

THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA
61st Session of the General Synod/Te Hīnota Whānui 2014

THURSDAY 15 May 2014

Synod convened at 8.30am with Bible Study led by Ms Shona Pink-Martin.

Apologies

The Rt Rev'd John Gray, Rev'd Sione Uluilakepa

Announcements

The General Secretary gave notices for the day.

Petitions

There were no petitions.

Reports

There were no reports.

Motions for Leave to introduce Bills

There were no motions for leave to introduce bills.

Notices of Motions

There were no notices of motions.

Minutes

The President moved that the minutes for Monday be approved. **Agreed.**

Confirmation of Bills

Mr Ian Pask moved, seconded by the Rev'd Michael Wallace that:

Bill 12, the Bill intituled "The Finance Statute 2014"

be confirmed. **Agreed.**

Motion 4 (20 of GSTHW 2012)
Episcopal Autonomy - Lies on the table

The Rev'd Jo Crosse sought the leave of the Synod/te Hīnota to withdraw Motion 4. **Agreed.**

Motion 9
Nature of Marriage

The Very Rev'd Lynda Patterson sought the leave of the Synod/te Hīnota to withdraw Motion 9.
Agreed.

Amended Motion

1. The Ven Carole Hughes

2. Mr Rod Oram

That this General Synod / te Hinota Whanui:

- (a) Receives the liturgy in the appendix below; and
- (b) Refers the liturgy to the Working Group on A Way Forward and the Common Life Liturgical Commission. **Agreed.**

Appendix:

The Blessing of a Lifelong Union¹

Preface

This liturgy is intended for use with couples who have already entered into a civil union or marriage, who now wish for the blessing of God on their relationship. Thus the expectation is that any couple using this service will meet the legal requirements for civil union or marriage.

This liturgy offers the Church a way to address the pastoral needs of couples who have made a life-long commitment to one another beyond the Church, who now wish to express that commitment in an Anglican context. It enables the Church to express the love of God in Christ for all people, and to offer welcome and support for couples seeking to honour the Christian values of mutual and life-long fidelity and respect, love and joy in their life together.

It is expected that this liturgy will be led by a Priest or Bishop.

This liturgy was created by members of the Diocese of Auckland at Vaughan Park in December 2013.

The Word of God

Gathering

The Priest says the following, the people standing

Grace and peace to you from God.

Kia tau ki a koutou, te atawhai me te rangimarie o te Atua.

God fill you with truth and joy.

Ma te Atua koe e whakau, ki te pono me te hari.²

Beloved, let us love one another,

For love is of God.

¹ This liturgy was created by members of the Diocese of Auckland at Vaughan Park in December 2013. The liturgy was adapted from: *The Witnessing and Blessing of a lifelong Covenant – Liturgical Resources for Blessing Same-Sex Relationships* extracted from *Liturgical Resources 1: I Will Bless You and You Will Be a Blessing*, authorized for provisional use by the 77th General Convention of the Episcopal Church (July 2012) except where otherwise noted.

² A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa, The Church of the Province of New Zealand, Collins Liturgical Publications, 1989, p 404

The Priest may address the congregation in these words

E te whanui a te Karaiti/Dear friends in Christ,
we have gathered together today in the presence of God to witness *N.* and *N.*
recommit themselves to one another,
and to pray for God's blessing on their union:
a relationship of faithfulness and steadfast love,
forsaking all others,
supporting one another with tenderness and respect,
strength and courage,
for the rest of their lives.
Therefore, in the name of Christ, let us pray for *N.* and *N.*
that they may be strengthened in the promises they make this day,
and that we will have the generosity to support them in their journey
and the wisdom to see God at work in their life together.

