

Address
by
The Right Reverend John Paterson
to the
Third Session
of the
Fifty Second Synod
of the
Diocese of Auckland
in the
Cathedral of the Holy Trinity
on
Thursday 3rd September 2009.

Greetings

For the fifteenth and final year I greet the members of the Synod of the Diocese of Auckland as we gather to attend to the normal business of the Diocese in this Third Session of the Fifty Second Synod.

Members will be well aware that I have regarded the work of the various Church Schools as a priority during my ministry, having served myself as a School Chaplain, and in that regard I wish to thank the Chaplains, the Senior Choir and David Gordon of the Diocesan School for Girls, for being with us and singing so beautifully during the Synod Eucharist.

Tomorrow morning we will similarly welcome the Corran School Choir during the debate on the motion relating to their school.

In Memoriam

The Reverend Bruce Leo Armstrong died in September last year. Bruce was ordained as a deacon in 1980 and as a priest in 1981, and served as an Assistant in Titirangi from 1980 until 1986, in New Lynn from 1987 until 1991, in the Islands of the Hauraki Gulf from 1991 until 1993, in Glen Eden from 1993 until 1998 and returned to New Lynn from 1998 until 2002. Bruce married The Reverend Jill Renner and assisted Jill in her retirement ministry placements in Whangarei and Northern Wairoa.

The Reverend Edward Leslie Dudding died earlier this year. He was ordained a deacon in this Diocese in 1957 and as a priest in the same year. After three years of ministry in Auckland he moved to England and the Diocese of Chichester. From 1962 he exercised a ministry in the Community of the Servants of the Will of God in the Monastery of the Holy Trinity at Crawley, and in 1973 was elected as the Father Superior of that Order.

The Reverend John Hunter Fitzpatrick died in March of this year. John was ordained in the Diocese of Dunedin as a deacon in 1957 and as a priest in 1958. He came to this Diocese in 1966 and served as Priest Assistant in Hillsborough until 1971. Then followed many years of service as a Hospital Chaplain in Greenlane and the National Women's Hospitals.

The Reverend David George Burnell Ives died last year. David was ordained in 1980 and 1981 in Zimbabwe and came to this Diocese in 1998 where he served in an Assistant capacity in St Peter's Pakuranga.

The Reverend Oswald John Matthews died last year after long service since ordination in 1937 in the Church of England, in military chaplaincy, parish ministry and hospital chaplaincy. John served in the Diocese of Wellington and came to us in his retirement, living at Selwyn Village.

The Reverend Jack Mills died earlier this year after a lifetime of ministry, particularly in school chaplaincy, and in fact served in seven different schools in England, Australia and New Zealand. Ordained in the Church of England in 1940 and 1941 Jack served in this Diocese as Chaplain of King's College from 1952 until 1956. He retired in 1987 and also came to live at Selwyn Village.

The Reverend Cecil Leonard Wright died this month. Cecil was ordained in 1951 and 1952 and served in many parishes in the Diocese. Including his years spent in the Church Army, Cecil was involved in ministry for 69 years, and following his retirement served helpfully in many parishes in a relieving capacity.

The Reverend David Goddard died last week. David served briefly in this Diocese as Chaplain to the Whangarei Base Hospital.

Joan Bathurst died last month, having represented the Parish of Takapuna in this Synod as a Lay representative in 2007 and 2008.

Marjorie Annie Knowles died in March of this year, having been the first woman elected in this Diocese to serve as a member of a Parish Vestry at St Columba Grey Lynn. Marjorie represented the Parish of Onehunga as a Lay Synod representative for two terms, and at one point three generations of women in her family were members of the Synod - her daughter The Reverend Caroline Leys and her grand-daughter Rebecca as a youth member.

Leslie John Vercoe died in October 2008. Les served faithfully as a Lay Synod representative for the Parish of Titirangi.

Kelvin Grant died unexpectedly after many years service to the Diocese as a member of the Bishop's Advisory Committee on Faculties. Kelvin was a faithful member of the Methodist Church and gave much of his professional time and expertise as an Architect. Many parishes in the Diocese have cause to be thankful for his selfless example.

Rest eternal grant unto them O Lord, and let light perpetual shine upon them.

