



# General Assembly 2016

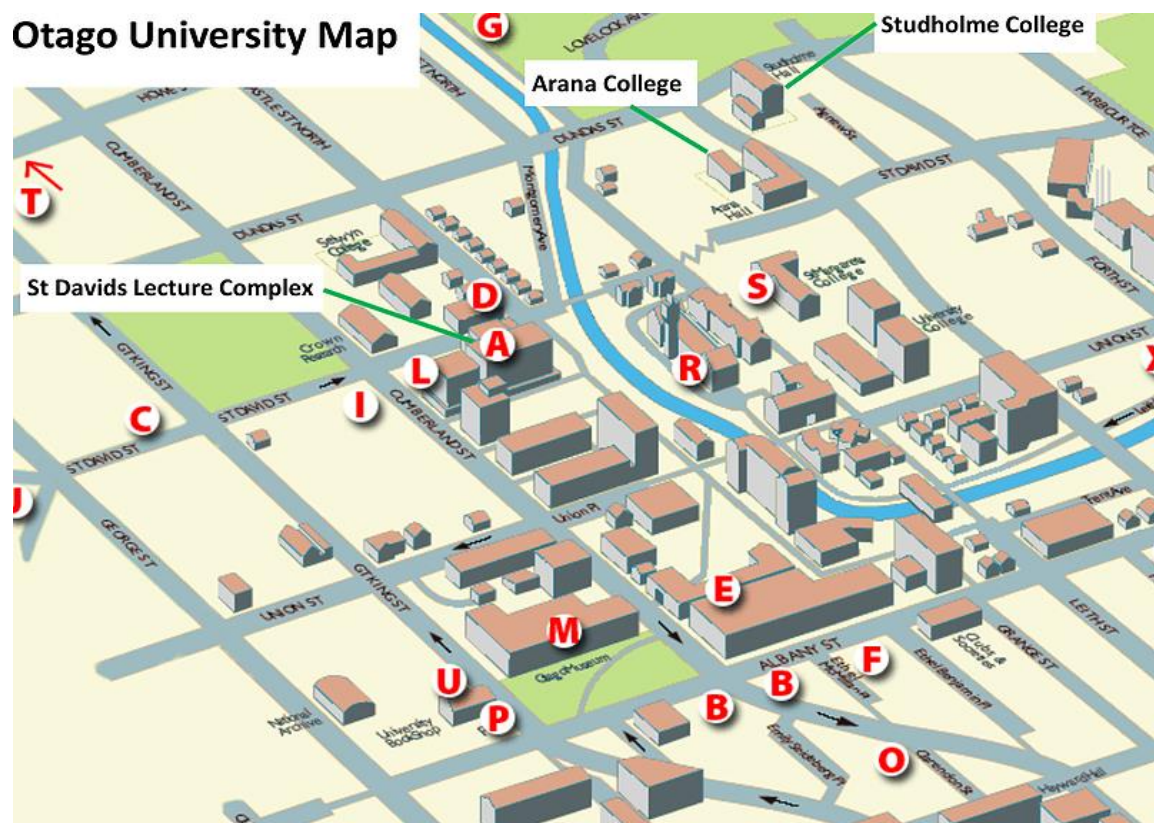
## Guide and working papers

The Assembly opens at 7.30 pm Tuesday 15 November  
at Knox Church 449 George St, Dunedin

**Please gather outside the church at 6.45 pm for the powhiri at 7 pm**

*The papers that form this White Book are the working papers  
of the 2016 General Assembly.  
They are not officially part of our decision-making  
until they are agreed to at the Assembly.  
They are for commissioners and are not for distribution  
outside our Church.*

## Otago University Map



## 2016 Assembly key contact numbers

|                  |               |  |
|------------------|---------------|--|
| Richard Gray     | 027 484 7147  | Assembly Business Work Group Co-convenor |
| Shona Bettany    | 027 460 8795  | Assembly Business Work Group Co-convenor |
| Alison Tait      | 021 136 2404  | Assembly Business Work Group             |
| Alex Robinson    | 021 029 59920 | Assembly Business Work Group             |
| Wayne Matheson   | 027 569 1971  | Clerk of Assembly                        |
| Heather McKenzie | 027 455 0124  | Deputy Clerk of Assembly                 |
| Bronwyn Miller   | 0800 202 336  | Assembly Co-ordinator                    |
| Bunty Bunce      | 021 158 5807  | Chaplain                                 |
| John Gullick     | 021 128 8264  | Chaplain                                 |

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# Section A:

## Users Guide

|   |  |
|---|--|
| He honore he kororia ki te Atua.                      | Honour and glory be to God.                          |
| Tēnā koutou e rau rangatira ma.                       | Greetings to the esteemed commissioners.             |
| Nau mai, haere mai ki tēnei hui whanui o te Hāhi.     | Welcome to this General Assembly.                    |
| Mauria mai o koutou taonga hei whakanui a Ihowa       | Bring with you your talents and gifts to praise God. |
| No reira, tēnā koutou, tēnā koutou, tēnā tātou katoa. | Greetings to you, greetings to all of us.            |

In the name of Jesus Christ, WELCOME to all participants of the 2016 General Assembly.

Assembly will open with a powhiri at 7 pm Tuesday 15 November 2016 at Knox Church 449 George Street, Dunedin.

**Please assemble outside Knox Church by 6.45 pm for the powhiri.**

In this User's Guide, we introduce the key people of the Assembly and provide a guide to the running of the Assembly, including details regarding the opening service and other information about the venue.

For those who requested them, copies of this White Book (reports and other papers) are mailed out to commissioners about 10 days before Assembly. These should be kept in a 2-ring binder. Others may receive their White Book via email or download it from the Assembly website.

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### General Assembly

The Presbyterian Church of Aotearoa New Zealand has a hierarchy of governing bodies: church council/session (local), presbytery (regional) and Assembly (national). Assembly is the top governing body of the Church. Presbyteries determine which of their congregations are entitled to send commissioners to a particular Assembly on a rotation system. Commissioners discuss and vote on the recommendations and proposals brought to Assembly. This participatory style of decision-making is a distinctive feature of the Presbyterian Church.

Assembly's functions are:

**Legislative** – making the regulations that give order to the life of the Church.

**Administrative** – exercising general oversight of the Church. Assembly is the major policy-making body of the Church. It establishes and develops the basic beliefs, overall strategies and direction for the whole Church.

**Judicial** – deciding appeals and complaints. Assembly delegates its judicial function to judicial commissions. Reports from commissions may be lodged with Assembly, but Assembly does not debate them.

The Council of Assembly, the major General Assembly committee, has the responsibility of implementing the decisions of the General Assembly.

### **Te Aka Puaho at General Assembly**

Te Aka Puaho, the Maori Synod, has a special place in our Church. Te Aka Puaho may choose at any time to address the Assembly on matters that affect its life and spirituality. Te Aka Puaho may also choose to stand aside from any debate.

### **General Assembly 2016**

General Assembly 2016 is hosted by Southern Presbytery.

There will be some 300 people attending the business sessions of the Assembly, including commissioners (elders, ministers and youth), observers, associates and overseas guests. There will also be volunteers and national staff assisting.

Parallel to the formal business of General Assembly is the “Hope Conference”, which includes streams and workshops for those who may share with commissioners times of worship and inspiration but will not otherwise participate in Assembly business.

At the opening service we will install the Reverend Richard Dawson as our Moderator. We will also welcome overseas guests and greet local dignitaries.

### **The people up front**

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#### **Moderator: Right Rev Richard Dawson**

Richard will be installed as Moderator during the opening service on Tuesday evening. His role is to preside at Assembly, to help us deliberate and to lead us in worship. He may be assisted by the immediate past moderator, the Very Rev Andrew Norton, and other former moderators.

#### **Moderator of Te Aka Puaho: Rev Wayne Te Kaawa**

From time to time Wayne will be seated up the front with the Assembly Moderator.

#### **Assembly Executive Secretary: Rev Wayne Matheson**

Wayne is Clerk of the Assembly. He and Deputy Clerk Heather McKenzie will keep records and will give advice regarding procedures. Book of Order Advisory Committee member the Very Rev Pamela Tankersley will advise on regulatory matters.

#### **Assembly Business Work Group Co-conveners: Revs Richard Gray and Shona Bettany**

Richard and Shona will manage and guide Assembly business, assisted by work group members Alison Tait and Alex Robinson.

#### **Assembly Coordinator**

Bronwyn Miller, assisted by the Local Arrangements Committee, will bring us ‘housekeeping’ information from time to time. Volunteers from Dunedin and around the country are helping her.

#### **Guest Speaker**

The Guest Speaker is Dr Rod Wilson, who served as President of Regent College, Toronto, Canada, from 2000-2015.

Originally trained as a clinical psychologist, Dr. Wilson pursued theological training

after completing his doctoral work. He has been involved in the field of counselling and consulting for over thirty years and has also held both theological teaching and pastoral positions. In 2004, Dr Wilson received an honorary doctorate from Trinity Western University, Canada's largest privately funded Christian university, in recognition of his gifts of leadership and acuity of vision.

Rod will give the keynote addresses on *'Hope: Utopian Concept, Irrational Simplicity, or Stable Foundation?'* He will reflect on the theme of Hope from a deep understanding of the increasing prevalence of despair in Western society as a whole.

Rod will also lead a Stream entitled, *'Why is the Workplace a Threat to the Church and its Programs?'* in which he will look at why the workplace has become so alien to the mission of the Church when it should be the locus of our attempt to incarnate the Gospel.

Rod will also lead two workshops on leadership entitled, *'A Key Ingredient for Leadership: A Non-Anxious Presence'*.

### **Other speakers**

Both the workshops and streams, as well as the evening programme, will feature a number of other inspiring and challenging speakers.

## **Other important people**

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### **Communications team**

Angela Singer and her team will be managing media enquiries, updating the website with Assembly News, taking photographs and emailing a link to the GA e-news every morning to both those attending and those unable to attend. You can access daily e-news on the Assembly webpages of the Presbyterian Church website from Tuesday 15 November <http://www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2016/ga-news-tues-15-november>. If you are not bringing a web-capable device to Assembly (there will be free wireless) there will be some computers available for commissioners' use.

If you would like to sign up for GA e-news delivered daily to your inbox, sign up on the GA16 page <http://www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2016>.

*Please be aware that only the Moderator has the authority to speak on behalf of Assembly. Please refer any media inquiries to the Communications Team.*

### **Assembly chaplains**

The Moderator has asked Mrs Bunty Bunce and Rev John Gullick to be our Assembly chaplains. While Assembly is a business meeting, it is primarily the Church gathering together before Almighty God. The chaplains remind us that the spiritual aspects of Assembly are top priority. They will be available to provide pastoral support to anyone in need during Assembly.

### **Worship team**

The Moderator has invited Rev Malcolm Gordon to be our worship team leader at Assembly. Malcolm has arranged a team of musicians and singers to assist him.

### **Commissioners**

You have been commissioned by your presbytery. You bring your own gifts, informed by the views of others, to build up the body of Christ. You are not a delegate, so you do not necessarily represent the views of your presbytery or church council.

### **Attendance**

The Assembly opens at 7.30 pm Tuesday 15 November 2016 (preceded by a powhiri at 7 pm), and concludes before lunch on Saturday 19 November. Commissioners are required to be present for the whole Assembly.

If, for some urgent reason, you need to be absent, you must seek permission from the Assembly Business Work Group. Please contact Deputy Clerk of Assembly Heather McKenzie on 027 455 0124.

### **Registration and Information Desk**

All commissioners, associates and observer members must have registered online prior to attending Assembly **and must also confirm registration** in person when they arrive.

Confirm your registration:

- **either** on Tuesday morning, at Knox Centre for Ministry and Leadership, if you are attending the Ministers' Training Day
- **or** on Tuesday afternoon, 1 to 5 pm, at Arana Hall (even if you are staying elsewhere)
- **or** after Tuesday, at the Registration Desk in the St David's Complex.

At registration, you will be given a lanyard with your name tag, your dialogue group number, voting indicator cards and other sundry items. For security and access to venues, you must wear your lanyard at all times while at Assembly.

This also indicates if you are entitled to be on the Assembly floor or to vote.

During Assembly, information desks will be staffed at both Arana College and within the St David Street Complex.

### **Venues**

The full Assembly will meet in the main lecture theatre of the St David Street complex. Commissioners must sit in the lower section of the tiered seating.

Dialogue groups will meet in seminar rooms, some of which are accessed by stairs or lifts. If you have mobility concerns, please ask for details when you confirm registration.

### **Meals**

Breakfast and dinners will be available in the main dining lounges of both Arana and Studholm Colleges. Lunch will be available at Arana College only.

Morning and afternoon tea will not be served but, for your convenience, tea, coffee, fruit and water will be available at designated locations within the venues for registered attendees of Assembly and Streams.

A gold coin donation would be appreciated from any day visitors who partake of these facilities. An onsite cafe is also available for day visitors and those not attending the General Assembly.

### **Transport and parking**

Transport will be available between the St David Street complex and Arana College for those with mobility issues.

Car parking around the University is metered. Those closer to the city centre are on a 4 hour maximum basis, while others are all day for \$5. There is free all day parking further out. The Dunedin City Council's website has a parking zone map.

<http://www.dunedin.govt.nz/services/parking/where-you-can-park>

## **Health and Safety**

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### **Evacuation Plan**

There are evacuation plans in each of the areas being used by Assembly. Evacuation signal is a fire alarm. Buildings must be evacuated immediately.

### **First Aid Facilities**

If you have any medical or mobility concerns, please make yourself known to the registration team on arrival.

There will be first aid posts in both the Arana and Studholm offices and at the information office in the St David Street complex.

For medical assistance, the Urgent Doctors and Pharmacy are located in Hanover St opposite Dunedin Hospital (in the block between the one-way north and Great King St).

## **The workings of the Assembly**

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There are different ways and stages that Assembly considers matters. They are full Assembly, dialogue groups, and facilitation. The Assembly Business Work Group will make it clear which process is being used.

### **Full Assembly**

The full Assembly meets together to hear matters introduced for debate, to hear from the Facilitation Group as to the mind of dialogue groups on certain matters, and to make decisions.

When the full Assembly meets, commissioners will be seated in the lower part of the St David lecture theatre, and associates and observers (non-voting) will sit in the upper seats.

In full Assembly, there may be debate on recommendations followed by voting, or there may be discussion that does not result in a decision.

### **Dialogue groups**

The dialogue group process is a way of seeking the mind of the Assembly before a matter is presented for debate. The response may be questions, statements, or new or amended notices of motion.

Each dialogue group will have 15-20 members, and every commissioner at Assembly will be assigned to a dialogue group to discuss the matters that need to be studied in depth. The dialogue group you are assigned to will be confirmed on registration.

At the end of the discussion time, the dialogue group moderator will check to see if the group is in agreement on the feedback it wishes to have reported to the Facilitation Group.

### **Facilitation Group**

The Facilitation Group, which will be appointed in the opening session of Assembly, will monitor the progress of matters, especially those being considered by dialogue groups.

Sometimes they will arrange a meeting between those presenting reports and commissioners who have raised issues in order to facilitate a resolution or ascertain a common mind. After each dialogue group meeting, they will report back to the full Assembly on all the issues raised and resolved before debate and decision resume.

### **Voting**

As the voting members of Assembly, commissioners will receive two indicator cards in their registration pack: one for “yes” (orange) and one for “no” (blue). These cards are for your use only. Please keep these cards with you at all times. On occasion, cards are lost. If this happens, please see Deputy Clerk of Assembly Heather McKenzie.

