***DRAFT* MINUTES OF THE PROCEEDINGS OF THE**

**INTER DIOCESAN CONFERENCE**

**7/8 MAY 2016**

**HELD AT THE EAST PIER HOTEL**

**NAPIER**

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**Saturday 7 May 2016**

**Conference Opening**

The Most Reverend Philip Richardson, President of the Inter Diocesan Conference, opened the Conference at 9 am at the East Pier Hotel, Napier.

Archbishop Philip Richardson expressed that this is a time to build the Tikanga Pakeha community—not overstepping our limits and doing the work of General Synod. At IDC 2016, we will keep business matters to a minimum.

**Welcome and Introductions**

Archbishop Philip Richardson extended a welcome to:

* Rev Joshua “Spanky” Moore, who will facilitate IDC in the morning
* Chaplaincy from Diocese of Waiapu, who are leading worship for us

**SPEAKING RIGHTS**

**MOTION:** Conference Chair

**THAT** the following have the right to speak on issues relating to their areas of mission/ministry:

* General Secretary of the Anglican Church in Aotearoa, New Zealand and Polynesia
* Media Officer of the Anglican Church in Aotearoa, New Zealand and Polynesia
* Communications and Media Advisor
* National Youth Advisor for the New Zealand Dioceses, Phil Trotter
* StraNdZ Enabler, Diana Langdon
* Executive Director of the Anglican Schools Office
* Tikanga Pakeha representatives on Te Kotahitanga
* Rev. Joshua “Spanky” Moore – Christchurch Diocese
* Diocesan Managers/Secretary/Registrars
* Karen Kemp, Dean for Tikanga Pakeha at St John’s College
* Jeremy Johnson, Legal Advisor
* Bruce Grey, Chancellor of the Auckland Diocese
* Claire DeMaio, Minutes Secretary

***CARRIED***

**Opening Worship** was led by the General Synod chaplaincy team from the Diocese of Waiapu.

**Opening Session: *Building Community across Dioceses* led by Rev Spanky Moore**

* Rev Spanky Moore showed a video example of an Iraqi-American who set up a “Talk to an Iraqi” stand in the U.S., during the U.S. occupation of Iraq. This stand dismantled assumptions about people. Likewise, we need to dismantle assumptions across dioceses and regard each other as *people*—as friends and family—even if it’s awkward. “The awesome is in the awkward.”
* Everyone gathered into groups of 5, with a mix of dioceses represented. Each group member answered the question: What was the/a pivotal moment when you knew you were now a follower of Jesus?

**Session 2: *Community Building (continued) and Presentations from our Tikanga Pakeha National Workers***

* In groups, representatives read different scripture passages and considered the passage using the phrase, “I wonder…”

# **Phil Trotter, Anglican Youth presentation**

* Five things that are going well in with National Anglican Youth:
	+ Website of resources for youth leaders—with ideas that have been field-tested
	+ The Abbey – Youth Leaders Conference. This year’s theme is “Imagine”—to imagine the potential of young people and youth leaders in the hands of God.
	+ Launch of an Anglican Youth Ministry qualification. Training and formation for people who have been called to youth ministry.
	+ Mentoring Young People—this initiative is to encourage older adults to mentor young people. There is a resource to assist with this.
	+ The Kiln—a programme to develop young leaders who gather from across the province
* Young Leaders
	+ Phil told the story of Chelsea who is a faith ambassador for World Vision, she is the first Anglican to hold the post and is 18-years-old.
		- He invited groups to discuss: Can the Anglican Church match World Vision’s confidence in young people? Should we?
	+ Also groups were invited to discuss: “Do we think we need to change the culture of our Church to more of a discipling culture—beyond classrooms and into mentoring? And does this start with us?”

# **Diana Langdon, STRANdZ presentation**

* Since the last IDC, Diana has been employed to encourage churches around the province in their children’s ministry.
* Up to 50% of people come to faith as children. They need to be engaged in the Missio Dei of God. We need to invest time in the formation of children as disciples.
* How are we doing as a Church?
	+ STRANdZ Network, of diocesan children’s workers, is made up of the some incredibly talented, passionate people.
* 5 building blocks for a foundation of faith:
	+ Kingdom Pilgrims
	+ Strategic Faith Formation
	+ Partnering with the family
	+ Intergenerational Faith Communities—focus for 2016
	+ Whanau
* For discussion in groups: “How does your diocese intentionally disciple your children and families over time? How’s it going?”