The Chancellor of the Diocese

In June The Worshipful Bruce Davidson decided to resign from the office and appointment as Chancellor of the Diocese of Auckland, after almost twenty years of careful and committed service to this Church. I shall be speaking in more detail to a motion requesting the Synod to record its gratitude and appreciation to Bruce a little further on in our Order Paper. I take this opportunity to record my personal appreciation to Bruce Davidson here, as the relationship between the Diocesan Bishop and the Diocesan Chancellor is an important one, and Bruce has always responded courteously and carefully to my requests for help and advice and I am deeply grateful to him.

I was very pleased that Bruce Gray accepted my request to take up the office of Chancellor of the Diocese. Bruce is a very wise man, and with his whole family has demonstrated his commitment to the Anglican Church in a variety of ways, and is currently very involved here in the Cathedral Parish. Bruce, welcome to this House and to the varied responsibilities of the office of Chancellor. For centuries the legal profession has offered the Christian Church wonderful service and ministry, and you follow in a distinguished line of representatives of your profession who have served in this office in this Diocese.

The Proposed Auckland 'Super City'

Last year I took the opportunity of making a submission to the Royal Commission on Auckland Governance, together with the City Missioner and the Chief Executive of the Selwyn Foundation. I did not comment at that point on the issue of Maori representation, as I felt that many others were better placed to do that. However, in the light of subsequent developments, I now wish to offer a personal view on that matter.

The Anglican Church in Aotearoa, New Zealand and Polynesia has in recent decades spent much time and effort and careful thought in rearranging its constitutional life to give effect to the principles of the Treaty of Waitangi. We therefore have some experience in living out a very real partnership in which the three entities have equal voice and a shared presence at every level of church life.

Our 'Principles of Mission' require us to seek to transform unjust structures of society, and in my view we are currently observing the creation of one such structure, and the Church should be speaking out on the issue.

The Royal Commission gave careful consideration to the issue of Maori representation on the new Council proposed for the 'super city', and received many submissions in support of the issue. History records the gracious and generous actions of Ngati Whatua towards the settlers of the region. Census returns show that Maori constitute approximately 11% of the total population of the Auckland region. These people fall into two broad categories:

Mana whenua Maori: Maori who have ancestral rights to occupy the Auckland region or part of it, those whose tribal rohe are located within the region.

Non-mana whenua or taura here Maori: Maori who do not identify with any of the mana whenua groups in the Auckland region. They may identify with iwi or hapu whose tribal rohe are elsewhere in New Zealand, those who are sometimes referred to as 'urban Maori'.

Mana whenua status brings with it special responsibilities and two are worth particular mention in this regard, impinging as they do directly on the responsibilities of local government, and local authorities:

manaakitanga: a sacred obligation to care for all people within your rohe, including taura here and non-Maori

kaitiakitanga: a sacred obligation to protect Papatuanuku - the Earth Mother - within your rohe.

The Local Government Act 2002 makes it clear that it is the Crown, not local government, that is a party to the Treaty and that has direct obligations to Maori as a result. Nonetheless, local authorities must also take certain steps in order to 'recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi. . .

Specifically, the Local Government Act 2002 requires local authorities to

- ensure they provide opportunities for Maori to contribute to decision-making processes (Section 14 (1) (d))
- establish and maintain processes to provide opportunities for Maori to contribute to decision-making processes (Section 81(1) (a))
- consider ways in which they can foster the development of Maori capacity to contribute to decision-making processes (Section 81 (1) (b))
- provide relevant information to Maori (Section 81 (1) [c])
- where an option involves a significant decision in relation to land or a body of water, take into

account the relationship of Maori and their culture and traditions with their ancestral land, water, sites, wahi tapu, valued flora and fauna, and other taonga. (Section 77(1) (c).

The Resource Management Act 1991 has some similar provisions. The Hauraki Gulf Marine Park Act 2000 requires that six representatives of the tangata whenua be members of the Hauraki Gulf Forum. There are provisions and precedents for Maori representation, and in my view the same should most certainly apply to the new 'Super City' Auckland Council. Our democracy should be inclusive. We are not simply all New Zealanders. We are one nation, made up of a number of differing peoples. One of the keys to a successful future for this region of the nation lies in its ability to be inclusive of all its citizens, and not in supposing that the majority will always know what is best for the minority groups. I call upon the Government of the nation to be mindful of its duties and responsibilities at law and under the principles of the Treaty of Waitangi. In my view Maori must be represented directly on the Auckland Council.