During full Assembly, the Moderator will ask you to show the card that indicates your mind in formal voting, as well as to informally gauge the mind of the Assembly e.g. “Are you ready to vote?”

If you feel you have heard enough debate on a particular matter, you may indicate your desire to move on by holding the cards in a cross formation across your chest. This will indicate to the Moderator the mood of the Assembly.

If a secret ballot is called for, the voting papers for that ballot will be issued at the time of the vote.

### **Standing Orders**

At the beginning of business, Assembly will be asked to adopt a set of rules for conducting its business, called Standing Orders, which are found in Section B. Please read these thoroughly. Here is a brief overview.

Before the Assembly meets, the Assembly Business Work Group will identify the appropriate process by which business will be considered. Reports that do not require any decision other than “That the report be received” will not receive speaking time at the Assembly and will be included in the comprehensive motion.

Most matters will follow the procedure of:

**Presentation:** The business is presented to Assembly. The timing of the business and time for presentation are set by the Assembly Business Work Group.

**Clarification:** This is the time for commissioners and associates who have been commissioned for the matter at hand to seek clarification by asking questions of the presenter(s) of the item of business.

**Debate** (Standing Orders 31 - 37): Assembly follows the normal rules of debate on matters presented by notices of motion. They will be introduced briefly, seconded, and debated until such time as the Moderator asks Assembly if it is ready to vote, i.e. move to a decision.

If the vote is unanimous, it is declared agreed. If it receives support of at least 60 per cent of those voting, it is declared carried. If it receives less than 60 per cent support, it is declared lost.

There are a number of procedural motions (Standing Order 35) that apply during debate. These also require 60 percent to pass.

**Decisions by comprehensive motion** (Standing Order 48): Matters that are considered to need no debate or study will be offered as part of a comprehensive motion, which is a collection of recommendations that will be considered *en bloc* (as a group).

Any motion in this category can be removed from the comprehensive motion for debate, study or discussion by notifying the Assembly Business Work Group or your dialogue group moderator.

Those matters left in the comprehensive motion will be put to the full Assembly as one motion, on which there will be no debate.

Some items of business may need additional steps in the process.

### **Matters for study (Standing Orders 29 & 30)**

Some items may be referred for study. This is time made available for talking together, either in dialogue groups or the full Assembly, without any decision being made.

### **Notices of motion**

Any voting member can move a notice of motion but, to be considered, it must be seconded. Unless a notice of motion arises from the business of the Assembly, the Assembly Business Work Group must have received it by **5 pm Tuesday 15 November**.

Other deadlines will be clearly given to Assembly by the Assembly Business Work Group.

### **Speaking**

Presenters of proposals and notices of motion will have a total of four minutes to speak, move and second a motion. Presenters of reports will have had time allocated to them in advance by the Assembly Business Work Group. All other speakers will have two minutes, unless the Moderator grants discretion.

Lights to indicate speaking time will be visible to all in the auditorium. The green light will turn to orange when there are 30 seconds remaining of the speaker's time and will turn to red when time is up.

Presenters of reports will speak from a lectern at the front of the auditorium. During debate, roving microphones will be handed to commissioners in their seats when the Moderator indicates that they have right to speak.

### **Safe environment**

Assembly wishes to be a safe environment for all. Please be respectful of all people and keep to the "ground rules" that will be issued at Assembly.

Though these days the Assembly is more relaxed than in earlier years, it is still the highest court of the Church, so appropriate standards in discussion, debate and dress are expected. It is not appropriate to make personal remarks during debates or to applaud.

The Church has for some time chosen to use inclusive language as it addresses the people of God. You are encouraged to do so whenever possible.

The Moderator has appointed Assembly chaplains to be available to anyone who finds the matters discussed or the process of the Assembly distressing.

**Help is always available**

Even seasoned Assembly goers need help from time to time. Those responsible for the various aspects of Assembly are keen to discuss questions with anyone.

On matters of procedure or wording for notices of motion and guidance on the Church's regulations, see the Assembly Clerk (Wayne Matheson), the Deputy Clerk (Heather McKenzie) or one of the Assembly Business Work Group.

For questions on the order of business, see one of the Assembly Business Work Group.

On matters relating to the buildings, the facilities, accommodation or transport, ask at the Information Desks at either Arana or St David's, or phone Assembly Coordinator Bronwyn Miller on 0800 202 336.

# Section B:

## Standing Orders

### Before General Assembly

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**1. Assembly reports**

All reports of committees, associated bodies and Assembly officials with any recommendations shall be sent to the Clerk of Assembly no later than a date nominated by the Clerk ("the closing date"). This date, and all other dates pertaining to matters before the General Assembly, shall be published no later than 31 March. All such reports and recommendations shall be printed and circulated to all those commissioned to attend the Assembly so as to arrive before Assembly opens.

**2. Late reports**

Late reports may deal only with matters that arise after the closing date. Such late reports are to be in the hands of the Clerk of Assembly no later than the late closing date.

**3. Proposals for legislation**

Proposals for legislation under Chapter 14.8 of the Book of Order shall be in the form of certified extracts (signed as such) from the records or minutes of the relevant body with a suitably worded notice of motion and be in the hands of the Clerk of Assembly no later than the closing date. Late proposals for legislation may deal only with matters that arise after the closing date. Such late proposals are to be in the hands of the Clerk of Assembly no later than the late closing date.

**4. Appeals or complaints**

Appeals or complaints under Chapter 14.10 of the Book of Order and references under Chapter 14.22 of the Book of Order shall be in the form of certified extracts (signed as such) from the records or minutes of the relevant body and be in the hands of the Clerk of Assembly no later than the closing date. The procedure to be followed in any judicial proceeding shall be recommended by the Assembly Business Work Group after consultation with the Book of Order Advisory Committee.

**5. Notices of motion**

Notices of motion received by the Assembly Business Work Group earlier than the closing date will be printed with late reports. The Assembly Business Work Group will advise the time by which all notices of motion must be presented. Thereafter, only motions arising from dialogue or debate will be accepted.

**6. Advice required for any proposed change to the Book of Order**

Any recommendation or any notice of motion requiring a change to the Book of Order shall be referred to the convener of the Book of Order Advisory Committee (or his/her nominee) before it is considered by Assembly and the convener, on request, will be granted reasonable time to consider the proposed changes and report to Assembly before it is debated.

**7. Presbytery records audited**

The records of presbyteries shall be examined by auditors appointed by the presbyteries. Auditors shall return to the Clerk of Assembly their report on these records not less than one month before Assembly and the Clerk of Assembly shall report to Assembly on these returns.

**8. Commissioners to Assembly**

Each presbytery must send a list of its commissioners to the Clerk of Assembly and the documents required under Chapter 8.17(5) of the Book of Order no later than the closing date. In exceptional circumstances, commissioners unable to attend Assembly may be replaced by presbyteries up to one week before Assembly, after consultation with the Clerk of Assembly.

**9. Ministerial changes**

The Clerk of Assembly shall prepare a list of ministerial changes for reporting to the Assembly and a list of those names submitted by presbyteries for the Act of Commemoration.

**10. Opening day agenda**

The Assembly Business Work Group shall prepare and circulate a programme of business for the first full day of Assembly.

**11. Persons received by Assembly**

All applications for persons to be received by Assembly shall be made to the Assembly Business Work Group, which shall make the necessary arrangements, if approved.

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**Opening of General Assembly**

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**12. Opening business of Assembly**

The retiring Moderator or, in the retiring Moderator's absence, the immediate past or any past Moderator, shall open the Assembly with worship, including the constitution of Assembly. The roll is tabled and accepted. The Moderator designate shall then address Assembly.

**13. Act of Commemoration and Holy Communion**

The opening shall include the Act of Commemoration and a celebration of the Sacrament of Holy Communion, presided over by the Moderator designate or the Moderator designate's nominee.

**14. Assembly leave**

Applications for leave should be given to the Clerk as soon as the need arises. The Clerk shall submit them to the Assembly Business Work Group for decision.

**15. Business hours of Assembly**

The ordinary hours of meeting shall be from 8.30am to 5.00 pm. Business being discussed at 5.00 pm may be completed, but no new business may be started unless by agreement of Assembly at the time.

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**The Assembly Business Meeting**

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**16. Normal Assembly business procedure**

Most recommendations/notices of motion shall be considered by Assembly through the following procedure:

- a) Presentation
- b) Clarification
- c) Debate
- d) Decision

**17. Business procedure for dialogue group discussion**

Some items of business and their recommendations may be selected by the Assembly Business Work Group to be considered through the following procedure:

- a) Presentation
- b) Clarification
- c) Discussion in dialogue groups
- d) Facilitation
- e) Debate
- f) Decision

**18. Study**

For other items, the procedure may be study. (Standing Orders 29 – 30.)

**19. How business is ordered**

Reports to Assembly, proposals for legislation, appeals, complaints, references and notices of motion shall be presented as determined by the Assembly Business Work Group. Reports of committees and proposals for legislation, appeals, complaints and references shall normally have precedence over other notices of motion.

**20. Time allocation for report presentations**

In relation to reports, only those that require a decision of the Assembly, other than "That the report be received," may be allocated time for presentation in the plenary sessions. The Assembly Business Work Group may allow other presentations in exceptional circumstances. (See also Standing Order 40.)

**21. Choice of process: normal, dialogue, study**

The Assembly Business Work Group can recommend which of the procedures outlined above should be used to deal with an item of business.

**22. Reports and other material moved as working documents of Assembly**

At the first business session of Assembly, the Assembly Business Work Group shall move that the reports of committees, the recommendations, the proposals for legislation, appeals, complaints, references and notices of motion which have been printed, be received, and be the working documents of Assembly.

**23. Procedure for issues for discussion in dialogue groups**

Issues may be referred to dialogue groups as arranged by the Assembly Business Work Group. These groups will be chaired by a nominee of the Moderator. Prior to the issues being discussed in dialogue groups, presenters

of issues being referred to dialogue groups will move the recommendation/motion in Assembly, may briefly address Assembly and may answer questions by way of clarification. If called upon to answer questions, the presenters may also be available to dialogue groups.

**24. Facilitation Group established**

The Clerk of Assembly, in consultation with the Assembly Business Work Group, shall appoint the Facilitation Group.

**25. Dialogue Group decision-making process**

Dialogue groups will decide how they will handle the issue and come to agreement on the answers to the following questions:

- a) Is there agreement in favour of the recommendation?
- b) Is there agreement against the recommendation?
- c) Is the group divided on the recommendation?
- d) Are there any amendments to the recommendation that the group as a whole wishes to be considered by Assembly? These are recorded.
- e) Are there any new recommendations/notices of motion concerning this issue that the group wishes to move? These are recorded.
- f) Are there any comments that the group wishes to be fed into the facilitation process?

These are recorded.

**26. Reporting of dialogue decisions to Facilitation Group**

When the dialogue group moderator puts the questions for the dialogue group, only the answers of Commissioners must be considered, and the answers will be reported to the Facilitation Group to process the responses.

**27. Reporting unanimous decisions to Assembly**

In the event that there is agreement from all dialogue groups on one of the questions in Standing Order 25, the Facilitation Group shall report this at the appropriate time to Assembly.

**28. Facilitation Group deliberations**

The Facilitation Group shall consider the amendments/new notices of motion and comments received from dialogue groups and take one of the following actions:

- g) Refer the issue back to the movers of the motion concerned for a new proposal to be considered by Assembly
- h) Formulate a suitable amendment or a new recommendation in the light of comments, consult the movers of the motion concerned and submit the amendment or new recommendation to Assembly
- i) Recommend to Assembly a way for the matter to be further considered
- j) Place the recommendation before Assembly as a matter for debate under Standing Orders 31 - 47.

**Procedure for matters for study**

**29. Referring matters for study**

The Assembly Business Work Group, the Moderator, or the Facilitation Group, under Standing Order 28(c), may present recommendations, issues or motions for study by Assembly in either plenary or dialogue groups. During study, no motions may be put. The Moderator shall exercise discretion as to when and if to move from study to debate and decision.

**30. Request by Commissioners to move into study**

At any time, a voting member of Assembly may ask that Assembly move into study. The Moderator will exercise discretion as to when to move into study.

**Procedure for matters for debate**

**31. Recommendation for debate**

Recommendations/issues/motions are presented for debate by the Assembly Business Work Group, the Moderator, or by the Facilitation Group under Standing Order 28(d), or by Assembly itself.

**32. Recommendations moved for debate**

The convener of the group bringing the issue, or the convener's representative, or the presenter of the motion shall move the motion in terms of the recommendation or the notice given. Several recommendations may be grouped, presented and debated together. Such a grouping will be arranged by the Assembly Business Work Group.

**33. Amendments to motions**

Amendments to a recommendation must be given in writing as a notice of motion, unless in the view of the Moderator, it has arisen in the debate, in which case the Assembly will be asked, if leave is given, to allow the presentation of the amendment. The amendment shall be given to the Clerk of Assembly in writing as soon as it is read to Assembly.

**34. Speaking to a motion**

When a recommendation or amendment has been seconded, it may be debated. The Moderator has the right to call speakers alternately for or against the recommendation or amendment.

**35. Procedural motions**

The following procedural motions will normally be relevant when Assembly is in debate or decision mode but may be moved in order to move out of study mode. Procedural motions that may be moved, seconded and voted on are:

- a) Leave sought to introduce an amendment (or a notice of motion)
- b) Leave sought to withdraw a recommendation or motion given on notice
- c) Leave sought for extension of speaking time
- d) Leave sought for extension of normal business hours
- e) That the debate be adjourned
- f) That Assembly now move to study
- g) That Assembly now move to decision

- h) That Assembly pass to the next business
- i) That the vote be taken by calling of the roll in accordance with standing order 44a.

**36. Procedural motions debate procedure**

All procedural motions will be lost unless there is a 60 per cent majority of those voting in favour. All the motions are moved and seconded with no speeches, and there is no debate. Standing Order 35 (e), (f), (g) (h) and (i) can only be moved by someone who has not spoken in debate. In the case of (h) being carried, Assembly moves to the next business without any further discussion. (The effect of the motion in this case is that Assembly simply does not complete the business.)

**37. Adjournment motion**

When the procedural motion “That the debate be adjourned” is carried, the mover of that motion has the right to speak first on the debate being resumed.

**38. Amendment debate procedure**

When a motion is being debated and an amendment is moved and seconded, normally the vote is taken on this amendment before any other amendment may be moved.

**39. Leave needed to withdraw recommendation**

When a recommendation or motion is given on notice, it may only be withdrawn with the leave of Assembly.

**40. Speaking time limits**

Subject to any other time limit decided by the Assembly Business Work Group, the time limit for all speakers shall be two minutes, except that a mover of a motion may negotiate with the seconder to use part or all of the seconder’s time. If a presenter of a number of recommendations groups those recommendations, time limits may be negotiated with the Assembly Business Work Group.

**41. Time limits for debate**

The length of time spent in debate on any issue is in the hands of the Moderator, who may rule at the end of that time to continue the debate, refer the matter to study or decision. The decision of the Moderator may be challenged by Assembly.

**42. Rights of reply before motion is put to the vote**

When a motion is referred from the debate mode for decision, before being put to Assembly, the mover of the motion has the right of reply. When an amendment is to be voted on, the mover of the motion being amended may exercise a right of reply if the mover has not spoken to the amendment in the debate. The mover of an amendment does not have a right of reply.

**43. Putting the motion to Assembly for vote**

The motion or amendment is then put to Assembly. Following debate procedure, where a number of motions are being proposed together, any member of Assembly has the right to request that the motions be voted on separately.

