**GSTHW 2018 Full Resolutions**

**Motion 1**

**Procedural Motion**

The Most Rev’d Philip Richardson moved from the Chair.

**That this General Synod / te Hīnota Whānui, 2018 resolves:**

1. **Hours of Business**

*That the hours of sitting of this General Synod / te Hīnota Whānui be as follows:*

***Friday Evening***

5.00p.m. – 9.00p.m. – Powhiri, Welcome, Convening the Synod / te Hīnota, Eucharist, Dinner

***Saturday***

8.15a.m. - 5.30p.m. – Bible Study 1, Tikanga Caucusing

7.00p.m. – 9.00p.m. – Te Whaikorero/ Archbishops’ Report, Procedural Motions 1-3,

***Sunday***

5.00a.m. – 6.00p.m. – Synod/Hīnota on Hikoi to Turangawaewae.

***Monday- Wednesday***

8.15a.m. – 10.30a.m.

11.00a.m. – 12.30p.m.

1.30p.m. – 3.00p.m.

3.30p.m. – 5.30p.m.

7.00p.m. – 9.00p.m. (except Tuesday evening)

***Thursday***

8.15a.m. – 10.30a.m.

11.00a.m. – 12.30p.m.

1.30p.m. – 3.00p.m.

3.30p.m. – 5.30p.m.

7:00p.m. – 10:00p.m (Dinner/Thanks)

1. **Elections**

*That the Elections take place on Wednesday 9 May 2018 after the lunch adjournment and nominations shall close before Dinner at 5.30p.m. on Tuesday 8 May 2018.*

1. **Introduction of Bills**

*That the Bills numbered 1 – 25* on the Order Paper be introduced and that consideration in principle of each Bill be set down as an Order of the Day as detailed on the “Timetable.”

Bill 1. A Bill to Adopt as Formularies Liturgies for Baptism and for Laying on of Hands, 2018

Bill 2. A Bill to Amend Title G Canon XIII ‘of Holy Orders on The Anglican Church In Aotearoa New Zealand and Polynesia,’ 2018

Bill 3. A Bill to Adopt as Formularies two Liturgies for blessing the relationship of those who have entered a civil marriage, 2018

Bill 4. A Bill to Amend Title B Canon XVIII ‘Of The Council for Ecumenism,’ 2018

Bill 5. A Bill to Amend The Calendar – Te Maramataka (Week of Prayer for Christian Unity), 2018

Bill 6. A Bill to Amend the Endings of Collects, 2018

Bill 7. A Bill to Amend Title B Canon I ‘Of The General Synod / Te Hīnota Whānui,’ 2018

Bill 8. A Bill to Confirm ‘The Endings of Collects Amendment Statute,’ 2018

Bill 9. A Bill to Confirm ‘The Liturgies of the Word Amendment Statute,’ 2018

Bill 10. A Bill to Confirm ‘The ‘A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa’ Biblical Readings in Te Reo Māori Amendment Statute, 2016,’ 2018

Bill 11. A Bill to Amend ‘A Form for Ordering the Eucharist’ as printed on page 511 of A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa, 2018

Bill 12. A Bill to Amend ‘A Form for Ordering the Eucharist’ as printed on page 511 of A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa, 2018

Bill 13. A Bill to Amend ‘An Alternative Form for Ordering the Eucharist,’ 2018

Bill 14. A Bill to amend Title E Canon II ‘Of St Johns College,’ 2018

Bill 15. A Bill to Amend Title B Canon XXXIV ‘Of the Social Justice Commission,’ 2018

Bill 16. A Bill to Amend Title B Canon XXX ‘Of the Common Life Liturgical Commission,’ 2018

Bill 17. A Bill to Amend The Constitution/ Te Pouhere (Authorised Services – Te Reo Māori), 2018

Bill 18. A Bill to Amend Title G Canon V, ‘Of Translations of Holy Scripture’ (Paipera Tapu 2012),2018

Bill 19. A Bill to Amend Title B Canon XXXV ‘Of The Council for Anglican Women’s Studies,’ 2018

Bill 20. A Bill to Amend Title D Canon I ‘Of Maintenance of Standards of Ministry for Bishops, Ministers and Office Bearers' and to Amend Title D Canon II "Of Standards required by Bishops," 2018

Bill 21. A Bill to Amend Title G Canon XIV "Of Authorised Services" 2018

Bill 22. A Bill to enact Title B Canon XXXVIII "Of the recognition of Christian Communities" 2018

Bill 23. A Bill to Amend Title A Canon I, Title A Canon II and Title B Canon XXI

Bill 24. A Bill to Amend The Constitution/ Te Pouhere

Bill 25. The Finance Statute, 2018

1. **Further Orders of the Day**

***Monday 7 May 2018***

9.15a.m. Motion 29 Working Group on ‘A Way Forward’ Process Discussion

Bills # 4-5, 19, 7, 14

1.30p.m. Liturgical Bills # 6, 8-13, 16-18, 1-2. Motion #5

2.30p.m. Prayer Book Commission History launch

***Tuesday 8 May 2018***

9.15a.m. – 12.00p.m. Motion 29 Working Group on ‘A Way Forward’ Report

5.30p.m. Close of Nominations

***Wednesday 9 May 2018***

9.15a.m. Motion 29 Working Group on ‘A Way Forward’, Motion #7, and 4, Bills #20-24, and 3

1.30p.m. Elections, Social Justice Motions #11, 12, 15, 19, 20, Bill #15

3.30p.m. Bill #25 Finance

***Thursday 10 May 2018***

11.00a.m. TATB, SJCTB, SSQVTB reports, Motions #17 and 18

1.30p.m. Te Papa Apology, Motion #14

4.30p.m. Acknowledgements and thanks

7.00p.m. Final Synod/Hīnota Dinner

1. **Officers for the Synod / te Hīnota**

***Presidents for the Synod / te Hīnota (S/O 2b)***

The Primates The Most Reverend P Richardson, The Most Reverend D Tamihere, and

The Most Reverend Dr W Halapua

***Committee on Statutes and Canons as advised by the Primates (Title C, Canon III, Clause 6)***

Dr B Bang, Mr W Morgan, Mr D Stone, Rev’d M Hughes (General Secretary)

***Order Paper Committee as appointed by Standing Committee (S/O 11)***

Ms A Napier, Mr I Pask, Ms M Ritchie, Mr F Tevi, Rev’d M Hughes (General Secretary)

***Minutes Committee (S/O 12(ii))***

Rev’d J Crosse, Ms A Napier, Mr I Pask, Mr F Tevi, Rev’d M Hughes (General Secretary)