# **Karen Kemp, St John’s College, Tikanga Pakeha Dean, presentation**

# Training the leaders for the 21st century church

* Karen’s priorities are shaped, but not determined, by (1) challenges that face our world and (2) challenges that face our churches.
* Karen considered the image of a sailing ship in a storm—we must throw overboard what hinders, but we must not damage the ship or passengers. Both the storm (world) and situation on the deck (church) complicate the ship’s safe passage.
* We must reclaim our identity and purpose as the Church—to be a community of disciples and disciple-makers. We must foster the conditions to meet the Risen Christ. We need to be peacemakers.
* “If you marry the spirit of the age, you will find yourself a widow in the next.” Dean Inge.
* Our first question should be: What kind of Church do we want [going forward]?
* Groups discussed: “What questions might we ask of the things we currently do to realign ourselves with our disciple-making commission?”

**Session 3: *General Synod Matters. A Way Forward Report--Forum***

* In groups, for each forum prompt: there was discussion of the prompt and 5 minutes for prayerful silence.
* The 3 prompts for considering A Way Forward Report were:
	+ A Space of Celebration
	+ A Space of Lament
	+ A Space of Mission

**Session 4: *A Way Forward & General Synod matters***

* Representatives returned to diocesan groups to share what they heard from the past session.
* Ian Pask chaired the session with the official business of IDC.
	+ It was noted that there have been administrative difficulties for the last couple years with IDCCG, so there was a delay in collecting and distributing materials. This will hopefully not happen in the future
	+ IDC **receiveS and adoptS** accounts from the last 2 years for 2014 and 2015.
		- **Ian Pask /Eric Kyte**
	+ IDC Budgets for 2017-2018 and review of budget for 2016 are ***CARRIED***
		- Due to lapses in communication with the Dioceses (who contribute to IDC) and the groups who receive funding from IDC, the assumption has been made that no one will contribute less than they previously contributed. Also, that those who were previously funded, will continue to be funded.
	+ The report of Tikanga Ministry Council is **RECEIVED.**
	+ The report for Board of Oversight for Under 40s Ministry is **RECIEVED**.
	+ The Tikanga Missions Council Report is **RECEIVED**
* Archbishop Philip opened the floor for General Synod business that people would like to discuss further.
	+ Rev Jay Behan—brought forward the issue of confirmation—are we loosing something significant if we lose confirmation? Others agreed that this was a concern—especially with consideration for our relationship with the Anglican Communion. Some people believed this should have been taken to the Liturgical Group sooner. Furthermore, there was a concern that this would mean the loss of the educational component that comes with confirmation.
		- Bishop Jim White defended the suggested liturgical change by noting that we would only be losing the word “confirmation,” but no other changes are being made. Baptism is a complete rite; it does not need confirming. “Confirmation” sends the signal that baptism for infants is incomplete. In the proposal, education, and the opportunity for a blessing by the Bishop is still available.
	+ Bishop Richard Ellena--Highlighted the proposed Climate Change motion and Decade of Mission motion. He suggested that the might be some overlap in these and the Climate Change issue might come under the Decade of Mission Commission.
		- Bishop Justin Duckworth noted that the group which was formerly the Social Justice Commission has commissioned Jonathan Boston to work to consider what we can do that will actually make a difference concerning Climate Change.
	+ Rev Jo Cross--questioned the Te Kotahitanga motion. The motion removes the Manukura from Te Kotahitanga. Why? Also, up until this motion, a visitor was able to attend, and intervene in case of a crisis, but this has been removed.
		- Bishop Jim White—stated that the role of visitor might cut across the role of the Convenor. He also clarified that the Manukura’s removal is intended to allow Te Kotahitanga to be functioning board. The “CEO”/Manukura should not be a part of the board, but should report to the board.
	+ Archbishop Philip stated that Bill Number 20 will be withdrawn.
	+ Moka Ritchie—wonders if there can be a protocol whereby Archbishops do not move bills. This was discussed further and supported by some. The discussion highlighted the appearance of our decision-making structures, so it does not become too centralised—with Primates at the centre. Also, members of General Synod sometimes find disagreeing with the Archbishop difficult. However, this must be in held in tension with the occasional need of the Archbishop to exercise the ability to move a bill to enhance his ability to lead and in special circumstances. For bills and motions, the people who bring them forward ought to be the movers and seconders.