**44. Voting**

The Moderator or any commissioner may call for a vote. Each commissioner will be issued with a “yes” voting card (orange) and a “no” voting card (blue). Normally, voting will be by the showing of these cards when called by the Moderator. At any stage during the debate, the Moderator may call for an indication of the mind of Assembly by the use of the voting cards. The Clerk of Assembly reports the voting in a count of cards to the Moderator. Any commissioner may request that a secret ballot be held.

**44a. Calling of the roll**

If the procedural motion “That the vote be taken by calling of the roll” is passed, the names of members arranged in presbyteries are called one by one, with each member’s vote being recorded. The votes are then totalled and announced by the Moderator. For the purpose of recording the vote, the Clerk, Deputy Clerks and scrutineers will be the recorders.

**45. Recording dissent**

Commissioners may ask for their dissent to a decision to be recorded, with or without reasons.

**46. 60 per cent voting threshold for a motion or amendment to pass**

To be carried by Assembly, a motion, or an amendment to a motion, must be supported by at least 60 per cent of those voting. If less than 60 per cent of those voting support the motion or amendment, the motion or amendment is lost. To be valid, a vote must indicate a clear preference for or against a motion or amendment. Informal votes and abstentions are not valid votes, and are not recorded.

**47. Adopting ad interim procedure**

Whenever it is proposed that a matter under the special legislative procedure be adopted ad interim, such a proposal shall be considered as a motion after and separately from the issue under the special legislative procedure. This motion will be lost unless there is a 60 per cent majority of those voting in favour.

**48. Procedure for comprehensive motions**

Some recommendations or motions presented for decision may be formulated into one or more comprehensive motions. Any commissioner, having first sought explanation and clarification from the convener or presenter and still being of the view that the matter should not proceed as proposed, may ask for the matter contained in any of the reports, recommendations, proposals for legislation, references and notices of motion to be reserved and withdrawn from a comprehensive motion. The comprehensive motion, except matters that have been reserved, is then put to Assembly. The Assembly Business Work Group will make arrangements for items that have been reserved to be dealt with separately by Assembly.

**49. Procedure for appeals or references**

In the presentation of an appeal or reference, the parties to the case are identified, heard, and may answer questions but may not take part in the discussion or the vote on any resolution arising from the proceeding. Where a party is a presbytery, the prohibition on taking part in the discussion or the vote applies to all members of that presbytery. Where there are one or two parties, two speeches are allowed from each.

**50. Points of order**

A commissioner may raise a point of order or may challenge the ruling of the Moderator. In doing so, the commissioner simply states the point without discussion. The matter is determined by the Moderator or may be referred by the Moderator to Assembly for decision by debate and vote. If the ruling of the Moderator is challenged, the question is referred to Assembly.

**51. Procedure for rescinding a motion**

A motion carried may be rescinded on the same day only with the unanimous consent of members present. Otherwise, notice of motion must be given.

**52. Moderator leading worship and or prayer**

Between debates, the Moderator may lead Assembly in worship or reflection. Any such request from a Commissioner is to be addressed to the Moderator who shall decide whether to so lead Assembly.

**53. Minutes approved**

The minutes of those Assembly sessions that have been printed and distributed to members during the time Assembly is meeting shall, subject to corrections, be taken as read and confirmed before Assembly closes. Minutes of later sessions may be approved by the Council of Assembly.

**54. Close of Assembly**

The Moderator shall announce close of business and the time and place of the next Assembly. The Moderator may then lead Assembly in closing worship.

# Section C:

## Te Aka Puaho

### Recommendations

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Nil

### Report

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#### TE PURONGO O TE AKA PUAHO - TE AKA PUAHO REPORT

*Ko ahau te Aka  
Ko koutou ngā peka*

*I am the Vine  
You are the branches*

(John 15: 5)

Tuatahi me tuku ngā mihi ki to tatou Matua nui i te rangi mo ona manaakitanga i uwhia ki runga i a tatou. Ko te Atua to tatou piringa, to tatou kaha i ngā wā katoa. Hareruia ki ai a.

It is always tradition that we first of all acknowledge the Almighty for the many wonderful gifts and blessings that have been bestowed upon us since the last gathering of General Assembly.

#### Ngā Mate

Tuatahi ka tika me mihi ki ngā mate o Te Aka Puaho. Ko te mate tino nui mo matou kua hinga to tatou morehu pakeke, to tatou rata whakaruruhau a Tame Hawea.

It is correct that we should always acknowledge those who have passed beyond the veil of life and death. Since the last meeting of General Assembly, we have suffered the sad loss of the Rev Tom Hawea, affectionately known by this generation as the Father of the Māori Synod. His loss to us has been immense and we acknowledge his significant contribution to the life of the church as minister, Moderator, leader and, most importantly, as a dear friend.

Haere atu koe e te morehu ki to tatou Atua. Moe mai e koro.

#### Ngā Honore

Me mihi ka tika ki ngā tangata o Te Aka Puaho i mau ngā honore nui o te ao ki runga i a ratou. He maha ngā honore o ngā whare wānanga o te ao i mau ai a matou pononga. He maha ngā honore o te Kuini i mau ai a matou tangata rongonui. He maha ngā tuhonohono, ngā ra whanau me era atu.

In the last two years, we have been truly blessed with the number of educational achievements gained by members of Te Aka Puaho. The achievements range from Bachelor degrees to postgraduate degrees. Other significant awards include various Queens awards, significant birthdays and anniversaries.

#### Te Aka Puaho Pastorates

This report is brought to you on behalf of the 15 pastorates that constitute the Māori Synod:

Te Taitokerau (Northland), Tamakimakaurau (Auckland), Piopio (King Country), Rotorua (Bay of Plenty), Putauaki (Kawerau, Onepu, Te Teko, Waiohau), Whakatane (Eastern Bay of Plenty), Taneatua (Eastern Bay of Plenty), Waimana (Waimana, Matahi, Kutarere), Opotiki (Opotiki, East Coast), Nuhaka/ Wairoa (East Coast), Heretaunga (Hawkes Bay), Taumarunui (King Country), Southern Urewera (Murupara, Kaingaroa, Te Whaiti), Ruatahuna (Ruatahuna, Maungapohatu), Te Kakano o te Aroha (Wellington).

Currently our Pastorates are supported by self-supporting Amorangi ministers who provide outstanding ministry service. We have 18 active Amorangi ministers and 1 National ordained minister. This year, we have 4 Amorangi students and 8 interest students in training.

### **Ohope Marae**

*Kia mau ki ngā rongo*

*Hold fast to the ways of peace*

The last time General Assembly gathered, we began preparations to upgrade Ohope marae. This was finally completed in January 2016 and the marae reopened. The total cost of the project was \$1.2 million and this came in on time and on budget. We would like to express our thanks to General Assembly for the \$300,000 donation towards the upgrade.

This year, the marae has been extremely busy hosting many different groups. Of interest is the PCANZ groups who have stayed at the marae including: Council of Assembly – twice, the hui on diversity and our own Waitangi day celebrations which will become an annual event. In association with the upgrade, a strategy plan has been worked out and is currently being implemented that will see the marae become financially self supporting. Part of our strategy planning is to find ways in which the marae can be used as a resource for the wider Presbyterian Church.

### **North Scholarship**

Another highlight this year has been the Dr Allan North Scholarship. Dr North was a medical doctor in the Urewera from the 1940s and worked closely with the Presbyterian Māori missions. When he died, his family left a bequest to the Māori Synod to provide scholarships for people of the Māori Synod who would like to pursue tertiary education. This year we have given 11 scholarships to our youth who are studying from undergraduate to post graduate level in a vast array of subjects at tertiary institutions throughout the country.

### **Nawton Presbyterian Church, Hamilton**

For the last 2 years, Te Aka Puaho and Nawton Presbyterian Church in Hamilton have been working together in mission. Nawton approached Te Aka Puaho for ministry assistance with one of our Amorangi ministers. We agreed to this and an Amorangi ministry was sent to help Nawton. This relationship has grown to the extent that the Amorangi is working fulltime with Nawton and has become integral to the mission of Nawton. The Amorangi minister has now been accepted into the KCML internship and begins his KVML internship in 2017. This model of working together bi-culturally is a model that we highly recommend to all Presbyteries in PCANZ. The support of Kaimai Presbytery to both Nawton and Te Aka Puaho has been a highlight.

### **Council for World Mission (CWM) Training in Mission**

For the last three years, we have taken part in hosting the CWM Training in Mission (TIMS) course. This course brings young people from around the world and gives

them experience and exposure to our context. Long term friends have been developed with young people within Te Aka Puaho and we look forward to continuing our association with CWM and hope that one day one of our youth will take part in the TIMS programme.

Added to this, one of our youth participated in the General Assembly of CWM in Korea as a youth delegate for the Pacific. Following this, our youth delegate took part in the *I Love Taiwan* programme in Taiwan. Participating in both events has encouraged and broadened her horizons.

### **New Zealand Land Wars**

Our Moderator has been involved in supporting the call for a national day to commemorate the New Zealand Land Wars. The Government has warmly responded to this and have agreed that a day be set aside for commemorations and has also provided \$4 million towards making this a reality. On August 19th, the government returned the title of the Rangiriri battle site to the Māori King who in returned vested the title in all iwi. Currently discussions are ongoing, but the 1st June has been chosen as the national day of commemoration as this is the traditional start of Matariki which always begins by acknowledging those who have passed before us before Matariki focusses upon the theme of renewal.

### **Turakina Māori Girls College (TMGC)**

Our greatest struggle in the last 2 years has been the fate of Turakina Māori Girls College. Problems that were identified were earthquake strengthening, decline in the roll and funding. The Minister of Education announced a process of consultation that ran from July to November of 2015. The consultation ended with the Minister of Education announcing the closure of Turakina. This brought to an end a 110 - year project of providing a sound Christian education to young Māori Presbyterian girls.

### **Moderator of Te Aka Puaho**

It is with grate delight that we introduce General Assembly to the Moderator Designate of Te Aka Puaho, Ms Elizabeth Marina Rakuraku. Ms Rakuraku is a school teacher in Whakatane and is a long serving Elder of the Church. She has vast experience within the church nationally and internationally, working closely with her uncle the Very Rev Tame Takao. Marina is enthusiastic about her new role and will be installed as Moderator at Ohope marae on Saturday 25 February 2017.

Nga mihi

Rev Wayne Te Kaawa  
Moderator Te Aka Puaho

Ms Faye Apanui  
Administrator Te Aka Puaho



# Section D:

## Council of Assembly

### Recommendations

1. That General Assembly acknowledge and apologise unreservedly for the unintended consequence, for Te Aka Puaho and for the Church, of the 2014 Assembly changing the model of representation at General Assembly without consultation.
2. That General Assembly ask Te Aka Puaho to continue to send one commissioner per pastorate to the General Assembly, as in the past, effective immediately.
3. That General Assembly ratify the the Book of Order Supplementary Provisions that have been issued or amended by the Council of Assembly since the last General Assembly.
4. That General Assembly strongly affirm the role that small communities of faith and congregations can play in the life of the church and wider community.
5. That the administration and oversight of the Presbyterian Foundation be incorporated into the work stream of the Press Go Board.
6. That General Assembly endorse the “We Say Yes!” statement.
7. That General Assembly commend the “We Say Yes!” statement to partner churches.

*Other recommendations are presented in separate reports from Council Sub-committees.*

### Terms of reference

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The responsibilities of the Council of Assembly are to:

- (a) act in place of the General Assembly between Assemblies to consider and determine administrative issues relating to the Church. In this regard the General Assembly delegates its administrative responsibility to the Council of Assembly between Assemblies.
- (b) Implement policy and strategy for the Church within the direction set by the General Assembly, to make recommendations regarding policy to the General Assembly, to implement decisions of the General Assembly and to report to the General Assembly on policy development and operations.
- (c) Review, form, reform and discharge groups to carry out General Assembly functions without infringing the powers of the General Assembly and to delegate functions to appropriate groups, persons, or bodies.

- (d) Receive reports from the groups referred to in paragraph (c) and to report policy issues to the General Assembly.
- (e) Act as a Commission of Assembly in appointing the Assembly Executive Secretary where appointment by the General Assembly is not possible without the calling of an emergency meeting.
- (f) Oversee and direct the Assembly Executive Secretary in managing all employees of the General Assembly, and in relation to the Assembly Executive Secretary, to act as a Commission of Assembly to concur in the acceptance of a call or resignation, or to terminate an appointment.
- (g) Receive nominations from the nominating committee and make appointments to the Council of Assembly, commissions, committees and other bodies.
- (h) Adopt a budget, allocate funds raised for the work of the General Assembly, and apply untagged legacies and donations as it sees fit.
- (i) Adopt the accounts of the General Assembly, report these to the General Assembly, and appoint a person to review or audit the accounts in accordance with the Financial Reporting Act,
- (j) Determine staffing and resourcing requirements for the General Assembly and the Council of Assembly.
- (k) Nominate co-conveners of the nominating committee to the General Assembly.
- (l) Appoint a commission to consider, prior to an Assembly and if the Council thinks it advisable to do so, any particular matter which has been submitted to the Clerk of Assembly with the instruction to the commission that it must report to the Assembly on that matter but not determine it.
- (m) Summon an Emergency Assembly to determine proposals or references, after consultation with the Book of Order Advisory Committee.
- (n) Refer any appeal, proposal or reference to the Assembly Judicial Commission, after taking advice from the Book of Order Advisory Committee, and to appoint the Commission for the purposes of any such (plus detail on appointments).
- (o) Consult widely within the Church where practicable.
- (p) Do anything else which the Assembly may direct.

## Report

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The Council of Assembly (the Council) has met formally in Council six times (twice at Te Maungarongo Ohope Marae) since November 2014. Additionally the Council has met in teleconferences and made decisions via electronic means. Much of the work of the Council is carried out by its sub-committees, Assembly staff and the Assembly Executive Secretary (AES).

### **1. General Assembly 2014 Followup**

The 2014 Assembly asked the Council to address the following:

#### **a. Mission Enterprise Fund**

- to consult with presbyteries on the establishment of a Mission Enterprise Fund, including time frames for implementation.
- to work with partners to engage with Mission Enterprise Fund development. This was to include, but not be limited to, the Synod of Otago & Southland, Uniting Congregations of Aotearoa New Zealand, and Cooperative Ventures.

The Council appointed a work group, chaired by Very Rev Ray Coster, which consulted widely. The outcome was the adoption of the Mission Enterprise Fund Framework.

b. Te Aka Puaho

At the 2014 Assembly, two matters proposed by Te Aka Puaho were referred to the Council for further consideration and costing:

- that the General Assembly makes its relationship with the Pacific Conference of Churches a priority relationship.
- that all reports to General Assembly be translated in the languages that make up the PCANZ and that translation services be also offered at General Assemblies to enable people to speak in their own native language.

Both of these issues, in consultation with Te Aka Puaho, were referred back to Te Aka Puaho for further work to be done with other multi-cultural groups such as the Pacific Islands Synod. Practical implications, logistic administrative issues, cost implications, the selection and number of languages and options for providing such services all have to be considered in depth. This work is ongoing.

**2. Ratification of Supplementary Provisions**

The Council has delegated power to issue or amend Book of Order Supplementary Provisions, but these must be submitted to the next Assembly for ratification. Appendix 1 to this report contains those Supplementary Provisions that the Council has issued or amended since the last Assembly.