Silence may follow

The Priest prays

Gracious and everliving God:
assist with your grace *N.* and *N.*,
whose lifelong commitment of love and faithfulness we witness this day.
Grant them your blessing, that with firm resolve they may honour
and keep the promises they make:
through Jesus Christ our Saviour,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen**

or

Everliving God:
look tenderly upon *N.* and *N.*,
who stand before you in the company of your people.
Lift them up in joy in their life together.
Guide them in their love,
that they may be a witness and a sign of your eternal care
to one another and to the world;
through Jesus Christ. **Amen.**

and/or

For those who bring children

God in Holy Trinity,
draw together with bonds of love and affection
N. and *N.*, who with *their families*
seek to live in harmony and understanding all their days,
that their joining together will be to us
a reflection of your very essence and life:
Father, Son and Holy Spirit. **Amen.**

The Readings

A suitable reading or readings shall be read here. Non-Scriptural lessons approved by the priest may be read provided there is at least one New Testament reading.

After the reading a minister may speak to the people.

The Affirmation

Priest:

N. and N., you have entered into a committed relationship with each other in love and trust. Do you offer your lives together for God's blessing?

Couple:

We do.

Priest:

Will you be to each other a companion in joy and a comfort in times of trouble; and will you give each other opportunity for your love to deepen?

Couple:

We will with God's help.³

The congregation stands. The couple faces their family and friends, and the Priest addresses them

Will all of you gathered here uphold and honour this couple and respect the promises they make?

We will.

Will you pray for them in times of trouble and celebrate with them in times of joy?

We will.

The Promises

The people sit. The couple stands, facing the Priest

N. and N., I invite you now

³ Geoffrey Duncan, *Courage to Love: An Anthology of Inclusive Worship Material*, Darton Longman and Todd, London, 2002, p 288

to make your promises before God and the Church.

Each member of the couple, in turn, takes the hand of the other and says in these, or other authorised words

In the name of God,
I, N., reaffirm the promises I have made to you, N.
I will support, cherish and care for you:
in all that life may bring.
I will honour and love you:
forsaking all others,
as long as we both shall live.
This is my promise.

or

The couple say together

We, N. and N., witness before God and this gathering
that we have pledged ourselves to each other.
We offer to you, God, our souls and bodies,
our thoughts and deeds,
our love for each other
and our wish to serve you.
Take us as we are,
and make us all that we can become,
through Jesus Christ. Amen.⁴

*If rings or taonga are to be exchanged, they are brought before the Priest,
who prays using the following words*

Eternal God,
bless these rings/taonga
as signs of the promises
N. and N. have made to each other. **Amen.**

*The two people place the rings on the fingers of one another,
first the one, then the other, saying*

N., receive this ring as a symbol of my constant love.

*If the two have previously given and worn rings as a symbol of their commitment, the rings may be
blessed on the hands of the couple,
the Priest saying*

By these rings N. and N. have shown to one another
and the world their faithfulness and love.
Bless these rings, Holy God,
that they may now be signs of the promises

⁴ Ibid. p 288

N. and *N.* have made. **Amen.**

Pronouncement

N. and *N.* have exchanged promises of faithfulness and love
in the presence of God and the Church.

I now pronounce that they are joined together in holy union. **Amen.**

Blessing of the Couple

As the couple stands or kneels, the Priest invokes God's blessing upon them, saying one of the following

Most gracious God,
we praise you for the gift of human love.
We give you thanks for *N.* and *N.*,
and the promises of faithfulness they have made.
Pour out the fullness of your Holy Spirit upon them.
Keep them in your steadfast love;
protect them from all danger;
fill them with your wisdom and peace;
and lead them in service to each other and the world.

May the blessing of God the Creator,
Jesus the Christ, and the Holy Spirit,
be with you and remain with you,
that you may always be a blessing to each other
and to all whom you meet. **Amen.**

or

Spirit of God,
you teach us through the example of Jesus
that love is the fulfilment of the law:
help *N.* and *N.* to persevere in love,
to grow in mutual understanding
and deepen their trust in each other;
that in wisdom, patience and courage,
their life together may be a source of happiness to all:

The blessing of God: Creator, Redeemer and Sustainer
be upon you, guide and protect you,
and all those you love, today and always. **Amen**⁵

⁵ Geoffrey Duncan, *Courage to Love: An Anthology of Inclusive Worship Material*, Darton Longman and Todd, London, 2002, p 290-291