**MOTION:** That generally, those people who seek bills and motions will refrain from asking the Archbishop to move bills and motions.

***CARRIED***

* + Chris Harding—notes that we have not attempted to come to a Tikanga position for the A Way Forward report. What are our mechanisms for arriving at a definitive view? The group discussed this further and agreed that it is unlikely that we will arrive at a definite position, it would be helpful to gain a sense of the views of the Dioceses. The group agreed to commit tomorrow afternoon’s session to a discussion of Diocesan views regard A Way Forward Report.
	+ Dean Jo Kelly-Moore highlighted Motion 8—She notes that statistically we’re regressing as a nation and as the Church—in the area of women progressing in their representation in positions of authority and governance. She draws attention to this Motion and encourages us to listen to what is brought in the General Synod debate.
	+ Bishop Victoria Matthews—noted that there are 3 motions asking for more time for A Way Forward. Is there a sense of where those will be placed? This has been a regular question.
		- Archbishop Philip—responded that the Order Paper Committee suggests that all the issues are well rehearsed. The movers of the three Motions are invited to speak to those Motions in the context of the General Conference.
	+ **Diocesan Representatives to IDCCG:** The Dioceses have selected representatives, butbecause the houses are not balanced (3 Bishops, 1 Clergy, 3 Laity), we will reconvene IDC during General Synod in order to determine the membership of IDCCG. This is being done so that IDC might have time to consider the “house” makeup of the membership of IDCCG.

**SUNDAY 8 May 2016**

**Session 5: *A Way Forward—Diocesan Perspectives***

*As a result of yesterday’s discussions, IDC has agreed to commit today’s caucusing session to further discussion of the A Way Forward report. This is in place of the original plan to discuss the mutuality and interdependence of the Dioceses.*

Archbishop Philip reconvened the meeting at 1:00pm. He explained that we will hear from each Diocese on their view of A Way Forward Report. Recorded below are the views of the dioceses, as they stand on 8 May, before further discussions at General Synod. Archbishop Philip asked the group to exercise appropriate confidentiality and not to post this information on social media.

**DUNEDIN**

Underlying issues: They have the full range of opinions within Church in their Diocese. There is a Department of Theology in the Diocese with people with views at the extreme left—who actually do not support same sex marriage. There are those who would like to see gay marriage. There are those who would have suggested that they will leave the church if this goes through.

One example: A woman who raised her gay nephew wanted to officiate his wedding. She hoped to find a secular celebrant who would help, but she was not able to find a sufficient solution and was not able to participate in ceremony the way they wished.

Another example: five clergy in this Diocese are in gay relationships—monogamous and life-long, but the Bishop has to take their word for it. He has no way to assure his Diocese that these are rightly ordered relationships. The report creates a way to act with integrity.

The report was sensitively and considerately put together. There is wide appreciation for the work done on this report. There were some areas of disquiet.

Some people have concerns with the non-Catholic nature of this document. This would be a breach of Catholicity tradition for them. Others are saying this struggle is part of the Catholicity of the worldwide Church.

There is an opinion that there was illogicality in the report. There was a General Synod affirmation of marriage between a man and a woman. There is a line in the liturgy that uses the word “marriage” for same sex couples though.

The Diocese has a strong desire to stay together as a Diocese and stay in the communion. They want to maintain Christian brotherhood and sisterhood regardless of views on this issue.

They want to accept and receive the report. It gives us a way ahead. The Bishop has been encouraged to accept this—as it’s a step in the right direction for those it affects. Others may have to consider whether or not they will stay in the Diocese.

**AUCKLAND**

Over the years, their synod had decided to seek and support change. They advocated for the blessing of relationships. There is, however, a portion of the Diocese that does not want change. There is variance on views about whether this is a first or second order issue.

