



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## **INTER DIOCESAN CONFERENCE COORDINATING GROUP**

### **MISSION STATEMENT**

We exist to foster the mission of the Church in accord with the ACC Mission Statement within the life of the New Zealand Dioceses.

From this comes the **TASK**

To encourage and co-ordinate as many dioceses as possible to speak and act as one partner on as many issues and programmes as possible, while safeguarding the right of an individual diocese to act independently.

### **OBJECTIVES**

- 1 To follow up on Inter Diocesan Conference decisions.
- 2 To receive and act on referrals from General Synod/te Hīnota Whānui.
- 3 To receive and act on referrals from other partners.
- 4 To initiate discussions of Inter Diocesan Conference policy.
- 5 To monitor Tikanga Pākehā activities.  
(Monitoring in the sense of advice, review, meet with, accountability, ‘sunrises and sunsets’).
- 6 Secretariat, its upkeep and the management of resources.
- 7 To recommend courses of action.
- 8 Enabling two way communication between dioceses  
**AND**  
in decision making to seek commitment of dioceses to respond and encourage each Diocese to establish an appropriate mechanism to achieve this.
- 9 To make urgent decisions.

## **INTER DIOCESAN CONFERENCE - PRINCIPLES**

- 1 It is expected that Dioceses will respond positively to the Inter Diocesan Conference.
- 2 Vote by Diocese.
- 3 Inter Diocesan Conference delegates are Inter Diocesan Conference advocates to their Dioceses.
- 4 Inter Diocesan Conference should not duplicate General Synod/te Hīnota Whānui structures or tasks.
- 5 Inter Diocesan Conference does not represent other Tikanga.
- 6 Inter Diocesan Conference encourages dioceses to do as much as is possible at Diocesan level.
- 7 An issue is an Inter Diocesan Conference matter if the Inter Diocesan Conference authorises action or agrees to some Diocese proceeding.
- 8 Some or one Diocese can proceed without all but then that issue is not an Inter Diocesan Conference matter.
- 9 A test to be applied to all proposed Inter Diocesan Conference action:
  - (1) How does the proposal advance mission of the Church at Diocesan and mission unit level.
  - (2) Do we need to do it collectively.
  - (3) Does it help to do it collectively.
  - (4) How is it cost effective.
  - (5) Can it be achieved another way.
  - (6) How is the action expressing our inclusiveness.
  - (7) In what way do we need to relate to other Tikanga over this proposal.
  - (8) All proposals must have:
    - (a) a goal (b) a mission statement (c) an objective (d) a review process
  - (9) What will the proposal achieve?
  - (10) How does it help us as Tikanga Pākehā to be a better partner?

**INTER DIOCESAN CONFERENCE PROCEDURAL MATTERS**

**IDC '93**

## **1 Meeting of the Inter Diocesan Conference**

- (1) The Inter Diocesan Conference will meet at least prior to each General Synod/te Hīnota Whānui and financial provision will be made for additional forums of Tikanga Pākehā to be called as needed by the IDC Co-ordinating Group. **IDC '00**
- (2) The Inter Diocesan Conference will meet immediately before the General Synod/te Hīnota Whānui and in the same place. **IDC '93**
- (3) At the Inter Diocesan Conference meetings held in association with the General Synod/te Hīnota Whānui the Diocesan representatives will be the New Zealand Diocesan representatives elected by each Diocese to attend the General Synod/te Hīnota Whānui. **IDC '93**
- (4) The Diocesan Registrars/Secretaries/Managers may also attend if not representatives. **IDC Task Force '92**
- (5) The Administrative Secretary of the Inter Diocesan Conference Coordinating Group will attend the Inter Diocesan Conference and have a right to speak. **IDC '02**
- (6) (a) The following officers of the Anglican Church in Aotearoa, New Zealand and Polynesia are welcome, at their own expense, as Observers to the Inter Diocesan Conference:  
Anglican Youth Network Facilitator ;tp  
General Secretary of the Anglican Church in Aotearoa, New Zealand and Polynesia  
Media Officer of the Anglican Church in Aotearoa, New Zealand and Polynesia  
Social Justice Commissioner of the Anglican Church in Aotearoa, New Zealand and Polynesia  
Executive Director of the Anglican Schools Office **IDC '06**
- (b) Observers may be invited to speak on issues relating to their areas of mission/ministry.
- (c) Other observers may be given an opportunity to speak upon resolution of the Conference **IDC '02**
- (7) The members of the Inter Diocesan Conference shall meet for the transaction of business in the same meeting hall.

- (8) (a) The Senior Bishop of Tikanga Pākehā shall convene the Inter Diocesan Conference and preside throughout.
- (b) The Senior Bishop may at any time delegate the chairing or facilitation to another person/s nominated by the Inter Diocesan Conference Co-ordinating Group. **IDC Task Force '92**
- (9) (a) The quorum of the Inter Diocesan Conference shall be one quarter of the total membership of the Inter Diocesan Conference provided that in such number each house and each diocese shall be represented.
- (b) If at the expiration of an hour after the time appointed for a sitting there is not a quorum present, the President shall adjourn the meeting until the time appointed for the next sitting.
- (c) If any Diocesan Bishop or some person duly appointed by the Bishop shall have notified the Senior Bishop of the inability of all members of that Diocese to be present it shall be competent for the Inter Diocesan Conference to proceed to its business.
- (10) The Administrative Secretary shall ensure that all the necessary arrangements for all meetings of the Inter Diocesan Conference are made including:
- (a) Reserving a meeting place
- (b) Preparing of the order paper, in consultation with the Inter Diocesan Conference Co-ordinating Group
- (c) Arranging travel and accommodation for members if necessary
- (d) Receiving Order Paper items from Inter Diocesan Conference members, General Synod/te Hīnota Whānui and other sources
- (11) Eight weeks before the Inter Diocesan Conference meeting the following must be with the Inter Diocesan Conference Administrative Secretary:
- (a) Reports
- (b) Proposals for consideration
- (c) Financial requests for Inter Diocesan Conference ongoing projects
- (d) Financial requests for Committees or other bodies
- (e) Proposals for appointment of representatives to Committees, Commissions etc to be included on the Order Paper of an Inter Diocesan Conference meeting
- (12) Four weeks before any Inter Diocesan Conference meeting, the Administrative Secretary shall send the following to all members of the Inter Diocesan Conference:
- (a) Appropriate Reports

- (b) Budgets
- (c) Financial Statements of Inter Diocesan Conference
- (d) Requests for support for programmes ) of any Anglican or
- (e) Request for support of Committees ) ecumenical group or
- (f) Request for support of Commissions ) persons

(13) All proposals/financial requests will require a statement of:

- (a) Purpose/Goal
- (b) Mission Statement
- (c) Objectives and evaluation regarding meeting of goals
- (d) Financial assistance required
- (e) Budget
- (f) Annual report and financial report, if an established group
- (g) Length of time for which requested support is expected to continue
- (h) Any other financial requests being made to other sources of finance

and must include a motion for discussion and resolution

## **2 Voting at the Inter Diocesan Conference**

- (1) There shall be one vote per diocese with the proviso that the minimum numbers required to pass a vote be four 'ayes' plus one abstention.
- (2) When in Synodical Conference the voting shall be by houses. The Inter Diocesan Conference policy on appointment of alternate members of IDC does not apply. **IDC '94 and IDC'06**

- (3) When it is proposed that the Inter Diocesan Conference constitute itself a Synodical Conference in order to consider a particular proposal which is intended to become a binding regulation for all the Dioceses, the Motion to constitute the Synodical Conference shall require the agreement of all the New Zealand Dioceses. **IDC'02**

## **3 Voting for Tikanga Pākehā Members of the Standing Committee of the General Synod/Te Hīnota Whānui** **IDC '94**

- (1) The Bishops of the dioceses shall elect from among themselves one representative for Standing Committee;
- (2) After the Bishops have elected their representative nominations shall be called for Lay and Clerical representatives;
- (3) Each diocese (other than the diocese from within which the Bishop elected has come) may then each nominate one lay person and one clerical person for a position on the Standing Committee;

- (4) Following the nominations a ballot shall be held amongst lay and clerical representatives, the laity voting for three lay representatives and the clergy voting for three clerical representatives;
- (5) At the conclusion of the election ballot a list of candidates shall be prepared for both the lay and the clerical candidates in order of the number of votes polled by each person and showing the diocese each candidate comes from;
- (6) In the event of an equality of votes being cast for two members of the same Order a further ballot shall be held to determine who shall rank first.
- (7) Those elected as representatives shall be the highest polling candidates in order, beginning with the highest lay person then alternating to the highest polling clerical person, and so on until three lay and three clerical persons are elected; PROVIDING that upon the election of a lay person or a clerical person from ANY PARTICULAR diocese the other lay or clerical person nominated by that diocese shall be immediately disqualified, so that in the end result of the elections a Bishop, three lay and three clerical persons shall be nominated to the Standing Committee of General Synod/te Hīnota Whānui by Tikanga Pākehā, each person coming from a different diocese.

