



**TE PIHOPATANGA  
O AOTEAROA**

Mō te Oranga Ake o te Ao

# HE ARATOHUNGA PĪHOPA

**A Guide to Episcopal Ministry in  
Te Hāhi Mihinare**



**Amorangi Ki Mua**

THE COMMISSION ON EPISCOPAL LEADERSHIP

Prepared by **Ko Te Amorangi ki Mua** /  
the Commission on Episcopal Leadership

**November 2025**

## TIMOTHY 3:2-5

**2** A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach;

**3** not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.

**4** He must manage his own household well, with all dignity keeping his children submissive,

**5** for if someone does not know how to manage his own household, how will he care for God's church?

**2** Na, ko te tikanga tēnei, kia kaua te pīhopa e ekengia e te kupu, he tahu nō te wahine kotahi, kia ngāwari, kia whai whakaaro, kia mārama ana tikanga, kia atawhai ki ngā manuhiri, kia whai ngākau ki te whakaako:

**3** kia kaua e kakai waina, kia kaua e patu; engari kia ngāwari, kaua e totohe, kaua e matenui ki te moni;

**4** kia pai tana tohutohu i tōna whare; e mea ana i āna tamariki kia ngohengohe ki a ia, kia nui te mahara:

**5** ki te kore hoki tētahi tangata e mātau ki te tohutohu i tōna whare ake, me pēhea ka tiaki ai ia i te hāhi ā te Atua?



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Kia ora koutou,

Ko Te Amorangi ki Mua (the Commission on Episcopal Leadership) was established by Te Rūnanga Whāiti in May 2023 and named after the whakataukī:

***“Ko te Amorangi ki mua, ko te hāpai o ki muri”***  
*“Let God be your spearhead and the people will support”*



The Commission was tasked with exploring episcopal ministry within the Māori Anglican Church, noting the Church’s desire to strengthen and uphold ‘Te Oranga Ake’ of our pīhopa. As a result of its work, including consultation with hui amorangi, the Commission developed these guidelines to support nominees, members of electoral colleges, newly installed pīhopa and their whānau, hui amorangi trust boards, and the wider Hāhi Mihinare to provide a clearer understanding of the office and expectations of pīhopa, as well as the support and guidance available to them.

The guidelines are intended to support reflection, planning, and conversation about the structures and relationships that enable pīhopa and their whānau to flourish in their calling. May these guidelines serve as a taonga to strengthen our episcopal life together.

Te Atua manaaki,

**Khylee Quince** (Ngāpuhi, Te Roroa, Ngāti Porou, Ngāti Kahungunu)  
Chair, Te Amorangi ki Mua/the Commission on Episcopal Leadership

**November 2025**



## The Calling of a Pīhopa

The calling of a pīhopa is a response to the voice of te Atua, recognised and affirmed by the Hāhi. It is a call to serve through oversight, teaching, pastoral care, and faithful leadership in the way of the Rongopai. This calling builds on the pīhopa's earlier journey in baptism and ordained ministry as a deacon and priest and deepens their lifelong commitment to serve te Atua and the people.

A theological and historical reflection on episkopē and rangatiratanga in the Haahi is provided in a companion document, ***Episkopē and Rangatiratanga: A Theological Understanding of the Office of Pīhopa in Te Hāhi Mihinare.***

## The Order and the Office

Te Pouhere (the Constitution) describes two related but different things: the Order of Pīhopa and the Office of Pīhopa.

The Order is the lifelong identity and spiritual authority given through ordination. The Office is the specific leadership role to care for a hui amorangi or other episcopal area. The Order is permanent; the Office is held for a time and carries responsibility for governance, pastoral care, and mission.

## The Order of Pīhopa

The Order of Pīhopa is one of the three orders of ordained ministry through which the Hāhi continues in the apostolic faith: **rīkona (deacon)**, **pirihi (presbyter or priest)**, and **pīhopa (bishop)**. A pīhopa enters this order through prayer and the laying on of hands by other pīhopa, receiving authority to serve the whole Church, not just one hui amorangi. When a pīhopa retires or steps down, they remain part of the Order.

## The Office of Pīhopa

The Office of Pīhopa is a specific commission to lead and oversee a hui amorangi. It involves caring for doctrine, worship, discipline, and ministry; preaching and teaching the Rongopai; and presiding at Te Hākari Tapu, confirmations, and ordinations. The pīhopa also leads in synods and councils to strengthen unity and the oranga ake of the Church. When a pīhopa retires, moves, or resigns, they leave that office but remain within the Order of Pīhopa.

## Ngā Kawenga Matua – Core Responsibilities of the Office of Pīhopa

The responsibilities of a pīhopa of a hui amorangi traditionally encompass both spiritual and practical areas:

### ✝ CHIEF PASTOR

Pastoral care of the people and their ministers, sustaining, encouraging, correcting, and reconciling. Presiding prayerfully at crises and celebrations, holding minitā and communities in regular intercessions, and making time for spiritual direction and confession.

### ✝ MINISTRY OF THE WORD AND SACRAMENT

Proclaiming the Rongopai, interpreting Ngā Karaipiture and tradition in ways that refute error and enlighten te hunga whakapono, and fostering catechesis and Christian formation for all the baptised. Ensuring the worthiness of public worship, guarding doctrine-in-liturgy, presiding at Te Hākari Tapu as principal celebrant when appropriate, and celebrating confirmation and other episcopal rites. Upholding reverent administration of ngā hākarameta, encouraging holy living and corporate prayer.

### ✝ ORDINATION, AUTHORISATION, AND MINISTRY OVERSIGHT

Calling, testing, ordaining, and deploying rikona and pirihi, licensing kaikarakia, and facilitating the orderly transfer of ministerial authority. Ensuring initial and ongoing training (theological, spiritual, pastoral, intercultural), setting and monitoring standards of life and doctrine, and providing supervision and appraisal. Leading a culture of safeguarding, ensuring complaints processes are known and fair, and exercising disciplinary jurisdiction with justice, mercy, and transparency.

### ✝ DOCTRINE AND DISCERNMENT

Guarding and expounding the whakapono, upholding the apostolic whakapono, teaching in continuity with the Creeds and Anglican formularies, and providing people with the understanding, tools, and confidence to explain and defend their faith thoughtfully and respectfully in public life. Leading the hui amorangi or episcopal unit in listening to Te Wairua Tapu, reading the signs of the times, and making prudent, theologically informed decisions.

### ✝ GOVERNANCE AND OVERSIGHT

Setting vision and aligning people, resources, and structures to evangelism, discipleship, and diaconal service. Presiding and participating with minitā and lay representatives in synod and related councils. Acting within the Constitution/Te Pouhere and canons, residing and exercising office according to law, and guarding ecclesial discipline among clergy and laity.

### ✝ KOTAHITANGA, ECUMENISM, AND PUBLIC WITNESS

Nurturing communion within Te Pihopatanga o Aotearoa and the wider Anglican Church, fostering relationships with other denominations and with other communities of whakapono where fitting. Representing the Hāhi in iwi, hapū, and civic contexts, speaking for justice, reconciliation, and the common good.

## ✝ ADMINISTRATION AND TEMPORAL STEWARDSHIP

Overseeing staff appointments and wellbeing, stewarding budgets, and ensuring transparent reporting and prudent risk management. Protecting and deploying property and endowments for mission, participating in trust boards and related governance. Working collaboratively across Te Pihopatanga o Aotearoa, Tikanga Pasifika, and Tikanga Pākehā, honouring covenanted relationships and responsibilities.