On being the Bishop of Auckland

In November 1994 the Synod of the Diocese of Auckland nominated me to become the tenth Bishop of the Diocese and in so doing placed much trust in me as a person and as a priest, and asked me to accept a great weight of responsibility. In the course of the fifteen years that have followed I have learned much about myself, much about the Diocese, and much about the nature of episcopal ministry. Before I was episcopally ordained I asked a number of people to try and define the tasks of being Bishop of Auckland, with a variety of responses, many of them hopelessly inadequate.

So, in order to be accountable, I propose to outline the nature of the tasks as I have understood them in the course of my ministry.

The Catechism states very simply that "the ministry of a bishop is to be a pastor and shepherd of Christ's flock, a teacher of the faith and a focus of the Church's unity and mission in the world". How I wish it were that simple. The Ordinal goes into more detail: "Bishops are sent to lead by their example in the total ministry and mission of the Church. They are to be Christ's shepherds in seeking out and caring for those in need. They are to heal and reconcile, uphold justice and strive for peace. Bishops are to exercise godly leadership in that part of the Church committed to their care, and to maintain wise discipline within its fellowship. The Church looks to them to promote peace and unity among all God's people, and to encourage their obedience to God's word. They are to keep the Church true to its faith, as found in Scripture and the Creeds, to teach this faith and proclaim it. Bishops are to ensure that an episcopal ministry is maintained. They are to ordain, send forth and care for the Church's pastors, and to preside over its worshipping life. A bishop is given authority to speak and act as the Church's representative, to be a focus of unity for the diocese. People look to us as bishops to make decisions and to speak with authority, whether or not we can do so."

I set out fifteen years ago with those words ringing in my ears, determined to gain the trust and confidence of the clergy and people of the Diocese of Auckland, determined to lead by example, and absolutely convinced that my key task was to be a focus of unity in a diocese that was not entirely united.

The first and perhaps most obvious task in terms of being a focus of unity is that which I am exercising right now - presiding over the Synod of the Diocese. I had been serving as the General Secretary of the Church and in that capacity had been directly responsible for the organisation and the smooth running of several General Synods, so the requirements of Standing Orders, the mysteries of Bills and Motions, were all matters that I was very familiar with, and they held no great challenge for me, as they have for some new bishops. I asked this Synod to assemble with some greater cohesion and sense of purpose in the time honoured manner, and I have been impressed with the way this House responded. But the tasks of preparing for and presiding over the Synod each September require a large commitment of time, careful thought and much prayer, for if the President is not properly prepared, the Synod does not run smoothly,

and the Diocese at its heart is seen to be ill at ease.

Consequent upon the chairing of Synod comes the monthly meetings of the Diocesan Council. Here again I instituted some changes, as the Council had been meeting in a quite different mode which I could not adapt to. I have for fifteen years now chaired the Diocesan Council meetings, and those meetings are somewhat akin to a monthly Vestry meeting, but writ large. You will see from the Diocesan Council Report to Synod the significant matters that come before that body, and in my view the role of the Diocesan Bishop is critical in leading the day to day working of the Diocese. Under our Church's Constitution and Canons, both the decisions of the Synod and the decisions of the Diocesan Council require the assent of each of the three Houses - Bishop, Clergy and Lay, so these functions are not something that the Bishop can easily delegate. I have been grateful for the assistance of three Vicars-General during my episcopacy, who are able to chair the Diocesan Council in the absence of the Bishop, but again whose powers are carefully defined and limited by statute.

The presiding and chairing roles over Synod and Council require the Bishop to know the Diocese well, and to know the vagaries of each Parish and Ministry Unit, and the leading characters in each place. Gaining and then maintaining the confidence and trust of clergy and their families, Church Wardens, members of Synod, Vestry members, is a complex and hugely demanding task. There are approximately one hundred ministry units, parishes and chaplaincies in this Diocese, and any one of those can require the close attention of the Bishop at any time. For the first few years of my episcopacy I was fortunate to have Bruce Moore as an Assistant Bishop, a wonderful colleague and friend. I did not ask the Diocese to consider replacing him when he retired, as I wanted to get to know parishes and people in that area of the Diocese that he had taken responsibility for, and I was being asked to make decisions about, but without a close and detailed knowledge of personnel and places.