***Chairpersons of Committee***

Bishop TK Pikaahu / Rev’d J Crosse / Rev’d S Ului’lakepa

**Clerk of the Synod / te Hīnota (S/O 7)**

Rev’d M Hughes

**Deputy Clerk of the Synod / te Hīnota (S/O 8)**

Rev’d J Murphy

**Minute and Committee Secretaries**

Ms Paula Jakeman

Those Registrars and Administrators of Tikanga and Episcopal Units who are not members of the Synod / te Hīnota in their own right, will act as Committee Secretaries under the direction of the Clerk of the Synod/Hīnota

1. **Reports as Tabled and Printed**

*That the following Reports, copies of which have been previously circulated to members, be taken as read and by leave of the Synod/Hīnota be laid on the table.*

* *Roll of the members of the Sixty Third Session of the General Synod/te Hīnota Whanui*
* *Reports of the Boards, Committees, Conferences and Commissions as printed and distributed.*
* *Report of Te Aute Trust Board for the year ending 31 January 2016 and 2017*
* *Audited Accounts of the General Synod/te Hīnota Whānui for the years ended 31 December 2016 and 2017*
* *Report on the Finance Statute for 2017*
* *Report of Kings College on its operations and finances*

*The following Reports presented through the General Secretary be taken as read by the leave of the Synod/Hīnota and laid on the table.*

* *Reports of Diocesan Trusts Boards and Te Whiti Tohu / Appointing Bodies pursuant to Title F, Canon I, Clause 1.7*

*It should be noted that as a result of legislation passed at the 2004 General Synod/te Hīnota Whānui, the following Boards / Commissions now report annually to the Standing Committee of the General Synod/te Hīnota Whānui. Printed in the papers for this Synod/Hīnota are reports / summaries only for information and record.*

* *The Anglican Mission Board of the Anglican Church in Aotearoa, New Zealand & Polynesia*
* *The New Zealand Anglican Church Pension Board*
* *The General Church Trust Board*
* *The St John’s College Trust Board*

**Agreed**

**Motion 2**

**Speaking Rights**

The Most Rev’d Philip Richardson moved from the Chair

**That this General Synod/te Hīnota Whānui, 2018 resolves:**

*That the following have speaking rights for the whole of Synod/Hīnota under Title B, Canon I, Clause 1.1.5:*

* *The Rt Rev’d G Connor, The Rt Rev’d R Randerson*

*That the following be given speaking rights for the whole of Synod/Hīnota:*

* *The Youth Stewards*

*That the following be given speaking rights for items relating to their areas of ministry:*

* *Mr Lloyd Ashton (Media Officer)*
* *Ms Julanne Clarke-Morris (Anglican Taonga Magazine Editor)*
* *Ms Paula Jakeman (Te Kotahitanga Executive Officer)*
* *Ms Jax Clark (Youth Commissioner)*
* *Mr Kevin Wearne and Mr Grant Hope (St John’s College Trust Board, TATB, SSQVSTB)*
* *Rev’d Tony Gerritsen (Principal/Manukura, College of St John the Evangelist)*
* *Mr Bruce Gray QC, Mr Jeremy Johnson, Mr David Stone (Legal Advisors)*
* *Mr Mark Wilcox (NZ Anglican Church Pension Board)*
* *Rev’d Canon Robert Kereopa (Anglican Missions Board)*
* *Rev’d Dr Anne Van Gend (Anglican Schools Office)*
* *Mr Kim Workman (Motion 12)*
* *Rev’d Vicki Terrell (Motion 15)*
* *The Rev'd Canon Helen Roud (Vicar General, Diocese of Christchurch)*
* *The Rev'd Prince Devanandan (President, Methodist Conference)*
* *The Ven Dr Rangi Nicholson*

*Those members of Synod/Hīnota who wish to propose that other people be given speaking rights may move an amendment to the above motion at the time the motion is considered, adding the names of the people they have in mind, or move a motion at the time they wish for other people be given speaking rights.*

**Agreed**

**Motion 3**

**Reports and Accounts**

1. Mr I Pask 2. F Tevi

That General Synod/te Hīnota Whānui adopt the reports and accounts listed in Motion 3.

That General Synod/te Hīnota Whānui go into Committee to consider the Motion.

**CONSIDERATION OF REPORTS AND ACCOUNTS OF VARIOUS BODIES BY THE COMMITTEE OF THE WHOLE**

The Order Paper Committee recommends that the Committee of the Whole deal with the Reports in the manner shown in the Schedule. It commends the following motion to the Chair of Committee.

**That** the Committee of the Whole deals with the Reports in the manner shown in the Schedule alongside each report respectively, that is:

(a) Where “adopt” or “receive” appears in the “Action” column that Report is to be adopted or received without further consideration and the author thanked for it.

(b) Where a rider appears in the “Further Action of Qualification” column, the adoption or reception of that Report implies that the Committee incorporates the rider in its own recommendation.

(c) Where “defer” appears in the “Action” column, that report is to be considered elsewhere on Synod’s agenda, in conjunction with the item of business shown in the “Further Action or Qualification” column.

(d) Should any item of deferred business not be dealt with at that time, it will return to the Committee for its consideration as time permits.

(e) Where “Consider” appears in the “Action” column, that report is to be given priority in the Order Paper at the time shown in the “Further Action or Qualification” column.

(f) Any member may, before this motion is passed, reserve a report for consideration by the Committee, in which case that Report is excluded from the motion.

On the motion of Mr Ian Pask, seconded by Mr Fei Tevi, Synod/Hīnota moved into Committee to consider the Motion.

**Agreed**

The Committee reported to Synod/Hīnota that Motion 3 had been passed with amendment.

*Synod/Hīnota resumed.*

On the motion of the Chair, the decision of Committee was taken as the decision of Synod / te Hīnota.