### 1.2 Ngā Whakaritenga – Formal Requirements

For a person to be considered for the office of pihopa in Aotearoa New Zealand, they must:

1. Be at least 30 years of age.<sup>1</sup>
2. Be an ordained priest of this Hāhi or of a Church in full communion whose orders are recognised in this Church (or have had prior ordination duly recognised according to the Constitution and Canons).<sup>2</sup>
3. Have received confirmation from the House of Bishops, as part of the electoral college process, that there is no reason to disapprove the nomination on the ground of doctrine, or of character and manner of life, or of health, or of physical inability to undertake the episcopal ministry for which the nomination has been made.<sup>3</sup>
4. Have received the approval (sanction) of the whole of General Synod / Te Hinota Whānui.<sup>4</sup>
5. Be willing to assent to, and publicly make, the vows required in the Ordinal (promising, inter alia, to teach and guard the apostolic whakapono, preside in word and sacrament, ordain and send, maintain discipline with mercy, promote kotahitanga, and foster mission).<sup>5</sup>
6. Be willing to sign the declaration of adherence and submission to the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) as provided for in Title A, Canon I.<sup>6</sup>
7. Undertake to uphold and enforce the standards of ministry outlined in Title D, Canon I including cooperation with accountability processes and ensuring those under episcopal licence do likewise.<sup>7</sup>
8. Demonstrate that they live exemplary personal lives, demonstrating holiness, integrity, public witness, and holding to high ethical standards as outlined in Title D, Canon I.
9. Be willing to uphold the Code of Conduct for Representatives and Delegates of Te Pihopatanga o Aotearoa.<sup>8</sup>

1 Title G, Canon XIII, clause 2.2.

2 Title G, Canon XIII, clause 2.3.

3 Title A, Canon I, clause 5.2.

4 Title A, Canon 1, clause 5

5 “The Ordination of Bishops”, A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa

6 Title A, Canon I, clause 5.6.9 and Schedule.

7 Title D, Canon I (Standards of Ministry)

8 The Code of Conduct was adopted by Te Rūnanga Whāiti in August 2025.

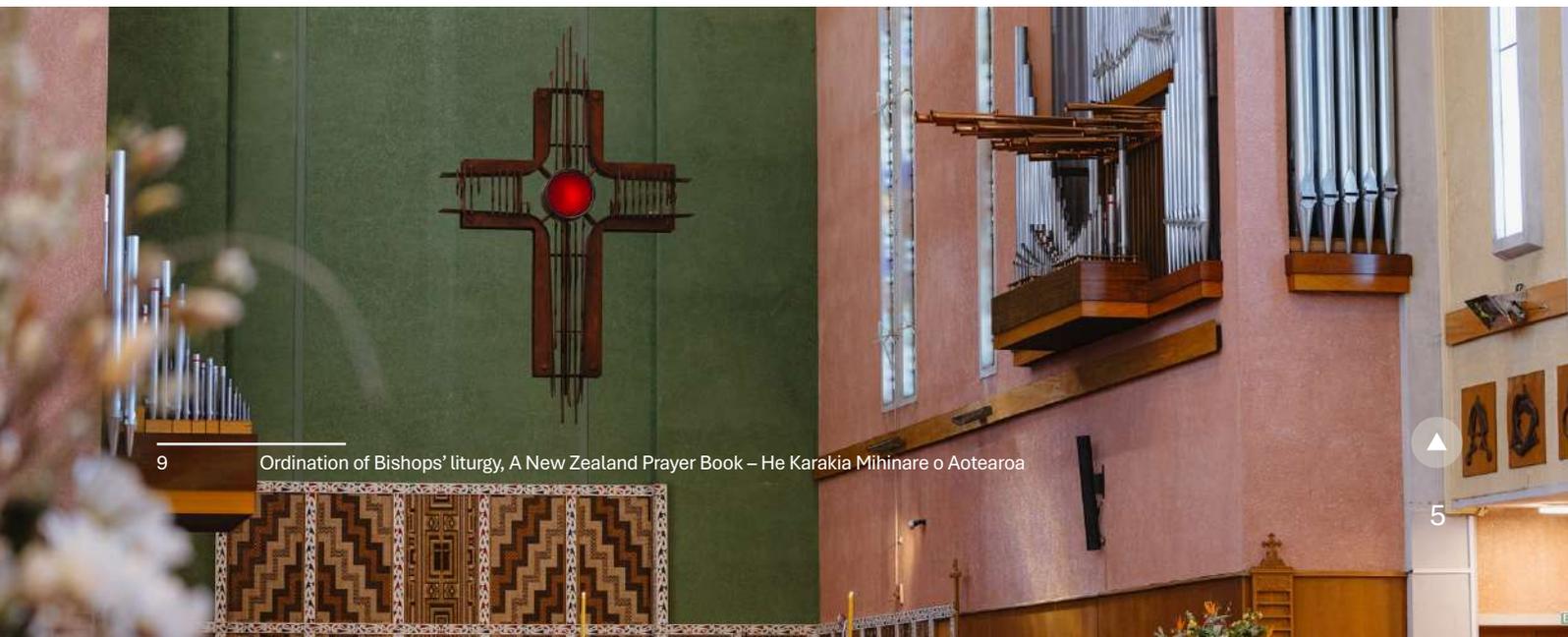
A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa sets out both the spiritual character and practical responsibilities of the episcopate:

**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.<sup>9</sup>**



The pīhopa is the Hāhi's focus of unity, principal teacher of the apostolic whakapono, and sacramental pastor whose oversight sustains mission, whakamoemiti, and discipline. Holding these together with te ao Māori, the pīhopa embodies rangatiratanga shaped by kōrero (wise speech), manaakitanga (generous care), and the work of whakatira (gathering and knitting the people), so that doctrine, whakamoemiti, and life remain faithful and engender oranga ake. Scripture confirms these contours of character and office (e.g., 1 Timothy 3:1–7; Titus 1:7-9; 1 Peter 5:1-4; John 10).

Through consultation across the hui amorangi, members of the Hāhi shared the qualities they most hoped to see in a pīhopa:<sup>10</sup>

- ▶ **A deep desire for and commitment to the flourishing of Māori and others worshipping within Tikanga Māori;**
- ▶ **Commitment to mātauranga Māori and leadership grounded in Māori ways of knowing, being, and doing;**
- ▶ **Deep grounding in Māori liturgical and sacramental practice, embodying te reo, tikanga, and wairua in all expressions of worship;**
- ▶ **Strong whakapapa or relational ties to and support from the hui amorangi;**
- ▶ **Spiritual depth, integrity, humility, and personal holiness;**
- ▶ **The ability to foster peace, justice, and unity;**
- ▶ **Personal resilience and a willingness to nurture their own spiritual, physical, and mental wellbeing, supported by whānau and trusted advisers;**
- ▶ **Deep connection to the hui amorangi, with a willingness to maintain a visible and caring presence through regular visits and active engagement across the rohe;**
- ▶ **Ability to build and sustain respectful, cooperative relationships with fellow pīhopa, contributing positively to shared leadership and unity within the Hāhi;**
- ▶ **Willingness to delegate tasks;**
- ▶ **Administrative and management capabilities**

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10 Consultation with hui amorangi by Amorangi ki Mua / the Commission on Episcopal Leadership, 2025

The appointment of pīhopa is made through an electoral college process convened by the Primates.

The electoral college process centres on spiritual discernment and integrity, with time set aside at the outset for collective reflection, karakia, and liturgy. Nominations are made collectively by pāriha, pastorates, rohe, or other groupings, and all nominees are screened to ensure they meet minimum requirements before proceeding as candidates. Following the announcement of candidates, a further period of discernment is held before the electoral college convenes, where voting takes place by houses of clergy and lay representatives.