The Prayers

Prayers offered by the community and are concluded with

The Lord's Prayer

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

or

**E to matou Matua i to rangi
Kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau a pai ai ki runga ki to whenua,
kia rite ano ki to to rangi.
Homai ki a matou mo tenei ra.
Murua o matou hara,
Me matou hoki a muru nei
i o to hunga a hara ana ki a matou.
Aua hoki matou a kaweia kia whakawaia;
Engari whakaorangia matou i to kino:
Nou hoki to rangatiratanga,
to kaha, me to kororia, Ake ake ake. Amine.**

or

**Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.**

**From the grip of all that is evil, free us.
For you reign in the glory of the power that is love,
now and for ever. Amen.⁶**

If the Eucharist is to follow, the Lord's Prayer may be omitted here

The Blessing

The Priest offers a blessing for those gathered

The Dismissal

The service may be concluded with the following or other appropriate words

Grace be with you.

Thanks be to God.

Go in peace.

Amen. We go in the name of Christ.⁷

⁶ A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa, The Church of the Province of New Zealand, Collins Liturgical Publications, 1989, p 181

⁷ Ibid. p 473

Report from the General Synod/te Hīnota Whānui 2014 Working Group on “A Way Forward”

(established by General Synod/te Hīnota Whānui on Tuesday 13 May)

The General Synod/Te Hīnota Whānui 2014 small working group recommends to GS/THW that:

1. General Synod set up a Working Group to take up the tasks set out in Motion 30, which frames its terms of reference.
2. The membership of this Working Group should reflect Tikanga, and the expertise in the disciplines and doctrinal diversity that need to be covered by the Working Group’s brief as set out in Motion 30.
3. The Working Group should be consultative in its work across our Church, including with the many cultures, voices and perspectives we represent.
4. The Working Group should ask each Tikanga to set up necessary groups within their Tikanga to continue wānanga / talanoa / dialogue and should consult with these Tikanga groups.
5. In our view the work / disciplines to be considered by the Working Group include at least
 - Doctrine
 - Liturgy
 - Legal / constitutional matters (Chancellors collectively?)
 - Culture
 - Education
 - Communication, including beyond our Province
6. We would encourage the Working Group to make full use of existing commissions and groups within our Church (i.e. Doctrine Commission, Liturgical Commission) and, where necessary, to create others. We also encourage the Working Group to enlist any expertise beyond the Church that it might need (i.e. legal).
7. We think that this is a very significant body of work to be completed in the time frame available. Therefore, we suggest that the Chair of the Working Group report to the first GSSC after their appointment with a work plan and proposed time line for achieving the tasks required by Motion 30.
8. We suggest that the Working Group reports to each meeting of GSSC until GS/THW 2016. Ideally the report will be given to GSSC one year before the GS/THW 2016 to enable broad consideration, feedback and further amendment and the finished report to be available six months before GS/THW 2016.
9. We ask GSSC to make available the resources needed for the Working Group to do its work, including the support of the General Secretary and his office.

Motion without notice

1. Mr Fe’iloakitau Kaho Tevi
2. The Rev’d Eric Kyte

That General Synod/te Hīnota Whānui ensure a young person is part of the Working Group. **Agreed.**

The President moved that Synod/te Hīnota receive the report. **Agreed.**

Motion without notice to discuss representation on the Working Group

1. Mr Selwyn Parata

2. Mr Fe'iloakitau Kaho Tevi

That each Tikanga gather to nominate a pool of names from that Tikanga to be put forward to General Synod Standing Committee to consider when suggesting the makeup of the working group in order to report that back to Synod/te Hīnota in the afternoon session. **Agreed.**

Synod/te Hīnota caucused in Tikanga at 11.50am.

Synod/te Hīnota resumed at 12.25pm.