**AMENDED SCHEDULE**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **No** | **Report** | **Motions** | **Bills** | **Order Paper** | **Action** | **Further action or qualification** |
| 1 | A Way Forward Motion 29 Working Group | 7, 4 | 20-24, 3 |  | Consider | Adopt with Motion 7, Wed 9.15am |
| 2 | Anglican Communications and Media Office |  |  |  | Receive |  |
| 3 | Anglican Cursillo Movement |  |  |  | Receive |  |
| 4 | Anglican Insurance Board |  |  |  | Receive |  |
| 5 | Anglican Legislative Unit |  |  |  | Adopt |  |
| 6 | Anglican Missions Board |  |  |  | Receive |  |
| 7 | Anglican Schools Office |  |  |  | Receive |  |
| 8 | Archives and History Committee |  |  |  | Adopt |  |
| 9 | Association of Anglican Women |  |  |  | Receive |  |
| 10 | Christian World Service |  |  |  | Consider |  |
| 11 | Church Army NZ |  |  |  | Receive |  |
| 12 | Churches Education Commission |  |  |  | Receive |  |
| 13 | Common Life Liturgical Commission | 5 | 1-2, 6, 8-13, 16-18 |  | Adopt |  |
| 14 | Council for Ecumenism | 6 | 4,5 |  | Adopt |  |
| 15 | Decade of Mission Commission |  |  |  | Consider |  |
| Red pp | General Church Trust Board |  |  | Financial | Consider |  |
| 16 | General Secretary |  |  |  | Adopt |  |
| 17 | General Synod Standing Committee | 16 | 7 |  | Adopt |  |
| 18 | InterChurch Bioethics Council |  |  |  | Receive |  |
| 19 | Inter-Church Tertiary Chaplaincy Council |  |  |  | Receive |  |
| 20 | Interchurch Council for Hospital Chaplaincy |  |  |  | Receive |  |
| 21 | Judicial Committee |  |  |  | Adopt |  |
| 22 | King’s College |  |  |  | Receive |  |
| 23 | NZ Anglican Church Pension Board |  |  |  | Receive |  |
| 24 | Religious Communities |  |  |  | Receive |  |
| 25 | Registrars, Diocesan Secretaries & Administrators |  |  |  | Receive |  |
| 26 | Reinvestment SWG | 19,20 |  |  | Adopt |  |
| 27 | Report on Motion 14 | 14 |  |  | Consider | Receive with Motion 14, Thurs 1.30pm |
| 28 | Representation of Dioceses |  |  |  | Adopt |  |
| 29 | Social Justice Commission | 11,12,15 19,20 | 15 |  | Adopt |  |
| 30 | St Stephens & Queen Victoria Schools Trust Board | 17,18 |  |  | Consider | Receive with Motions 17 and 18, after SSQVSTB present. |
| Red pp | St John’s College Trust Board |  |  | Financial | Consider | Receive after SJCTB present. |
| 31 | Te Aute Trust Board |  |  |  | Consider | Receive after TATB present. |
| 32 | Te Kotahitanga (with St John’s College Report, and Kinder Library Oversight Committee) |  | 14 |  | Adopt |  |
| 33 | Theological Hui 2017 |  |  |  | Adopt |  |
| 34 | Tikanga Toru Youth Commission | 8,9,10 |  |  | Adopt |  |
| Red pp | Treasurer’s Report |  | 25 | Financial | Adopt |  |
| 35 | Uniting Congregations of Aotearoa New Zealand |  |  |  | Receive |  |
| 36 | Women’s Studies Centre |  | 19 |  | Adopt |  |
| 37 | Anglican Communion Environmental Network |  |  |  | Consider |  |

**Agreed**

Report 1 – adopted in Motion 7 on Wednesday 8th.

Report 10 – received Wednesday 9th.

Report 15 – received Wednesday 9th.

Report 31 - received Thursday 10th.

Report 30 - received Thursday 10th.

SJCTB Report - received Thursday 10th

Report 27 - received Thursday 10th.

Reports 37, GCTB, and Bicultural Partnership - received Thursday 10th.

**Motion 4**

**A Way Forward (lying on the table from GSTHW 2016)**

Motion 4 was withdrawn on the passing of Motion 7.

**Motion 5**

**Guidelines for Christian Initiation (Motion #17 of GSTHW 2016 lying on the table)**

Motion 5 was withdrawn.

**Motion 6**

**Anglican-Methodist Relationships**

1. The Rt Rev’d R Bay 2. The Rt Rev'd TK Pikaahu

**THAT this General Synod / te Hīnota Whānui 2018:**

1. Reaffirms its recognition that episcope is exercised within the Methodist Church of New Zealand through the office of the President;
2. Reaffirms the covenantal hope to work towards a united and interchangeable ministry between the Anglican and Methodist Churches;
3. Invites the Methodist Conference to consider how it might give more explicit expression to the personal and enduring nature of episcopal ministry on those who are ordained to that office;
4. Commits to responding in an open and generous way to the Methodist Conference should they be able to give effect to such an expression of episcopal ministry.

Notes:

This motion relates to a matter introduced at the 2016 Synod / Hīnota. Relevant reports are those presented in 2016 along with material distributed to episcopal units for consideration during 2017.

The affirmation of episcope was first made by the Anglican General Synod in 1986.

The intention to pursue the interchangeability of ordained ministry is an aspiration of the Anglican-Methodist Covenant document signed in 2009.

**Agreed**

**Motion 7 amended**

**Final Report of Motion 29, 2016 Working Group**

1. The Rev’d K Eruera 2. Mr F Tevi

**That this General Synod / te Hīnota Whānui 2018:**

Having been presented with the Final Report of the Motion 29 Working Group, resolves to:

* receive the report;
* accept the recommendations in the report subject to appointment of a select committee to consider and report to the Synod/te Hīnota on Wednesday, 9 May on changes to address:

1. A Blessing should require a civil marriage or civil union
2. Ambiguity on right ordering for ordination be retained
3. Christian Communities
4. The constitution of a community recognise te Tiriti, Te Pouhere;
5. Recognition of a community be with General Synod / te Hīnota Whānui;
6. Any allocation of resources to a community recognise mana whenua;
7. The relationship between the Visitor Bishop and Diocesan be described more fully and include for the Visiting Bishop to have influence and advocacy but not authority
8. Implementation of the proposals be in accordance with tikanga within each Tikanga and in accordance with Te Pouhere

* endorse in principle, for consideration, the proposed changes to the Constitution/Te Pouhere and Canons of the Church set out in the report, and in Bills 20-24, and
* agrees to the withdrawal of Bill 3 (being Bill 15, 2016) and Motion 4 of the General Synod / te Hīnota Whānui 2016 currently lying on the table.

**Tikanga Caucus**

Synod/Hīnota adjourned at 9.50am at the request of Tikanga Pakeha to caucus over Tikanga Assent to the motion being voted on.

**Tikanga Caucuses Reported**

**Tikanga Pākehā**

Tikanga Pākehā gave their assent to the amended Motion 7 being voted on.

**Tikanga Māori**

Tikanga Māori gave their assent to amended Motion 7 being voted on.

**Tikanga Pasefika**

Tikanga Pasefika gave their assent to amended Motion 7 being voted on.