This Diocese still retains an important archdeaconry structure, and I have deemed it necessary to meet with the archdeacons and my staff team on a regular basis, and on those occasions we go through every parish and ministry unit, identifying where particular interventions might be necessary, and where individual clergy might need particular attention. Again time-consuming but necessary work for the Bishop in the leadership of ministry and mission in the Diocese. Bishop Richard Randerson used to tell me that he was always impressed with those meetings and the close and detailed knowledge that the Bishop had of the Diocese and its many entities and personalities. We have developed in recent years a working arrangement that the meeting of archdeacons and staff leads directly into meetings of the Development Council, which the Bishop chairs, as that group of people represents the whole Diocese in a way that the Diocesan Council is unable to.

The Bishop has a critical role in the process of discernment, selection and training of people for ordained ministry. That requires many hours of careful interviewing, and working with the Bishop's Ministry Advisors and the panel of initial assessors. As I look around this Synod, I take a degree of satisfaction and a measure of pride in what we have achieved in these fifteen years. When I took up office as your Bishop, the Evangelism Council presented me with a Report which basically informed me that within ten years the great majority of ordained clergy in the Diocese would have retired. I set about actively recruiting and challenging young people about ordained ministry, and as a result there are an impressive number of young clergy, both women and men, ministering very effectively in some of our largest parishes. The process of identifying, training and equipping persons to serve in the Ministry Support Teams of our Local Shared Ministry Units works quite differently, but the role of the Diocesan Bishop is still central in that process, and requires a commitment of time and encouragement that is seen to be critical in those parts of the Diocese.

A lesson I soon learned about being a Bishop in the Diocese was the amount of time and care that would be required in the process of appointing clergy to parish and chaplaincy positions. It is another responsibility that the Bishop cannot avoid or delegate. That part of our Parish Statute serves us well, and

there are a number of members of the Synod who have worked closely with me in the Parish Appointments process who are able to attest to that. In fifteen years there have been changes in most, but not all, of our Parish appointments, and the Bishop has been central to each of those. Some Parishes in that time have worked with me on more than one occasion, and it is another important but time-consuming role. Similarly the various chaplaincies in the Diocese are required to work with the Bishop in the process of making appointments of ordained clergy, as such clergy need to be licensed by the Bishop, and the Bishop needs to be comfortable that a Licence for a particular priest is appropriate in every given situation.

The Bishop needs to be conversant with Trust law in New Zealand, because you very quickly find that you are a trustee on a number of Boards. The General Trust Board is one of the senior decision-making bodies in the Diocese, holding as it does a large number of small trusts and some major ones as the bare trustee for parishes and other entities in the Diocese, including the Bishopric Endowment, the Bishop's House Trust and the various Cathedral trusts. I have taken the view that the Bishop must be a trustee of the General Trust Board. Similarly the Bishop chairs the Diocesan Trust Board, the membership of which is the same as the Diocesan Council.

Once episcopally ordained, a bishop becomes a member of the House of Bishops of this Church, and that group meets at least three times in the course of a year, occasionally just with the Bishops of the New Zealand Dioceses, and more often with the full membership of the House. The Bishops each take a share of portfolios across the Church, boards and committees and commissions which require episcopal representation. That also becomes time consuming. In my time I have been a Trustee of the General Church Trust Board, which contributes more than half of the income of the General Synod, a Trustee of the St Johns College Trust Board, the episcopal member of the Archives Committee, and for 12 years I have chaired the Anglican Schools' Office Trust Board. I have also been the Episcopal Commissary for two Electoral Colleges - in Wellington and Waiapu.

As Diocesan Bishop you are a member of the General Synod and the Inter Diocesan Conference, and both those bodies require careful preparation and expect leadership from each of the bishops in the course of a variety of debates and decisions that are required to be made. Those bodies can also appoint you to other committees and commissions.

When an election is to be held for the Primacy, the Bishop of Auckland is often seen to be a prime candidate, and in fact starting from Selwyn as the first and only Bishop of New Zealand and based in Auckland, this Diocese has provided four other bishops who have been elected to serve as Primate - Archbishops Cowie, Averill, Reeves and myself.