#### **4 Inter Diocesan Policy on Appointment of Alternate Members of IDC bodies** **IDC '06**

##### **(1) Purpose**

- (a) The purpose of these policies is to ensure maximum participation of Dioceses and their representatives and appointees in the work of the IDC and its related committees, and to ensure the cross-transfer of information between IDC and its committees.
- (b) It will assist this process if members of IDC and its committees who are unable to attend can, without undue restrictions or administrative difficulty, appoint alternates to attend in their place.
- (c) It is recognized that such a policy may affect the continuity and expertise requirements which are also important to the working of IDC and its committees, but on balance it is more important to maintain the flow of information between the IDC, its committees and Dioceses.

##### **(2) Application**

This policy applies to:

- (a) The Inter Diocesan Conference
- (b) The Anglican Youth Network Facilitator Board of Oversight
- (c) The Inter Diocesan Conference Co-ordinating Group
- (d) The Tikanga Pakeha Ecumenical Group

- (e) The Tikanga Pakeha Liturgical Working Group
  - (f) The Tikanga Pakeha Ministry Council
  - (g) The Tikanga Pakeha Missions Council
- (all of which are called 'IDC bodies' in this policy)

**(3) Power to appoint alternates**

- (a) Any member of an IDC body may at any time appoint an alternate, whether
  - (i) for a particular occasion where the member is unable to attend a meeting of that body, or
  - (ii) for all future occasions when the member is unable to attend a meeting of that bodywith power to attend, speak and vote at the meeting.
- (b) The fact that the member has appointed an alternate under paragraph (a)(ii) will not prevent the member appointing an alternate under paragraph (a)(i), and the latter appointment will prevail over the former.
- (c) Before making an appointment, a member who has been appointed as a member for or from a particular Diocese must consult with the Bishop of that Diocese. All other members (except the Convening Bishop) must consult with the Convening Bishop.
- (d) In making an appointment the member and the person with whom the member consults must take into account:
  - (i) The ability of the alternate to carry information to the IDC body, and convey information from the IDC body back to the people the member represents or is appointed from;
  - (ii) The need to provide expertise appropriate to the position the member holds
  - (iii) The need to ensure a balance in participation at the meeting, where the rules of the IDC body envisage the maintenance of balance in some identifiable way;
  - (iv) Such other considerations as may seem to them appropriate.
- (e) As long as the provisions of paragraph (4) are complied with, the alternate need not be a member of the same House or the same Diocese as the member, nor need the alternate have the qualifications required by the rules of the IDC body for membership.

**(4) Contrary rules**

This policy is limited by anything to the contrary provided in the rules governing the composition of the IDC body to which the member belongs.

**(5) Dual capacity**

A person may be appointed as an alternate if they are already a member of the IDC body concerned, but the appointment confers no additional speaking or voting rights.

## **INTER DIOCESAN CONFERENCE FINANCIAL PRINCIPLES, REGULATIONS AND POLICIES** **IDC '00**

(The following statements replace and supersede all previously agreed to statements on finance)

### **1 Principles**

- (1) The Inter Diocesan Conference must live within its income.
- (2) Diocesan contributions should be untagged.
- (3) Diocesan contributions should be voluntary as negotiated.
- (4) The Inter Diocesan Conference will act to co-ordinate funding requests for projects that affect more than one diocese.

### **2 Regulations**

- (1) Dioceses should inform the Inter Diocesan Conference Coordinating Group of the contributions they can make, on a two yearly cycle, to fund the Inter Diocesan Conference and projects undertaken through that body.
- (2) The two yearly cycle, concurrent with that of General Synod/te Hīnota Whānui, began in 1995.
- (3) Extra Diocesan groups with funding requests to all dioceses shall make such requests through the Inter Diocesan Conference. Such requests must be made in accordance with the Budget Policies listed below.
- (4) Dioceses receiving requests directly which are being made to all dioceses should refer such requests to the Inter Diocesan Conference Co-ordinating Group for consideration.

### **3 Budget Policies**

- (1) Accountability of all bodies receiving funding from the Inter Diocesan Conference to the Inter Diocesan Conference and its Coordinating Group for their expenditure of those funds.
- (2) Zero budgeting so that expenditure in each year is funded from budgetary provision for that year as approved by the Inter Diocesan Conference or its Coordinating Group.

- (3) The Inter Diocesan Conference Coordinating Group presents a balanced budget to the ordinary meeting of the Inter Diocesan Conference.
- (4) The first claims on the budget are to enable the Inter Diocesan Conference and its Coordinating Group to meet according to the requirements described herein and to support and maintain the Secretariat.
- (5) Requests for finance from the Inter Diocesan Conference money will normally only be considered where they have been already considered by an appropriate Tikanga Pākehā committee or commission or board
  - (i) Requests may be made in the first place to the Inter Diocesan Conference via its Secretariat for appropriate referral.
  - (ii) Such request will normally be required at least 12 months in advance of the ordinary meeting of the Inter Diocesan Conference.
- (6) Final applications must be received by the Secretariat seven months before the ordinary meeting of the Inter Diocesan Conference.
- (7) Inter Diocesan Conference money is necessarily limited to the amount contributed by the Dioceses and its ability to fund all requests made to it is constrained by this fact. Refusal to fund a request does not imply comment on the worth of the request.
- (8) The Inter Diocesan Conference Coordinating Group may appoint a sub-group of its members for the purpose of preparing the budget for presentation to the Inter Diocesan Conference.

#### **4 Other**

#### **IDC '02**

The Inter Diocesan Conference Coordinating Group is to request each New Zealand Diocese to notify it annually, following the annual stipend adjustment recommendation, of its standard stipend level so that the information can be shared among Dioceses.

## STANDING RESOLUTIONS

### 1 ABC GUIDE TO SAFETY

IDC '04

THAT this Inter Diocesan Conference adopts the ABC Guide to Safety (as printed in the Programme of Business for this Inter Diocesan Conference) as benchmark guidelines for volunteer leaders, paid workers and parishes working with children and young people in the seven New Zealand Dioceses.

*Note: An electronic copy of this Guide to Safety is held in each Diocese and it is available on the website of the Anglican Church in Aotearoa, New Zealand and Polynesia [www.anglican.org.nz](http://www.anglican.org.nz)*

### 2 ANGLICAN YOUTH NETWORK FACILITATOR BOARD OF OVERSIGHT

IDC '02

#### (1) Objectives

- (a) To foster mutual support and encouragement among those working in youth ministry at Diocesan and Regional levels. Youth ministry includes both Diocesan and Regional Youth Ministry structures and Diocesan and Regional Professional Youth Staff;
- (b) To focus the communication network between Diocesan youth ministries and the wider church within Tikanga Pākehā;
- (c) To engage in youth related education and training in partnership with Tikanga Pākehā Diocesan and Regional personnel and structures;
- (d) To ensure continued development of youth links with our cultural and ecumenical partners, other national, and international youth operations;
- (e) To work with others to broaden and deepen the church's understanding of youth ministry so that it is seen as ministry to youth, for youth, with youth, from youth;

#### (2) Membership

- (a) the Convening Bishop Tikanga Pākehā (or another Bishop appointed by the Bishops of Tikanga Pākehā)
- (b) one appointee from the Tikanga Pākehā Ministry Council
- (c) two Pākehā Youth Forum appointees for a two year term

- (d) one person appointed by the Professional Anglican Diocesan and Regional Youth Staff (PADYS) for a two year term
- (e) one appointee of the Inter Diocesan Conference Coordinating Group
- (f) with power to co-opt a maximum of two people

(3) **Alternate Members** **IDC '06**  
 Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies.

(4) **Functions**  
 The functions of the Anglican Youth Network Board of Oversight shall include:

- (a) Appointing and employing an Anglican Youth Network Facilitator or Facilitators Tikanga Pākehā (AYNF. tp)
- (b) Oversight of the AYNF.tp
- (c) Negotiating contractual arrangements for the position of AYNF.tp.
- (d) Seeking funding for the AYNF.tp position from the Inter Diocesan Conference and St John's College Trust Board and other appropriate sources.
- (e) Reporting, and being accountable, to the Inter Diocesan Conference and Tikanga Pākehā Ministry Council.

(5) **Secretariat**  
 The Administrative Secretary of the Inter Diocesan Conference Coordinating Group will act as Accountant to the Board.

(6) **Expenses**  
 The expenses of the Anglican Youth Network Board of Oversight shall be met from the AYNF.tp budget.

**3 CLERGY HOUSING TAX** **IDC '00**  
 That this Inter Diocesan Conference adopts the principle that where clergy own the house they are living in, the portion of the housing allowance that can be attributed to the study can be paid tax free.