Tikanga reported back the following suggested names:

Tikanga Māori	The Rt Rev'd Te Kitohi Pikaahu The Rev'd Don Tamihere Ms Jacqui Chesley-Ingle
Tikanga Pasefika	Mr Fe'iloakitau Kaho Tevi The Ven Sepiuta Hala'api'api
Tikanga Pākehā	The Rt Rev'd Jim White The Rt Rev'd Victoria Matthews The Rt Rev'd Dr Helen-Ann Hartley The Rt Rev'd Richard Ellena The Rev'd Dr Andrew Burgess Ms Moka Ritchie Mrs Christine Bryant

Synod/te Hīnota adjourned for lunch at 12.45pm and resumed at 2.00pm to allow Tikanga Pākehā to caucus at 1.30pm.

Motions without notice to form "A Way Forward" Working Group

1. The Most Rev'd Philip Richardson

2. The Most Rev'd Dr Winston Halapua

That all members of the General Synod/te Hīnota Whānui Working Group be invited to be members of "A Way Forward" Working Group, plus the Rt Rev'd Te Kitohi Pikaahu, Ms Jacqui Chesley-Ingle, and the Ven Sepiuta Hala'api'api. **Agreed.**

1. The Most Rev'd Philip Richardson

2. The Most Rev'd Dr Winston Halapua

That the Primates, with the General Secretary, determine who shall convene the Working Group and arrange for its resourcing. **Agreed.**

Motion without notice

1. The Most Rev'd Philip Richardson
2. The Most Rev'd Dr Winston Halapua

An expression of gratitude was made from the Most Rev'd Philip Richardson to the legal advisors to both General Synod/te Hīnota Whānui and IDC. **Agreed by acclamation.**

Motion 18

A Human Resource Package

1. The Very Rev'd Jo Kelly-Moore
2. The Rev'd Jo Crosse

Whereas, the Human Resource package 'People Matter/He Taura Tangata' was presented to General Synod/te Hīnota Whānui 2012 but not addressed, due to lack of time, and Noting that the General Synod Standing Committee, in November of 2012, agreed the following:

That this General Synod/te Hīnota Whānui resolves

- *To receive the work of the small working group on Paihere Tangata/People Management in the form of the draft resource package People Matter/He Taura Tangata; and commend its final form to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice in all areas where staff are employed. **Carried.***

That this General Synod/te Hīnota Whānui 2014:

1. Commits itself to best practice in all areas where staff are employed;
2. Strongly encourages Episcopal units to make the same commitment;
3. Commends the Human Resources Package 'People Matter/ He Taura Tangata', in its latest updated version available online on the General Synod website, to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice, and
4. Recommends part 1 of this resolution to the Judicial Committee for consideration as a Standing Resolution of the General Synod/te Hīnota Whānui.

Amendment

1. The Rev'd Eric Kyte
2. Mr Neill Ballantyne

That the words "Human Resources" be removed and the motion is renamed 'People Matter/He Taura Tangata.' **Agreed.**

Amended Motion

Motion 18

People Matter/He Taura Tangata

Whereas, 'People Matter/ He Taura Tangata' was presented to General Synod/te Hīnota Whānui 2012 but not addressed, due to lack of time, and

Noting that the General Synod Standing Committee, in November of 2012, agreed the following:

That this General Synod/te Hīnota Whānui resolves

- *To receive the work of the small working group on Paihere Tangata/People Management in the form of the draft resource package People Matter/He Taura Tangata; and commend its final form to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice in all areas where staff are employed. Carried.*

That this General Synod/te Hīnota Whānui 2014:

1. Commits itself to best practice in all areas where staff are employed;
2. Strongly encourages Episcopal units to make the same commitment;
3. Commends 'People Matter/He Taura Tangata', in its latest updated version available online on the General Synod website, to all Dioceses/Hui Amorangi and Ministry Units as a resource to help achieve best practice, and
4. Recommends part 1 of this resolution to the Judicial Committee for consideration as a Standing Resolution of the General Synod/te Hīnota Whānui.

Agreed.

**Motion 22
Fossil Fuel Divestment**

1. Mr Rod Oram
2. The Rev'd Jacynthia Murphy

That this General Synod/te Hīnota Whānui 2014:

Recognizing the threat that anthropogenic climate change poses to all God's creatures, including human beings, in Aotearoa, New Zealand and Polynesia and in all the Earth, for present and future generations,

Noting that the huge reserves held by coal, oil and gas extraction companies far exceed what can be burned in order to hold global warming below the internationally agreed level of 2 degrees Celsius.