**Motion 7 amended (continued)**

The President moved from the Chair that the amended Motion 7 be put.

**All in favour**

The President moved from the Chair a call to vote by voice.

**Carried**

A show of hands was called for by a member.

The President moved from the Chair a call to vote by a show of hands.

**Carried**

A count of Synod/Hīnota was called for by a member.

The President moved from the Chair a call to vote by standing.

**Carried**

Before the count could be reported to the President, a Division was called for by a member.

The call for a Division was withdrawn by leave of Synod/Hīnota.

The President declared the Motion carried.

**Motion 8**

**Youth Representation**

1. The Rev’d J Crosse2. Ms A Hepi

**Preamble:**

At the Tikanga Youth Synod (TYS) in June 2017, the matter of the level of youth representation on governing bodies was discussed and identified as an issue.

TYS delegates wish to identify the current level of youth representation on governing bodies.

**That this General Synod / te Hīnota Whānui 2018:**

Mandate General Synod Standing Committee and the Tikanga Toru Youth Commission (T3YC) to undertake a study of youth representation on church governing bodies in the province (3-Tikanga and Tikanga level bodies) within the next 12 months.

**Agreed**

**Motion 9**

**Mental Health Awareness Training**

1. Ms M Martin  2. Mr B Behm

**Preamble:**

At the Tikanga Youth Synod (TYS) in June 2017, the issue of the unsatisfactory level of mental health awareness and discussion in the Church was identified as a priority, especially as so many people are affected by mental health in one way or another. TYS delegates wish to increase discussion and awareness of mental health, especially among clergy and lay leaders, as well as youth leaders, through current training and ministry formation programmes.

**That this General Synod / te Hīnota Whānui 2018:**

Encourage clergy and lay leaders, including youth leaders, within each Diocese/Amorangi to participate in workshops and/or training programmes, led and supported by the Social Justice Unit, on mental health awareness, as part of their ministry training and ongoing formation, in the hope of integrating that learning into their ministry units.

**Agreed**

**Motion 10 amended**

**Shareable Resources**

1. Mr I Beach  2. The Rev’d C Barrie

**Preamble:**

At the Tikanga Youth Synod in June 2017, the notion of resource sharing across ministry units was proposed.

It was identified that each ministry unit has different skills, equipment, facilities and so on, and that a list of such shareable resources could be made available to surrounding ministry units across the province and Tikanga.

Tikanga Youth Synod Auckland delegates took this proposal on a Diocesan level to the 2017 Synod of the Diocese of Auckland.

**That this General Synod / te Hīnota Whānui 2018:**

Ask each episcopal unit to:

* identify and create a list of shareable resources (skills, equipment, facilities and so on) from amongst its ministry units, collated according to region, and
* distribute this list to all their ministry units, and
* these lists then be distributed to other episcopal units through the General Synod Office.
* And asks General Synod Office to report progress in 12 months’ time.

**Agreed**

**Motion 11 amended**

**Mission Aligned Impact Investment**

1. The Rt Rev’d TK Pikaahu 2. The Rt Rev’d E Sanderson

**That this General Synod / te Hīnota Whānui 2018:**

Recognising the significant and unjust challenge poverty poses to people in Aotearoa, New Zealand and Polynesia, for present and future generations, and

Recognising the critical role of safe, secure, stable and affordable housing in addressing poverty, and

Recognising the global advancement of impact investment, where money is employed not just to earn an income but also to do good in a manner consistent with one’s mission and values, and

Recognising the Church’s fivefold mission, particularly to respond to human needs by loving service and to seek to transform unjust structures of society, and

Acknowledging the successful implementation of GSTHW 2014 Motion 22 - Fossil Fuel Divestment, with its emphasis on safeguarding the integrity of creation and the sustenance and renewal of the life of the earth, and building on that positive work with a renewed focus on how we employ God’s money and resources to support the people we serve, and their spiritual and physical needs, and

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

1. Agrees that it is highly desirable that the funds invested on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia should be achieving social and environmental returns in addition to financial return
2. Requests that consideration be given to proactively investing directly into enterprises that actively align with the fivefold mission of the Church where this can be prudently achieved
3. That this Synod/Hīnota commission a small working group to provide advice on mission-aligned investments to deliver spiritual, financial, social or environmental returns in regions of the three Tikanga that are most in need, and to;
4. Advise on how prudential requirements for trustees might be met in giving effect to this motion;
5. Support and advise trustees on any perceived or real conflicts that may arise as a result of this motion;
6. If considered desirable or necessary make representations to the Government for legislative change to ensure that this wider understanding of returns has statutory recognition.
7. Take such advice legal and otherwise to give effect to this motion.
8. And to report back to General Synod / te Hinota Whanui 2020.

**Agreed**

**Motion 12**

**Criminal Justice System Royal Commission**

1. The Rev’d P Malcolm 2. The Ven Dr P Reynolds

**In recognition that:**

1. The prison population has risen by 20% in the past 3 years.

2. Our imprisonment rates are among the highest in the OECD.

3. Māori are still significantly overrepresented in prison with little attention given to demonstrable institutionalised bias from arrest through to sentencing.

4. Societal attitudes towards prison and matters of rehabilitation have significantly shifted in recent years.

5. The positive results of other jurisdictions (such as Finland) with differing philosophical frameworks are demonstrably more effective.

6. Although between 1978 and 2007 there have been reviews into the courts, penal policy, violence, the prison system, and police conduct, there has still been no comprehensive and coordinated review into the entire justice system.

**And given that:**

1. A Royal Commission is the only independent mechanism we have by which an entire systems wide approach to a matter of national significance can be taken

2. A conversation about what the justice system is trying to achieve, and what values lie at its core, is long overdue. And that;

3. Tiriti o Waitangi implications and Māori kaupapa need to be fundamental to the conversation as part of the solution

**That this General Synod/te Hīnota Whānui 2018:**

1. Calls upon the Government to establish a systems wide Royal Commission into the Criminal Justice System in New Zealand, and

2. Tasks the Social Justice Crime and Justice and Punishment portfolio group under the guidance of Standing Committee to;

a. Compile all necessary documents to support this call and give it the necessary credibility.

b. Coordinate with other groups interested in supporting this call.

c. Plan the strategy around timing for this call and method of delivery.

d. Support the 3 Archbishops of the province to lead the delivery of the call for a Royal Commission.

e. Provide suitable theological resources to ensure the wider Anglican Church understands the need for a Royal Commission into the Criminal Justice system and its significance to the Kingdom of God and the Gospel of love.