**4 CONVENING BISHOP: TIKANGA PĀKEHĀ** **IDC '98**

- (1) The bishops in active full-time Episcopal ministry in Tikanga Pākehā shall nominate one of their number to be the Senior Bishop, to be known as the Convening Bishop of Tikanga Pākehā. That nomination shall be subject to confirmation by the Inter Diocesan Conference during a meeting. If such a nomination is not confirmed by the Inter Diocesan Conference then the process shall be repeated until nomination is confirmed.
- (2) If a bishop holding an Episcopal office within Tikanga Pākehā shall be elected Primate of the Anglican Church in Aotearoa, New Zealand and Polynesia that Bishop shall not also be the Senior Bishop in Tikanga Pākehā.
- (3) The term for the Convening Bishop shall be three ordinary sessions of the Inter Diocesan Conference, ie six years.
- (4) The deputy to the Convening Bishop of Tikanga Pākehā shall be that bishop other than the Primate, resident willing and able to act who is the senior of the Tikanga Pākehā bishops in full-time active Episcopal ministry, with seniority being determined by the date of Episcopal ordination, provided however that if it seems appropriate to the Convening Bishop, the role may be delegated in particular cases to a specific bishop from among the aforesaid bishops.
- (5) In the event of a casual vacancy in the position of Convening Bishop occurring between ordinary sessions of the Inter Diocesan Conference, the deputy shall assume the role of Convening Bishop until the conclusion of the next ordinary meeting of the Inter Diocesan Conference.
- (6) This resolution shall be a Standing Resolution of the Inter Diocesan Conference unless and until rescinded by the Inter Diocesan Conference.

## **5 CO-ORDINATING GROUP**

**IDC '00**

That the Inter Diocesan Conference Co-ordinating Group shall consist of:

- (a) The Convening Bishop
- (b) One member of the Inter Diocesan Conference appointed by each Diocese other than the diocese of the Convening Bishop.
- (c) Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies.

**IDC '06**

## **6 DEAN OF THE COLLEGE OF THE SOUTHERN CROSS**

## **IDC '96**

- (1) That the Dean of the College of the Southern Cross be given a seat and right to speak at the Inter Diocesan Conference.
- (2) That the Inter Diocesan Conference encourages the various dioceses to make provision for the Dean to have a seat and the right to speak in the Synods of Tikanga Pākehā.
- (3) That the Inter Diocesan Conference affirms that the Dean of the College of the Southern Cross will be liturgically commissioned as Dean of the College of the Southern Cross by the Senior Bishop of Tikanga Pākehā who will have an ongoing relationship of pastoral care.

## **7 GUIDE TO PROCEDURES IN COOPERATIVE VENTURES**

**IDC '04**

THAT the Guideline to Procedures in Cooperative Ventures, approved by the Forum of Cooperative Ventures in 2001, as amended from time to time and as approved by the Inter Diocesan Conference Coordinating Group, be the basis for Anglican participation in Cooperating Ventures, without prejudice to and without affecting in any way, the special arrangements of any current Cooperating Venture covenants.

## **8 GUIDELINES FOR OCEANIA MISSION TO SEAFARERS' CHAPLAINCIES AND THE NEW ZEALAND DIOCESES**

**IDC '04**

### **Guidelines**

To enable the Mission to Seafarers' port chaplains and missions to be more closely related to the ministry and mission of their local churches / Diocese and to encourage both parties to be more mutually accountable:

- (1) **The Diocese**
  - (a) Gives approval before any chaplaincy appointment is made, and plays a part in their installation.
  - (b) Licenses fulltime stipendiary chaplains (the ports of Auckland and Wellington).
  - (c) In the case of Vicars or non stipendiary ministers with Mission to Seafarers' chaplaincy roles, spells out chaplaincy duties during the selection process, in the Letter of Offer, and the licence.
  - (d) In the case of licensed clergy taking on a chaplaincy role after licensing, an additional licence, or an alteration to the licence, is issued.

- (e) In the case of lay ships' visitors or lay chaplaincies, includes them (as appropriate to the diocese) in lay ministry licensing, training, etc.

**(2) The Mission to Seafarers**

- (a) Gives approval (at national level) before the appointment of any Mission to Seafarers' chaplain, and is part of their installation.
- (b) Provides a Letter of Authority from Mission to Seafarers to each chaplain, to be renewed on an annual basis.
- (c) Includes all chaplains in the annual Oceania Mission to Seafarers' Council, and offers support and training as appropriate.

**9 MĀORI LANGUAGE COMPETENCY GUIDELINES IDC '02**

The following set of guidelines is adopted by the Inter Diocesan Conference:

- (1) for ordained persons in Tikanga Pākehā in respect of competency in Māori Language and culture, and
- (2) for Tikanga Pākehā as a whole, particularly for those in licensed lay ministry.

**Guidelines**

***In Language:***

- 1 Correct pronunciation of Māori words.
- 2 Confident participation in liturgical Māori as found in A New Zealand Prayer Book –He Karakia Mihinare o Aotearoa
- 3 Familiarity with greetings and salutations
- 4 Familiarity with a selection of well-known waiata and himene
- 5 Construct and deliver a simple mihi
- 6 Ability to deliver an intelligible public reading of Scripture in Māori
- 7 Confidence and competence to conduct liturgies in Māori in their entirety.

***In Culture:***

- 1 Awareness of and respect for the status of Māori culture in this country
- 2 Prepare for a Marae visit
- 3 Participate in a Marae visit and engage in reflection on it
- 4 Worship with local Māori in their setting
- 5 Readiness to participate in Tangi if called upon so to do
- 6 Gain an understanding of local Māori history and current concerns
- 7 Gain a basic understanding of Tribal demography

**10 MUTUAL MINISTRY, TOTAL MINISTRY, SHARED MINISTRY OR LOCAL SHARED MINISTRY GUIDELINES FOR TIKANGA PĀKEHĀ IDC '02**

***The Place of Mutual Ministry/Total Ministry/Shared Ministry/Local Shared Ministry:***

The church is called to live out the mission and ministry of Christ in the world. It is a community of the baptised which draws from its gathering in worship around the ministries of Christ's word and sacrament.

The mission of the church is the shared responsibility of all the baptised, and includes proclaiming the Gospel, baptising, nurturing people in the faith, transforming unjust structures, expressing loving care toward those in need, and caring for the creation.

Within our Tikanga, as in the church elsewhere, new expressions of church are being developed. The terms '**Total Ministry**' is used as a generic way of referring to a particular approach. It is also referred to 'Shared Ministry' or 'Local Shared Ministry'. In this document the term 'Mutual Ministry' is used

'Mutual Ministry' is a way of thinking and of ordering ministry that seeks to locate the responsibility for the mission and ministry of the church in the local worshipping community. 'Mutual Ministry' will depend on the worshipping community understanding the full extent of this responsibility and overcoming any residual sense that they are mere 'consumers' or 'supporters' of ministry done by others on their behalf.

However, the mission and ministry of the church is never simply an expression of the local church. The church's mission is worked out in communion with the whole Christian community across both time and space. The local church represents the mission and ministry of the whole in the local place.

Within the Anglican Church this relationship between the faith and practice of the local baptised community and the whole church is represented in the essential oversight of the bishop and the ministry of the ordained by licence of the bishop.

Ordained ministry, thus, is more than for provision of sacraments, it reminds each part of the church of its essential belonging in the wider church and the sacramental nature of the church itself as the body of Christ. While 'Mutual Ministry' puts special emphasis on the responsibility of the local church for mission and ministry, it also seeks to express the sacramental unity of the whole church through the links with the diocese, appropriate oversight delegated by the bishop, the provision of ordained ministry and the licensing of some other ministries by the bishop.

‘Mutual Ministry’ is an appropriate option for a worshipping community where it is considered as a way of enabling mission.

**(1) Recognition of Variety of Process**

- (a) Dioceses, and local congregations in dialogue with their diocesan authorities, need to have freedom and flexibility to design and follow processes for establishing and sustaining forms of ‘Mutual Ministry’ according to the needs and traditions each context.
- (b) However, because of mobility between dioceses and the need to maintain the integrity of the church's ministry it is important that the dioceses conform their processes to certain principles.
- (c) Such principles should be debated together by the dioceses in an appropriate forum if and when they are found inadequate for the practice of any diocese.
- (d) This document attempts to name the agreed principles to guide diocesan policy for ‘Mutual Ministry’ development and management.
- (e) Where a parish is part of a Co-operating Venture, the section on *Locally Provided Ministry* in the Guide to Procedures in Co-operating Ventures 2001, pp109-110, or any succeeding documents should also be consulted.

**(2) Foundations**

- (a) Congregational choice for responsibility for local mission and ministry is primary.
  - (i) The fundamental choice at the base of ‘Mutual Ministry’ is an acceptance by the congregation of responsibility for local expression of the mission of the church and the ministry which supports that mission.
  - (ii) The primary ecclesial relationship is between the congregation and the diocese.
  - (iii) Even when the catalyst for choosing ‘Mutual Ministry’ is financial or other circumstance it will be important for each congregation to consider the ‘Mutual Ministry’ option in the light of this heightened shared responsibility.
  - (iv) Such a consideration and choice for local mission and ministry responsibility changes and challenges many of the conventional ways in which laity and clergy relate and congregations/ parishes

and diocese relate. This suggests the need for a carefully facilitated process of exploring the nature of the church's mission and the nature of baptism in relation to mission.