Emphasizing the Church's mission to safeguard the integrity of creation and to sustain and renew the life of the earth, and to seek to transform the unjust structures of society,

Accepting the responsibilities and duties of the Anglican Church in Aotearoa, New Zealand and Polynesia as an ethical investor,

- (i) Considers ongoing investment in the fossil fuel industry to be contrary to the Church's missional goals of the care of creation and social justice, and to be contrary to its responsibilities and existing commitments as an ethical investor.
- (ii) Resolves that the Anglican Church in Aotearoa, New Zealand and Polynesia should no longer invest in corporations whose main business is the extraction and/or production of fossil fuels (coal, oil and gas).

- (i) Considers ongoing investment in the fossil fuel industry to be contrary to the Church's missional goals of the care of creation and social justice, and to be contrary to its responsibilities and existing commitments as an ethical investor.
- (ii) Resolves that the Anglican Church in Aotearoa, New Zealand and Polynesia should no longer invest in corporations whose main business is the extraction and/or production of fossil fuels (coal, oil and gas).
- (iii) Requests that the Standing Committee require the Trusts and other entities investing on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia to take all reasonable steps to ensure that the Church's funds are not invested in such corporations specified in (ii) and to ensure that existing holdings in such corporations are divested within 2 years.
- (iv) That this Synod/te Hīnota commission a group that would include membership from, the Diocese of Polynesia, the Diocese of Auckland Climate Change Action Group, Akina Foundation and other interested parties to advise on the feasibility of investing divested funds into conservation of ecosystems and biodiversity in areas / regions of the three Tikanga that are vulnerable to climate change and sea level rise and to report back the General Synod/te Hīnota Whānui 2016.

Agreed.

Synod/te Hīnota adjourned for afternoon tea at 3.20pm and resumed at 3.50pm.

Motion 26
Social Justice Commission

- | | |
|----------------------------------|------------------------------------|
| 1. The Rt Rev'd Justin Duckworth | 2. The Most Revd Philip Richardson |
|----------------------------------|------------------------------------|

That this General Synod/te Hīnota Whānui resolves that:

- (a) Recognizing the concerns expressed to the three Tikanga Social Justice Commission by the Tikanga Maori Bishops that the current Commission structure does not best meet the needs of their Tikanga for Social Justice education and resourcing, and
- (b) Acknowledging the recent history of the Social Justice Commission in experiencing a change of Canon and thus of model of operating, and the lessons learnt through that change, and
- (c) Acknowledging the shift from a full time staff-led approach, to a Commission-led consultative Hui and key issue approach, and
- (d) Noting the need to support within each Tikanga, both grass-roots educational resourcing around Social Justice issues, and advocacy related to that educational resourcing,

- (e) Accepts that the current canonical structure for Social Justice does not serve the whole Church well, and
- (f) Asks the General Synod Standing Committee to establish a Small Working Group, to:
 1. consult with key stakeholders, including any elected three Tikanga Social Justice Commission, and
 2. ensure an interim programme of Social Justice issues education and resourcing until General Synod/te Hīnota Whānui 2016, and
 3. review the current canonical structure and propose legislation to General Synod/te Hīnota Whānui 2016 to enact a revised structure.

Agreed.

Tikanga Reports

The Tikanga Pākehā Report was tabled by the Most Rev'd Philip Richardson on Tuesday 13 May 2014. No further comment.

The Tikanga Pasefika Report was presented by the Ven Sepiuta Hala'api'api and Miss Rosa Filoi and received.

Announcements

The Rt Rev'd Muru Walters asked for leave to make a personal statement. **Agreed.**

The Rt Rev'd Muru Walters noted the work of the Rev'd Canon John Tamahori and Professor Whatarangi Winiata for the General Synod/te Hīnota Whānui and requested that Professor Whatarangi Winiata be invited to attend the 62nd General Synod/te Hīnota Whānui in order for the Synod/te Hīnota to show their appreciation for his contribution to General Synod/te Hīnota Whānui for over 30 years.