The ordination of a pīhopa is the Hāhi's sacramental act by which a person is set apart to share in the apostolic episkopē of teaching, sanctifying, and pastoral oversight. In ACANZP, the ordination is conducted with prayer and the laying-on of hands by at least three pīhopa.<sup>11</sup> The service follows He Karakia Mihinare o Aotearoa (The Ordination of Bishops) and is presided over by the Primate or, for Tikanga Māori, by Te Pīhopa o Aotearoa (or their delegate), together with other pīhopa.

Prior to the service, the canonical processes must be complete (Title A, Canon I): the electoral college's nomination, required investigations and certifications, confirmation by the House of Bishops, and the Primates' mandate for ordination.

Installation is the formal act by which the newly (or already) ordained pīhopa is placed in office within a particular hui amorangi, often by seating them in the principal church and delivering symbols of office and instruments of authority signifying the beginning of their ministry of leadership and oversight in that context. Through ordination, a person receives the spiritual character of a pīhopa; through installation, they receive the authority and responsibility to serve the particular community of God's people to which they are called as pīhopa.

When a pīhopa is being ordained and begins ministry in a specific hui amorangi, ordination and installation are commonly celebrated within the same tikanga karakia. This expresses the unity of the pīhopa’s sacramental identity and their local commission. However, if the pīhopa is already consecrated (e.g. transferring from another see) or pastoral circumstances suggest it, a standalone installation is held after the earlier ordination.

The karakia may be held within the hui amorangi, so that local tikanga, reo, and identity shape the celebration. Alternatively, it could take place elsewhere, reflecting connection with the wider communion. The breadth of the pīhopa’s relationships should be visible: Three-Tikanga partners, minitā ā-iwi, and lay leaders, kaumātua and iwi/hapū representatives, civic and ecumenical guests, and community partners.

If the karakia is being held within the amorangi, the hui amorangi plans the karakia in detail: venue, tikanga karakia and music, invitations and processions, manaakitanga for manuhiri, roles for rangatahi and kura, accessibility and safeguarding, kākahu and tohu, photography/media, budget and logistics. Care is taken to pastorally support the pīhopa-elect and their whānau and to engage the hui amorangi so that the whole body participates with understanding and joy.

The ordination and installation of a pīhopa is a moment of deep grace and communal commitment. It is a public covenant between the pīhopa and the people. It marks the beginning of a new season of leadership and episcopē in which, by Te Wairua Tapu, the pīhopa will teach the whakapono, preside at ngā hākarameta, gather and guard the kāhui, and lead the mission of te Atua in that place.



## 4.1 The Three Tikanga Structure

The ACANZP is ordered by Te Pouhere/The Constitution, which recognises three tikanga, Tikanga Māori, Tikanga Pākehā, and Tikanga Pasefika, as equal partners in one Hāhi. Each tikanga expresses the Hāhi's life and mission within its own cultural context while remaining united under a shared constitution, shared canons, and the General Synod/Te Hīnota Whānui.

Te Pouhere and Title A, Canon I authorise each tikanga to order its own ministry, mission, and governance in ways appropriate to its culture, in communion with the whole, within the requirements of Title A, Canon 1. This allows each tikanga to have its own way of organising, while still keeping shared order and accountability across the whole Church.

ACANZP may have three co-primates/archbishops (Ngā Pīhopa Mātāmua), one from each tikanga, who share the Primacy, if General Synod/Te Hīnota Whānui (GSTHW) so chooses. Alternatively, GSTHW may elect a single primate. This decision must be debated and agreed every six years. Prior to 2010 there was only one Primate but the decision to have three was made in 2010 and confirmed in both 2016 and 2022. Together the Primates serve as the Church's joint spiritual and symbolic heads, upholding unity, guiding mission, and representing the Church locally and globally. The House of Bishops comprises all bishops across all three tikanga.



## ✝ TIKANGA MĀORI

The Pihopatanga o Aotearoa is the Māori episcopal jurisdiction within the ACANZP. Its life is shaped by Te Pouhere, the canons, and tikanga-based practice. Te Pīhopa o Aotearoa provides spiritual leadership and pastoral oversight for Tikanga Māori and Te Pihopatanga o Aotearoa, presides over Te Rūnanganui o Te Pihopatanga o Aotearoa, convenes electoral colleges, and, together with the other two primates, shares the primacy of the whole Church, if a shared primacy is chosen by GSTHW.

The Pihopatanga o Aotearoa established five hui amorangi in 1992 following the adoption of Te Pouhere:

- ▶ **Te Hui Amorangi ki Te Manawa o Te Wheke**
- ▶ **Te Hui Amorangi ki Te Tairāwhiti**
- ▶ **Te Hui Amorangi ki Te Tai Tokerau**
- ▶ **Te Hui Amorangi ki Te Ūpoko o Te Ika**
- ▶ **Te Hui Amorangi ki Te Waipounamu**

Each hui amorangi is both a regional expression and a constituent part of Te Pihopatanga o Aotearoa.

## ✝ TIKANGA PASEFIKA

Tikanga Pasefika is organised as the Diocese of Polynesia, spanning (principally) Fiji, Tonga, Samoa (including American Samoa), and the Cook Islands. The diocese includes archdeaconries and episcopal areas with area/suffragent (assistant) bishops who serve under the leadership of the Diocesan Bishop of Polynesia.

The Archbishop for Tikanga Pasefika (Ātipihopa o Te Moananui-ā-Kiwa) is the Diocesan Bishop of Polynesia and, together with the other two primates, shares the primacy of the whole Church, if a shared primacy is chosen by GSTHW. They provide spiritual leadership and pastoral oversight for Tikanga Pasefika, preside over the diocesan synod and episcopal team, and share with the other primates in upholding unity and common mission across the three Tikanga.

## ✝ TIKANGA PĀKEHĀ

Tikanga Pākehā comprises seven dioceses (Auckland, Waikato and Taranaki, Waiapu, Wellington, Nelson, Christchurch, and Dunedin), each led by its own bishop and synod, and governed collectively through General Synod and the House of Bishops.

The Archbishop for Tikanga Pākehā (Ātipihopa o Niu Tirenī) is the senior bishop for this Tikanga and one of the three co-primate, who together with the other two primates, shares the primacy of the whole Church, if a shared primacy is chosen by GSTHW.



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**4.2****Tikanga Māori governance**

Te Pouhere, Part D (Of Te Pihopatanga o Aotearoa), affirms that within this Church, Te Pihopatanga o Aotearoa has responsibility for the provision of ministry to those who wish to be ministered to within Tikanga Māori, and for the promotion of mission within that Tikanga. It also affirms that Te Pihopatanga has power to structure and organise itself in such manner as it shall from time to time determine.





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## Te Rūnanganui

Te Rūnanganui o Te Pihopātanga o Aotearoa is the governing assembly of TPOA. Convened and chaired by Te Pīhopa o Aotearoa, it ordinarily meets every two years with pīhopa, clergy, and lay representatives from each hui amorangi in attendance. In keeping with both catholic order and tikanga practice (“the bishop in synod”) Te Rūnanganui:

- ▶ **Sets policy and strategic priorities for TPOA and the five hui amorangi.**
- ▶ **Receives, discerns, and approves reports from hui amorangi, national committees, trusts, and commissions new work.**
- ▶ **Determines ministry, education, and mission initiatives, including formation pathways and standards.**
- ▶ **Oversees governance and finance, including common resources and relationships with provincial bodies.**
- ▶ **Elects/appoints representatives to wider-church bodies and participates, when required, in the electoral process for Te Pīhopa o Aotearoa.**
- ▶ **Considers constitutional/canonical proposals affecting Tikanga Māori, recommending changes to General Synod/Te Hinota Whānui where required.**

The decision-making mechanisms employed by Te Rūnanganui are evolving over time to reflect the intent of Tikanga Māori to adopt a tikanga-informed approach to decision-making that emphasises collective discernment, relationship, and consensus.