**3. Strategic Direction, actions and results**

The Council has continued the policy of the previous Council of Assembly in affirming the Five Faces of Mission, the Strategic Directions paper and the Healthy Congregations 2016 document (Council approved an updated Healthy Congregations framework). The Five Faces of Mission focus on the proclamation of the gospel, nurture and teaching of people in Christian faith, responding to human need in loving service through seeking to transform society and through care of creation. The Strategic Directions paper focusses on clarifying mission, assessing mission effectiveness and accountability, leadership, being one body, delegating authority and good financial oversight. The revised, long-standing Healthy Congregations document, provides practical indicators of congregational health. The Council has regarded these as living documents guiding the direction of the Church.

**4. Financial management & compliance**

The Council is served by the Resource Sub-Committee in its financial governance role, which is in turn assisted by the National Finance Manager (staff member Mr Brendan Sweeney). The Council has been clear in its goal setting and expectations.

a. **Budgeting**

In terms of financial management, the Council has taken a pro-active role in working with the Resource Sub-Committee to ensure that budget allocations have been prioritised to match the priorities of the church. This has resulted in various groups and bodies within the church having to lift their level of financial management and make timely budget requests to meet the budget time frame. While this has taken some time to establish itself, very pleasing progress has been made. The Church is blessed by the calibre of people who have made themselves available for the Resource Committee as this is a critical committee of the Church, and by the skills and commitment of our national Finance Manager.

b. **Charities registration & new Financial Reporting Standards**

Meeting the challenge of registering all congregations with Charities Services and preparing for the new financial reporting standards has been/is a substantial piece of

work. To date, it is encouraging to see the very high level of compliance by churches. The PCANZ, through the Finance Manager, has been able to assist a good number of congregations to upgrade their accounting practices to meet the new expectations in a timely manner. PCANZ-specific modules and reporting within the XERO software package has also been a greatly appreciated initiative.

**c. Presbyterian Foundation**

The Council accepted a proposal that the work of the Presbyterian Foundation be incorporated into the work stream of the Press Go Board. The Press Go Board's terms of reference includes distributing funds from the Presbyterian Foundation. However, there needs to be a formal motion to General Assembly to fold the Foundation's work into that of Press Go. As General Assembly had established the Foundation (1996), it should also be General Assembly which decides to fold the Foundation into Press Go. While Press Go's Terms of Reference included the potential for this to happen, General Assembly needs to give the mandate for this to happen.

**d. Beneficiary Fund**

The Beneficiary Fund Work Group recommended to the Council that the Defined Benefit section of the Beneficiary Fund be closed. The recommendations that are before the Church at this Assembly, as related to the Beneficiary Fund, are the result of a major piece of very technical work by Council members, the AES and staff, the Church Property Trustees, alongside a number of legal and financial consultants. As with the Mission Fund, the proposed changes represent another colossal shift in what has been a core distinctive feature of the PCANZ and how it operates. There has been a tremendous attention to detail in this process and an intense pastoral concern for how people could/will be impacted by the changes. This is further reported on by the Beneficiary Fund Work Group.

**e. Risk management, health & safety regulations**

The Council of Assembly has adopted a risk management policy. The current risk environment and health and safety requirements create a new and somewhat litigious ocean of concerns with multiple potential fish-hooks. The Council is grateful for the material prepared and shared with the Council by Mr Geoff Foster relating to risk management. The PCANZ has taken its place, primarily through Finance Manager (Brendan Sweeney), on an inter-church workgroup which has prepared very professional material and workshops on health and safety requirements that have been gratefully received by the churches. At every level of the church we are, again, lifting our game to meet the new requirements.

**5. Te Aka Puaho**

The last two years have been challenging for Te Aka Puaho as it has dealt with a mixture of issues from the closure of Turakina Maori Girls' College, to the refurbishment and re-opening of the Marae at Ohope, to assisting with a number of telling situations in the wider community. Rev Tom Hawea, lovingly known as the Father of the Māori Synod, passed away during this time. His contribution to Te Aka Puaho and the national Church has been significant.

There is much to celebrate in the development of Te Aka Puaho, from the redevelopment of the Marae, academic success and the development of ministries. The Council of Assembly has enjoyed improving relationships with Te Aka Puaho, culminating in experiencing a wonderful time on the newly reopened marae at Ohope in March 2016.

The Council acknowledges the work of the retiring Te Aka Puaho Moderator, the Rev Wayne Te Kaawa. Wayne has provided committed leadership to his people through some very difficult and trying times, often at great personal cost. As his term comes to a close he leaves Te Aka Puaho in an increasingly healthy state, with a very positive vision and direction.

The Council has a concern that recent changes to General Assembly representation disenfranchise Te Aka Puaho (along with other small communities). The 2014 Assembly changed the model of representation at General Assemblies from one commissioner per parish to a model based on Presbytery numbers. For Te Aka Puaho, which works on a different model of being church, such statistics that are currently collected and have been used for this purpose, are meaningless. This has resulted in Te Aka Puaho's usual representation of 10-11 members being reduced to 2. There was no consultation with Te Aka Puaho prior to this being adopted. We have a special and unique relationship with Te Aka Puaho as the Tangata Whenua and our Treaty partner.

While an interim solution has been brought via the recommendations above by the Council of Assembly for General Assembly 2016, this issue requires a comprehensive solution and wider consideration. It is the intention of the Council to present these recommendations immediately at the commencement of the 2016 Assembly, with the approval of the Standing Orders, so that the full contingent of Te Aka Puaho commissioners may be able to take a full part in the Assembly.

#### **6. Pacific Islands Synod**

The Pacific Islands Synod has been working on terms of reference and a process, recently approved by the Council, for the Pacific Islands Synod Task Group. The Synod advises that three Pasifika people will graduate shortly as ministers. Extensive ecumenical relationships and mission initiatives in the Pacific do not currently come under the umbrella of the Church's Global Mission programme and the Synod would like to see these mission initiatives recognised. This will be considered within the Global Mission review.

#### **7. Knox Centre for Ministry & Leadership**

While the various Knox Centre for Ministry & Leadership (Knox Centre) work streams are reported within the Leadership Sub-committee report, the Council endorses the visionary and inclusive plans being presented by the Knox Centre as a way forward to enable our shared vision of "Servant Mission Leadership". We commend Knox Centre Principal the Rev Dr Steve Taylor and his team on their fine work.

#### **8. Discipline Process Review**

In response to issues raised by a number of presbyteries, the Council established a review of the disciplinary complaints process. The members of the Discipline Process Review Work Group are Rev Geoffrey Skilton (convenor) Penelope Stevenson, Deborah Bower, Rev Jonathan Te Rire, Meauli Seuala, Rev Jonathan Pouli-Lefale. The work group advises that this is an ongoing and detailed work, and it plans to bring recommendations to the 2018 Assembly. In the meantime, an interim report forms Appendix 2 to the Council's report.

#### **9. Presbyterian Research Centre (PRC)**

In November 2015, the Council farewelled Director Ms Anne Jackman and thanked her for her outstanding work in amalgamating the Presbyterian Archives and Hewitson Library into the Presbyterian Research Centre. Her successor is Ms Jane Thomsen. Some of our unique photographic material, for example, is of great value historically and commercially. Increasing use of modern media and digitalisation is

making this and other material we hold accessible to the world and is now generating a small amount of income.

A current project is ensuring the Library, Presbyterian Research Centre & Knox Centre for Ministry & Leadership computer systems are capable of doing what is needed, utilising modern technologies and linking with the gigabyte project in Dunedin. Increasingly the Church and the world will be able to access our incredibly valuable Dunedin resources online and we will have them adequately secured.

#### **10. Knox College and Salmond College Board (KCSC)**

Over three years Dr John Kernohan headed a Commission that spearheaded significant physical and institutional changes at our two tertiary student residential colleges, Knox College and Salmond College, in Dunedin. In March 2015, Dr Kernohan provided his final Commission report and paid tribute to all those who had served on the Commission. The Church is deeply grateful for the faithful work of Dr Kernohan and recognises the cost of this work to himself and his family. The Council received the resignation of Dr Royden Somerville and retirement of Mr Stuart McLaughlin from the Council of Knox College and Salmond College, effective 31 March 2015. The Council paid tribute to their contribution and noted the outstanding service Dr Somerville in particular had given both to the Colleges and to the wider Church.

From 1 April 2015 a new constitution for Knox College and Salmond College, which had been approved by the Council of Assembly, came into effect. The new constitution comes before the General Assembly for ratification, and the Book of Order Advisory Committee will bring recommendations in relation to this. [Refer E-3] A new board was appointed under the chair of Mr David Richardson.

The Council of Assembly thanked the Commission members for their time and commitment to this difficult work and discharged them in April 2015.

Since then the KCSC Board has continued to develop both colleges to a very high standard. There is now a very positive atmosphere in both colleges and year on year attendance is rising. Very Rev Dr Graham Redding is nurturing a distinctively Christian flavour to the environment. During this time Mr David Richardson has been appointed board chair. Ms Lisa Wells resigned from the board and tribute was paid to her significant contributions during a difficult period. More recently Mr John Patrick and Associate Prof Jessica Palmer (Otago University Law Faculty) have been appointed to the Board with Associate Prof Jessica Palmer being appointed the new deputy chair. More details are available in the separate report from the Board of Knox College and Salmond College. [Refer E-4]

#### **11. Global Mission & International Relationships**

In June 2015, the Council of Assembly adopted a policy on *Ecumenical Relationships and Mission Partnerships*. Work is currently being carried out on an appropriate Terms of Reference for a full review of our Global Mission function. These will incorporate such aspects as: a greater reference to the work individual congregations are doing in global mission, a greater engagement with the Te Aka Puaho and the Pacific Islands Synod, and active encouragement, through presbyteries, for more active congregational level involvement with Global Mission.

The Council of Assembly wants to acknowledge and appreciate the work the Rev Phil King has done in our Global Mission office and in particular for his leadership of the PCANZ response to the disaster in Vanuatu.

The Council has also identified that the PCANZ has a number of important international relationships, some of which we had neglected such as the Asian Council of Churches, of which we were a founding member. Maintaining and strengthening critical, strategic, international relationships in our areas of mutual interest has been a very positive development. In most cases it is the AES of each church or their equivalent, who are seen as the keystones in maintaining these relationships. In some situations our Moderators are greatly valued and honoured representatives. The PCANZ has been internationally honoured by having the Very Rev Pamela Tankersley appointed as Moderator of the Council of World Mission and the Very Rev Ray Coster appointed to the Central Committee of the World Council of Churches.

## **12. Press Go**

The role of Press Go in the life of the Church is becoming increasingly important as a conduit for mission facilitation. Press Go reports regularly to the Council and in November 2015 the Terms of Reference for Press Go were reviewed, updated and approved by the Council. The work of the Press Go Catalyst, Mrs Lisa Wells, has been very well received by the Church, with many presbyteries and over fifty congregations actively engaged. The work is far more than funding, financial advice and the distribution of grants, as Press Go assists in many aspects of mission planning and facilitation.

The Church is grateful for ongoing work of the Press Go Board and the contributions of retiring member of Press Go, the Very Rev Ray Coster, who stands down after eight years' service which included the role of inaugural Chairman.

## **13. Rural and Smaller Ministries**

In recent times, it has been brought to the Council's attention that rural and smaller ministries have felt devalued by talk of fixed numbers for example over 40 as a criteria for being "church". The Council supports in principle the Trans-Tasman Rural Ministries statement as circulated to presbyteries and congregations. In many instances, size does not reflect influence or significance in a community, nor mission value at a given point in time. The concern for small and dwindling numbers controlling vast assets is a valid concern however, and the value of smaller ministries *per se* is well articulated in the Trans-Tasman Rural Ministry consultation. In policy-making, this critical concern has to be taken into account. Numerically smaller ministries have not always been so well served by the creation of larger presbyteries, especially where travel over long distances is required. Addressing this is an ongoing issue that will need conscious attention by presbyteries.

The decisions of recent Assemblies have been taken by some to indicate that the Church is not concerned with small faith communities and all that is required is their asset. This is far from the truth. In many areas, especially rural, small faith communities are often the very life-blood of community. At the same time there is a need, especially in urban areas, to seriously address issues of asset and resource against capacity and mission. The Council of Assembly wants to strongly endorse the work done in many rural areas and among some smaller rural/urban/ethnic church communities. A recommendation with this affirmation is brought to the Generally Assembly.

We also need to recognise and name the fact that in some places a very small number of people have sat on significant resources when there is crying need for assistance in mission in other places. The Council encourages all presbyteries and communities to carefully review their stewardship where small numbers of people

manage significant resources, both in light of the mission needs of the wider church and in light of the strategic plans of their Presbytery.

#### **14. Ecumenical & Strategic Relationships**

The Council of Assembly can report that through the AES discussions on the mutuality of ministers have resumed with our Anglican colleagues. A policy for Ecumenical Relationships and Mission Partnerships has also been developed and adopted by the Council of Assembly. The Council has at this point sought observer status only on the National Dialogue on Unity. The commitment of the PCANZ to the Christian Council of Social Services has been reaffirmed.

The Council also re-affirmed the commitment to extending the PresCare relationship. A separate report on the work of PresCare forms Appendix 3 to the Council's report.

#### **15. Alpine Presbytery & responding to significant events**

It is early days yet, but the Council of Assembly has been working with Alpine Presbytery in reviewing the Church's response to the earthquakes and aftermath in Christchurch. In doing so, we have identified a clear need for a cohesive strategy for the PCANZ in being proactive about national emergency situations. The openness and honesty of Alpine Presbytery church members about their situation has provided a solid platform of experience, in association with other wisdom, to help us move forward with this. This will be an ongoing work.

As a Church we also need to recognise that Christchurch and the surrounding areas are still very much in the midst of recovery mode some five years after the initial significant earthquakes. Our continuing prayers and awareness of their situation will be important for some time yet.

#### **16. The Moderator's role**

At the request of the Moderator, Council of Assembly has spent considerable time concerned with the realities of the Moderator's role. The role, not just for the PCANZ but across the world, has changed significantly in recent years, and if we want the role to be significant and effective within the life of the PCANZ we need to be proactive about change. The Leadership Sub-committee has offered to provide a framework for the nature, scope and requirements of the Moderator's role. This has been gratefully accepted and the Leadership Sub-committee will report to the 2018 Assembly.

#### **17. Core values**

The Moderator challenged the Council of Assembly on the articulation of the core values of the PCANZ. Council has asked the Leadership Subcommittee and Doctrine Core Group to work together in establishing a set of core values for PCANZ and to report back to the church.

#### **18. Theology of corporate discernment**

Arising from the Moderator's visits to other churches overseas the Moderator challenged the Council of Assembly to consider drafting a theology of corporate discernment. Are we using the best models in General Assembly in particular to hear the voice of God and to move forward with confidence? This has been referred to the Leadership Sub-Committee and the Knox Centre for Ministry and Leadership for consideration and feedback.

#### **19. PresCare**

PresCare is a partnership between the Presbyterian Church, Presbyterian Support and Presbyterian Church Schools. A separate report on this initiative forms Appendix

3 to the Council's report, and the accompanying Justice & Action "We Say Yes!" statement is in Appendix 4.

## **20. Youth, families and children**

Last, not because least, but because it is good to end a section on a great note, is a recognition of the wonderful work and blessing that is brought through the various teams of our national church that work with the young and with families. We are greatly encouraged and inspired by the work that is done by Kids Friendly and our Youth Ministry teams. Time and again, these aspects of our Church's life come back to bless, challenge and uplift us.

The Council supports, in principle, Presbyterian Youth Ministry's request for an increased level of youth representation on national committees and work groups.