**Agreed**

**Motion 13 amendment to the amended motion**

**Title G Canon III ‘Of Marriage’ Review**

1. The Rev’d R Bonifant 2. The Rev’d C Barrie

**In light of the change in the legal definition of Marriage in Aotearoa New Zealand in 2013, that this General Synod / Te Hīnota Whānui:**

Ask the Primates to set terms of reference and establish a working group to review Title G Canon III of Marriage including the question as to whether this church should remain an agent of the State in New Zealand for the purposes of solemnisation of marriages, given that the New Zealand State’s understanding of Marriage and this Church’s understanding of Marriage are no longer consonant, with the aim of bringing recommendations to General Synod /Te Hīnota Whānui in 2022.

**Motion Lost**

**Motion 14 amended**

**Formal apology to Ngati Tapu and Ngaitamarawaho of Tauranga Moana**

1. The Most Rev’d P Richardson 2. The Rt Rev’d N Katene

**That this General Synod / Te Hīnota Whānui 2018:**

1. Apologises to Nga Iwi o Tauranga Moana, whanui tonu, for the yielding and loss of the Te Papa mission lands and commits to continue to pray for a final and mutually agreeable settlement to the Tauranga Moana land case before the Waitangi Tribunal; and,
2. Notes that a parcel of land in Tauranga Moana of approximately 1300 acres known as the “Te Papa Block,” is the subject of concern for the Otamataha Trust representing Ngati Tapu and Ngaitamarawaho; and,
3. Receives the report “Naboth’s Vineyard: Towards reconciliation in Tauranga Moana,” researched and presented by Dr Alistair Reese, which details the concerns regarding the disposal of this land by the Church Missionary Society Central Lands Board to the colonial government in 1866. (See Synod papers) The lands were transferred “ka tuku, ka hoko” in 1838 by the then Church Missionary Society Central Land Board in Tauranga under the care and oversight of Archdeacon Alfred Brown to be held in Trust for Mana Whenua. The land was held and deployed for many years in line with the hapu’s intention. These Te Papa lands were finally and reluctantly yielded by the Church Missionary Society Central Land Board to the Crown under great pressure from the colonial government and following many expressions of concern, in exchange for one-fifth of the surveyed sections of land; and,

1. Is of the opinion that the pressure placed by the colonial government on the Church Missionary Society Central Land Board to yield the Te Papa Block for sale in March 1866 was undue and inappropriate. This process meant that the cultural and moral obligation described in clause 7 was not met by the then Church Missionary Society Central Land Board; and,
2. Is of the opinion that the pressure on the Church Missionary Society Central Land Board to yield the Te Papa Mission lands constitutes a breach of the Treaty of Waitangi/te Tiriti o Waitangi  principles in terms of the Crown’s obligations regarding partnership, protection and participation of Maori gifted /sold land for particular purposes, as well as a breach of local Maori rangatiratanga of Maori land sold in good faith for a particular purpose, and held in Trust by a recipient body for that purpose only, namely the then Church Missionary Society Central Land Board; and,
3. Is affirming of the Waitangi Tribunal hearing of the Tauranga Moana land case as a whole noting the public support of the tribunal hearing process in September of 1987 by the Right Reverend Peter Atkins, the then Bishop of Waiapu; and,
4. That the General Synod/Te Hīnota Whānui acknowledges the moral force of the report of the Bicultural Commission of the Anglican Church on the Treaty of Waitangi, Te Ripoata o te Komihana mo te Kaupapa Tikanga Rua mo te Tiriti o Waitangi 1986, where in Appendix 1, page 44, there is included the article by Chief Judge E.T.J. Durie “The Maori understanding of a gift compared to the law of charities.” Chief Judge Durie states that there is no necessary difference between sale and gift in terms of Māori understanding of land passing from them to others. There is to be a continuing relationship between the donor and donee either way. There is a greater duty to the donor than to others, and the acknowledgement of the donor’s interest. The General Synod/Te Hīnota Whānui considers that these principles apply in full to the Tauranga mission lands of Te Papa, where consultation with hapu over the story of the land and it’s respective sales and use, is right and proper, with a view to seeking restorative and reconciliatory outcomes; and,
5. Affirms the actions in 1997 of the Most Reverend Te Whakahuihui Vercoe as Pīhopa o Aotearoa, in partnership with the Right Reverend George Connor, Bishop in the Bay of Plenty of the Diocese of Waiapu, and Mr Don Shaw of the Tauranga Moana Māori pastorate, in facilitating the return of a smaller parcel of the remaining Church Missionary Society land to the Tauranga Moana Otamataha Trust, being the appropriate trust to receive these particular tribal assets, representing the Ngati Tapu and Ngaitamarawaho peoples of Tauranga Moana; and,
6. Affirms the request of Archbishop Philip Richardson on behalf of the Primates in asking Archbishop Emeritus David Moxon to liaise on their behalf with appropriate Anglican parties and the Otamataha Trust to seek to achieve a measure of restorative action and reconciliation relating to the Te Papa land loss. Noting that the Anglican parties include the Bishop of Waiapu, te Pīhopa o Te Manawa o Te Wheke and the National Director of the NZ Church Missionary Society (NZCMS) Trust Board, recognising that today’s NZCMS Trust Board is not legally related to the nineteenth century Church Missionary Society Central Land Board; and,
7. Asks the Archbishop of the New Zealand Dioceses and te Pīhopa o Aotearoa to report progress of the interested parties as noted, to the Standing Committee of General Synod/Te Hīnota Whānui; and,
8. Empowers the Standing Committee of General Synod/Te Hīnota Whānui to support and endorse any actions needed and any applications made to church entities, trusts or donors in the restorative justice process involved above as the committee sees fit.

**Agreed (without dissent)**

**Motion 15 amended**

**Disability Responsiveness in the Church**

1. Ms A Napier 2. The Ven Dr P Reynolds

***Social justice, is the heartbeat of the church.***

*We can’t talk theology, we can’t talk pastoral care, we can’t talk ministry* ***without doing social justice it’s the heart of our community****.” Archbishop Winston Halapua*

**Preamble**

In the 2013 census it was noted that 24% of New Zealanders live with disability. It is time to consider whether ministry with disabled people empowers the church to live into the fullness of the Gospel where all Christians are called to serve and be servants of one another in the body of Christ.

For the last decade through the Lectionary our church has recognised the third Sunday in June as Disability Awareness Sunday. For the last 18 months the Small Working Group on Disability has been meeting to examine the state of disability ministry within the Anglican Church. This motion brings together these stirrings of the Holy Spirit around disability ministry.