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## Te Rūnanga Whāiti

Te Rūnanga Whāiti is the “Standing Committee” of Te Rūnanganui. It is a smaller governing group that acts on behalf of Te Rūnanganui between its biennial meetings. It ensures that the decisions, policies, and priorities set by Te Rūnanganui are implemented and monitored and provides continuity of governance and leadership. Te Rūnanga Whāiti:

- ▶ **Implements and oversees the resolutions and directives of Te Rūnanganui.**
- ▶ **Provides advice and support to Te Pīhopa o Aotearoa and the Ātipīhopa on matters affecting the life and mission of Te Pīhopātanga.**
- ▶ **Manages urgent or time-sensitive decisions that cannot wait until the next meeting of Te Rūnanganui.**
- ▶ **Coordinates communication and collaboration between the five hui amorangi and the national TPOA office.**
- ▶ **Prepares reports and recommendations for presentation at the next Te Rūnanganui gathering.**

Te Rūnanga Whāiti is convened and chaired by the Ātipīhopa or their delegate. Membership of Te Rūnanga Whāiti is comprised of hui amorangi representatives of each house (Pīhopa, Clergy, and Lay), a rangatahi representative, and a representative from the H&W Williams Trust.



## Māori House of Bishops

The Māori House of Bishops (ngā Kāhui Pīhopa) is made up of all the pīhopa who serve within Te Pīhopatanga o Aotearoa. It provides spiritual leadership, oversight, and guidance for the flourishing of Māori Anglican life and mission. The House of Bishops supports and advises Te Pīhopa o Aotearoa and collectively represents Tikanga Māori in the wider life of the Anglican Communion.

## Ngā Hui Amorangi

Each hui amorangi is a regional unit with its own local structures and leadership but operating collectively as one Māori episcopal body. Each hui amorangi is served by a pīhopa amorangi who provides episcopal leadership in that rohe; the collective senior leadership is expressed through Te Pīhopa o Aotearoa and the Māori House of Bishops, with overall governance sitting with Te Rūnanganui.

Hui amorangi nurture Māori Anglican life such as marae ministry and formation, oversee local mission and clergy formation, safeguard tikanga/te reo, and coordinate pastoral care in their rohe. They have their own decision-making structures and trust boards to manage regional ministry, property, and administration.

Each hui amorangi engages in a collaborative and respectful relationship with the mana whenua of its rohe, recognising that the Hāhi's ministry is exercised in partnership with the spiritual and cultural authority inherent in the land and its people. Similarly, hui amorangi foster ecumenical relationships, recognising that collaborative engagement with other Christian traditions enriches ministry, strengthens witness to the gospel, and embodies the unity of Christ's body.



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## 4.3 Three-Tikanga relationships

### Common life bodies

Common life bodies are the shared councils, commissions, and committees where all three Tikanga meet, work, and make decisions together on matters affecting the whole Church. General Synod/Te Hinota Whānui is the highest governing body of the Church. At has representation from bishops, clergy, and lay from all three tikanga. This body makes major decisions for the whole Province, sometimes requiring amendments to canons or the introduction of new canons. Other common life bodies include the Anglican Missions Board and the Liturgical Commission. Pīhopa may be nominated to participate in common life bodies, representing Tikanga Māori.

### Relationships between pīhopa

The relationships among the pīhopa of all three Tikanga lie at the heart of the Church's life and unity. They give expression to the vision of Te Pouhere, which calls the three Tikanga to walk together in mutual respect, shared mission, and partnership in the gospel. Common life bodies offer opportunities to develop these relationships. Further, strong relationships are often grounded in particular rohe, especially between Māori pīhopa and their Pākehā diocesan counterparts who minister within the same geographic regions.

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## 4.4 International relationships

Pīhopa have opportunities to grow international connections within the global Anglican Communion, for example through participation in networks such as the Anglican Indigenous Network, participation in pilgrimages, attendance of international meetings, and other opportunities. This will depend the priorities of the pīhopa and their hui amorangi. The Lambeth Conference is a global gathering of pīhopa from the Anglican Communion, convened by the Archbishop of Canterbury approximately every ten years. Its purpose is to promote unity within the Anglican Communion by allowing bishops to discuss, debate, and pass resolutions on pressing social, theological, and ecclesial issues. In 2022 over 650 pīhopa from around the world attended. Hui amorangi are encouraged to set aside funds to enable their pīhopa's attendance.

## 5.1 Induction

An effective induction programme provides the guidance and resources a pīhopa needs to establish themselves in their office and exercise their ministry effectively. The Lambeth Conference recognised the importance of good preparation and ongoing training in 1988 with the following resolution:<sup>12</sup>

10. *congratulates African provinces for having made provisions for the training of newly consecrated bishops as recommended by Lambeth 1978 (Resolution 19);*
11. *resolves that every province implement programmes of initial preparation and in-service training for the episcopate, and accordingly that:*
12. *A duration of one month, at least, be set aside for preparation, which should include instruction regarding the tasks and functions of a bishop, finance and management control; such training being in the language and culture of the bishop concerned.*
13. *After six years in office, all bishops should be encouraged to have a period of sabbatical leave for study and refreshment; and that financial support for such a period should be available from appropriate sources within the province concerned.*
14. *Where appropriate, preparation, training and support should also be made available to the spouse.*
15. *In view of the stress factor within the life of the bishop, bishops should present themselves for a medical examination at least once a year.*

While the Lambeth resolutions are not binding, they do provide some insight into the common challenges pīhopa, the world over, face on entering office. There is no standard induction programme available in the Anglican Church in New Zealand but there are many resources and subject matter experts available within the church and the wider community to support new pīhopa.

A formal, documented induction programme should be developed by the hui amorangi with support from the office of Te Pīhopatanga o Aotearoa, the General Secretary's office, and fellow pīhopa. St John's College Trust Board (STCTB) provides a training grant of around \$25,000 to hui amorangi to help induct and provide ongoing training for pīhopa.

<sup>12</sup> 1988 Lambeth Conference: Resolution 41 "Training of Bishops This Conference"

The nature and extent of the induction will depend on the pīhopa’s knowledge and experience in each of the relevant areas. As part of the induction, an ongoing training plan should be developed that is tailored to the particular needs of the pīhopa. The table at Appendix 1 below provides some suggested areas to be covered in induction, with suggestions of who might be able to provide information and expertise.

Before commencing office, the pīhopa may consider setting aside time for a private retreat/ wānanga. They may also want to explore a mentoring relationship with another pīhopa (retired or still in office) to support their journey.

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## 5.2 Training

It is recommended that a training plan should be developed during a pīhopa’s induction that is tailored to their particular needs and kept regularly updated. The training grant should be used to fund as much of this training as possible. The training plan needs to be specific and realistic, acknowledging the demanding nature of the pīhopa’s episcopal duties. Alternative forms of learning such as online courses, coaching, mentoring, and guided study may be more flexible and better suited to the demands of episcopal ministry than conventional classroom training.

Courses for new pīhopa are run in the United Kingdom and the United States and welcome new pīhopa from New Zealand. The TPOA office and the General Secretary’s office can provide information about these courses. The hui amorangi and/or TPOA office will need to agree to funding attendance or provide support to find alternative funding.

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## 5.3 Study leave provision

STCTB provides funding for all pīhopa to take study leave for a period of three months every five years.<sup>13</sup> This funding is administered by the General Secretary. Study leave is intended to be a structured period of renewal designed to refresh the pīhopa’s spiritual life, learning, and leadership capacity for long-term service. There are many different ways to use this time, including extended retreats, pilgrimage to historic or sacred sites, participation in study programmes, structured self-directed learning on issues relevant to the hui amorangi, time with whānau, writing, or other creative pursuits.