They held meetings to discuss the reports. The feedback was that this is consistent with Motion 30 and people were not surprised by the trajectory of the report.

From the perspective of those opposed to change in Auckland, three points are made: (1) there will be an impact on unity, with the possibility of some leaving; (2) relationships across the Communion might be affected; (3) there are concerns about the protection offered for clergy who did not agree with the report.

From those who support this change, views include: (1) there was a hope that there could be greater change; (2) this is a positive middle path; (3) this still offers a sort of second class membership for some.

On both sides, it is agreed that this offers more transparency. It would allow people to be part of the church with more integrity and standing.

Context: There are questions around the ability of the Church to display hospitality in this climate. There are also concerns that the Church not simply become/mirror society. There is also the potential for a missional loss of those at the fringes over this issue.

Confusion: Questions arise about what exactly it is that the church believers—especially if different Dioceses have differ views.

There is weariness over dealing with this issue and a desire to move ahead. There’s a strong sense that we need to stay together.

**CHRISTCHURCH**

In Christchurch, they have suffered through earthquakes and aftershocks. They’ve had the unexpected death of a Dean and others in the region. They’ve been caught up in court cases. This diocese has 230 of 290 buildings that have been damaged. They are “done in.”

A possible 5 to 8 parishes have expressed that they will have to leave if this report passes. Most of these parishes have attendance between 200 and 500 on a Sunday. There is a huge level of concern about this. This Diocese begs your patience.

They are a diocese with diverse views. They express them freely, but still stay and worship together. They need more time for this to be discussed. They haven’t had time to go over the report and get the feedback of the Diocese to be able to vote.

If they go back having already voted to on A Way Forward Report, they cannot expect to receive the honest, open feedback that is needed. This would be the second time they will go back to their people and apologise for lack of consultation.

The difference between A Way Forward and Motion 30: The passing of Motion 30 was incredible. It passed without dissent. Conservatives back in Christchurch disagreed. However, one of their conservative representatives noted that Motion 30 acknowledged differences and sought a way forward. The report in question does not have the cohesion of Motion 30.

The report fails to see this as a first order issue. It works for those who see this as a second order issue. Groups on both “sides” see this as a first order issue. For some, this is about equality and justice. For others, this is a belief that salvation is stake. There is the view that 1 Corinthians 6 contains same-sex activity on the list of things that ought to be repented from for inclusion in the Kingdom of God. Some believe they would not continue on with a Church who does not recognise this as a first order issue.

In this Diocese, they long to stay in the Communion, if this goes ahead it will break their Diocese apart. The decision to leave will be a consequence, not a threat.

A representative of Christchurch submitted a document in the papers that states a concern that the Report talks about same-sex marriage. They do not want some different sex couples to need to be blessed to have their relationship recognised.

**Waikato and Taranaki**

They held eight forums to hear and share views on the report. Five were for clarification. The subsequent three were for listening to a range of feedback.

The range of responses reflected a wide range of views. There was a high level of interest in the report.

The majority of people were against the report—there was diversity within reasons for being against the report. Some have expressed they will leave the Diocese if the report goes forward.

There were also voices in support of A Way Forward Report—mostly through letters to the Bishops.

Concerns include: protections for those who disagree, ordination, and right ordering of relationships. There was a desire to reconsider aspects of the report.

There are not a Diocesan-wide views on the report. The Bishops have concern about proceeding with the Report as it now stands. There is concern about breakup within these Dioceses.

Bishop Helen Ann feels torn about the report.

**NELSON**

We are committed to finding a way forward. The report is a way to see how the church might move forward. This Diocese does not believe this response suffices. It is a legal, prescriptive response.

The Diocese reaffirmed the desire to hold on to Nelson’s current view on marriage.

There may need to be a way to restructure the Church. Is there a way to hold two integrities together? The Bishop believes there is, but it may mean radical changing. People with diverse views can work together as two integrities. We need to re-think what it means to be the Church. This Diocese asks for time.

They have a deep love for the Anglican Church. Scripture holds the Church.

Can be two integrities? Yes. But there cannot be two truths within one structure.

Motion 30 was exciting because it meant that structures would be explored. The Report did not even consider structural options. This is a diminishing of some people’s doctrine.