A new Bishop of Auckland will find existing relationships and ex officio appointments in relation to the Church Schools. Title E Canon III of the General Synod requires that the Bishop of Auckland will be the Chair of the Trustees of King's College, and a member of the Board of Governors. The Constitution of King's School provides that the Bishop of Auckland will be a member of the Board of Governors of that School. The Constitution of the Auckland Diocesan School for Girls provides that the Bishop of Auckland will be a member of the Board of Governors of that School. The Will of the late James Dilworth provides for an honorarium to be paid annually to the Bishop of Auckland as Episcopal Visitor to the two Dilworth Schools, on the receipt of an annual Report covering any aspect of the life of those schools. With Boards of Governors meeting on a monthly basis, the involvement with our Church Schools requires a huge amount of time and effort, and both of those I have deemed well worth making. There are Chaplains in each of those schools and lively Chapel worship and religious education programmes, and the Bishop can be asked to take part in each and all of those. Corran School has related to the Parish of St Aidan, Remuera rather than to the Diocese, but in recent years I have enjoyed a good relationship with that special place as well.

The Bishop licenses clergy and Lay Ministers, and thus has a direct pastoral link with all the key personnel in the Diocese. The Bishop receives and holds the records of Police Checks on the ordained clergy of the Diocese. Mostly that simply tells me who drives too fast, but occasionally it reveals some disturbing facts. Keeping track of licences and renewals and Permissions to Officiate is a huge task, largely delegated to my Personal Assistant, but it is still clearly the responsibility of the Bishop, who makes the necessary decisions. That also means that it is the Bishop who becomes directly involved when licensed ministers "err and stray from their ways like lost sheep" and Title D makes a number of provisions for a Diocesan Bishop which require clear and concise action and decision-making, but all of which take a heavy toll on the Bishop's spiritual resources and inner strength. I have had to deal with some very distressing cases of professional misconduct and serious breaking of professional boundaries in these last fifteen years, and it is an aspect of the Bishop's ministry that requires great care and attention.

The Bishop of Auckland will find a number of expectations from various bodies in the Diocese. The Bishop is ex officio the President of the Selwyn Foundation, and chairs the Annual General Meeting of that body. The Bishop is ex officio a member of the Auckland City Mission Board. The Bishop is often asked to act with and for the Anglican Trust for Women and Children. The Bishop is currently one of the three episcopal Chaplains of the Mothers' Union in the Diocese. The Bishop chairs the Annual General Meeting of the Association of Anglican Women. The Bishop is invited to take part in a number of Youth events in the Diocese. The Bishop is the President of the Seafarers Mission in the Port of Auckland, and President of the Seafarers Mission in the Port of Marsden Point and is always asked to chair the Annual Meeting of that body in Auckland. The Bishop shares responsibility for the Cathedral Chapter with the Dean, and is a Patron of the Friends of Holy Trinity Cathedral.

I have been ex officio a founding Director of Trust Investments Management Limited, as it was felt critical in the early years of that Board that the Diocese should be directly represented. That may not be necessary for the next Bishop, as that organisation extends its services more widely throughout the Church, but that activity alone, although time-consuming, has completely turned around the financial situation of this Diocese.

A fundamental requirement of the Constitution of this Church is that a Diocesan Bishop is required to work in partnership with the Bishops of the Diocese of Polynesia, and the Bishops of Te Pihopatanga o Aotearoa. This happens perhaps more often in this Diocese than others, as we have Bishop Winston Halapua living and working in our midst, with a growing body of ordained men and women and Lay Ministers, and we also have Bishop Kito Pikaahu and the clergy and people of Tai Tokerau alongside us throughout the Diocese. The Bishop of Auckland often receives gracious invitations to attend and take part in functions and events and services in each of those two partnership domains, and in return is often able to act as host for our partners. The growing use and comfort in using the Bishops' Chairs in this Cathedral by my partner Bishops for significant occasions within their own jurisdictions is a source of pleasure and satisfaction, and I hope that that will long continue.

The Bishop of Auckland is a member of the Auckland Church Leaders group which now meets bi-monthly, and in turn acts as host for those meetings. There are a number of ecumenical events and responsibilities which the Bishop is expected to undertake, and is often consulted about.

With only 52 weeks in a calendar year, and approximately 100 ministry units, parishes and chaplaincies, the Bishop of Auckland can expect that on most Sundays of the year there will be a need to be in at least one, and very often two parishes. I am pleased to be able to report that I am now being asked to take Confirmation Services much more often than I was fifteen years ago. Being with our people in the parishes on Sundays is still the best part of episcopal ministry, although the experience of being put in a corner and harangued by someone with a grouch is not uncommon. But the people in the pews expect that the Bishop will have something fresh and challenging to say in leading their worship and encouraging their clergy.