The General Secretary advised that the newly appointed General Synod Standing Committee members are to meet immediately following the adjournment of Synod/te Hīnota.

The General Secretary and the Rt Rev'd Te Kitohi Pikaahu gave notices regarding the evening session and dinner.

Karakia

The evening prayer was led by Mr Rapiata Hokianga Jr.

Synod/te Hīnota adjourned at 4.30pm and resumed at 7.00pm for dinner.

Closing Dinner

The Rt Rev'd Te Kitohi Pikaahu welcomed all members and guests to the closing dinner and session and led prayer.

The entrée was served.

The Rt Rev'd Te Kitohi Pikaahu introduced the Hatea Kapa Haka group, who performed waiata, haka, poi, and himene.

The Rt Rev'd Te Kitohi Pikaahu thanked the Hatea group, and the Synod/te Hīnota supported that thanks with acclamation.

The main course was served.

Speeches were made

The Rt Rev'd Te Kitohi Pikaahu acknowledged and thanked the Youth Stewards.

The Most Rev'd Philip Richardson acknowledged and thanked Mrs Alison Ballantyne for her long and pioneering service through the Anglican Schools Office.

Mrs Alison Ballantyne responded.

The Primates thanked:

All Members and Observers for their presence, engagement and commitment to the work of the Synod/te Hīnota, the Rt Rev'd John Paterson for chairing the Synodical Conference, the Chairs of Committee, the Registrars for their administrative and secretarial support, the Media Team for their advice and reporting, all Members for their hard work, the observers and supporters who sat in the gallery, the General Synod Office staff, especially Ms Marissa Alix who seemed to work at her lap top day and night, and the Clerks, the General Secretary the Rev'd Michael Hughes and Mr Charles Hemana.

The Most Rev'd Dr Winston Halapua acknowledged the recent history of General Synod/te Hīnota Whānui from the 1989 New Zealand Prayer Book in various languages of the province, through the 1990 three Tikanga Constitution based on treaty principles and partnership in the gospel as agreed in Fiji. He thanked Te Pihopatanga for hosting, and especially the Rt Rev'd Te Kitohi Pikaahu for setting the context for mission and partnership at this Synod/te Hīnota through the opening Eucharist and the bicentenary Hikoi by boat, with guiding dolphins, which helped shape and change those present. Thanks were expressed in the many languages of the Pacific and a Pasefika dance was offered.

The Most Rev'd Philip Richardson thanked the Ven Peter and the Ven Marina Naera, for their welcome, awhi, and care right from the start when people arrived, and right through the Synod/te Hīnota.

The Rt Rev'd Kelvin Wright expressed thanks from all those who had travelled far to attend, noting key differences between the far South and the North, acknowledging the manaakitanga, the gifts, the spirit of the event undergirded with prayer. He closed with a JK Baxter poem 'My love came through the city.'

The Rev'd Jo Crosse thanked Te Hui Amorangi o Te Tai Tokerau for being the local hosts and invited the 62nd General Synod/te Hīnota Whānui to Waiapu in 2016. Waiapu led the song 'Our God is an awesome God.'

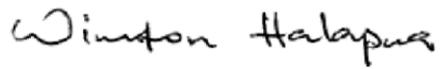
The Most Rev'd Philip Richardson expressly thanked the Most Rev'd Brown Turei for his leadership and example as kaumatua, to acclamation from all present.

The Rt Rev'd Te Kitohi Pikaahu replied with thanks to all for coming to Waitangi, saying it was an honour to host and to offer manaakitanga. All sung a closing waiata 'Wairua tapu.'

The Rt Rev'd Ben Te Haara closed proceedings with a prayer and blessing.

Dessert was served and Synod/te Hīnota concluded at 10.00pm.

Signed by the Presidents



W Halapua
Primate and Archbishop



P Richardson
Primate and Archbishop



WB Turei
Primate and Archbishop