At the last Supper Jesus commanded his disciples to love one another as he loved them. As a practical demonstration of that love he washed the feet of his disciples. Jesus created a new community based on mutual respect for each other. The Gospel calls us to break down barriers between people and enlarge our vision from people being divided into “us” and “them” to **all** people being part of “us”. The Gospel challenge to love calls the body of Christ to move beyond providing ramps and accessible toilets to embrace disabled people as sisters and brothers who are called to serve and be served as part of the Body of Christ.

In this Decade of Mission it is timely to consider how the church is doing in the mission to and with disabled people. The five-fold mission statement encourages us to view mission as a holistic activity that involves proclaiming the Good News, nurturing believers, loving service and challenging unjust structures. How do we make the Good News accessible to all people? How do we nurture believers with learning disabilities? Is it possible for people using wheelchairs to be involved in loving service? How do we, as a church, challenge our structures to be inclusive so all people are able to offer the ministry God calls to offer? Do we stand with disabled people to challenge our society so all may enjoy full and equal human rights?

The call to join in inclusive/accessible ministry is a call to a fuller understanding of who we are as church as the body of Christ and where God is at work. It is deeply theological work to become more fully the body of Christ, where no one is excluded or left behind. We need to create inclusive communities within our churches where all God’s people in all their uniqueness are welcomed, celebrated and empowered to be the people God calls them to be. We also need to embrace the gift and challenge that disability brings to the church.

As well as the biblical imperative to love one another and the call to just relationships we acknowledge the United Nations Convention on the Rights of Persons with disabilities (UNCRPD) as a key document in the context of Disability ministry. The purpose of the UNCRPD is to promote and protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities. The New Zealand Disability Strategy is the other document to guide this ministry**.**

**Therefore, this General Synod / Te Hīnota Whānui 2018:**

Encourages the church to become more hospitable by ensuring our buildings are accessible and our activities are inclusive so all people can participate and

* affirms the work of the Small Working Group on Disability as a portfolio group of the Social Justice Commission
* funds the development of resources that enable parishes to become more accessible and inclusive of all people, particularly disabled people
* supports the development of a theological discussion around issues of disability, including exploring participation in such discussions as are already occurring.
* supports Social Justice Week noting this year’s focus is on Disability. 9-15 September 2018
* supports conferences, seminars and training focused on disability, spirituality and the church

**Agreed**

**Motion 16**

**Standing Order 69 Amendment**

1. Mr B Bang 2. The Rev’d P Carroll

**That this General Synod / te Hīnota Whānui, 2018 goes into Committee to consider an amendment to Standing Order 69.**

Whereas, the General Synod Standing Committee has requested the Statutes and Canons Committee to propose an amendment to Standing Orders to prohibit any reporting, including via social media, of debate and resolutions when Synod is still in ‘Committee of the whole Synod/ te Hinota’:

**That this General Synod / te Hīnota Whānui, 2018**

Add at the end of Standing Order 69 the words:

‘***Except that*** *the proceedings of the Committee shall not be published, via any medium, until the Committee has reported back to the Synod/te Hīnota.’*

On the motion of Mr B Bang, seconded by The Rev'd P Carroll, Synod/Hīnota moved into Committee to consider the Motion.

*Synod/Hīnota resumed.*

The Committee reported to Synod/Hīnota that Motion 16 had been passed without amendment.

On the motion of Mr B Bang, seconded by The Rev’d P Carroll, the decision of Committee was taken as the decision of Synod/Hīnota.

**Agreed**

**Motion 17**

**St Stephen’s and Queen Victoria Schools Trust Board Trustees Appointment**

1. The Rt Rev’d TK Pikaahu 2. Rev’d K Eruera

**That this General Synod / te Hīnota Whānui 2018 resolves that:**

In accordance with Standing Resolution SRA5(b) Mr Bernard Te Paa and the Rev’d John Fairbrother are reappointed to the Board.

**Agreed**

**Motion 18**

**St Stephen’s and Queen Victoria Schools Trust Board Trust Deed Amendments**

1. The Rt Rev’d TK Pikaahu 2. Rev’d K Eruera

**That this General Synod / te Hīnota Whānui 2018 resolves that:**

The requested administrative amendments to the Trust Deed of the St Stephen’s and Queen Victoria Schools Trust Board in the following schedule be approved:

Schedule:

10.9 Under this clause the Trustees shall adopt the recommendation of the auditor in respect to remuneration of trustees.

Trustees request that should be amended as it is not the role for an auditor to advise on or approve remuneration of Trustees.

Trustees request that clause be amended to allow reasonable remuneration to be paid to Trustees on the basis that the level of remuneration is advised to and approved by General Synod /te Hīnota Whānui, or the General Synod Standing Committee when General Synod /te Hīnota Whānui is not in session.

13.3 This clause requires Trustees to undertake an annual review.

It is suggested this clause be amended to allow for biennial reviews to be undertaken to align with the sitting of Synod/Hīnota.

14.1 This clause requires two Trustees to attest to the affixing of the Common Seal of the Trust.

Trustees seek an amendment to allow the affixing of the Common Seal to be attested by two Trustees or a Trustee and a person nominated by Trustees such as the Kaiwhakahaere/CEO of the Trust.

This amendment aligning the requirements for the signing of contracts and documents with other incorporated charitable Trusts.

**Agreed**

**Motion 19 amended**

**Fossil Fuel Divestments – Next Steps**

1. Mr R Oram 2. Mr F Tevi

**That this General Synod / te Hīnota Whānui 2018:**

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

Noting that the huge global 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 above pre-industrial levels.

Recognising with appreciation the progress on fossil fuel divestment by some Trusts and other entities investing on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia since GSTHW 2014 passed Motion 22 on Fossil Fuel Divestment,

Noting with concern that there are still fossil fuel investments in a number of such Church investment entities,

(i) Requests all Trusts and other entities investing on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia with more than $1m of financial investment assets to assess whether they have any fossil fuel investments in the portfolios; and if they do, develop plans to divest them by GSTHW 2020 or explain why they are unable to do so to GSTHW 2020.

(ii) Requires those entities to report to General Synod Standing Committee on their fossil fuel investments and divestment plans for them by March 1, 2019 and again by   
March 1, 2020.

**Agreed**

**Motion 20**

**Climate Change Action Plan**

Motion 20 and 21 were merged into a new Motion 20.