Expectations placed on a bishop are high indeed, and that includes the expectations from the media that the Bishop will have an instant comment, often in both languages of this nation, on matters of public interest and concern. Archbishop Michael Ramsey used to counsel bishops to spend three Sundays a month in their parishes, and one Sunday a month in their private study. Wise advice indeed, but completely impractical for the Bishop of Auckland !

The Bishop of Auckland is asked to lend support to a number of organisations, and I am Patron of more organisations than I can easily recall. I do not enjoy lending my name or that of my office to any such organisation without ever taking part in it, so that too becomes a time-consuming occupation. I am Patron of several bodies associated with our schools - the Innes House Trust at Diocesan School, the Diocesan School Parents and Friends Association, the King's College Old Collegians' Association, the Friends of King's College, the Friends of Holy Trinity Cathedral, Patron of the NZ Church Missionary Society, a member of the Board of Reference of World Vision New Zealand. I am Patron of the Kids' Foundation of New Zealand, and on the list goes. The Bishop of Auckland is usually asked to become an honorary member of the Rotary Club of Auckland. and in that capacity is asked to address the Club on some significant occasions.

Part of the privilege of being Bishop of Auckland is to live in the historic Bishops Court, and that carries with it the expectation of offering accommodation and hospitality often on a large scale. Marion has been at my side for fifteen years doing that superbly. It is part of the task of being the Bishop, and it is certainly not an insignificant part. You also find that you become by default the caretaker of the Selwyn Library, but in return you have the use of that beautiful facility.

Coping with the constant stream of correspondence, both by post and by electronic means, is a daily responsibility. Added to that is the long list of people requiring personal interviews, and that is never-ending. A new Bishop of Auckland will find high expectations and exhilarating challenges as the Church seeks to find its way into God's future. I have sought to be both faithful and effective, but after fifteen years in this post, I am certain that it is time to lay it down.

I shall be praying for the Diocese and its Electoral College in November, as you seek another person to pick up these many tasks and responsibilities in offering episcopal leadership and ministry in your midst.

My other responsibilities

The members of Synod will be aware that I have now been able to lay down my tasks and responsibilities as the Chair of the Anglican Consultative Council, as the Chair of the Joint Standing Committee of Primates and the ACC, as Chair of the Inter Anglican Finance and Administration Committee, as Trustee of the Archbishop of Canterbury's Anglican Communion Fund, as a Trustee of the Anglican Investment Association, and as a member of the Council of Canterbury Cathedral, Kent, United Kingdom representing the wider Anglican Communion, and as a member of the Advisory Council for the Anglican Observer at the United Nations in New York. I was honoured to be presented with the Cross of Saint Augustine by the Archbishop of Canterbury, and that is what I am wearing this evening, in case you are curious about such matters as episcopal bling !

The Business of Synod

The Order Paper for this Session of Synod looks deceptively light. We have some important business to attend to in ordering the life and the legislation of God's Church in the Anglican Diocese of Auckland, and we have some significant presentations to consider. There will be satisfaction that the Bill relating to the Auckland City Mission comes before Synod with the approval of both the Board of the City Mission and the Diocesan Council, and on behalf of the Synod I express the appreciation of the Diocese to the members

of the group who have worked so diligently to bring this about.

I wish to express my gratitude to my team of Chaplains, to the staff of the Diocesan Secretariat, and to the Dean and Archdeacons of the Diocese for their support and loyalty as together we have given shape and purpose to the ministry of episcopé in the Diocese. In particular I wish to acknowledge the ministry of Archdeacon Richard Hancock, who retired at the end of August. Richard and I sang together as trebles in St Andrew's Pukekohe over fifty years ago, and we have enjoyed a friendship and a partnership in ministry ever since. Richard served the Diocese as Archdeacon of Waitemata and as Co-Archdeacon of Hauraki with wisdom and discernment, and in a number of parish appointments. He and Sue have moved to Waipu to enjoy retirement.

I thank the members of this House for their patience and perseverance in listening so attentively to this Charge on this the fifteenth and final time. May God continue to bless this great and historic Diocese

+John
Bishop of Auckland