- (v) The Anglican Consultative Council definition of mission and the understanding of baptism contained in the ANZPB liturgies of Christian Initiation and ordination offer valuable tools for helping congregations explore these issues.
- (b) **An educational programme on baptism and ministry is needed.**
- (i) At the heart of the congregational acceptance of responsibility for mission and ministry is their revaluing of their baptism as incorporation into the mission of Christ in the world.
  - (ii) An intentional and systemic programme of education and reflection on baptism and ministry should be carried out with each congregation for a considerable period before attempting to discern particular ministries.
  - (iii) It is desirable that there be a diocesan support and partnership with the congregation in the planning and implementing of this process.
- (c) **Identifying key support ministries needed to enable the mission of the local church.**
- (i) The congregation needs to consider the particular shape and character of their local mission and then suggest the key support ministries that will be needed to enable and sustain that mission.
  - (ii) It should be explicitly assumed that all members of the congregation share aspects of ministry and contribute to the mission of the church. The key ministries identified are to support, co-ordinate, enable and focus specific areas of ministry. They are not themselves *the* ministers *for* the congregation.
  - (iii) Support ministries identified will normally include deacons and priests but not be limited to ordained ministries.
- (d) **A process for discerning and identifying individuals to fulfil support ministries.**
- (i) The identifying of individuals to fulfil support ministries is appropriately done in a context of prayer and after careful preparation and involvement of the whole congregation.
  - (ii) The process needs to be a combination of communal

discernment, nomination by the congregation, consideration and willingness by those proposed, confirmation by appropriate local leadership, and confirmation of those requiring diocesan authorisation or ordination by appropriate diocesan authorities.

**(e) Process for authorising, commissioning or ordaining those identified for support ministries.**

- (i) A clear diocesan policy is needed regarding which ministries require authorisation or recognition from outside the congregation and the criteria and expectations relating to each. This is important to avoid misunderstandings and apparent breaches of trust between a congregation expressing its local responsibility and discernment and diocesan authorities.
- (ii) Generally the only people that should require some sanction at diocesan level are those whose ministries involve bearing significant representative responsibility on behalf of the church in publicly identified pastoral or liturgical functions. That is, those who bear the responsibility for the quality and propriety of intentional pastoral ministries, liturgy and sacramental ministries should be formally approved by the bishop after due consideration at diocesan level.
- (iii) All other ministries may be authorised locally in the congregation.
- (iv) When assessing candidates commended for ministries in ‘Mutual Ministry’ settings, diocesan processes need to give considerable weight to an examination of the local context and process behind the commendation. Where it is clear that an appropriate level of education and discernment process has been fulfilled and where the congregation truly owns the process and the candidate's commendation, then it should be very exceptional to decline appropriate sanction.
- (v) This applies equally to candidates for ordination, for whom the appropriate sanction is acceptance as a candidate for ordination.
- (vi) Prerequisite processes and training before authorisation or ordination should be appropriate to ‘Mutual Ministry’ context for ministry and will not normally parallel the processes and training for those preparing for other contexts of ministry.

- (vii) When an ordained minister moves from his/her place of local ordination, the receiving parish/diocese will be required to ensure that s/he is fully integrated into the ministry team of the receiving parish before a license can be issued.
- (viii) The peculiar context of "Mutual Ministry"; the setting of each ministry in an essential network of ministries, the expectation of on-going learning with the congregation, the provision of appropriate oversight, and the recognition that the primary ministry credential is the candidate's established credibility in the local setting, means that distinct criteria for selection and training need to apply.
- (ix) In any case the important principle is that no process or training expectation should undermine the essential link between the local ministering community and the individual commended for particular ministry. The credibility of the local community's responsibility for mission and ministry is affirmed by the sanctioning of its candidates by the wider church.

### (3) **Context**

#### (a) **Variety of identified support ministries working mutually together**

- (i) It is an essential aspect of 'Mutual Ministry' that no ministry is isolated by status or structure. The ministries required to sustain the mission of the church are firstly the congregation's as a whole, and are enabled, resourced, co-ordinated and focused by particular people working in relationship together.
- (ii) Without evidence of such mutual ministry between ordained and lay with a variety of responsibilities and gifts 'Mutual Ministry' can not be said to exist.

#### (b) **Diocesan links and oversight.**

- (i) Because the conventional link between the baptised and the wider church has been through a parish structure to the diocese, special care needs to be taken to link 'Mutual Ministry' congregations to the wider church through the diocese.
- (ii) This will mean a diocesan commitment to communication with and political involvement by these congregations which respects their mutual style of ministry.
- (iii) The congregations will not appropriately relate only through

their ordained members.

(c) **Competent ministry education, support and oversight**

- (i) The mission of the local church in 'Mutual Ministry' is linked to and supported by the wider church through the essential provision of appropriate oversight and training expertise. Normally this will be by the appointment by the diocese of an appropriately trained person as a mission enabler.
- (ii) Such a mission enabler is responsible to the Bishop for supporting the development of healthy mission in the local church. This is done by facilitating a local process of education and discernment to establish functional support ministries and to support and resource them in ways that enable mission.

(d) **On-going congregational education and vision raising.**

- (i) Another base required to sustain "Mutual Ministry" with integrity is a disciplined on-going education programme for the whole congregation. This is needed in order to maintain both the shared paradigm that mission and ministry belong to the baptised community, and the competence of members in specific and general ministry skills.
- (ii) Such an education programme needs to include attention to basic skills of theological reflection, Biblical interpretation, pastoral response, and liturgical leadership.
- (iii) Specific ministries will also need both reflective and skill based learning opportunities.
- (iv) It is important that any education programme does not alienate specific ministries from the ministries of the rest of the congregation. The most obvious way of ensuring this is by making all learning opportunities open and welcoming to all.
- (v) As much attention needs to be given to the process of education in the congregation as to the content.
- (vi) The preferred method of learning is an action-reflection model that encourages group interaction and uses as an integral component the deliberate integration of experience with theory and skills content. The congregation as a whole ideally becomes both the context of and a resource for the education programme.
- (vii) The diocese will need to work with those involved in 'Mutual

Ministry” to outline basic educational expectations for "Mutual Ministry" congregations and for specific ministries within them. However it will be appropriate for each congregation will have considerable freedom to design a suitable schedule of education and include aspects appropriate to local need.

(viii) Some oversight of the educational programme and resourcing for it will need to be provided by the diocese. Some learning opportunities may be best offered regionally for people from several congregations.

#### (4) **Mission and Geographical Boundaries**

##### (a) **Relationship to "Parish" concept and history**

- (i) The development of "Mutual Ministry" puts the focus on the local worshipping community and invites that community to own and develop a local expression of the church's mission and ministry. The concept of ‘parish has associations of a defined geographical area encompassing, typically, several worshipping communities and focussed around a common ordained ministry, typically one priest as vicar.
- (ii) The strength and gift of "Mutual Ministry" is, in part, in the immediacy of commitment by the local baptised to *being* church and owning the church's mission. It helps the church move decisively away from a model of ministry providers/does and ministry receivers/supporters.
- (iii) The strength of the conventional parish is in defining a geography of mission and the possibility of sharing resources to enable mission and ministry from more than one congregation. However, this vision of parish ministry is often far from realised.
- (iv) The structures and processes of the typical parish are not likely to provide a supportive and enabling context for the development of "Mutual Ministry". While sometimes it might be appropriate to support a congregation within a parish structure to move toward ‘Mutual Ministry’, this will need special attention if tentative initiatives toward local responsibility are not to be frustrated.

##### (b) **Toward a new paradigm of local mission**

- (i) Normally ‘Mutual Ministry’ congregations will need freedom from the conventional constraints of parish structures. This means that diocese will need to work with congregations and/or establish appropriate policies as to financial responsibilities to

the wider church, financial responsibilities to those offering forms of ministry with and for the congregation, political representation at regional and diocesan levels, appropriate and efficient channels of communication between the congregation and the diocese and appropriate structures to ensure quality of ministry offered in the Church's name.

- (ii) 'Mutual Ministry' congregations might form into clusters for mutual support, resource sharing and political representation.
- (iii) 'Mutual Ministry' congregations will also need strategies for focussing and defining their valid sphere of mission, which may be defined geographically or in terms of other social phenomena.
- (iv) 'Mutual Ministry' congregations will need to negotiate specific ways in which ministry and training resources from the wider church may be available to enhance their mission. This puts the diocesan personnel and resources in a different relationship to the baptised than does a conventional parish model.

## (5) **Inter Diocesan Protocol on Licensing Ordained Ministries**

### (a) **Limited licences - locally referenced**

- (i) The appropriate primary qualification for a bishop to ordain and licence a person for ministry in a 'Mutual Ministry' congregation is their credibility with and discernment by the local worshipping community. Other training is simply to better equip such a person to perform that for which the church has observed they have an established or latent aptitude.
- (ii) Thus, a licence issued to a person in Local Ministry is '**locally referenced**', that is the primary question to be satisfied is the person's local credibility. Those licensed for ministry in other contexts on the basis of qualifications which are less localised, such as particular training and experience, might be thought of as '**centrally referenced.**'

### (b) **Guidelines**

#### (i) **Principles**

- (a) No matter what form of licensing is involved – all priests belong to the order of Priests, and all deacons belong to the order of Deacons.
- (b) Any decisions made about licensing need to respect that ordination has occurred.

(c) Any decisions made relating to licensing needs to respect the communities involved.