### **The Council of Assembly**

The Council of Assembly has had multiple challenges and opportunities over the last two years. As this Council is effectively replaced by a new model from the 2016 Assembly, we would like to acknowledge and thank all of the members of the Council for their contributions over this last Council term. There are some we would like to specifically acknowledge.

Firstly we acknowledge our national Moderator, the Right Rev Andrew Norton, who has shared his heart, insights and challenges with the Council. Andrew has successfully challenged the Church with a different model of General Assembly – one we can actually enjoy. He has identified a need for the Church to clearly identify and own its core values in a Values Statement (work ongoing). He has also worked extensively, in a pastoral manner both with Alpine Presbytery in the aftermath of the earthquakes and with Te Aka Puaho, through a variety of challenges. He has also given significant time to hearing the voices of those disaffected by our ongoing moral challenges and issues.

Secondly the Council would like to recognise its own members. We are grateful to all of the members who have served faithfully in their various capacities during this term: Members: Mrs Janet Sim Elder, Mrs Anna Gordon, Rev Steve Millward, Ms Marie Burgess, Rev Johannes Suwantika, Rev Richard McLean; Representative Members: Right Rev Andrew Norton (Moderator, PCANZ), Rev Mitch Jaram (Te Aka Puaho), Rev Diane Gilliam-Weeks (Leadership Sub-committee), Rev Ere Talagi-Ikitoelagi (Pacific Islands Synod), Mrs Anne Edgar (Resource Sub-committee); Associate members: Rev Wayne Te Kaawa (Moderator, Te Aka Puaho), Rev Nathan Pedro and more recently Rev Karima Fai'ai (Moderator, Pacific Islands Synod), Mr Lyn Murray (Synod of Otago & Southland), Rev Wayne Matheson (Assembly Executive Secretary), Very Rev Bruce Hansen and more recently Rev Dr Ron Mills (Church Property Trustees), Deputy Convenor Mrs Jenny Flett and Convenor Rev Dr Colin Marshall.

Some of the longer serving members who have contributed to the work of the Church for many years in elected or representative roles are worthy of special mention. Their experience, wisdom and contribution is often unrecognised as they have quietly worked away in the background. The Very Rev Bruce Hansen represented the Church Property Trustees and retired during this term. The Rev Diane Gilliam-Weeks has served the Council for the last 14 years and the Leadership Sub-committee for the last 5. The Synod of Otago & Southland has had another of our long serving associates in Lyn Murray (10+ years). Our prayers, blessings and heartfelt gratitude are with each of you for your faithful service.

We also would like to acknowledge particularly the work of the Council of Assembly Minutes Secretary, Mrs Heather McKenzie, whose years of service, attention to detail and wisdom have been very much appreciated by the Council.

We also want to acknowledge two newer, lay members, Mrs Jenny Flett (Council Deputy Convenor) and Mrs Anne Edgar (Convenor of the Resource Sub-committee) who have joined the Council and, of necessity, have taken on serious responsibilities and worked hard and diligently. They have contributed their expertise to the work of Council and their specialist skills have been of particular benefit in the current commercial and legal climate.

We congratulate and welcome the Moderator-elect the Rev Richard Dawson. We pray the Lord's blessing on his term as Moderator of the PCANZ, and on his family and congregation as they release him to this work.

### **Concluding comments**

What a blessed people we are. While we can be our own worst critics, agonising over all the things that could be done better, it is wonderful to step back and thank the Lord for all the good that is being done and for those we call brother and sister. We have much to thank God for and much of that is in what God gives us in each other – in those who support, praise and encourage us, in those who challenge us and annoy us and make us think about things again from different perspectives. What greater example can the Church be, can the PCANZ be in a world of socio-economic extremes, of racial tensions and conflict, of geological and climatic uncertainties, than a place of holy love and acceptance couched in the person of Jesus Christ, and through us to the world. They will indeed know that we are Christian by our love ... the love of God lived out in community and individually, in integrity.

May the Lord bless you and your families all.

Rev Dr Colin Marshall  
Convenor

Mrs Jenny Flett  
Deputy Convenor

## **Council of Assembly: Appendix 1**

### **Ratification of Supplementary Provisions to the Book of Order**

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Since the 2014 Assembly, the following additions or amendments to Supplementary Provisions have been issued by the Council of Assembly.

#### **Senior Active Ministers**

*Pursuant to Book of Order 10.32A*

1. Where a retired minister wishes to remain active in the life of their presbytery, the minister may request the designation of 'senior active' on the Presbytery Roll of Ministers.

#### **Ministry Settlement Boards**

*Pursuant to Book of Order 10.7(1)*

Insert additional sub clause:

7. If the presbytery commission determines that the option set out in Book of Order 5.10(6)(b) applies, the ministry settlement board may recommend a temporary settlement for a term of up to three years in the first instance, with a review by the presbytery at least three months before the end of that term. Where the settlement board has been suspended, it may be discharged, and the presbytery then acts on its own cognizance.

#### **Reinstatement to ministerial roll following compulsory removal**

*Pursuant to Book of Order chapter 10.32B*

##### **1. Reinstatement following disciplinary action:**

- 1.1 A minister whose name has been removed from the roll of ministers by order of a disciplinary commission may not apply for reinstatement until at least three years after the date of removal from the roll.
- 1.2 A minister who seeks reinstatement must submit a letter of application to the Assembly Executive Secretary. The letter must include the reasons for removal from the roll, the reasons for seeking reinstatement, a remedial plan, the actions the applicant has taken to rehabilitate him or herself, and include the names of at least two referees.
- 1.3 The Assembly Executive Secretary, or his or her representative, must forward the application, together with his or her report on the matter and a copy of the disciplinary commission's findings, to the Personnel Work Group.
- 1.4 The Personnel Work Group may use its discretion in determining how to assess the application, but the process must include:
  - (i) background checks, including Police
  - (ii) consultation with the applicant's last presbytery of oversight and presbytery in which the applicant now resides
  - (iii) comment by those from whom the applicant has sought professional help
  - (iv) assessment by an independent psychologist
  - (v) victim impact statements, including from the former minister's spouse

- (vii) consultation with Knox Centre for Ministry and Leadership regarding further study and retraining.
- 1.5 The Assembly Executive Secretary, or his or her appointed representative, must be present at any meetings of the Personnel Work Group where the application is considered.
- 1.6 The Personnel Work Group must recommend to the Council of Assembly, with its reasons, that either that the applicant be reinstated to the roll of ministers, or that the application be declined.
- 1.7
  - (a) If the Personnel Work Group recommends reinstatement to the roll of ministers, the recommendation may include a requirement that the applicant undertake further study, and that the relevant presbytery appoint a ministerial mentor for the applicant, for up to two years.
  - (b) If the Personnel Work Group recommends that the application be declined, it may indicate that the applicant may reapply in another year.
- 1.8 If the Council of Assembly directs that the applicant's name be reinstated to the roll of ministers, the applicant will be granted provisional status of good standing, and will have two years to obtain a full Certificate of Good Standing.
- 1.9 The applicant, and the presbytery in which they reside, must be advised of the Council of Assembly's decision, with reasons.
- 2. Reinstatement following engagement in another calling for more than five years:**
- 2.1 A minister whose name has been removed from the rolls of ministers because he or she has been engaged in another calling, and has not been a member of any presbytery for five years, may apply for reinstatement to the roll of ministers.
- 2.2 The applicant must submit a letter of application for reinstatement to the Assembly Executive Secretary. The letter must explain the circumstances that led to the abandonment of his or her calling as a minister of word and sacrament within the PCANZ, give the reasons for seeking reinstatement, and include the names of at least two referees.
- 2.3 The Assembly Executive Secretary must forward the application, together with a summary of relevant details from the minister's personnel file, to the Personnel Work Group.
- 2.4 The Personnel Work Group may use its discretion in determining how to assess the application, but the process must include:
  - (i) background checks, including Police
  - (ii) consultation with the applicant's last presbytery of oversight and the presbytery in which the applicant now resides
  - (iii) consideration of the applicant's work history since removal from the roll of ministers
  - (iv) consultation with Knox Centre for Ministry and Leadership regarding further study and retraining.

- 2.5 The Assembly Executive Secretary, or his or her appointed representative, must be present at any meetings of the Personnel Work Group where the application is considered.
- 2.6 The Personnel Work Group must recommend to the Council of Assembly, with its reasons, that either that the applicant be reinstated to the roll of ministers, or the application be declined.
- 2.7 (a) If the Personnel Work Group recommends reinstatement to the roll of ministers, it may include a requirement that the applicant undertake further study, and that the relevant presbytery appoint a ministerial mentor for the applicant, for up to two years.
- (b) If the Personnel Work Group recommends that the application be declined, it may indicate that the applicant may reapply at a later date, provided specified criteria are met.
- 2.8 If the Council of Assembly directs that the applicant's name be reinstated to the roll of ministers, the applicant will be granted provisional status of good standing, and will have two years to obtain a full Certificate of Good Standing.
- 2.9 The applicant, and the presbytery in which they reside, must be advised of the Council of Assembly's decision, with reasons.

### **Nominating Committee**

*Pursuant to Book of Order chapter 14.4(2)*

Insert following wording as sub clause 12, and renumber following sub clauses accordingly:

12. No member of the Nominating Committee may be nominated to serve on any other national committee, work group, or other Church body, or as a PCANZ representative to other organisations.

### **Property & Finance**

*Pursuant to Book of Order chapter 16.13*

#### **7. Charitable purposes of a congregation or presbytery**

Any income, benefit, or advantage gained by a congregation or presbytery must be used to advance the charitable purposes of the congregation, presbytery or the Church. No member, no associate member and no person associated with a member or associate member is permitted to take part in, or to influence, any decision of the congregation or presbytery in respect of payments to or on behalf of the member, associate member or associated person of any income, benefit or advantage. Any payments made to a member or associate member must be for goods or services which advance the charitable purpose of the congregation or presbytery or the Church, and must be reasonable and relative to payments that would be made between unrelated parties.

#### **8. Winding up of a congregation or presbytery**

*pursuant to Book of Order chapter 16.14*

- (a) Congregation. In the event that a congregation should dissolve or be wound up, if any property, as defined in Section 3, Property, of the Presbyterian Church Property Act 1885, remains after the dissolution or winding up and the settlement of all debts and liabilities of the congregation, that property:

- (i) held by the Presbyterian Church Property Trustees shall be disposed of or dealt with as the presbytery in which the dissolved congregation was situated shall direct; and
- (ii) held by the congregation itself shall be transferred to that presbytery; or
- (iii) held by The Otago Foundation Trust Board shall be disposed of or dealt with as directed by the Synod of Otago and Southland, in accordance with section 40 of the Otago Foundation Trust Board Act 1992.

(b) Presbytery. In the event that a presbytery should dissolve or be wound up, if any property, as defined in Section 3, Property, of the Presbyterian Church Property Act 1885, remains after the dissolution or winding up and the settlement of all debts and liabilities, that property:

- (i) held by the Presbyterian Church Property Trustees or the Otago Foundation Trust Board shall be disposed of or dealt with as the General Assembly shall direct;
- (ii) held by the presbytery itself shall be transferred to the General Assembly.

### **Sale of Property**

*Pursuant to Book of Order 16.17*

Insert following wording as sub clause 4.5, and renumber current 4.5 as 4.6:

- 4.5 10% of the net sale proceeds of property, excluding the sale of manses or worship centres for the purpose of their replacement, must be transferred to the Mission Enterprise Fund.

## **Council of Assembly: Appendix 2**

### **Disciplinary Process Review Work Group**

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#### **1. Purpose**

The Council of Assembly (the Council) appointed the Discipline Process Review Work Group (DPRW) in September 2015 to “examine the Book of Order regulations around our discipline process – most notably – but not exclusively - Chapter 15.”

#### **2. Terms of Reference**

The Terms of Reference form an appendix to this report.

#### **3. Process**

- a. The Council instructed the work group to “liaise with presbyteries and ask for their experiences etc, and to hear from them how this [*discipline process*] has worked – or not. We are asking you to listen and to note trends.”
- b. The work group was also instructed to “hear from our own Book of Order Advisory Group and listen to the background information about how we got to where we currently are.”
- c. The work group was instructed to consult with the Assembly Executive Secretary (AES).
- d. The Council indicated that the work group may want to consider how other denominations, non-governmental organizations and professional bodies exercise discipline.
- e. If the work group in its work proposes changes to our current regulations, they must discuss these at the earliest opportunity with the Book of Order Advisory Group.

#### **4. Consultation**

The DPRW has consulted with presbyteries, Te Aka Puaho and the Pacific Islands Synod, seeking background data on the use of the current process and the financial costs incurred and borne by presbyteries; preventative or pre-emptive practices which are not regulated but good practice and the associated costs e.g. legal, counselling costs which have been borne by presbyteries. The request for information was limited to the period 2010-2015.

Conversations have been held with the Book of Order Advisory Committee through the Advisor (Mrs Heather McKenzie JP) and the Assembly Executive Secretary. At the time of preparing this report, it is planned to meet with representatives of presbyteries, Te Aka Puaho and Pacific Islands Synod, individually in September 2016 via Skype. The same opportunity will be offered to church councils and individuals in October 2016.

#### **5. Meetings**

The work group has met face to face twice (November 2015 & June 2016) since it was appointed in September 2015, and via Skype on six occasions.

#### **6. Privacy**

The Privacy Act (1993) provides parameters for the conversations with church courts and individuals. Individuals and groups may want to share sensitive information or feelings associated with their experiences of our process. Care and confidence are essential if both functional and pastoral aspects of the DPRW work are to be trusted.

In essence, where the DPRW is not a direct party to past discipline proceedings, it is not entitled to the content. When listening to the Church, the work group will be diligent in asking participants if they are entitled to the information they are sharing, and if other parties to the information have given consent for the information to be shared with the work group.

## **7. Potential conflicts of interest (referred to Council of Assembly)**

*Book of Order Advisor (Book of Order 14.12.3) and Complaints Officer (Book of Order 15.6.1)*

Disciplinary commissions are appointed by the Complaints Officer, and the only time the Council of Assembly appoints a commission for disciplinary matters is when a decision of a disciplinary commission is appealed. Appointing an advisor on procedures from the Book of Order Advisory Committee is not the same as appointing the Book of Order Advisor. (The Book of Order Advisor has always been an employed position, as has the Complaints Officer, and the Advisor is an associate of the Book of Order Advisory Committee, but not a member of it.)

A disciplinary commission has the power to seek advice on procedural issues from the Book of Order Advisory Committee or its representative [BOO 15.18(1)], but there is no particular appointment made. If the decision of the disciplinary commission is appealed to an Assembly Judicial Commission, then the Council of Assembly appoints a judicial commission plus an advisor from the Book of Order Advisory Committee, or its nominee [BOO 14.12(n)] to hear the appeal. If the disciplinary commission has sought advice from a Book of Order Advisory Committee representative (they don't always do this), then the same advisor is never appointed to the judicial commission hearing the appeal.

Despite these distinctions, there is a perceived conflict of interest when the offices of Book of Order Advisor and Complaints Officer are held by one person. Parties to a potential complaint seek the advice of the Book of Order Advisor to determine if there are grounds to activate a complaint procedure, or to respond to a complaint, and then at a later point in time the Complaints Officer may be required to appoint a disciplinary commission. The Council of Assembly was asked to consider this potential for a conflict of interest, and how it might be mitigated.