It is important that the pīhopa and hui amorangi together plan for the pīhopa’s study leave, ensuring the pīhopa is well supported to enable them to take this time.

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13 At the time of writing, about \$34,000



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## 5.4 Senior clergy and support staff

Ideally, a pīhopa should be supported by a sufficient team of lay representatives, senior clergy, and administrative staff to assist them in fulfilling the responsibilities of their office without requiring them to manage every administrative detail of the hui amorangi. In practice, limited resources and reliance on volunteers may mean that pīhopa are often more directly involved in administration than ideal; and that they be unable appoint traditional support roles.

Nevertheless, taking a deliberate approach to forming and maintaining a support team contributes significantly to the pīhopa's effectiveness and wellbeing. Team members may include:

- ▶ **Vicar General**
- ▶ **Commissary**
- ▶ **Pīhopa's Chaplain**
- ▶ **Chancellor**
- ▶ **Chair of hui amorangi trust board**
- ▶ **Office support staff**
- ▶ **Senior clergy, such as archdeacons or ministry educators**
- ▶ **Whānau members**

Some of these roles may be paid or stipendiary, but many are likely to be voluntary, unpaid, or additional to a role already held within the Hāhi. It is also likely that the composition of the team will change over time as people change roles, retire, or circumstances or needs change. The availability of these roles will also depend on the particular the hui amorangi.

Some useful considerations when putting together and maintaining a support team include:

- The pīhopa having conversations with team members to outline expectations of their roles, how much of a time commitment they are able to make, and expectations for conduct. It may be useful to have an explicit code of conduct document.
- Considering a delegated authority policy within the office of the pīhopa to clearly outline who is able to make what decision and in what circumstances.
- Communicating with the wider hui amorangi and other stakeholders about who does what in the support team.
- Regular meetings with the support team as a whole (in person or online) to keep everyone up to date with developments, build relationships, improve communications, and ensure the pīhopa's needs are being met.
- Regular one-on-one meeting with support team members with a direct reporting line to the pīhopa.
- A shared space such as an Office 365 Teams environment or Google Docs to maintain important material related to the pīhopa's priorities and work programme.
- Clear expectations about communication protocols internally and externally.



- A diary or time-table with key dates for the pīhopa, including important meetings and liturgies, to ensure support team members are aware of priorities and how they can best support the pīhopa.

An outline of how some of the support roles are traditionally viewed is provided below:

## Vicar General

The vicar general is, in most cases, the key, trusted advisor and “second in charge” of the pīhopa. They are usually an experienced and well-regarded clergy person and, along with the hui amorangi office manager/administrator, responsible for much of the day-to-day running of the hui amorangi. Their function is outlined in Title A Canon 1 Clause 8.

Under Title D of the Ministry Standards of the Anglican Church in Aotearoa, New Zealand and Polynesia, a vicar general may be named as a “licensing bishop.”<sup>14</sup> A licensing bishop has the authority to exercise episcopal authority such as licensing ministers, providing pastoral governance, and overseeing ministry in cases where the pīhopa (ordinary) bishop is unable to act, due to absence, illness, conflict of interest, or other incapacity. If a vicar general is not clergy, they cannot exercise episcopal duties or powers.

A vicar general holds office for a set term or for as long as the pīhopa decides. Within the Hāhi, the vicar general often takes on responsibility for administrative management and oversight, reducing the burden of these tasks on the pīhopa. The pīhopa makes their own choice of vicar general and it cannot be assumed that vicar generals will transition from one pīhopa to the next. Some pīhopa choose also to appoint a deputy vicar general.

## Commissary

A commissary may be appointed by a pīhopa temporarily or in specific circumstances, such as when the pīhopa is absent or ill, to act on the pīhopa’s behalf. Commissaries may support pastoral care, represent the pīhopa in official capacities, and ensure continuity but they do not have the full delegated powers of a vicar general. Their function is outlined in Title A Canon 1 Clause 9. A commissary’s authority ceases once the pīhopa resumes their duties or appoints another acting authority.

<sup>14</sup> Title D, Canon I, Definitions:

“Licensing bishop includes Diocesan Bishops, Amorangi Pīhopa and Bishops with delegated episcopal responsibility for a region, and as necessary their successors in office; and includes the Vicar-General of an Episcopal Unit where the Bishop / Pīhopa is absent from the Bishop’s jurisdiction or ministry or when not absent is unable to act or is prevented by conflict of interest or by illness or other cause from acting personally”.



## Pihopa's Chaplain

A pihopa may decide to have their own chaplain. The chaplain is usually an experienced priest or deacon, chosen for their spiritual maturity, cultural fluency, and close relationship with the pihopa. The chaplain may support the pihopa in the following areas:

- ▶ **Helping the pihopa prepare for and lead services, including coordinating liturgical elements.**
- ▶ **Carrying the pihopa's crozier or assisting during ceremonial duties.**
- ▶ **Leading or participating in prayers and readings during services.**
- ▶ **Supporting the pihopa in pastoral care, including visits.**
- ▶ **Organising or accompanying the pihopa on official visits and engagements.**
- ▶ **Serving as a trusted advisor or sounding board on ecclesiastical and personal matters.**

## Chancellor

A chancellor is the pihopa's principal legal and canonical advisor. Their role is proscribed in Title D Canon V, which states "each Episcopal Unit shall have a Chancellor and/or one or more Legal Advisers who shall be appointed by the Bishop of the Episcopal Unit."

Chancellors provide guidance on matters of church law, governance, and policy to ensure that the decisions and actions of hui amorangi align with Te Pouhere, the canons, and the decisions of Te Rūnanganui. The chancellor or legal advisor may also advise pihopa and trust boards on property, compliance, and disciplinary matters where legal oversight is required.

Hui amorangi are encouraged to have their own chancellor and legal advisor. However, hui amorangi may choose not to have their own chancellor but to access the chancellor of another hui amorangi or diocese, depending on their circumstances.

The Provincial Chancellor serves as the principal legal and canonical advisor to the Primates and to the General Synod Standing Committee and General Synod/Te Hīnota Whānui.

## Ministry educators

Ministry educators are responsible for the theological education and ongoing formation of ministers, both ordained and lay. They also assist the pihopa by supporting the discernment process for candidates exploring ordination or licenced lay ministry. Each hui amorangi expresses theological education and formation in ways that reflect its own context, mission priorities, and tikanga.



## Archdeacons

An archdeacon is a senior priest appointed by the pīhopa to share in episcopal oversight and leadership within the hui amorangi. While traditionally responsible for a geographic rohe, an archdeacon may also hold responsibility for a specific area of ministry such as formation, mission, or pastoral care across the hui amorangi. They act as the pīhopa's representative, providing pastoral support and supervision to clergy, assisting with governance and compliance, and helping to implement the pīhopa's vision and priorities.

## Chair of Hui Amorangi Trust Board

Each hui amorangi has a trust board, which is the governing body responsible for managing the temporal (non-spiritual) affairs, assets, and finances of a hui amorangi. It oversees property management, ensures financial accountability, complies with legal and church regulations, and provides resources to support the ministry and mission of the hui amorangi. The trust board acts as the legal representative of the hui amorangi in secular matters, working alongside the pīhopa and church leadership to enable effective stewardship of resources in line with both tikanga Māori and Anglican values.

Each trust board typically consists of elected or appointed members who bring expertise in areas such as governance, finance, law, property, and tikanga Māori.

The pīhopa is always given a seat on a trust board but usually can delegate a representative to attend instead. A close working relationship between the pīhopa and chair of the hui amorangi trust board is vitally important to ensure the trust board's focus and resources are aligned with the mission of the hui amorangi.