(ii) **Limit to Licence**

(a) All Licences are local in that they have a limit to them. In the terms of Local Shared Ministry the meaning is that the licence is limited to the physical geographic area of one ministry unit or one community within a ministry unit (parish)

(b) Whereas a *parish priest* might be asked to assist a neighbouring vicar with sacramental or pastoral work, for instance while they are on holiday, which is possible for them to do under the terms of their licence, a *minister given a local licence in a Local Shared Ministry* situation would not be free to do this under the terms of their licence. They would need to seek further permission to work outside their local faith community (or parish). This permission would need to be sought from their Bishop as well as from their local ministry team.

(iii) **Moving Community**

(a) When any licensed minister (including Priests and Deacons, local or otherwise; excluding those appointed to stipendiary licensed positions) moves community, there needs to be a period of time for connecting to a new community before they may take up any ministry.

This allows the minister to:

- begin to understand the differences from their last place of worship and ministry.
- begin to take on board the ethos of the new community
- lay aside old patterns specific to past communities
- perceive what ministry might be needed in this new setting

It also allows the new community to:

- assess the new minister
- experience their personality and gifts
- see how they fit within the faith community and the wider community
- perceive where their ministries might fit in this new community

(iv) **Further Licensing**

- (a) Any further licensing of the minister / priest / deacon would depend on the call or request of the community. There is no further licensing as of 'right'.
- (b) At a second or subsequent call, or at the time of a review, there is the opportunity for those holding a licence to decide not to continue to be part of the Ministry Support Team. That ordained person may still participate in ministry within the ministry unit at the invitation of the team.

(v) **Reviews**

- (a) All licensed ministry, ordained or otherwise, should be regularly reviewed. It is acknowledged that all priests and deacons have taken lifelong vows and been set apart distinctively and sacramentally as symbol-bearers. However, the licences that make their work authorised and accountable need review for the same reasons as those that apply to lay people. This allows a place for professional development, time out, and direction of ministry to be discussed in an ordered and regular fashion, rather than having to wait for a crisis point to occur.
- (b) In terms of Local Ministry, it would seem appropriate for the licence / licences for the Ministry Support Team to be reviewed every 3 years.

(vi) **Fuller Licensing**

- (a) Once a request or call for a fuller licensing for the priest / deacon has been received the Diocese and the community would need to explore:
  - whether appropriate training has occurred for the tasks the person is to be licensed for
  - whether or not the licensing would be appropriate for the needs of the community.
- (b) As each Diocese has a different regime for training people in a local ministry context, actual questions about material covered and experience gained need to be asked, and answers authenticated rather than assumed.
- (c) Ordained Local Ministers who have been called by the local community, and subsequently sense a call from God to Diocesan self supporting or stipendiary ministry, would need to be 'reassessed' for this ministry. Their assessment would have to discern:
  - their call to this form of ministry
  - their ability and suitability to undertake this new ministry

- what further training they would undertake to give them appropriate skills and confidence for a new ministry.
- d) It is appropriate that this discernment be undertaken by a Diocesan assessment process. Depending on the outcome, further training and subsequent licensing can then take place.
- (c) **Licensing in new contexts**
- (i) Conventionally, if a person ordained for ministry pertaining to a ‘centrally referenced’ licence moves to a new context they are able to present their credentials to the bishop and if thought appropriately qualified (by training, temperament and experience) and a ministry exists they could expect to be licensed.
  - (ii) In general then, if a person ordained for ministry pertaining to a ‘locally referenced’ licence then moves to a new context they will not automatically be eligible for licensing, because they are not qualified for that context unless or until the new worshipping community recognises them as offering a ministry which is needed and credible.
  - (iii) This distinction needs to be explained clearly in our dioceses and practiced uniformly between the dioceses.
  - (iv) Licences issued in ‘Mutual Ministry’ situations should contain words that clearly indicate that a person has been licensed for a specific community to which their discerned credibility pertains.
  - (v) It is appropriate that a bishop considering whether to licence a deacon or priest moved from another diocese for any ministry should sight the previously held licence and/or make such enquiries so as to be satisfied that the qualifications for ordained ministry are appropriate to the new context.
- (d) **Adaptation to eligibility for centrally referenced licence**
- (i) Where a priest or deacon ordained for a licence in a ‘Mutual Ministry’ congregation makes themselves available for a ministry requiring a "centrally referenced" licence, they will need to satisfy the bishop of their qualifications in terms of training, temperament and experience first.
  - (ii) Such a candidate might also be expected to participate for an agreed time in a training programme such as the regional ordination training programme in order to ensure they have both

the additional ministry skills appropriate to a centrally referenced licence and support for the necessary role transition.

## **11 PROCEDURES FOR CREATING A REGULATION FOR COMMON PRACTICE IDC '96**

WHEREAS it is expedient that certain procedures and practices should apply within all the New Zealand Dioceses of the Anglican Church in Aotearoa, New Zealand and Polynesia, and

WHEREAS, under the provisions of Title B Canon XXII, representatives of the several Dioceses in New Zealand meet in conference between ordinary sessions of the General Synod/te Hīnota Whānui to consider, *inter alia*, matters affecting them severally and together,

NOW THEREFORE this Inter Diocesan Conference of the Dioceses in New Zealand here resolves that:

- (1) Any Standing Resolution of the Inter Diocesan Conference which the Inter Diocesan Conference adopts as a Regulation for Common Practice shall apply and have effect in each Diocese in New Zealand if the Synod of that Diocese shall resolve to adopt it and from a date to be set by that Diocese.
- (2) The text of any Regulation for Common Practice adopted by the Inter Diocesan Conference shall be sent by the Administrative Secretary of the Inter Diocesan Conference to each New Zealand Diocese following the conclusion of the Conference which so adopted it, with a request that the Regulation be placed before the next Ordinary Session of the Diocesan Synod for adoption without amendment.
- (3) Each New Zealand Diocese is hereby requested to notify the Administrative Secretary of the Inter Diocesan Conference whether or not the Synod of that Diocese has adopted any Regulation for Common Practice promulgated by the Inter Diocesan Conference.
- (4) The text of every Regulation for Common Practice adopted by the Inter Diocesan Conference shall be printed under that general heading in the list of Standing Resolutions of the Inter Diocesan Conference, with a list of the dates of its adoption by the several New Zealand Dioceses.
- (5) When any Regulation for Common Practice of the Inter Diocesan Conference shall have been adopted by the Synods of all the New Zealand

Dioceses the Administrative Secretary of the Inter Diocesan Conference shall within 28 days forward the text of that Regulation to the General Secretary of this Church in the same way as is required of other bodies by Standing Resolution 40 of the General Synod/te Hīnota Whānui entitled 'Copies of Regulations'.

- (6) This Resolution shall be a Standing Resolution of the Inter Diocesan Conference unless and until it is rescinded by the Inter Diocesan Conference."

## **12 ST JOHN'S COLLEGE FUNDING IDC '00**

- (1) That this Inter Diocesan Conference agrees that only those bodies accountable to Tikanga Pākehā and under the authority of General Synod/te Hīnota Whānui, and whose projects are consistent with the planning objectives of Tikanga Pākehā should be eligible for funding from St John's College Trusts, through the Tikanga Pākehā allocation.
- (2) That this Conference approves the following recommendation:  
'As a means of showing the breadth of ministry education and training within Tikanga Pākehā, and for the information of this Tikanga, Tikanga Pākehā Ministry Council recommends to the Dioceses and the participating inter Diocesan groups that their future applications for St John's College funds include a second document which:
  - (a) details applicant's vision beyond current funded projects into new areas of ministry education and training.
  - (b) includes full cost, including costs to participants.
  - (c) identified other current and future sources of funding.

## **13 TIKANGA PĀKEHĀ ECUMENICAL GROUP IDC '06**

- (1) The Tikanga Pākehā Ecumenical Group shall comprise one member nominated by each Diocese, to be chosen, prior to each ordinary meeting of the Inter Diocesan Conference;
- (2) The Tikanga Pākehā Ecumenical Group, at its first meeting after each ordinary meeting of the Inter Diocesan Conference, will choose a convenor;
- (3) The Tikanga Pākehā Ecumenical Group will meet at least once a year;
- (4) Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies;

- (5) Casual vacancies are to be filled by the respective Dioceses;
- (6) The tasks and responsibilities of the Tikanga Pākehā Ecumenical Group shall include the following:
- to take responsibility for maintaining a relationship with the international/national ecumenical bodies which have been identified as specifically ‘tikanga pakeha’. They include:
    - Uniting Congregations of Aotearoa New Zealand - UCANZ (CVs)
    - Conference of Churches in Aotearoa New Zealand – CCANZ or any new national ecumenical initiative
    - Work Place Support Services (ITIM)
    - Church Women United
    - Inter Church Tertiary Chaplaincy
    - Student Christian Movement (SCM)
  - to report on Tikanga Pakeha ecumenism to the Council for Ecumenism and the Inter Diocesan Conference Coordinating Group (IDCCG)
  - to recommend to the Inter Diocesan Conference Coordinating Group the names of two persons to be nominated by the Inter Diocesan Conference Coordinating Group for appointment at each Ordinary Session of General Synod/te Hinota Whaunui to the Council for Ecumenism.
  - to meet with other like ecumenical groups established by Tikanga Maori and Tikanga Pasefika
  - to prepare biennial budgets for the Tikanga Pākehā Ecumenical Group and for the ‘Tikanga Pakeha’ ecumenical bodies funded by this church
  - to ensure that each Diocese is represented on the Tikanga Pākehā Ecumenical Group;
  - to encourage Diocesan ecumenical activity
- (7) The Tikanga Pākehā Ecumenical Group will report to the Inter Diocesan Conference Co-ordinating Group at least annually, and account to the Inter Diocesan Conference Co-ordinating Group for the management of its budget.