## **8. Incomplete Work**

### *a. Introduction to Chapter 15*

The current chapter lacks an opening values statement which clearly states the intent of the discipline process. The view of the DPRW is that the intent is primarily the restoration of relationship through processes which are biblically and culturally contextual with Jesus' command to love one another. Chapter 15 as currently presented over-emphasises the secondary intent, visually and by content, that is just judicial practices to be engaged when reconciliation is not possible. A draft statement is being prepared.

### *b. Pastoral Resolution Process*

The intent of the current regulation, namely getting conflicted parties to talk with one another at a low level in our discipline process is sound. The current process doesn't allow parties to talk and not resolve the restoration of relationship as a legitimate outcome. The current regulations place a judicial and adversarial spirit in the process at the outset. A Pastoral Resolution process package (introduction, draft Book of Order regulations, funding model) based on the 'Family Dispute Resolution [FDR]' process under the Care of Children Act is under development. Identified strengths of the FDR include compulsory pre-

judicial step, lack of time-constraint for the conversation, cultural flexibility, emphasis on only qualified and competent providers conducting the conversations, lack of resolution being an acceptable outcome, no enforced outcome by a third party. In some parts of the country, Presbyterian Support Family Works provide the services which might be needed.

*c. Conduct Unbecoming*

'Conduct unbecoming' is a catch all category for a range of misconduct behaviours. The possible orders [Book of Order 15.27] of discipline, from which a Disciplinary Commission may choose when a complaint is upheld, number twenty. At the end of the process, while the orders may differ for different levels of misconduct, the respondent may only be found guilty of conduct unbecoming. This singular outcome may unintentionally stigmatize a person with an assumed guilt of the worst offences when this may not be the case. This suggests the catch all category is too broad. The unintended stigmatizing might be mitigated if the catch all category is replaced by two categories. The DPRG is consulting with interested groups to identify the advantages and disadvantages of expanding the range of categories.

Rev Geoffrey Skilton  
Convener

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### **Terms of Reference for review of PCANZ disciplinary processes**

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#### **What is envisioned?**

The work group [is to] look at our various Book of Order regulations around our process – most notably – but not exclusively - Chapter 15. The AES will provide information from the 2008 and 2010 General Assemblies where this was raised in the past, so you have background material and are aware of matters raised in the past. As part of this, the workgroup will liaise with Presbyteries and ask for their experiences etc and to hear from them how this has worked – or not. We are asking you to listen and to note trends.

This can be done via email; or skype were appropriate and/or face to face required. Naturally this work will be sensitive and care and professionalism will be required. The workgroup will also invite people to share their own experiences of our processes. Again - this work will be sensitive and care and professionalism will be required.

The workgroup may choose to look at how other dominations both handle the process and their regulations.

In addition the group may look at how other NGO and professional groups undertake this work in their settings.

A further important part will be to hear from our own Book of Order Advisory Group and listen to the background information about how we got to where we currently are. If the workgroup in its work proposes changes to our current regulations, they must discuss these at the earliest opportunity with the Book of Order Advisory Group.

Finally the AES should also be consulted and asked to share.

**The Council asks that the work group bear in mind the following:**

Various situations that have been and/or are being faced that are worthy of note as they require consideration:-

How our process deals with an organisation laying a complaint

The long time lags that seem to be built into our process

Appeal processes and the place of Presbyteries in appeals

The lack of process around monitoring of agreed outcomes being actioned and/or monitored following the end of a pastoral resolution committee

Issues around robust defence out of pastoral concern when matters enter a judicial environment

Role and function and accountability of complaint assessors

The current cost to the church of our process in legal fees

The current practice where the church pays for legal fees for all parties

The robustness of the process and confidence in the process which seems to be lacking – so maybe encouraging the move to a judicial environment at an early stage

The over emphasis on discipline and judicial process and imbalance in relation to pastoral resolution on appropriate matters

There being only one outcome if a minister has an complaint upheld – conduct unbecoming and the need to revisit and introduce a graduated scale

Either real and/or perceived conflict/s of interest by individuals and/or office bearers and/or officers in the process

The losing of 'Good Standing' status by a minister as soon as a complaint is received implies a breach of natural justice (with the possible exception where the complaint is of a criminal nature)

**Underlying Concerns**

Our complaints process needs to be one where all can have confidence in the whole and the parts. It needs to be robust and also reflect the values that reflect the Christian faith. Justice needs to be done and seen to be done in ways that are fair, transparent with great emphasis placed on restoration and reconciliation over and above winners and losers.

A concern is strongly felt that our existing processes engender a culture of complaint and control and therefore there is a lack of movement to focus intentionally on reconciliation and restoration (where appropriate).

The pastoral resolution process was to find a place in the order of our life where a non-judicial process would enable relationships and situations to be attended to. It is widely experienced this is far from effective. We need to work harder at finding a process that engages people in a space where mediated conversations are a priority in appropriate cases.

The brief is therefore quite wide and as you work together, should feel free to liaise with the me around a tighter focus in terms of reporting if required.

That Council of Assembly asks the workgroup to report to each Council of Assembly meeting from March 2016. If they are at a place of bringing recommendations that can go to GA16 these should be with the Council for its June meeting in 2016.

**Protocols in terms of information that may be shared with you**

In the course of gathering information, you may receive sensitive/confidential information. If that is received in written form, or if you take notes from meetings/phone calls/skypes/etc, in order to protect all parties if you are sharing that among yourselves, please either:-

- Use a dropbox with limited access: or

- place a password on this material. Please txt the password to other members of the workgroup. Do not save the password on the computer where you will access any emails.

### **Conduct Unbecoming**

*Book of Order Definitions (p.175)*

Conduct unbecoming means conduct that calls into question the suitability of the respondent to retain office or membership.

*Book of Order chapter 15.2 Grounds for the exercise of discipline*

(1) Conduct unbecoming of a minister, elder or other office bearer, or church worker of the Church or a member or associate member of a congregation may result in discipline being exercised. Conduct unbecoming includes sexual misconduct.

## **Council of Assembly: Appendix 3**

### **PresCare**

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General Assembly 2014 gave Presbyterian Support NZ the opportunity to invite Presbyterian churches to a conversation on social transformation in New Zealand through the 'Courage to Change' workshop. This workshop highlighted two critical issues for New Zealand, child poverty and family violence. Nettie Holm was contracted to facilitate the workshop, which was supported, by Dr Rod Watts (Presbyterian Support Northern), Gillian Bremner (Presbyterian Support Otago) Jude Simpson (Family Violence Prevention Advocate) and Puamiria Maaka (CEO Te Waipuna Puawai).

From the information gathered at the workshop, Nettie Holm and Dr Rose Black wrote a report which became the foundation for the PresCare Justice & Action booklet, which was launched to presbyteries and PCANZ from September 2015 onwards.

The Justice & Action booklet has been a resounding success, with an updated reprint planned to coincide with General Assembly 2016. Using the White Ribbon Day, which takes place on 25 November, as a springboard to raise awareness that Family Violence is Not OK, churches from Kaitaia to Dunedin took a stand in their local communities to convey this message. Large billboards and white ribbons stakes were used to visibly call attention to the issue and start a conversation.

This year, we hope that 100 churches will display Violence is Not OK billboards and plant white ribbon stakes. At General Assembly 2016, we are planning a white ribbon art installation and Rev Dr Rebecca Dudley will be facilitating a family violence awareness workshop. With the reprint of the Justice & Action booklet the resource will be available for the General Assembly commissioners' packs, will be promoted to the Church Schools at the Church Schools Conference and further online resources will be developed.

During the past two years, a number of PCANZ churches throughout New Zealand have engaged with their local communities and social transformation is unfolding in creative, caring ways. A stronger, united, Presbyterian voice on the social issues impacting New Zealand's society today is slowly emerging.

PresCare supported Neighbours Day Aotearoa during 2015 and 2016. Each year a different theme was promoted, with the 2016 theme being 'share the cross with your neighbours'. Small grants were given to a number of churches to support their activities. Stories of the different ways communities and churches connected were shared in the 2016 winter edition of the Spanz magazine.

The Love Reaches Out Art & Writing competition is in its 5<sup>th</sup> year. Entries from churches and schools have been steadily growing each year. It is hoped that more entries will be received from children associated with Family Works. The Love in Action art entry packs to encourage these entries have been trialed this year.

Church Schools and the Presbyterian Support PresCare Regional Champions have been quietly developing new community initiatives and strengthening their relationships with each other. It is hoped that the schools will pick up the revised Justice & Action booklet and use it as a classroom resource

The PresCare Regional Champions are looking forward to working with nominated people from each of the presbyteries to progress the initiatives in a more intentional way within their regions.

## **Council of Assembly: Appendix 4**

### **Justice in Action: We Say Yes!**

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#### **Say yes to the dignity and value of every person.**

We say no to a society that ascribes different value to people depending on where they were born or how they make their way in this world.

Therefore we commit ourselves to the work of peace making, reconciliation and building a society of justice and equality.

#### **Say yes to closing the gap between the rich and the poor.**

We say no to the rich getting richer at the expense of the poor getting poorer.

Therefore we seek to give privilege to the voices of the poor in our communities.

#### **Say yes to dignified and affordable housing that provides for the wellbeing of family and community.**

We say no to families forced to live in garages and in unhealthy over crowded homes.

Therefore we seek the collaboration of Government, businesses, social service agencies, social entrepreneurs and local faith communities to find short and long term solutions to the crisis of homelessness.

#### **We say yes to safe and loving families.**

We say no to family violence.

Therefore we support white ribbon and neighbours days and conversations in our communities that break the silence on family violence.

#### **Say yes to a New Zealand that is welcoming and hospitable to refugees seeking sanctuary.**

We say no to outdated government policies that fail to make New Zealand a responsible global citizen.

Therefore we advocate for an increase in the refugee quota along with communities of welcome and hospitality.

#### **We the Presbyterian Church of Aotearoa New Zealand say yes to rolling up our sleeves and doing something about it.**

We say no to all talk and no action.

Therefore we are prepared to put our resources of time, talent and treasure to making a difference as a visible witness to the good news of Jesus Christ.

#### **In the upcoming 2017 General Election we say yes to policies that deliver greater social equality.**

We say no to tax cut lolly scrambles that do not meet the needs of the most vulnerable.

Therefore we seek any government proposal on tax cuts be redirected towards the needs of the most vulnerable AND a review of our taxation policies to reflect an equitable society.

**Within our own communities of faith we say yes to "Justice and Action" being incorporated into the life and mission of every congregation.**

We say no to blind eyes and deaf ears to the cry of the poor.

Therefore we pray that we will be broken open by the love of God for our communities and become agents of grace, compassion, healing and social transformation.

The PCANZ, along with Presbyterian Support, is sitting around the table with Government and social service agencies giving voice and advocacy on these issues.

The PCANZ, in partnership with Presbyterian Support throughout the country, is offering practical support and resources as we work together towards social transformation.

We call upon every Presbyterian, Union and Cooperating congregation to take up the gospel mandate of being agents of ***Justice and Action***.

## **D2: Leadership Sub-committee**

### **Recommendations**

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1. That the opportunities to train for Local Ordained Ministry be expanded beyond the current limitation to congregations with a ministry settlement board.
2. That the Book of Order Advisory Committee be directed to draft changes to the Book of Order to give effect to the expansion of training for Local Ordained Ministry.

### **Terms of Reference**

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The primary objective of the Leadership Sub-committee is to assist the Council of Assembly in discharging its responsibilities relating to the formation, education, and continuing education of ordained and lay leadership in the Presbyterian Church including recruitment, assessment and reception standards, formation and training modes and outcomes, appraisal standards and processes, human resource policies and practices, human resource legislative compliance, professional development, and discipline.

A secondary objective is to advise the Assembly Executive Secretary in the implementation of Council policy, review policy proposals from the Assembly Executive Secretary or from task groups that the Council or the Assembly Executive secretary have appointed.

### **Executive Summary:**

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We acknowledge with gratitude the warm hospitality of the Southern Presbytery and the Synod of Otago and Southland in hosting General Assembly 2016.

The work of the Leadership Sub-Committee (Leadership) is one of ongoing review – as the landscape for the Church is a changing one. Much of what the sub-committee has sought to achieve over the past four years is embodied in the 2016 Strategic Plan of the Knox Centre for Ministry and Leadership (the Knox Centre) introduced later in this report. The plan reflects the sub-committee's strong commitment to working cross-culturally, flexibly, and strategically in the development of policy to ensure a sustainable pool of innovative and contextually agile leaders for the PCANZ. Strengthening learning opportunities for all leaders is a high priority. With approval from the Council of Assembly, Leadership intends to develop a workgroup to oversee and support the establishment of local learning units outside traditional congregational settings in every presbytery. All this, so the PCANZ might better play her part in God's mission in Aotearoa New Zealand.

### **Report:**

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#### **All leaders all cultures**

For our policies to be effective, they must work for the cultural constituents of the PCANZ, especially our Treaty Partner, Te Aka Puaho, and the Fono of the

Pacific. Members of our faith community whose first language is not English encounter a clear barrier to full inclusion and participation in the life of the church. At the 2014 Assembly, the PCANZ declared itself to be a multicultural and cross-cultural church, however much work still needs to be done to turn this affirmation into action. Full inclusion in the life of the PCANZ must not insist on a conversion of culture and language. Leadership's aim is to shape institutional change to ensure PCANZ structures do not overlook or marginalize some whom God has called, simply because they do not fit our existing mould.

To this end, Leadership is concerned the PCANZ's only officially recognised guide for theological reflection on race, ethnicity, and culture is one sentence in the *Kupu Whakapono* and a few related lines in the commentary. None of the Reformed Confessions of Faith designed to address these issues are included in the PCANZ's library of confessions. The sub-committee intends approaching the Doctrine Core Group to explore the inclusion of adequate guidelines for theological reflection on race, ethnicity, and culture in the PCANZ's body of confessions.

In addition to this:

- Leadership continues to meet with local presbytery representatives and others, to listen to and discuss local and national matters related to their concerns. These meetings across the country are helpful for assessing the impact of policy at the grassroots and invaluable for maintaining a healthy and constructive relationship between the Leadership Sub-committee and wider Church.
- During this period, there was significant change in the staffing of the Knox Centre. The Leadership convener was involved in the interviewing process for a new Principal and Dean of Studies. Leadership wishes to thank the former Principal and Dean of Studies for their service to leadership in the Church, and looks forward to working with and supporting the new Principal and Dean of Studies.
- The process for Ministry Development Reviews continues to be refined in light of feedback from the wider church community.
- Leadership continues to work with the National Assessment Work Group to improve both the process and the experience of candidates, sending presbyteries and synods. As part of this, Leadership met with the Pacific Island Synod to *talanoa* on their concerns about the pool of future leaders, professional supervision, and ensuring their voice is heard. In response to presbytery concerns, Leadership developed policy that supports equitable calculation of PCANZ requirements for membership for candidates coming to assessment.
- Leadership is working with presbytery candidate conveners and the Knox Centre for Ministry and Leadership to ensure candidates for ministry are supported from their initial call right through training, settlement and into their first parish or ministry context and beyond.
- Leadership revisited the past Assembly decision to recognise qualifications from the Pacific Theological College (Fiji), resulting in a restoration of relationships.

- To ensure the PCANZ Guidelines for Foundation Studies can be met, Leadership asked the Knox Centre to consult with other key theological educators about their programmes of study.
- Leadership engaged presbyteries and congregations on questions raised at the 2014 Assembly about the PCANZ's theology of ordination and concerns over clericalism and administration of the Sacraments. A summary of responses has been circulated.
- Leadership is also committed to encouraging healthy practice in congregational leadership. This concern is reflected in the rewriting of the Guidelines for Healthy Congregations included as an appendix to this report along with self-assessment tools for church councils.