While in rare cases a pīhopa may serve as trust board chair, this should be considered only when no other option is available. Independent board leadership is preferred as it upholds accountability, transparency, and balanced decision-making, and allowing the pīhopa to focus on spiritual and pastoral leadership.

## Registrar

The registrar may be a paid staff member or a member of the clergy and often their role as registrar is additional to other roles. Their responsibilities are as follows:

- ▶ **Maintaining official registers of clergy, licences, and ordinations.**
- ▶ **Preparing and issuing canonical and legal documents on behalf of the pīhopa.**
- ▶ **Serving as secretary to hui amorangi and recording decisions accurately.**
- ▶ **Ensuring compliance with the Constitution, Canons, and hui amorangi statutes.**
- ▶ **Managing official records, archives, and seals of the hui amorangi.**
- ▶ **Overseeing property, trust, and administrative records.**
- ▶ **Providing procedural advice to the pīhopa and governance bodies.**



- ▶ **Coordinating communication and documentation between the hui amorangi, TPOA office, and wider Church.**
- ▶ **Supporting the administration of clergy discipline and appointments under Title D.**

## **Finance and administrative staff**

Well-supported and well-managed administrative staff enable the pīhopa to focus on pastoral leadership and mission rather than day-to-day operational detail. Preferably, the hui amorangi will have the resources to allow for full or part time paid support staff in the areas of finance and administration. These staff members play a crucial role not only in the efficient functioning of the hui amorangi’s day-to-day operations but also in supporting the pīhopa and wider leadership team.

The functions of the office team may include:

- ▶ **Keeping accurate records of clergy licences, pāriha information, minutes of meetings, and hui amorangi archives (supporting the registrar)**
- ▶ **Managing budgets and financial reporting, processing invoices, making payments, managing bank accounts, and ensuring the hui amorangi complies with legal, tax, and regulatory financial obligations**
- ▶ **Managing the pīhopa’s diary**
- ▶ **Coordinating correspondence and communications on behalf of the hui amorangi and pīhopa**
- ▶ **Organising events and hui**
- ▶ **Arranging hospitality**
- ▶ **Organising travel**
- ▶ **Assisting with fundraising and grants**

Support staff are subject to employment legislation and appropriate frameworks need to be in place to ensure compliance and good practice in the areas of human resources, health and safety, and financial management. This includes ensuring they have:

- ▶ **Individual employment agreements that are up-to-date, signed, and are compliant with employment legislation;**
- ▶ **Clear job descriptions outlining key tasks and expectations that are up-to-date and reflect the true nature of their role;**
- ▶ **Clear understanding of their delegated authorities;**
- ▶ **Clear reporting lines**

Most administrative staff are employed by hui amorangi trust boards. If a pīhopa is to be directly responsible for the management of staff, it is important that they have delegated authority from the employing body and that they are provided with appropriate advice and information to fulfill this role effectively.



When a new pīhopa is appointed, staff play an important role in helping to induct the pīhopa and support their transition. As for any leadership change, this transition time can be an unsettling time for staff who have served the previous pīhopa. It is incumbent on the commissary or vicar general to communicate clearly with staff about expectations prior to the new pīhopa arriving and their important role in ensuring a smooth induction.

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## 5.5 Stipend and other allowances

Title A Canon I of Bishops states that a pīhopa cannot be appointed unless the hui amorangi has sufficient resources to provide for the sustentation<sup>15</sup> of the bishop’s stipend, accommodation, and allowances needed for episcopal ministry. Due to the constrained financial resources of Te Pīhopatanga, current practice is to draw an allowance for pīhopa from the SJCTB funding allocated to hui amorangi for supporting education and ministry formation for ordained clergy, candidates for ordination, and lay members.

This allowance is generally divided into a stipend with specific funds set aside for books, education, and travel. In some cases hui amorangi choose to “top up” the SJCTB allowance with hui amorangi funds, particularly due to the extensive travel required. Allowances are generally paid out of a bishopric trust or the hui amorangi Trust Board, depending on the hui amorangi.

### Housing

Providing housing or a housing allowance for a pīhopa is both a practical and pastoral responsibility for hui amorangi. Decisions about housing should ensure the arrangement is dignified, sustainable, and appropriate to the needs of both the pīhopa and their whānau. Each hui amorangi determines its own model according to size and resources, typically choosing between a hui amorangi-owned episcopal house or a housing allowance. Either option must be financially sustainable and compliant with any relevant regulations. The home’s location should allow accessibility to the hui amorangi’s centre of activity and be suitable for hosting pastoral gatherings.

It is important that the housing provision is clearly documented and regularly reviewed. This upholds transparency and good governance and keeps the long-term wellbeing of both the pīhopa and the hui amorangi at the forefront. Clarity from the outset on issues such as who is responsible for arranging and covering the costs of furnishings, maintenance and repairs, utility costs, insurance, upkeep, who may live in the house, and what happens to the house after retirement or the death of the pīhopa helps to prevent misunderstandings and ensures that expectations are well understood by all parties.

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## 5.6 Healthcare

The health and wellbeing of the pihopa is of utmost importance in their ability to carry out their office. Considerable physical, emotional, and mental stress may arise from holding the office of pihopa due to its inherent responsibilities. Ensuring that a plan is in place to manage the pihopa's health and overall wellbeing is important, while ensuring that privacy around the pihopa's health is maintained.

Hui amorangi may choose to provide a specific allowance to enable regular GP visits, counselling, or other wellbeing measures.

### Anglican Financial Care

Anglican Financial Care (also known as The New Zealand Anglican Church Pension Board) is the financial services organisation of the Anglican Church in Aotearoa, New Zealand and Polynesia, providing pensions, savings, insurance, and investment management services for clergy, lay employees, and church organisations. The Member Services Manager at Anglican Financial Care is available to discuss all the following schemes.

### Pension Fund

Pihopa are eligible to join the pension fund if they are not already members. They are required to pay 6% of their financial allowance (stipend) into the fund, with an hui amorangi contribution of 9%. The benefit is paid out in two components on retirement: a lump sum and an ongoing monthly pension. These amounts depend on what the pihopa has paid into the scheme and their age at retirement, with distributions increasing proportionately after age 65.

There is no minimum joining age and the pension fund does not have a mandatory retirement age or age-out provision. The pension is payable to surviving spouses.

### Supplementary Support Fund

The Supplementary Support Fund is a workplace insurance fund offering coverage in case of death, serious or terminal illness, or disability. The minimum member contribution is NZD \$20/month.

The death benefit pays out a lump sum equal to three times the gross annual stipend or allowance, which is payable if a member dies while in service. From the death benefit, up to NZD \$15,000 may be advanced early to cover funeral and immediate expenses. If a member is certified as terminally ill (expected to live less than 12 months), the same lump sum is payable.

If a member becomes ill or disabled and is unable to work for at least 90 consecutive days, an income benefit of 50% of gross stipend/allowance is paid monthly (tax-exempt).

Terminal illness coverage ends at age 70 and income protection stops at age 65.

## **Welfare Fund**

The Welfare Fund provides one-off grants for clergy in financial need. On average a grant is around \$1000 but distributions of up to \$5000 can be made in special circumstances. Grants are often given for such circumstances as unexpected dental or optometry costs. Pihopa are eligible to apply for these grants if they are in financial need.

## **Health Fund**

The Health Fund is currently suspended due to insufficient funds. The Health Fund assists retired clergy and their spouses over the age of 65 years with certain medical costs such as hearing aids, dental costs, and surgery.