If people leave, it is a matter of principle. It is not loving to bless that which we have been asked to repent of.

**WAIAPU**

The reception of the report coincided with their planned clergy training days. That allowed people to digest the report at the training days.

Around the Diocese, they began to listen and understand the report—with a Lectio Divina style with the four sections.

Largely, it helped people to consider what the Spirit was saying. Broadly, clergy were supportive. They want to participate in blessing marriages. Some clergy want to stand up and say, boldly, that they are in same-sex relationships.

For some, this report is not far enough. Some are anxious that the civil marriage and a blessing of that marriage as separate events is problematic.

For others, parishes would struggle with the blessing of same sex marriages. Some would not be able to identify with the church if this is the way it goes.

Waiapu has a strong desire to bless these marriages, however, there is diversity. They do not want to be a monochrome diocese. They still have work to do with parishes who will struggle.

History of their Diocese: this has been topic at least since the mid-90s. There have been various synod discussions about this. This Diocese has considered this issue in 2010 and 2011 Synods. They passed blessings for same sex relationships. In 2013 they responded to the Marriage Equality Act. In 2014 they passed a motion questioning whether the committee for Motion 30 contained representatives from the LGBTI community. They are aware of those who see things differently. They desire a way forward and thank the report writers.

This Diocese needs this to progress. There was rejoicing over Motion 30, but it wasn’t enough for all the people in this Diocese. There is a strong sense that they are not honouring their clergy. A massive majority of people want to move forward. They think that they have looked at as many options as possible.

**WELLINGTON**

There were two rounds of diocesan consultations. They met with Tikanga partners as well as LGBTI members of their Diocese. There was the full breadth of views expressed.

They had high hopes for the report after Motion 30. Motion 30 affirmed the views of their Diocesan Synod. They thank those who created the report and work undertaken.

This Diocese cannot support the report for the following reasons:

There is the sense that the liturgy changes marriage.

Secondly, there is a muddy theology that does not affirm the orthodox perspective.

Third, this goes further than Motion 30.

Fourth, the traditional position becomes the dissenting position.

Fifth, there are concerns about our standing within the Anglican Communion.

Many are happy to support the report. For a small but significant group, however, this report fails the integrity test.

**Individual Contributions**

* ***A youth steward:***Were youth consulted on this issue? They will hold the Church going forward.
* ***Rev Eric Kyte:*** has gone on his own journey with sexuality. This is personal. As a parish priest, he had to work to maintain unity after Motion 30. He wants to move forward, but he does not have a firm foundation on which to move forward with this report. We need a firm foundation to make this move forward, and A Way Forward is an issue. For some this is a first order issue. Marriage is theme woven through the whole of scripture—making it a first order issue. There must be a way forward—let’s keep the doctrine as it is and work to bless relationships that fit outside of it.

Archbishop Philip closed the caucusing session by describing the mode for discussion of A Way Forward Report during General Synod. He noted that there will be an opportunity to lay everything on the table with prayer and respect.

**THURSDAY 12 May 2016**

**SPECIAL Session at 3pm**

**MOTION:** That IDC Convene.

***CARRIED***

1. For consideration was the Amended proposal for the Board for Ministry Development for those under 40.

Proposed amendments were-

* 1. Section 2. Change ‘to’ those under 40 to ‘with’ those , under forty in sections 2(a), 2 (b), 2(c), 2(d), 2(f) and 2(g).
	2. Section 4 (a) to read “ will be nominated by the relevant body for appointment prior to each pre-GSTHW meeting of the Inter Diocesan Conference”
	3. Section 6. Remove letters ‘se’ before may. At the beginning of the third line.
	4. Bishop Victoria Matthews suggested that we could approve this paper with amendments in principle and it be ratified by the IDCCG at its first meeting.

**MOTION:** That the proposal for the Board of Ministry Development for those under 40, with stated amendments is accepted in principle and is to be ratified at the 1st IDCCG meeting.

***CARRIED***

1. Nominations for IDCCG (list as read from the Chair)

**MOTION:** That all those listed be elected.

***CARRIED***

**MOTION (**from Bishop Ross): A motion of thanks to those who had lead us over the past seven days.

***CARRIED with Applause***

IDC adjourned at 3.11pm