### **Assessment of Ministry Reviews**

The Leadership Sub-committee commissioned an assessment of the implementation and operation of the Ministry Review process since its introduction in 2008. Ministry Reviews are part of a wider Ministry Development Programme and focus on a minister's professional and personal development (they are not performance reviews). They are currently carried out on a three-yearly cycle for ordained ministers (both local and national) serving in a congregation or a chaplaincy role.

The purpose of Ministry Reviews is to:

- Provide encouragement in ministry
- Clarify how to develop ministry gifts and skills for greater effectiveness in ministry
- Demonstrate responsibility and accountability
- Contribute to the further equipping of Ministers as they seek to respond to God's call in their ministry context.

Leadership's assessment supports the continuation of Ministry Reviews and recommends a number of changes to improve their application and effectiveness. These recommendations include:

- Responsibility for the oversight and funding of the process residing with National Office
- Continuing to retain the link to the Certificate of Good Standing (with its current three-yearly cycle)
- Undertaking ongoing communication to remind all those involved of the intended purpose and scope of these reviews
- Simplifying the process for the selection, training and supervision of new reviewers
- Providing regular annual or bi-annual opportunities for the training of new reviewers and refresher training for existing reviewers
- Addressing cultural appropriateness in the training of reviewers and in the translation of the questionnaire and supporting resources
- Introducing appropriate processes for the quality assurance and moderation of reviews
- Providing more resources for reviewers including discussion forums, templates and exemplars
- Ensuring that regular feedback is provided to reviewers
- Providing Ministers with access to more comprehensive reviewer profiles and supporting details

- Enabling parishes to have some input into the review process (primarily in terms of nominating up to half the people to be approached as respondents)
- Addressing professional supervision, coaching or any other need for support as an explicit part of the review process
- Simplifying the questionnaire and the questions asked (with optional question sets depending on ministry stage and context)
- Investigating the use of online tools such as Survey Monkey to help speed up and simplify the review process
- Ensuring there is a face-to-face component with the Minister for all reviews (at the very least to discuss the initial findings and supporting discussion document)
- Ensuring review reports are produced in a timely manner once the initial responses have been received, and that there is a standard and consistency to these reports
- Providing an appropriate summary to the parish and to Presbytery especially where there are leave, resourcing or any other considerations
- Incorporating any general themes identified in review reports into the ongoing leadership development programmes provided by KCML
- Funding is made available for those Ministers in chaplaincy roles or in parishes with limited resources
- Enabling the professional and personal development components of other ministerial reviews (such as for those in cooperating ventures or some chaplaincies) to be documented separately in fulfilment of Ministry Review requirements and for availability in subsequent reviews
- Encouraging the adoption of the Ministry Review process by those Ministers in roles outside of a congregation or chaplaincy in so far as it is relevant and appropriate to do so (noting that this is optional)
- Undertaking a separate review of the Congregation Review process (the other major component of the Ministry Development Programme) including their timing and frequency and how they should inform Ministry Reviews.

The assessment team would like to thank and acknowledge all those who contributed to this assessment.

### **Policy relating to Local Ordained Ministry**

With Council of Assembly's agreement, Leadership seeks Assembly approval for a change in regulations relating to Local Ordained Ministry (LOM). These changes arise from the work of the Local Ordained Ministry Review Task Group and are supported by the Knox Centre's 2016 strategic plan. The changes sought will provide greater flexibility in LOM training and allow for ordination to positions other than parish ministry, i.e. chaplaincies, new mission initiatives within presbyteries.

In addition, as both NOM and LOM training now take place 'in situ' as a form of internship, Leadership / Knox Centre's objective is to align the two training programs as closely as possible where appropriate. Work to simplify the LOM Guidelines and Supplementary Provisions to remove any apparent internal contradictions is also underway.

### **Healthy Congregations Framework and Congregational Culture**

*‘ . . . to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ’. (Ephesians 4:12, 13)*

At our February 2015 meeting, Leadership recognised a need to reflect on the culture of our congregations with regard to leadership. Of concern was the incidence of exhaustion and related problems in leadership, including burnout and compassion fatigue. Our discussions led us to the conclusion that the *Healthy Congregations Framework* adopted by the PCANZ in the early '90s needed to be redrafted. In March 2016, the Council of Assembly affirmed the new framework – a combined effort of the leadership Sub-committee and Press Go.

It became apparent that in today's context, indicators of congregational health must include the emotional and spiritual health and maturity of congregational leaders.

Questions were asked about the

- level of understanding in the PCANZ of the qualities Emotional Intelligence (EQ) in leaders and opportunities for their development.
- adequacy of PCANZ recruitment, training, supervision and mentoring in fostering resilience and capacity in ministry
- the essential requirement that all our leaders display a capacity and willingness for self-reflection, in order to recognise the early warning signs of compassion/emotional fatigue.

It is Leadership's belief that leaders who start from a position of self-care are better placed to model healthy leadership and relationships within a congregation. We want to develop a permission giving culture in the PCANZ – reflected in the *Healthy Congregations Framework* – encourages and equips leaders and congregations to engage in on-going self-reflection, in order to build emotional and spiritual resilience and capacity.

What sort of church culture will support the on-going development of emotional and spiritual resilience and capacity?

A culture that encourages and enables:

- ministers and other leaders to take counsel and develop resources for resilience
- being rather than doing. This includes contemplative approaches to prayer, Sabbath, rest,
- all people to take risks, be creative, and experiment
- a new understanding of ordained ministry as one which empowers others to minister

Key resources to be discovered, developed and promoted that help:

- identify people's uniqueness and strengths
- develop emotional intelligence
- train elders and other leaders
- create culture change in congregations
- encourage and develop team ministry
- build conflict management skills
- build skill at identifying triggers of stress and emotional/physical exhaustion,
- build coping strategies in the midst of stress
- nurture passion in ministers and elders

The Leadership Sub-committee commends to General Assembly and the PCANZ the new 'Healthy Congregations Framework' (Appendix 2) and the Healthy Congregation Table: questionnaire for a Parish Planning Day (Appendix 3.) The format has been trialed and already proving effective in giving focus in discussions on future planning. The Table can be used in place of the familiar SWOT (strength, weakness, opportunities, threats) analysis. Leadership Sub-Committee believes the Table will provide opportunity for realistic affirmation, depth in congregational discussions and a clear sense of direction toward the desired "shape" of the church in its future mission.

We warmly commend this to presbyteries in undertaking parish reviews and to church councils as a mean of underpinning their mission planning with a clear and broad vision of a healthy congregation.

**Other ongoing policy reviews in the Leadership work stream**

- Status and welfare of women in ministry in the PCANZ
- Review of Guidelines for Local Ordained Ministry
- Study leave requirements and sabbatical opportunities for people in ministry
- Exploration of the possible ministry of lay marriage celebrants in the PCANZ
- Updating the Conditions of Service Manual in line with current government regulations

Separate reports from the Knox Centre for Ministry & Leadership, the National Assessment Work Group and the Personnel Work Group form Appendix 1 to this report.

**Conclusion**

The Leadership Sub-Committee is a working committee. This report and Leadership achievements have been contributed to by many. Convener, the Rev Diane Gilliam-Weeks, and Co- Convener, Dr Stephen Garner step down at this Assembly, having completed their maximum three terms on Leadership. They want to thank every member of the Leadership Sub-committee for their inspiration and hard work as a team, as well our work groups: National Assessment, Personnel [receptions into the PCANZ] and Ministry Development Review.

Rev Diane Gilliam-Weeks  
Convener

Dr Stephen Garner  
Co-convenor

## **Leadership Sub-committee: Appendix 1**

### **Reports from bodies under Leadership Sub-Committee oversight**

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#### **1. Knox Centre for Ministry and Leadership**

##### **Looking forward:**

As part of the Leadership Sub-committee, the Knox Centre for Ministry and Leadership (Knox Centre) shares in the task of equipping leaders for today's changing contexts. In 2011, Graham Redding wrote: "there is no perfect, timeless model; [Theological Hall, the School of Ministry and Knox Centre] each is a product of its time and context embodying certain aims and emphases and responding to certain circumstances and conditions" (*Challenge and Change: An account of theological education and ministry training at Knox College, Dunedin*). The Knox Centre has articulated a four-year plan, in response to our present "time and context." This has been an iterative conversation, involving a wide range of stakeholders:

- Knox Centre team retreats and external input from Assembly Executive Secretary, Moderator, Chair Knox Centre Advisory Board, Co-convenor Leadership Sub-committee and Kids Friendly
- Drafts work shopped with Assembly Executive Secretary the Knox Centre, Knox Centre, Leadership, Leadership/Press Go/Knox Centre Working Group, Northern Presbytery Council
- Pieces shared with Pacific leaders, Central and Alpine Presbytery, South Island Ministers, 150th Synod, Press Go Board

The Knox Centre Strategic Plan was "strongly endorsed" by Leadership Sub-committee in May, 2016, and "enthusiastically endorsed" by Council of Assembly in June, 2016. It includes five strategic signposts:

##### **New Mission Seedlings:**

The report to the 2014 Assembly noted the internship model of National Ordained Minister (NOM) training "tends to presume a fairly traditional parish-based ministry setting." In contrast, the PCANZ understands ordination as a call that expresses itself "in freshness and adaptability as the Church is led by Christ to do new things ... particularly, the task of initiating creative trends in the Church's witness." (Ordination and the Ministry of Word and Sacraments, Book of Order, 1966, Appendix D-4). The Knox Centre desires to plant New Mission Seedlings, one in each presbytery, which will enable learning in innovation in mission to be experienced and practiced by interns and others. Each New Mission Seedling will be strategic, exploring locally a mission question on behalf of PCANZ nationally. In a changing world, the PCANZ should be giving birth to a range of church plants and fresh expressions. Within this environment, the Knox Centre wishes to have a specific focus on learning, locally as required for interns and nationally as part of being a PCANZ movement on mission. Knox Centre / Leadership / Press Go are establishing a joint workgroup to develop and oversee New Mission Seedlings.

##### **National Learning Diploma:**

At the core of being Presbyterian is a commitment to a genuinely educated Church. Chair of the Knox Centre Advisory Board, Glen Pettigrove, has reminded us that we are not KCM – Knox Centre for Ministers, but KCML – Knox Centre for Ministry and Leadership. The Knox Centre wants to offer a National

Learning Diploma to provide accessible training for the whole people of God. This will include a core set of modules around identity, mission, spirituality and Biblical literacy and electives that grow people across the range of leadership and ministry functions of the contemporary church. This will be taught by a mix of face to face and through an online platform. In 2017, we hope to begin with training in worship leading, preaching, mission and intercultural capacity.

**Presbytery partnerships:**

The Knox Centre wishes to establish teaching partnerships with each presbytery. These will be individualised, given the unique needs of each presbytery. They will include shared commitments and timelines around the location of New Mission Seedlings and teaching sites for the National Learning Diploma. This move will help the Knox Centre be national, forming intentional training relationships with Presbyteries.

**Post-graduate ministry and mission practice:**

The call to proclaim the gospel in a complex and changing culture requires high quality ongoing study opportunities that celebrate and enhance the practice of ministry. A commitment to life-long learning is at the core of what it means to be genuinely educated. Changes in post-graduate education make possible the synchronising of Ministry Reviews and minister's study leave with Ministers Study Grants. In a denomination with a diffuse sense of identity, a Presbyterian provision of post-graduate ministry and mission practice can be an important cohering influence. The Knox Centre will aim to provide intensives, retreats and online-colloquium annually, that can be done for audit and credit.

**Contextually agile ministers:**

Ministry continues to be a demanding and complex vocation. The Knox Centre is undertaking a review of ministry curriculum, in light of the changing context of Aotearoa New Zealand. The Faculty has undertaken externally facilitated professional development and adopted an Intercultural Code of Practice as part of our commitment to teaching in a culturally diverse world. The Knox Centre is experimenting with online learning, in order to increase engagement with context.

These five signposts have been discerned communally as strategic, building on our past, and consistent with our mandate. As a result, in four years' time, we envision

- 7 new mission seedlings in 7 Presbyteries
- 1 retreat, 1 intensive, 1 online colloquium annually as lifelong learning
- 1 national innovation learning network around innovation in mission
- 15 pioneer leaders (NOM and LOM)
- 25 contextually agile NOMs
- 90 students, including 10 LOMs and 10 Te Aka Puaho ministry candidates in the National Learning Diploma
- 2 postgraduate offerings with 10 Presbyterian ministers involved
- 1 national online learning platform to deliver National Learning Diploma

This would represent a significantly different Knox Centre for Ministry and Leadership. While the team are greatly energised by this plan, we are also aware of the resource challenges. We are glad of the support of Leadership and Council of Assembly, including their agreement that the Knox Centre work with the Leadership Sub-committee, Resource Sub-committee and others to investigate options for funding.

**Staffing:**

Since last General Assembly, the Knox Centre has undergone significant personnel change. Rev Dr Jason Goroncy concluded in December 2014 and Very Rev Dr Graham Redding in January 2015. Rev Dr Geoff New began as Lecturer and Dean of Studies in June 2015 and Rev Dr Steve Taylor began as Principal in October, 2015. Particular thanks to the existing Knox Centre team, of Rev Dr Kevin Ward, Rev Dr Mark Johnston and Catherine Van Dorp, who carried extra load during 2015, in particular Kevin Ward as Acting Principal. In another change, in January 2016, Malcolm Gordon and his family relocated from Auckland to Dunedin.

**Looking back:**

Over the last two years, 15 people have completed their National Ordained Ministry (NOM) studies and graduated with a Diploma in Ministry. The current action-reflection model of NOM training (now in its ninth year), whereby ordinands serve as interns in a variety of ministry settings around the country, is a genuinely innovative approach to formation that is worth celebrating as the PCANZ.

This year (2016) the Knox Centre has 12 NOM interns. Each is in a placement, working 0.7 with a local church, under the care of a Mentoring Minister. In the other 0.3, the intern has a mix of block course intensive teaching, assignments, supervision and interaction with a Knox Centre Fieldwork Co-ordinator. Since the new ordination programme was established in 2008, 48 individuals have graduated with a Diploma in Ministry. Of those 48 graduates, 25% have been women, 10% have been of Asian ethnicity, 13% have been Pacific Islanders. The average age of graduates dropped from 45 in 2009 to 40 in 2013.

As well as being responsible for training National Ordained Ministers, the Knox Centre has an important role in the training of Local Ordained Ministers (LOM) and Local Ministry Teams (LMT). We have taken steps in 2016 to increase our educational involvement in this area of PCANZ ministry. This includes securing funding to offer annual LOM refreshment and resourcing and drawing together a Pacific Island working group to explore a culturally-specific LOM internship programme.

Knox Centre continues to support Te Wananga a Rangi in the training of Amorangi. We have begun a mutual review of the Covenant on which our partnership founded, with the aim of strengthening our bi-cultural relationship.

Knox Centre also runs reception courses, on behalf of the PCANZ's Personnel Work Group, for ministers being received into the PCANZ from other denominations and overseas churches.

Rev Malcolm Gordon continues his role as Worship, Music and Arts Enabler. In the last year, this has included leading song-writing and worship leading workshops (12), writing new songs (15) and producing resources (3); the *Illustrated Gospel Project*, the *Journey of Worship DVD* and *Songs for the Saints - Congregational Album*. The role is a three-year, half-time role, begun in February 2014, with funding from a combination of grants and donations. As such, it falls outside the normal Knox Centre budget. This role is currently being reviewed, with a view to building on the foundations already in place.