## **Mortgage finance and other lending**

Anglican Financial Care's Mortgage Finance service provides home loans to clergy, church employees, and members of the schemes administered by Anglican Financial Care. It is designed to offer fair, competitive lending within a supportive, faith-based framework. Borrowers can use the finance to purchase, build, or refinance a home, with flexible repayment options and interest rates that reflect both market conditions and the organisation's not-for-profit ethos. The scheme is available to pihopa and all clergy and their surviving spouses.

## **Māori Land Home Ownership Scheme**

This scheme is designed to help clergy and church workers build or buy homes on whenua Māori, where traditional lending can be difficult because the land cannot be used as standard security. Under this scheme, Anglican Financial Care provides mortgage finance using the house itself, rather than the land, as the main security, enabling eligible borrowers to obtain a loan even when the land is held under multiple ownership or a trust. The scheme supports Māori home ownership and stability for those serving within the Hāhi, while working closely with the relevant Māori land trusts.



## 6.1 The retirement transition

Pīhopa do not retire from the order of Bishops but they may retire from the Office of Bishop, i.e, from being a hui amorangi pīhopa.

The retirement of pīhopa from office should be approached with prayerful discernment and thoughtful advance planning. This greatly enhances the likelihood of both a respectful, dignified, and mana-enhancing transition to retirement for the pīhopa and a retirement that supports the oranga ake of the pīhopa, their whānau, and the wider hui amorangi. Retirements that are planned with intention encourage mutual closure, preserve dignity, and open space for hopeful new beginnings. Planning and managing the retirement transition well also greatly enhances the possibility for a smooth transition to episcopal office for the incoming pīhopa.

The subject of retirement can be highly sensitive, not least because a pīhopa's personal sense of calling to the office, the esteem they command, a sense of obligation from the pīhopa to the hui amorangi and vice versa, potential concerns about financial insecurity for the pīhopa and their whānau, expectations of iwi, hapū, and whānau, and other factors.

There is no retirement age for pīhopa in New Zealand, nor set tenure. The practice within Tikanga Māori has been for pīhopa to continue in office well into, or past, their seventies, with three having died while still in office at advanced ages. While the wisdom, spiritual leadership, and unwavering commitment of our elder pīhopa has always been deeply valued, the reality is that remaining in office well into their senior years can impose significant burdens, not only on the pīhopa themselves, but also on their whānau and staff, due to the demanding nature of episcopal ministry.

### Factors leading to retirement

A range of factors may lead a pīhopa to consider retirement. These can include changes in physical health, energy levels, or cognitive capacity, the cumulative mental and emotional demands of leadership, whānau considerations, or a discerned sense that their season of active episcopal ministry is drawing to a close. Recognising these factors early allows for prayerful discernment and planning that honours both the pīhopa and the hui amorangi.

The canons provide some provision for a situation in which a pīhopa is considered "mentally disordered" or in which a pīhopa may by reason of some mental or permanent infirmity become wholly unable to exercise the episcopal jurisdiction or ministry to which they were appointed"<sup>16</sup>.

However, it is strongly preferable that such discernment and decision-making arise from the pīhopa themselves, in consultation with their whānau and trusted advisors, rather than through canonical intervention.

Regular health assessments, both physical and mental, are important to support decision-making. Early, open conversations grounded in mutual care and trust uphold the mana of the pīhopa and strengthen the wellbeing of the whole hui amorangi.

## **Dignified retirement transitions**

The effectiveness and dignity of a retirement transition for pīhopa are greatly enhanced when:

- ▶ **Retirement expectations are openly discussed with candidates early in the electoral college process, ensuring clarity and mutual understanding from the outset.**
- ▶ **Regular health assessments, both physical and mental, are put in place (e.g., every two years until age 70 and annually thereafter), with a framework for addressing health concerns as they arise.**
- ▶ **Whānau are actively engaged in conversations about the pīhopa’s wellbeing and future, even when retirement is some time away.**
- ▶ **Practical support is provided to pīhopa and their whānau regarding long-term financial planning, including estate planning, plans for post-retirement housing, and issues such as health insurance and long-term care planning and advance healthcare directives.**
- ▶ **Consideration is given to supporting retiring pīhopa from a spiritual and emotional perspective as they transition, including the provision of spiritual direction, counselling, or coaching, and the development or bolstering of support systems and activities to sustain wellbeing into retirement.**
- ▶ **The retirement transition is planned thoughtfully, including a phased handover or clear exit strategy, clarity about how and when the next electoral college will be convened, farewell arrangements, and retirement provision, both symbolic and financial.**
- ▶ **Communication with the hui amorangi is clear, frequent, and fosters trust and unity during transitions, while also respecting the privacy of the pīhopa.**
- ▶ **There is clarity about the pīhopa’s post-retirement role within the Hāhi, ensuring, where possible, that retired pīhopa have meaningful opportunities to continue offering their ministry gifts. While the pīhopa has retired from office, e.g. as a hui amorangi pīhopa, they are remain a pīhopa of the order of bishops.**

Who is best placed to have conversations about retirement will depend on the circumstances of each hui amorangi, the nature of relationships, and the particular situation of the pīhopa and their whānau. Conversations might be facilitated by the Chair of the hui amorangi trust board, the vicar general, pīhopa’s chaplain, trusted office staff, senior clergy, or the office of Te Pihopatanga o Aotearoa, always ensuring that the pīhopa and whānau are involved in a respectful way. Leaving these conversations “too late” or maintaining ambiguity about some, or any, of the aspects discussed does a great disservice to the wellbeing of pīhopa, however well-intentioned.



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## 6.2 Retirement allowances and benefits

Establishing a universal policy on retirement gifts or allowances is unfeasible due to the varying financial circumstances of hui amorangi, the individual situations of each pīhopa and their whānau, their length of service, and a multitude of other considerations. In the past, hui amorangi have offered gestures of respect such as financial gifts, ongoing housing provision, or vehicles; however, these decisions have typically been ad hoc and sometimes misaligned with expectations or earlier verbal commitments. It is wise for each hui amorangi to address these matters early and transparently. The tax implications of any retirement gifts or allowances should be clarified.

The reality is that, even with the best intentions, the constrained financial resources of Te Pīhopatanga o Aotearoa as a whole limit the extent to which retired pīhopa can be supported. At minimum, the following areas should be considered:

- ▶ **FINANCIAL AND OTHER BENEFITS:**  
Will the pīhopa and/or their whānau receive benefits such as a financial gift, vehicle, phone, or laptop? If so, clarity regarding the source of funds, the authority responsible for approving such provisions, and how such decisions are communicated, and to who, is essential. While members of the hui amorangi deeply care for their pīhopa and naturally wish to ensure their wellbeing, their concern must be balanced with maintaining the dignity and privacy of the retiring pīhopa and their whānau.
- ▶ **HOUSING PROVISION:**  
Is a housing allowance or home provided after retirement? Under what terms and for what duration?
- ▶ **POST-RETIREMENT MINISTRY SUPPORT:**  
Will the retiring pīhopa receive a stipend, mileage reimbursement, or other allowances for their post-retirement contribution to the hui amorangi?
- ▶ **SYMBOLIC ITEMS:**  
Will the pīhopa retain symbols of office, such as the mitre, cope, ring, and crozier? Typically, these remain with the pīhopa even if originally provided by the hui amorangi, although there may be cultural or spiritual reasons for returning one or more items. It is recommended that expectations around episcopal symbols are clarified at the time of appointment and installation.

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## 6.3 Post-retirement involvement in the Hāhi

As part of the retirement process, consideration should be given to the ways in which a retiring pīhopa may continue to contribute to ministry and that the new pīhopa and retired pīhopa maintain a regular dialogue about this contribution. A retired pīhopa's contribution will likely change over time due to changes in such factors as health or living circumstances.