#### **14 TIKANGA PĀKEHĀ LITURGICAL WORKING GROUP IDC ‘98**

- (1) The Tikanga Pākehā Liturgical Working Group shall comprise one member nominated by each Diocese, to be chosen, prior to each ordinary meeting of the Inter Diocesan Conference, by the Diocesan Bishop after consulting the Liturgical Committee, or, if there is none, after consulting the appropriate body in the Diocese, the members to serve until replaced;

- (2) The Tikanga Pākehā Liturgical Working Group, at its first meeting after each ordinary meeting of the Inter Diocesan Conference, will choose a convenor;
- (3) The Tikanga Pākehā Liturgical Working Group will meet at least once a year;
- (4) Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies.

**IDC '06**

- (5) The Tikanga Pākehā Liturgical Working Group will report to the Inter Diocesan Conference Co-ordinating Group at least annually, and account to the Inter Diocesan Conference Co-ordinating Group for the management of its budget, and be responsible for the preparation of biennial budget applications.

**15 TIKANGA PĀKEHĀ MINISTRY COUNCIL IDC '00**

- (1) There is hereby constituted a Council to be known as 'The Tikanga Pākehā Ministry Council', hereinafter referred to as "The Council" which shall be the Tikanga Ministry Body in terms of Title E Canon II Clause 2.1.
- (2) The duty of the Council shall be to develop and promote policies concerning theological education, ministry training and the practice of ministry within Tikanga Pākehā, including education provided by St John's College (whether such education takes place at the College or through distance education) or in and under the supervision of the New Zealand dioceses in this Church. This duty includes the responsibility to:
  - (a) Formulate guidelines for preparation for ordained ministry and licensed lay ministry including matters relating to selection; training and assessment; curriculum; the assessment and authorisation of certificates, diplomas and degrees to be used as preparation for ordained and licensed ministry.
  - (b) Advise the Inter Diocesan Conference on guidelines and regulations regarding theological education and ministry training.
  - (c) Promote appropriate ongoing theological education and ministry formation which is accessible to people irrespective of their location

or their ability to relocate. This will be accessible through Institutional, Distance and Regional programmes.

- (d) Promote appropriate theological education and ministry formation which is accessible to people according to their academic ability.
  - (e) Establish priorities in theological education and ministry formation between dispersed (distance and regional) and institutional programmes, including the allocation of available resources.
  - (f) Consult, co-operate with and advise any other body on matters of common interest.
  - (g) Provide and promote ethical and other guidelines for people in licensed ministry.
  - (h) Carry out the responsibilities listed in Title E Canon II clause 2.2 (a)-(o) as listed in the appendix to this resolution.
- (3) The Council shall consist of:
- (a) A Bishop of each New Zealand Diocese in this Church, or the Bishop's or Bishops' nominee.
  - (b)
    - (i) One other representative, either clerical or lay, from each of the New Zealand Dioceses appointed by the Standing Committee of the Dioceses every four years. The Dioceses of Auckland, Waiapu, Nelson and Dunedin shall make their next appointment before the Inter Diocesan Conference in 2008. The Dioceses of Waikato, Wellington and Christchurch make their appointment before the Inter Diocesan Conference in 2010.
    - (ii) Each Diocese may at the same time elect to appoint another member to enable the Diocese to be represented by both a lay person and a member of the clergy. The appointment is also made on a four yearly basis. Dioceses who send an extra person will share the expenses.
  - (c) The Dean of the College of the Southern Cross, or the Dean's nominee being a member of the academic staff of the College of the Southern Cross.

- (d) One member of the Anglican Ministry Educators' Network appointed by its members if there is no member of that network appointed as a Diocesan representative.
  - (e) The Anglican Youth Network Facilitator.
  - (f) The Tikanga Pakeha Ministry Council may co-opt up to two members to ensure representation from appropriate groups.
  - (g) The following are welcome to attend meetings, as Observers, at their own expense:
    - The Three Tikanga Social Justice Commissioner
    - A representative of each of the other Tikanga ministry bodies
- (4) (a) Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies. **IDC '06**
- (b) Casual vacancies shall be filled by the appointing body.
  - (c) The Council shall elect its own Convenor from time to time.
  - (d) The Council shall meet at least once each year.
  - (e) The Council shall determine its own methods of working, and has the power to appoint sub-committees and working groups as necessary to enable it to carry out its required responsibilities.
- (5) The Council shall report to Te Kotahitanga annually on activities, planning and development within Tikanga Pākehā as they relate to theological education, ministry training, and other education and training relevant to advancing the mission and ministry of the church. (Refer Section 2.3 Title E Canon II)
- (6) (a) The Council shall appoint one member to Te Kotahitanga biennially, to take office immediately following each Ordinary Session of the General Synod/te Hīnota Whānui. (Refer Section 3.1 (b) Title E Canon II)
- (b) The Council shall nominate to the Inter Diocesan Conference two persons to be elected to Te Kotahitanga biennially at each Ordinary Session of the General Synod/te Hīnota Whānui, of whom at least one shall be a member of the Synod. (Refer Section 3.1 (a) Title E Canon II)

- (c) The Council shall recommend to the Convening Bishop persons to be alternates to the persons referred to in (a) and (b).
- (7)
- (a) The Council shall appoint one member to the St John’s College Board of Oversight biennially, to take office immediately following each Ordinary Session of the General Synod/te Hīnota Whānui. (Refer Section 3.12.4.1 (a) Title E Canon II)
  - (b) The Council shall recommend to the Pākehā members of Te Kotahitanga the nomination to Te Kotahitanga of a person to be elected to the St John’s College Board of Oversight in terms of Title E Canon II Section 3.12.4.1 (b).
  - (c) The Council shall recommend to the Convening Bishop a person to be an alternate to the person referred to above.
  - (d) The person appointed under (a) may hold office for up to three consecutive two-year terms, but shall then not be eligible for reappointment for at least two years. (Refer Section 3.12.4.4 Title E Canon II)
- (8)
- (a) The Council shall appoint the members of the College of the Southern Cross Advisory Committee, which shall comprise the Tikanga Pākehā members of the Board of Oversight, the Dean, a member of the Faculty, two Student representatives chosen by the students of the College of the Southern Cross, other members as appropriate.
  - (b) The Council shall appoint alternates for this Committee as required.
- (9) The Council shall appoint the Anglican Tikanga Pākehā members of the Ecumenical Board of Theological Studies.
- (10) The Council shall consult with equivalent bodies from other Tikanga within the Church.
- (11) The Council shall be accountable to the Inter Diocesan Conference and shall report to each biennial meeting of the body.
- (12) Funding for the reasonable expenses of the Council, its administration and ongoing work, shall be sought from the St John’s College Trust Board.

## **Appendix**

The responsibility for each Tikanga Ministry Body may include:

- (a) The development of policy on theological education, ministry training, and other education and training relevant to advancing the mission and ministry of the Church for that Tikanga.
- (b) The provision of a regular forum for the sharing of ideas, initiatives, experience and skills within that Tikanga.
- (c) The fostering of co-operation between all providers of theological education, ministry training, and other education and training relevant to advancing the mission and ministry of the Church within that Tikanga.
- (d) The oversight of residential, distance and regional theological education, ministry training and other education and training relevant to advancing the mission and ministry of the Church within that Tikanga.
- (e) Ensuring appropriate support and resourcing for the professional development of educators within that Tikanga.
- (f) The development of planning processes appropriate to the Tikanga which articulate the local ministry and mission needs within that Tikanga.
- (g) The identification of the educational strategies and resources required to respond to these needs over a specified period of time.
- (h) The development of protocols for measuring educational outcomes which are appropriate and relevant to that Tikanga.
- (i) Ensuring that any review processes developed also meet the requirements for accountability of any funding body, and reporting to such bodies.
- (j) Ensuring that such reviews are undertaken regularly.
- (k) Assisting in the sourcing of funding for Tikanga initiatives and developments.
- (l) Co-ordinating the preparation of funding applications for the Tikanga to the St John's College Trust Board in support of those development plans.
- (m) Indicating in all funding applications to the St John's College Trust Board any other sources of funding, or their potential for generating or attracting additional funding.
- (n) Developing a working relationship with its constituent society within St John's College.
- (o) Articulating clearly the Tikanga requirements of its constituent society through its planning process, so that the development plans of St John's College will reflect the development priorities and plans of the three Tikanga.