**Motion 20**

**A Framework to Enhance Resilience to Climate Change and Disasters – 2025**

1: Mr I Beach 2: Mr F Tevi

**That this General Synod / Te Hinota Whanui 2018:**

Noting the development of a framework called ***Taking Climate Action into our Hands*** and acknowledging the direction from the 2016 General Synod/ Te Hinota Whanui that identified climate change as a significant threat, and

That in response, the youth of the 3T Church developed this framework to guide the Anglican Church in strengthening resilience and building on the many good initiatives that are already being implemented;

Recognises that Maori, Pasefika and indigenous knowledge incorporates and manifests unique and powerful understandings of humanity’s relationship to God’s creation and offers solutions to the human-made challenges we face with Climate Change. These solutions include technological, theological, philosophical components expressed in examples such as Archbishop Winston Halapua’s Moana Theology, through to the Waitangi Tribunal Report Wai 262 Ko Aotearoa Tenei/This is New Zealand the latter of which articulates matauranga Maori concepts including whanaungatanaga, kaitiakitanga and manaakitanga.

Notes the gratitude of the Diocese of Polynesia and the youth of the 3T Church for the resources to develop a diocesan strategy on climate resilience. This strategy was adopted at the last Diocesan Synod in April 2018.

Acknowledges the immense contribution to date of the Anglican Missions Board in accompanying the youth in the development of this Diocesan climate resilience strategy;

Noting the deep appreciation and common sense of purpose by the members of the 2018 Oceania Anglican FONO to roll out this training for them as well;

Acknowledging that we hold the wellbeing of our world in our hands and are called to be responsible stewards in caring for God’s creation;

Noting that we as a church, play a particularly important role in community life, which extends to being a ‘first-responder’ following natural disasters. Increasingly, churches are focusing on disaster preparedness, risk reduction and building resilience;

Recognizing the actions we need to take to build climate resilience in our Church include:

1. **Climate Vulnerability/Resilience mapping** - Engage in assessing parish/community levels of climate resilience through Community Integrated Vulnerability Assessment (CIVA) and Geographical Information System (GIS).
2. **Develop CIVA QGIS training plan for Tikanga Maori** (2019) and Tikanga Pakeha (2020) ensuring that the Strategy is fit for purpose, complements existing training programmes and will fit with existing church strategic structures. It is noted that the richness and the value of the Strategy depends on collaboration, consensus and the togetherness of the community
3. **Future-proof assets** - The 3T Church has human resources (including ministers and congregations), physical resources (including churches and schools) and extensive networks. Get church assets ready for the impacts of climate change, make climate-smart investments, and prepare for effective recovery and reconstruction.
4. **Plan** - Develop simple and clear disaster risk reduction and climate change adaptation plans for churches across the 3T Church to be ready to provide early warning, respond and recover well from natural disasters including taking care of people’s emotional needs.
5. **Plan** – rolling out the CIVA/QGIS training to other members of the Anglican FONO in 2018 – 2019
6. **Recruit champions** – Establish ‘champions’ or ‘ambassadors’ for climate resilience, with a particular focus on young people.

Rejoicing in the creativity and power of people working,

1. Tasks each Diocese and Hui Amorangi to demonstrate its commitment to this urgency by:

(i) Creating a strategy for, and resourcing of, local and regional responses to climate change based on the principles above adapted as adopted to reflect local circumstances, and

(ii) Approving these strategies at their synods in 2018 or 2019

1. Requests GSTHW create a new role of Climate Commissioner to help further this work, and to appoint a group to scope and define this role and budget to support it, with a significant proportion of the role and resource based in the Diocese of Polynesia, recognizing its people are on the front line of climate change.

(i) The Climate Commissioner works with dioceses and hui amorangi to weave their plans into a multi-faceted Climate Change Action Plan for the Province to be submitted to GSTHW 2020.

**Agreed**

**Motion 21**

**A Framework to Enhance Resilience to Climate Change and Disasters – 2025**

Motion 20 and 21 were merged into a new Motion 20 (above).

**Motion 22**

**A Tikanga Pasefika Perspective on the Blessing of Same Gender Relationships**

1. Mr F Tevi 2. The Most Rev'd P Richardson

**That this 63rd General Synod / te Hīnota Whānui 2018:**

Deeply mindful of the deep interweaving of cultural and religious values at the core of our Pacific societies that place a profound respect, and reverence for the belief in God and the belief in the traditional understanding of marriage;

Noting the constitutions of the respective Pacific Island Countries (Samoa, Tonga Fiji) do not recognize any union between the same gender;

Receiving with deep appreciation the report of the Small Working Group and noting the proposed recommendations;

Recalling the outcomes of the talanoa on the report of Motion 29 in the Diocese of Polynesia and notably at the Diocesan Synod;

Celebrating the core values of the 3 Tikanga Church of mutual respect and common journey;

Noting that the discussion and positions on same gender relations have shifted quite significantly in Aotearoa New Zealand over the last 2 years;

Mindful of the respect for the positions of the respective Tikanga of the Church; and

Noting with appreciation the willingness of the Tikanga Polynesia not to be an obstacle in the journey of Tikanga Māori and Tikanga Pakeha towards the blessing of same gender relations in Aotearoa New Zealand;

Resolves to:

1. Accept the position of the Tikanga Pasefika against the principles of the report of the Small Working Group based on the above mentioned preambular clauses outlining the premises for the Tikanga Pasefika;

2. Note Tikanga Pasefika's desire not to hinder the progression of the recommendations for the Tikanga Māori and Tikanga Pākehā;

3. Encourage Tikanga Pasefika to convene talanoa on this issue in its journey towards a greater understanding of the plight of minority groups in the Pacific region and to report back to General Synod of the outcomes of the talanoa series on this matter;

4. Promote greater partnership across Tikanga with a view to nurturing and deepening Tikanga relations on challenging issues faced by our societies.

The President moved from the Chair that the decision of Conference on Motion 22 be taken as the decision of Synod/Hīnota.

**Agreed**

**Notice of Motion 23**

**He Tau Whakahirahira Te Tau/Anniversaries of Māori Sovereignty and Faith Movements**

**Mover:** The Most Rev’d D Tamihere **Seconder:**

**THAT this General Synod/Te Hīnota Whānui 2018:**

1. Notes the significant anniversaries of Māori Sovereignty and Faith Movements in Aotearoa/New Zealand in 2018, namely of the Kiingitanga/Māori King Movement, Te Hāhi Ringatū/The Ringatū Church, and Te Hāhi Rātana/The Rātana Church that is:

a. The 160th anniversary of the Kiingitanga, and the coronation of Pōtatau Te Wherowhero as the first Māori King.

b. The 150th anniversary of the founding of the Ringatū Church, and the first karakia held by Te Kooti Arikirangi Te Turuki at Whareongaonga.

c. The 100th anniversary of the Rātana Church, and of the Māngai, Tahupōtiki Wiremu Rātana, receiving his calling to a ministry of healing.