The experience, wisdom, and pastoral gifts of retired pīhopa offer immense value to a hui amorangi.<sup>17</sup>

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<sup>17</sup> Resolution 24: Status for Bishops Who No Longer Hold Jurisdiction, The **Anglican Consultative Council (ACC)**, recommends "all bishops, even those who do not hold jurisdiction, are in the episcopal order, and each province should be encouraged to make use of their gifts and experience for episcopal and pastoral purposes"

How retired pīhopa contribute to ministry will depend on their own sense of calling, their physical and mental wellbeing, and the needs of the hui amorangi. Pīhopa may, of course, retire to an area outside of the hui amorangi in which they have served. Wherever they reside, if they are willing and able to continue to serve the Hāhi they serve at the pleasure of the hui amorangi pīhopa and as such are subject to the hui amorangi's licensing criteria and other requirements.

A retired pīhopa may continue to contribute to spiritual life in the following ways:

- ▶ **PASTORAL WISDOM AND MENTORING:**  
Retired pīhopa can serve as spiritual mentors, offering oversight, encouragement, advice, and insights to clergy and lay.
- ▶ **LITURGICAL CONTRIBUTIONS:**  
Retired pīhopa can continue to preside over services, tangi, and other liturgical occasions as a priest. They cannot act as a pīhopa without direct delegation from a licensing bishop with jurisdictional authority, other than sharing in the laying on of hands for a new bishop. This means they cannot confirm, ordain, or licence, except with the delegation of a jurisdictional pīhopa.
- ▶ **EDUCATIONAL AND SPIRITUAL LEADERSHIP:**  
Retired pīhopa can lead retreats, facilitate reconciliation processes, be involved in training and education, help shape theological discussions, and act in advisory roles.
- ▶ **CULTURAL NAVIGATION:**  
Given their experience and stature, retired bishops can assist the Hāhi in upholding and sharing the rich history and mātauranga of the Māori Church.

Retired pīhopa may attend and speak at General Synod/Te Hinota Whānui, but they no longer members with a vote.<sup>18</sup>

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## 6.4 The passing of a pīhopa

It is advisable to have a provisional plan, or at the very least to initiate a discussion, relating to the tangihanga of a pīhopa who passes away either in office or after retirement. While circumstances will inevitably vary, the highly public nature of a pīhopa's office and their wide-ranging relationships, both within the Hāhi and the wider community, require careful and sensitive planning. Whānau often bear a substantial financial burden in supporting the public aspects of tangihanga for pīhopa, and hui amorangi should consider how they might provide support.

Further, financial and other support for the surviving whānau should be considered and clarity should be provided to whānau as soon as possible regarding how long they may continue to reside in hui amorangi-owned property. This will depend on individual circumstances and should be managed with care and sensitivity during this time of grief.

The calling to serve as pīhopa is both sacred and communal. It is carried not by one person alone but by the prayers, aroha, and partnership of the people of te Atua.

May these guidelines serve as a taonga to guide and strengthen those who lead and those who walk alongside them, so that the work of Te Rongopai may continue to flourish across our hui amorangi.



## APPENDIX A

### Suggested induction content for new pīhopa

Area	Content	Relevant Expertise
<b>Governance and church structure</b>  To familiarise the pīhopa with the three Tikanga Anglican structure.	Whakawhanaungatanga with primates, House of Bishops, Pihopatanga representatives.	▶ TPOA office
	Overview of the Constitution/Te Pouhere and understanding of Three Tikanga model. Introduction to General Synod/ Te Hīnota Whānui, General Synod Standing Committee.	▶ General Secretary's Office ▶ Chancellor
	Role and function of Te Pihopatanga o Aotearoa, Te Rūnanganui, Rūnanga Whāiti and the hui amorangi structure.	▶ TPOA office ▶ Chancellor
	Obligations under Church canons, including clergy licensing and ministry standards.	▶ TPOA office ▶ Chancellor ▶ General Secretary's Office
	Introduction to Three Tikanga common life bodies.	▶ General Secretary's Office ▶ TPOA office
	Consider attendance at "baby bishop" course overseas.	▶ General Secretary's Office ▶ TPOA office
	<b>Tikanga Māori and cultural leadership</b>  To ground episcopal ministry in te ao Māori and affirm the pīhopa's leadership within iwi and hapū contexts.	Orientation in kawa and tikanga for episcopal functions.
Support for developing te reo Māori for liturgy.		▶ TPOA office ▶ Māori House of Bishops
Study and reflection on mātauranga Māori and indigenous theology.		▶ TPOA office ▶ Māori House of Bishops



Area	Content	Relevant Expertise
<p><b>Governance and administration</b></p> <p>To provide an overview of the hui amorangi's operational, financial, and governance functions.</p>	Engagement with iwi and hapū leadership within the hui amorangi	▶ Senior clergy and lay within hui amorangi
	Introduction to hui amorangi office functions and overview of staff roles and responsibilities and key contacts.	▶ Office manager
	IT and communications.	▶ Office manager
	Introduction to office systems, correspondence protocols, and records management.	▶ Office manager
	Health and Safety overview.	▶ Office manager
	Safeguarding overview.	▶ Office manager
	Financial and property orientation: trust board, budgets, insurance, reporting cycles, signing authorities.	▶ Office manager ▶ Trust Board Chair
	HR employment responsibilities.	▶ Office manager
	Prepare and diarise schedule of known key events, such as hui amorangi meetings, important liturgical events, General Synod, etc.	▶ Office staff
	<p><b>Personal wellbeing</b></p> <p>To support the pīhopa's ongoing personal wellbeing</p>	Governance fundamentals: trust law, governance responsibilities and good practice.
Arrange pastoral visits to hui amorangi.		▶ Office staff ▶ Senior clergy and lay representatives
Arrange hui for pīhopa to meet minitā		▶ Office staff
Identify or confirm spiritual director.		▶ Pīhopa with guidance from other pīhopa



Area	Content	Relevant Expertise
<p><b>External relationships and networks</b></p> <p>To connect the pīhopa with broader ecumenical, civic, and community partners.</p>	Identify a whānau support circle or advisory rōpu for cultural and personal counsel.	▶ Pīhopa
	Confirm Vicar General	▶ Pīhopa
	Confirm Chaplain to Pīhopa	▶ Pīhopa
	Identify training needs (e.g., canon law, governance, financial literacy) and prepare tailored training plan.	▶ Pīhopa ▶ Office Manager ▶ Chair of Trust Board ▶ Whānau support/ advisory rōpu
	Provide information on entitlements to health and retirement support, leave, and study leave support.	▶ Office manager ▶ Anglican Financial Care ▶ Membership Manager
	Development of a personal health plan: exercise, diet, sleep, rest.	▶ Whānau support/ advisory rōpu ▶ GP
	Schedule regular episcopal peer support meetings.	▶ Pīhopa ▶ Office staff
	Diarise annual retreat and renewal plan.	▶ Pīhopa ▶ Office staff
	Provide information/induction for spouse on support resources and pastoral care.	▶ Office manager
	Diarise a reflective review with Pīhopa o Aotearoa after 6 and 12 months.	▶ Pīhopa ▶ Office staff ▶ TPOA office
	Introduction to church leaders within hui amorangi (Ratana, Catholic, Methodist, Presbyterian, etc.).	▶ Office staff ▶ Senior clergy and lay representatives
	Meet and greet with civic leaders and MPs.	▶ Office staff ▶ Senior clergy and lay representatives
	Engagement with Māori social services and mission partners.	▶ Office staff ▶ Senior clergy and lay representatives







**Amurangi Ki Mua**  
THE COMMISSION ON EPISCOPAL LEADERSHIP



**TE PIHOPATANGA  
O AOTEAROA**

Mō te Oranga Ake o te Ao