## **16 TIKANGA PĀKEHĀ MISSIONS COUNCIL**

**IDC '00**

- (1) There is hereby established a Tikanga Pākehā Missions Council (hereinafter called the Council) comprising one member appointed by each Diocesan Standing Committee, plus one member appointed by the Executive Committee of the Association of Anglican Women;

- (2) A convenor shall be elected at the first face to face meeting following each ordinary session of the Inter Diocesan Conference;
  - (3) Casual vacancies are to be filled by the respective appointing bodies;
  - (4) Members may appoint alternates in accordance with the Inter Diocesan Conference policy on appointment of alternate members of IDC bodies;
- IDC '06**
- (5) In each year there shall be one face to face meeting and at least two teleconference meetings;
  - (6) The tasks and responsibilities of the Council shall include the following:
    - (a) to encourage contributions to the Common Purpose Account of the Anglican Missions Board (hereinafter called the Board) from the Tikanga and to report on Tikanga mission initiatives to the Board
    - (b) to apply annually to the Board for grants to hold, in one year the annual face to face meeting of the Council for that year, and in each year up to three teleconferences, and to account annually to the Board as to the manner in which the previous year's grant has been used
    - (c) to apply biennially to the Inter Diocesan Conference for a grant to hold, in the alternate year to that funded by the Board, the annual face to face meeting of the Council for that year, and to account to each ordinary session of the Inter Diocesan Conference as to the manner in which the previous grant has been used
    - (d) to apply annually to the Board for grants to assist in any missions which the Council wishes to undertake or sponsor, and to give an account annually to the Board as to the manner in which the previous year's grants have been used in the missions authorised by the Council
    - (e) to advise the Executive Officer of the Board of the disbursements of the grants, as referred to in clause (d), received from the Board and to supervise their application to missions undertaken or sponsored by the Tikanga
    - (f) to encourage the formation within each Diocese of appropriate bodies for the promotion and support of the objectives of the Board and the Council
    - (g) to share information in promoting mission within the Tikanga

- (h) to promote missions undertaken by each Tikanga and to encourage prayer and support for understanding of and participation in the various missions of the other Tikanga
- (i) to facilitate inter-Tikanga exchange of resources, information and personnel, through co-operation with other Tikanga Missions Councils
- (j) to relate the Tikanga to other mission agencies, partner churches and people's groups, recognised by General Synod / te Hīnota Whānui
- (k) to nominate to the Inter Diocesan Conference three persons for appointment by the General Synod / te Hīnota Whānui to the Board, and to nominate to the Inter Diocesan Conference Co-ordinating Group such replacements and alternates as are required
- (l) to report to the Inter Diocesan Conference at each ordinary session, and at least once a year to the Inter Diocesan Conference Co-ordinating Group
- (m) to report to the Board annually on the use of resources received from the Board and information about programmes
- (n) to advise the Board under the provisions of Title B Canon IX Clause 11.2 on any proposed appeal to parishes and other ministry units in the New Zealand dioceses by bodies or groups associated with the Board or any Tikanga Missions Council
- (o) to co-operate with the Board in arranging deputation visits and generally to encourage the sharing of information on all matters common to the Board and the Tikanga Missions Councils.  
(refer General Synod/te Hīnota Whānui Title B Canon IX)

## **17 TIKANGA PĀKEHĀ YOUTH**

**IDC '00**

That this Conference officially recognises Pākehā Youth Forum as the National Representative Body for Tikanga Pākehā Youth within the Anglican Church in Aotearoa, New Zealand.

## **REGULATIONS FOR COMMON PRACTICE**

### **1 RESIGNATION AND TERMINATION OF APPOINTMENTS OF ORDAINED MINISTERS IDC '98**

- (1) No ordained minister licensed to an ecclesiastical office under Title A Canon II section I in any of the Dioceses in New Zealand shall have the appointment to that office terminated or be removed from such office except:
- (a) for an ecclesiastical offence upon the decision of a competent Tribunal as prescribed in Title D; or
  - (b) where, in the case of a stipendiary appointment, the stipend in respect of the ministry unit to which the ordained minister was appointed can no longer be sustained, or the office to which the minister was appointed is disestablished; or
  - (c) where the ordained minister fails to perform the duties of the office to which the minister was licensed in an effective manner; or
  - (d) where the office is that of Deacon/Priest in Charge during a vacancy; or
  - (e) where the office is that of Co-Vicar or Co-Pastor, and the provisions of a diocesan regulation require the concurrent termination of such licence upon the termination, for whatever cause, of the licence held by any other Co-Vicar or Co-Pastor of that ministry unit; or
  - (f) where the licence has stated a specific term for the appointment, and the term has expired and has not been extended or renewed; or
  - (g) upon the resignation from that office of the person holding the licence.
- (2) No ordained minister shall have their appointment to office terminated under clause (1)(b) hereof unless:
- (a) the Bishop for the time being exercising episcopal jurisdiction over the minister shall first have given the ordained minister and the ministry unit to which the ordained minister is licensed three months' notice in writing of the Bishop's intention to take such action and during this three month period prior to the giving of Notice of Termination the parties will consult and will consider all possible alternatives to termination and any other matters or concerns raised by the minister in relation to the pending termination; and

- (b) the Standing Committee of the Diocese shall have authorised payment of a sum equivalent to three months' stipend of the minister payable upon the termination of the licence; and
  - (c) the Bishop shall have provided the ordained minister with written confirmation that the termination of the appointment is due to the inability to fund the stipend for that appointment and has not been by reason of any misconduct; and
  - (d) the Bishop shall have notified the ordained minister that, should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
- (3) No ordained minister shall have their appointment to office terminated under clause (1)(c) hereof unless the following procedure is followed:
- (a) The Bishop shall have spoken personally to the ordained minister about the issues relating to the performance of the duties of the office causing concern.
  - (b) The Bishop shall then detail to the ordained minister in writing the matters of concern giving rise to a possible termination of the appointment, and what possible action if any may be taken by the minister which may remove those concerns, and shall invite from the minister a response in writing within fourteen days.
    - (i) If the Bishop advises of any action that may be taken that would remove the possibility of termination, then the Bishop shall invite the minister to signify in writing within fourteen days a willingness to undertake such course of action.
    - (ii) If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.
  - (c) The minister as part of a response may request the Bishop to arrange for the appointment of a third party who shall act independently, and who shall be appointed by a commission consisting of the Diocesan Church Advocate and an Archdeacon or another senior priest nominated by the minister.
    - (i) The third party shall give an opportunity for the minister, the Bishop and, where the third party considers it appropriate, the ministry unit to be heard either personally or by representation. If the ministry unit is involved, the minister shall be given an

opportunity to learn and to respond to what the ministry unit has submitted.

- (ii) Thereafter the third party may suggest to the Bishop any action which may be taken that might prevent the termination of the appointment.
- (d) If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.
  - (e) If, having considered any written response from the minister under clause (3)(b) and any suggestions from the third party under clause (3)(c), the Bishop considers that no further action is possible that would justify not proceeding with the termination of appointment, the Bishop shall place all relevant information including any reports or submissions given or prepared by any third party before the Standing Committee to seek their sanction of a termination of the appointment.
  - (f) The minister shall be informed in writing fourteen days prior to the Standing Committee's meeting to consider the question of a sanction, and shall have the right to make a written submission on any matter the minister wishes the Standing Committee to consider. Any such submission shall indicate whether the minister wishes to appear in person to make representations to Standing Committee at that meeting and whether the minister wishes to have an advocate to represent the minister's interests. The minister shall be given copy and full details of any reports or submissions given or prepared by any third party.
  - (g) The Standing Committee when considering the Bishop's request for a sanction shall ensure that:
    - (i) the minister whose licence is under consideration has been informed in writing by the Bishop of the reasons for the possible termination of the appointment;
    - (ii) the Bishop has indicated if there is any possible action which may be taken by the minister which would prevent the termination of the appointment and, if applicable, has sought in writing a response from the minister indicating a willingness to undertake such course of action;
    - (iii) if a third party has been appointed, the Bishop has placed before the Standing Committee any advice received from that third party which the Bishop cannot or has not accepted or which when agreed to is considered by the Bishop not to have been satisfactorily undertaken by the minister.

- (h) The Standing Committee, after hearing any submissions which may be made by the minister or the minister's advocate, shall either give or withhold its sanction for the termination of the appointment.
  - (i) If the Standing Committee considers the minister has undertaken the action suggested by the Bishop in a satisfactory manner, it shall not give its sanction to the Bishop's request.
  - (j) If the Standing Committee sanctions the termination of the appointment, the Bishop shall advise the minister in writing forthwith of the decision in the form set out in the Schedule hereto. The Bishop shall advise the date upon which the appointment and any related stipend terminate, which shall be three months from the date of the notice. The appointment may be terminated forthwith on the payment of three months' stipend in lieu of notice.
  - (k) Should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months' stipend.
- (4) The Diocesan Synod may enact regulations to make further provisions for the care of clergy whose appointment to office has been terminated for whom no stipendiary office exists immediately or in the foreseeable future, in addition to or in substitution for the provisions hereof, where such provisions are deemed insufficient or inappropriate.
- (5) Where the licence of any ordained minister specifies the term of the appointment and the date of its termination, then, notwithstanding anything else contained in these regulations, that date shall be the date of the termination of the appointment, and the licence shall cease to be effective from that date unless it is extended or renewed.
- (6) Any ordained minister licensed to an ecclesiastical office under Title A Canon II section I may resign the same by giving not less than three months' notice in writing to the Bishop having episcopal jurisdiction over the ministry unit for which the licence is issued; provided that less than three months' notice may be accepted at the Bishop's discretion.