1. Give thanks for these significant milestones and the life of these movements.
2. Commits itself to addressing historical issues between the Anglican Church in Aotearoa, New Zealand, and Polynesia and these movements and seeking reconciliation where there has been impairment of relationship.
3. Affirms a desire for closer relationships and working together for the betterment of Māori and Aotearoa/New Zealand generally in the years ahead.

**Mōtini 23**

**He Tau Whakahirahira Te Tau/Ngā Huritau o Ngā Rōpū Mana Motuhake Māori me Ngā Rōpū Whakapono Māori**

**Kaimōtini:** The Most Rev'd D Tamihere **Kaitautoko:**

**KA WHAKAAE tēnei Hīnota Whānui 2018:**

1. Ka mihi ki ngā huritau nui whakaharahara mō ngā Rōpū Mana Motuhake Māori, Rōpū Whakapono Māori hoki Aotearoa i tēnei tau 2018, arā mō te Kiingitanga, mō Te Hāhi Ringatū, rātau ko Te Hāhi Rātana, nei rā:

a. Te huritau 160 o Te Kiingitanga, me te koroneihana o Pōtatau Te Wherowhero, te tuatahi o ngā Kīngi Māori.

b. Te huritau 150 o te tīmatanga o Te Hāhi Ringatū, me te karakia tuatahi a Te Kōoti Arikirangi Te Turuki ki Whareongaonga.

c. Te huritau 100 o Te Hāhi Rātana, me te karanga ki a Te Māngai, a Tahupōtiki Wiremu Rātana, ki tāna minitatanga whakaoranga.

1. Ka tuku whakamoemiti mō ēnei tohu nui whakaharahara me te oranga o ēnei rōpū.
2. Ka kaha ki te whakaanga ki ngā whakahaerenga o mua ki waenganui i Te Hāhi Mihinare ki Aotearoa, ki Niu Tireni, ki ngā Moutere o Te Moananui a Kiwa me ēnei rōpū, ki te whai hohou rongo hoki mēnā i whatīa ai ērā hononga i ngā tau ki muri.
3. Ka whakakoia te koroingo kia pātata ngā hononga me te mahi tahi mō te painga o te iwi Māori, o Aotearoa whānui hoki, a ngā tau e tū mai.

**Referred to GSSC**

**Notice of Motion 24**

**Mover:** The Rt Rev’d A Qiliho **Seconder:** The Ven O Vuki

In thanksgiving of the life of the New Zealand Prayer Book, this General Synod/te Hīnota Whānui receive with gratefulness and care the recommendation of the Author.

**Referred to GSSC**

**Notice of Motion 25**

**Mover:** The Ven W Scott **Seconder:** The Rt Rev'd N Katene

**Preamble to Motion:**

Given the work of the Treaty/Tiriti Church and Nation Commission and the Bicultural Partnership Working Group undertaken between GSTHW 2016 and GSTHW 2018, we present:

**That this General Synod/Te Hinota Whanui 2018:**

1. Acknowledges the work of the Bicultural Partnership Working Group established by Motion 23 of GSTHW 2016;

2. Thanks the Working Group for the proposal of a one-day Wananga which has given way for the sacred Hikoi at this GSTHW;

3. Commits to holding a two-day Bicultural Partnership Wānanga between this GSTHW and GSTHW 2020;

4. Asks the Working Group to plan for that event in consultation with General Synod Standing Committee;

5. Encourages Tikanga Māori and Tikanga Pākehā to hold their own Wānanga respectively before the Bicultural Partnership Wānanga;

6. Encourages youth participation at all Bicultural Partnership Wānanga;

7. Requests the Working Group continue implementing Motion 23 with appropriate funding;

8. Extends the scope of Motion 23 to include Canon 20 Common Life and Partnership, resource sharing and a review of the Constitution/Te Pouhere and

9. Asks the Working Group to report back to GSTHW 20.

**Referred to GSSC**

**Motion 26**

**Mover:** The Rev’d S Uluilakepa **Seconder:** Mrs A Narawa

In the Spirit of which our Primates, The Most Rev’d Philip Richardson and The Most Rev’d Dr Winston Halapua extended during the 2018 Oceania FONO and invited the Bishop of the Episcopal Diocese of Hawaii and Northern Pacific to our Vaka in Suva, and in the light of the experiences and trauma facing our people in Hawaii from the volcanic eruption that threatens lives, livelihood, and emotionally and spiritually impacts our brothers and sisters in Christ in Hawaii;

It is therefore proposed that through our three Primates and General Secretary, do extend our sympathy and solidarity in prayers and continue to intercede for the people of Hawaii during this time of hardship;

And to extend our aroha and ongoing support from this Synod/Hīnota to our brothers and sisters in Christ at this time. **Agreed**

**Motion 27**

**The Future of Mission: Te Aute and Hukarere Kareti**

**Mover:** The Most Rev’d P Richardson **Seconder:** The Most Rev’d D Tamihere

**Preamble:**

The mission of Tikanga Maori always has been and always will be intimately connected to the life and wellbeing of whanau, hapu, and iwi.

Our Kura have been key sites of this engagement and intersection between Church and whanau, hapu and iwi. They have been spaces where we have deliberately and purposefully grown vital mission capacity. Te Pihopitanga o Aotearoa would not exist without these Kura.

In recent decades we have lost this dynamic with the schools. Years of underinvestment have worn down their missional reach. We acknowledge the Church has started to address this in recent years.

We need deeper and fresh investment to ensure these Kura can fulfil this potential as key drivers of mission for Tikanga Maori. This investment includes knowledge, networks, finances, time, human capacity, and prayer. It also requires a commitment from the whole Church to enable our Kura to continue to thrive.

This will enable the schools to help us meet the challenges of the future, especially including climate change, with a focus on developing indigenous-led scientific, technological, cultural and theological answers to this existential problem.

THAT this General Synod/ Te Hinota Whanui 2018

1. Receives with thanks the report of the Te Aute Trust Board and conveys its gratitude to all those who have assisted the recovery of Te Aute me Hukarere and who are working to position the Kura for the future.
2. Expresses its unequivocal and prayerful support to the Kura as key drivers of mission in Tikanga Maori and in the wider Church.
3. Calls upon the various boards and other bodies affiliated to the Church to join in reaffirming and empowering this mission.

**Agreed**