DIOCESE OF

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**NOTICE OF TERMINATION OF APPOINTMENT TO THE OFFICE OF**

To: \_\_\_\_\_, Clerk in Holy Orders

(Address)

**WHEREAS** I, \_\_\_\_\_ Bishop of \_\_\_\_\_, having caused due enquiry to be made pursuant to the provisions of the Regulations in force in this Diocese governing the termination of appointment to the office of

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**AND** having conferred with and advised you, as required by the Regulations, of matters of concern

**AND** having obtained the sanction of the Standing Committee of the Diocese pursuant to the Regulations

**HEREBY GIVE YOU NOTICE** that your appointment to the office of \_\_\_\_\_ is terminated with effect from \_\_\_\_\_

You are entitled to stipend and allowances in accordance with the Regulations, a copy of which are attached.

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

**GIVEN** under my hand and seal this \_\_\_\_\_ day of \_\_\_\_\_

Bishop of \_\_\_\_\_

**IDC, Synodical Conference, 1996**

## 2 REGULATION FOR THE APPOINTMENT FOR TIKANGA PĀKEHĀ ORDAINED MINISTRY IDC '98

### (1) Interpretations

- (a) The following expressions shall have these meanings:
- (i) **ecclesiastical Office** shall mean - every Office of Dean, Vicar or co-Vicar of a local ministry and mission unit, Chaplain, Warden, Missioner, Deacon/Priest Assistant, Deacon/Priest-in-Charge, Local Priest/Deacon, Vocational Deacon, and any other Office defined from time to time by the Standing Committee of the Diocese.
  - (ii) **other Offices** shall mean - the Office of Vicar-General, Deputy Vicar-General, Archdeacon, Rural Dean, Canon and other Offices not being ecclesiastical Offices.
  - (iii) **appointment** the arrangement by which ordained ministers hold a spiritual office in response to a call of God in this Church, including any provision in respect of stipends, allowances, housing arrangements, pension and insurance arrangements, and any other benefits of Office.

### (2) Nomination

- (a) Whenever any ordained minister is to be appointed to any ecclesiastical Office in any local ministry and mission unit in Tikanga Pākehā the Diocese shall constitute a Board of Nomination in accordance with the regulations of the Diocese.
- (b) Every Tikanga Pākehā Board of Nomination shall include the Bishop with episcopal responsibility for the local ministry and mission unit, and representatives of the community where the ordained minister is to serve and clerical and lay members of the Diocese appointed under regulation of the Diocese.
- (c) The Board of Nomination of a Diocese shall meet and proceed according to the regulation of the Diocese.
- (d) The Board of Nomination shall be satisfied by certificate from the body responsible for the provision of the same that there are sufficient means available for any stipend and allowances and housing provision and pension and insurance arrangements for a nominee for the expected length of term of the appointment.

- (e) The Board of Nomination shall nominate and commend to the Bishop the name of an ordained minister for appointment according to the procedures regulated by the Diocese.

**(3) Letter of Offer**

- (a) The Bishop may make any Offer of Appointment and invite the nominee by Letter of Offer to consider the position and to regard and treat the offer as a call from God through the Church to the Office so offered.

- (b) Letters of Offer from a Bishop shall include the following -

- (i) a description of the Office on offer for appointment and any special needs;
- (ii) the names of other (if any) ordained ministers licensed to work in association with that Office;
- (iii) the earliest date from which the appointment would be available;
- (iv) the expected length of term if any for which the appointment would be held;
- (v) the stipend and allowances and housing provisions and pension and insurance arrangements;
- (vi) leave entitlements;
- (vii) Where the office is that of Vicar, and the Vicar is one of two or more Co-Vicars, the following additional provisions about termination:
  - 1 If the appointment to office of one Co-Vicar is terminated for whatever reason, the appointment to office of the other Co-Vicar or Co-Vicars will also come to an end on the same date.
  - 2 The Board of Nomination will consider the position of any Co-Vicar whose appointment to office is brought to an end by the previous clause, with a view to:
    - Re-appointing that Co-Vicar; or
    - Appointing that Co-Vicar as Vicar; or
    - Recommending to the Bishop that the Co-Vicar be considered for appointment to another position in the Diocese; or
    - Recommending to the Bishop that no further action be taken
  - 3 In making its decision, the Board of Nomination will consult with that Co-Vicar and with the local ministry and mission

unit following (in the case of an appointment) the procedures laid down in this Regulation for nomination. **IDC '06**

- (viii) a statement that the Office does not commence nor is the minister appointed until the minister is duly instituted and the issuing of the Bishop's Licence;
- (c) Before issuing any Letter of Offer the Bishop shall be satisfied that the nominee is an appropriate person for the ministry by examination of the nominee's Letter of Orders, Letters Testimonial, and any other evidence, and at the Bishop's discretion by examination of the nominee.
- (d) If the Bishop is not satisfied that the nominee is an appropriate person for the intended ministry and declines to issue a Letter of Offer, the Bishop shall forthwith give notice to the Board of Nomination in writing.
  - (i) In a Diocese where there is a practice of making an application for consideration for an appointment the same notice shall be given also to the nominee.
- (e) If a Letter of Offer is not accepted by the nominee the Board of Nomination shall recommence the work of seeking a nominee.
- (f) Each Diocese may regulate to allow the ministry unit, its representatives on the Board of Nomination, or the Board of Nomination to delegate to the Bishop either absolutely or subject to any sanction to be prescribed the right to make an Offer of an appointment.

#### **(4) Licence and Appointment**

- (a) Each Diocese shall regulate the form of Licence and Permission to Officiate to be issued by the Bishop under the Bishop's hand and seal.
- (b)
  - (i) Every appointment will be governed by the Canons of this Church, Diocesan Statutes and Regulations, and any Guidelines issued by the Bishop of the Diocese. In particular a Letter of Offer is not an offer of employment, but rather an offer of a licensed appointment within the Church.
  - (ii) Notwithstanding the Letter of Offer, and written acceptance of that offer, the appointment shall not be effective until the appointee has signed all the required Declarations in Title A

Canon II clause 3 whereby the appointee gives assent, adherence and submission to the General Synod/te Hīnota Whānui, the Bishop of the Diocese, and obedience to the ecclesiastical laws and regulations in force in the Diocese; and the appointee has been instituted by the Bishop and issued the Bishop's Licence to the Office.

**(5) Other Offices**

- (a) All other Offices and Permissions to Officiate shall be appointed by the Bishop under hand and seal.
- (b) All other Offices shall be terminable by the Bishop at any time and any Permissions to Officiate withdrawn by the Bishop at any time.
- (c) Except as provided by Title A Canon II clause 2 no ordained minister shall officiate without a Licence or Permission to Officiate.

**(6) Cooperating Ventures**

- (a) In any cooperative venture or scheme of shared ministry or covenant for joint ecumenical activity set up under approved Diocesan or The Forum of Cooperative Ventures guidelines and having oversight by a Joint Regional Committee; Anglican appointment of an ordained minister shall follow procedures of nomination to the Bishop by a Board of Nomination. The Local Ministry and Mission unit shall as far as possible provide congregational representation from the partner church or churches in addition to their representation under clause 3.
- (b) No person licensed as chaplain of any hospital, prison, defence establishment of Armed Forces, or any educational, charitable, commercial, industrial or community institution shall be subject in the course of that ministry to any control by any vicar or missionary.

**3 PERSONAL COMPLAINT PROCEDURES RELATED TO TIKANGA PĀKEHĀ ORDAINED MINISTRY**

Rescinded May 2000 on the passing by General Synod/Hīnota Whānui of a new Title D

## **SYNODICAL CONFERENCE DECISIONS**

*Pursuant to Title B Canon XXII clause 2 the Inter Diocesan Conference, acting in Synodical Conference, has approved the following:*

### **1 REVISED COMMON LECTIONARY IDC**

**IDC'93, Synodical Conference**

- (1) That the Revised Common Lectionary (RCL) be authorised for use as an optional alternative to the lectionaries which are formularies throughout Tikanga Pākehā, and be recommended for use in Co-operating Parishes;
- (2) That the Tikanga Pākehā Liturgical Commission be asked to evaluate the RCL and report back to the next ordinary biennial meeting of the Inter Diocesan Conference with a view to recommending, or otherwise, that the RCL be proposed to the General Synod/te Hīnota Whānui as an additional Formulary of the Anglican Church in Aotearoa, New Zealand and Polynesia.
- (3) That this authorisation remain in force until rescinded by the Inter Diocesan Conference; and
- (4) That we inform the NCUC (Negotiating Churches Unity Council) of this authorisation

### **2 RESIGNATION AND TERMINATION OF APPOINTMENTS OF ORDAINED MINISTERS**

**IDC '98**

‘THAT this 1998 Inter Diocesan Conference notes that the Resignation and Termination Regulations having been adopted by the Inter Diocesan Conference in open session and in Synodical Conference in 1996 as a Regulation for Common Practice, and having subsequently been adopted by each Diocese in New Zealand, is now a Regulation for Common Practice of the New Zealand Dioceses of this Church.’