The Knox Centre works collaboratively with Presbyterian Youth Ministries (PYM), including Going Further and workshop involvement at PYM's annual Connect

conference. Over the last couple of years, PYM and the Knox Centre have worked together to develop a Diploma in Presbyterian Youth Ministry through Laidlaw College. The Knox Centre's commitment to young people extends to its support for the thirteen Presbyterian Church Schools around the country. Rev Sharon Ross Ensor is the Presbyterian Church Schools Resource Officer. The position involves equipping and supporting school chaplains and Christian Education programmes; and strengthening the connection between the schools and the PCANZ.

### **Presbyterian Research Centre**

An essential resource for the Knox Centre's teaching and research endeavours includes the Presbyterian Research Centre, comprising the Hewitson Library and Presbyterian Archives. The new Director, Jane Thomsen, is beginning to work closely with our interns, ensuring their ministry is shaped by the richness of these resources.

### **Research and writing**

Knox Centre Faculty are committed to research and writing, as part of resourcing a genuinely educated church. We contribute regular columns for PCANZ publications, including *Spanz* and *Candour*.

Mark Johnston was awarded in 2016, the Doctor of Ministry (Missional Leadership), Fuller Theological Seminary, with research grounding theological education in the mission of the PCANZ. He is the NZ representative for the Australia-New Zealand Association of Theological Field Educators.

Kevin Ward has published, *Against the Tide: Murray Robertson and Spreydon Baptist Church*, along with a chapter in *Sacred Histories in Secular New Zealand* (ed. G. Troughton and S. Lange) and an article, "Religion in New Zealand since the 1960s" in *New Zealand Sociology* 31.3.

Geoff New has published two books: *Imaginative Preaching: praying the Scriptures so God can speak through you* and *Live, Listen, Tell: the art of preaching*.

Steve Taylor has published *Built for Change: A Practical Theology of Innovation and Collaboration* and written a chapter, "Plot by plot, plant by plant," *Inhabiting Our Neighbourhoods* (Melbourne: Urban Seed Press). He was awarded the 2015 Flinders University Vice Chancellors Award for Excellence in Teaching, for leading sustained innovation in theological pedagogy.

### **A concluding word of thanks**

It takes a church to raise a minister and the polity of the PCANZ invites us into partnership. The annual operations of KCML, including the ministry internship programme would not be financially sustainable without the funding support provided by parishes, the Synod of Otago and Southland, the Presbyterian Savings and Development Society (PSDS), and the Glenfield-Bethel Trust. I remain deeply grateful for every group and person who is working with us at KCML in shaping and forming leaders and ministers.

Steve Taylor  
Principal

## **2. National Assessment Work Group**

### **National Ordained Ministry assessments**

The number of candidates assessed for National Ordained Ministry training has been slightly lower than usual for the last two years. We continue to refine our assessment tools and techniques in an effort to ensure that all candidates are given the opportunity to present themselves positively and be assessed fairly. The tools that we use for this are shared with presbytery conveners. One advantage of the lowish numbers assessed in 2015 was that all new members of the National Assessment Work Group were able to participate in the assessment initially by observing the more experienced work group members in the interview situations.

We have reviewed the outcomes of the last few years and around 75-80% of candidates are accepted for training. The only demographic factor that seemed to have any significance was that older candidates (over 50 years of age) were slightly less likely to be accepted for training.

The weekend continues to run smoothly with the expert organization of Mrs Ruth New.

### **Local Ordained Ministry [LOM] Assessments**

Since the last General Assembly, there has been one successful Local Ordained Ministry appointment. A LOM assessment for chaplaincy was well advanced before it was ruled inconsistent with the Book of Order as LOMs can only be called to a congregation. Not only did this cause great heartache to the capable applicant but, in work group's opinion, is an oversight that needs to be rectified. We are pleased that this being addressed at this Assembly.

### **Presbytery Candidate Conveners**

In July 2016, a training day was held for presbytery candidate conveners. This was timely as five conveners were new to their position. This is part of the work group's desire to see consistency between presbyteries with respect to preparing candidates. With input from Rev Dr Steve Taylor, it was also an opportunity to broaden the idea of what NOM and LOM's could look like in a changing church context.

### **Work Group Personnel**

Approximately a third of National Assessment Work Group members retire at each General Assembly cycle. Ian Dittmer has ably coordinated the work group and has been a member or Presbytery Candidate Convener for a good number of years. His leadership has been greatly appreciated by the National Assessment Work Group. Others retiring, after making significant contributions, include Alyson Atchison, Rev Robert Robati Mani and Rev Dr Lynn Baab.

Dr Ian Dittmer  
Rev Douglas Bradley

Co-conveners

### **3. Personnel Work Group**

This report reflects on the period from the 2014 Assembly to September 20, 2016.

The Personnel Work Group meets twice a year to consider the applications for Reception and to assess applications to the Margaret and Bill Best Travel Fund.

#### **Receptions to Ministerial Roll**

The Personnel Work Group has had a steady flow of applications to consider during this period, with 10 applications for reception into the national ordained ministry of the PCANZ. Of those applications, 3 were successful, 4 were declined and 3 are to be assessed later in the year.

#### **Margaret and Bill Best Travel Fund**

This fund provides assistance with travel costs for study leave. Due to continuing falling in interest rates, the availability of funds has decreased each year. The work group has done its best to make distributions according to the criteria, giving priority to those ministers who are in need of study leave that will rejuvenate their ministry. The work group was pleased to be able to consider 18 applications for assistance for travel involved in study leave projects. Of those 18, 13 applications were successful. Out of that 13, 3 applicants are on hold, requiring more information. We have declined 5 applications which did not meet the funding criteria. This year, we have granted \$15,555 with 3 successful applicants still in waiting.

#### **Reception process**

The Personnel Work Group undertook a review of the reception process, in consultation with the Leadership Sub-committee and Knox Centre for Ministry and Leadership. We have made some changes to the requirements for applications, to give better clarity about the necessary information. We have also reintroduced psychological testing, which has already proven to be very useful.

We feel that better communication between the Personnel Work Group and presbyteries as well as local congregations, is needed. The wider Church should recognize that the Personnel Work Group is responsible for assessing whether a minister in good standing within their denomination of ordination should have equal standing with other National Ordained Ministers of PCANZ. Not all ministers of other denomination met our criteria, or not all of them are required to become a PCANZ Nationally Ordained Minister in order to minister in our congregations. There are other forms of ministry, like Locally Ordained Ministry, Local Ministry team and Amorangi ministry. Presbyteries and congregations should be involved in the process from the beginning, and guide those ministers of other denominations who wish to minister in the PCANZ to follow the appropriate path for them and for the Church in ministry.

Michelle Shin

Convener

## **Leadership Sub-committee: Appendix 2**

### **New Framework for Healthy Congregations 2016**

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**The health of a congregation is demonstrated in five sets of relationships:** with God, with other members of the congregation, with the local community, with the wider Church, with Creation.

**A congregation with a healthy relationship with God will be characterised by:**

- worship that honours God, promotes a deepening relationship with God, is relevant to the culture and context of the congregation and is open to all. Teaching that is Biblical and relevant to the culture and context of the congregation.
- a high proportion of individuals with a lively and transformative faith which is fostered by devotional activity such as prayer, Bible reading, attending small groups, being disciplined, disciplining others and giving generously according to their means. People will be encouraged to understand that emotional and spiritual maturity go hand in hand. As well they will be growing in their faith and experiencing moments of conversion. Where first-time commitments are made this will impact on the number of baptisms or dedications.
- the fruit of health observed in growth. Growth will be visible in mission to the community, as well as attendance at worship. This includes the ability to attract and retain newcomers, young adults and young families – according to context.

**A congregation where members have healthy relationships with one another is characterised by:**

- a sense of direction and purpose that is not just talk, but reflected in the daily activities of the congregation.
- leaders with a clear vision of the future, to which members are committed. Leaders who place a priority on encouraging members to discover and use their gifts at church and in all areas of their daily lives. People are listened to and volunteers are affirmed, valued and supported in their roles.
- respect for others and an understanding that all have a place in the Church. Leaders are able and willing to promptly and respectfully deal with conflict, making transparent decisions that are in the best interest of the congregation. Leaders demonstrate a willingness to give permission to experiment, question, and ask for help.
- a strong sense of community – across generations, cultures and other diversities. A sense of belonging is evident, and members support each other in good times and bad. Fellowship is fostered and valued.

**A congregation with a healthy relationship with the local community:**

- Has an understanding of the context in which God has placed them and the opportunities for service, mission and sharing the gospel.
- Is willing to discuss matters of faith with others, to invite them in, to offer hospitality and acceptance but also “go out” into the community where God is already at work.
- Understands that this relationship is important because God is all about community – we don’t engage simply as a means of filling the church with more “people like me”.
- Works for justice and peace; advocating for those who often do not have a voice.

**A congregation with a healthy relationship with the wider Church will:**

- Seek and sustain connections with the wider Church locally, regionally, nationally and internationally.
- Be involved in mission activities at each level

## Leadership Sub-committee: Appendix 3

### Healthy Congregations Framework 2016: Questionnaire for a Parish Planning day

The health of a congregation is demonstrated in five sets of relationships: with God, with other members of the congregation, with the local community, with the wider Church, with Creation.

| A congregation that has a <b>healthy relationship with God</b> will be characterised by:  |   |                              |
|---|---|------------------------------|
| Characteristic  | Rate our parish from 1 to 10; 10 being excellent and very effective | Comments / Areas to work on. |
| <b>Worship</b> that honours God, promotes a deepening relationship with God, is relevant to the culture and context of the congregation and is open to all.   |   |                              |
| <b>Teaching</b> that is Biblical and relevant to the culture and context of the congregation.   |   |                              |
| A high proportion of individuals with a <b>lively and transformative faith</b> which is fostered by devotional activity such as prayer, Bible reading, attending small groups, being discipled, discipling others and giving generously according to their means. People will be encouraged to understand that emotional and spiritual maturity go hand in hand. As well they will be growing in their faith and experiencing moments of conversion. Where first-time commitments are made this will impact on the number of baptisms or dedications. |   |                              |
| The fruit of health observed in <b>growth</b> . Growth will be visible in mission to the community, as well as attendance at worship. This includes the ability to attract and retain newcomers, young adults and young families – according to context.  |   |                              |
| A congregation where members have <b>healthy relationships with other members</b> is characterised by:  |   |                              |
| A sense of <b>direction and purpose</b> that is not just talk, but reflected in the daily activities of the congregation.   |   |                              |
| Leadership with a <b>clear vision</b> of the future, to which members are committed.  |   |                              |
| Leaders place a priority on <b>encouraging members</b> to discover and use their gifts at church and in all areas of their daily lives. People are listened to and volunteers are affirmed, valued and supported in their roles.  |   |                              |
| <b>Respect</b> for others and an understanding that all have a place in the Church. Leaders are able and willing to promptly and respectfully deal with conflict, making transparent decisions that are in the best interest of the congregation.   |   |                              |
| Leaders demonstrate a <b>willingness to give permission</b>   |   |                              |

|  |  |  |
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| to experiment, question, and ask for help.   |  |  |
| A <b>strong sense of community</b> – across generations, cultures and other diversities. A sense of belonging is evident, and members support each other in good times and bad. Fellowship is fostered and valued. |  |  |

|  |  |  |
|--|--|--|
| A congregation that has a <b>healthy relationship with the local community</b> :   |  |  |
| Has an <b>understanding of the context</b> in which God has placed them and the opportunities for service, mission and sharing the gospel.   |  |  |
| Is willing to <b>discuss matters of faith</b> with others, to invite them in, to offer hospitality and acceptance but also “go out” into the community where God is already at work. |  |  |
| <b>Understands that this relationship is important</b> because God is all about community – we don’t engage simply as a means of filling the church with more “people like me”.      |  |  |
| <b>Works for justice and peace</b> ; advocating for those who often do not have a voice.   |  |  |
| A congregation that has a <b>healthy relationship with the wider Church</b> will:  |  |  |
| Seek and sustain <b>connections</b> with the wider Church locally, regionally, nationally and internationally.   |  |  |
| Be involved in <b>mission</b> activities at each level.  |  |  |

If you were to prioritise one or two things you feel we as a church need to develop (or begin) this year what would they be?

Do you see any new opportunities you’d like to be involved in?



## **D3: Resource Sub-committee**

### **Recommendations**

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1. That the General Assembly receive the audited accounts of the Church for the financial year 1 July 2015 to 30 June 2016.
2. That the Convenor and Deputy Convenor of the Council of Assembly be authorised to sign the 2015/16 audited accounts on behalf of the General Assembly.

### **Report**

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The primary objective of the Sub-committee is to assist the Council of Assembly (the Council) in discharging its responsibilities relative to financial management and reporting, stewardship of the Church's resources, and financial risk management.

The secondary objective of the Sub-committee is to advise the Assembly Executive Secretary (AES) in the implementation of Council policy, to review policy proposals from the AES or from task groups the Council or the AES have appointed, and to assist in implementation when it is appropriate on invitation by the AES.

This report covers the period since the previous General Assembly in late 2014. The financial reports cover the years ended 30 June 2015 and 30 June 2016.

#### **1. Insurance update**

Following the impact of the Canterbury Earthquakes and the withdrawal of our then insurers ANSVAR, a significant amount of work has gone into reviewing and resetting insurance policies on church buildings and infrastructure.

The Presbyterian Insurance Advisory Group (the Advisory Group) reports separately to Assembly. [Refer D-7] It would be fair to say that the changes over the last five years have created some considerable challenges and learnings. Most of these have been positively addressed and we now have a solid and robust insurance base tailored to meet our Churches requirements.

With markets likely to "harden" in the future, the challenge for all parties involved in the PCANZ insurance "collective" will be to stay competitive and relevant to its parish customers. We now have a strong base to do this, and we acknowledge the commitment, professional approach and attitude of our brokers, Crombie Lockwood, to understand and meet the Church's ongoing needs and demands. We should also recognise the considerable time, effort and expertise provided by members of the Presbyterian Bureau Services Trust (Services Trust) and the Advisory Group in their specific roles to work with Crombie Lockwood to provide quality insurance cover and services for our congregations.

#### **2. Financial Reporting Standards**

The new Financial Reporting Standards for Non for Profit sector now applies. These new rules are complex, have not been applied in New Zealand before and will take some bedding in between us and our auditors. We have sought legal and accounting advice as well as working with the Charities Services to ensure that we are compliant with the new rules.

Brendan Sweeney, Finance Manager, from our national office carried out a number of road shows on this topic over the past two years. The majority of congregations will be reporting on Tier 3 and Tier 4 levels and our national office has provided templates for reporting purposes. Additional funding has been provided in the current year's budget for accounting and reporting standard support for congregations.

### 3. Charities registration

With effect from 1 July 2015 the Council of Assembly determined that all congregations are required to obtain their own charitable registration. We have worked closely with Charities Services and individual congregations to enable them to comply. We are pleased to advise that we now have nearly 100% of congregations registered.

### 4. Risk Management

With the introduction of the new Health and Safety rules, all parishes are now required to have a health and safety policy, and this should be reported on at parish council or elders meetings. Workshops on health and safety policies have been run around the country. Church councils should note that risk management is more than health and safety, and includes risks around finance, legal risks (including property and employment law) and care and protection of our members including children and youth. Our national office will continue to run risk management awareness training throughout the country for ministers, church councillors and elders.

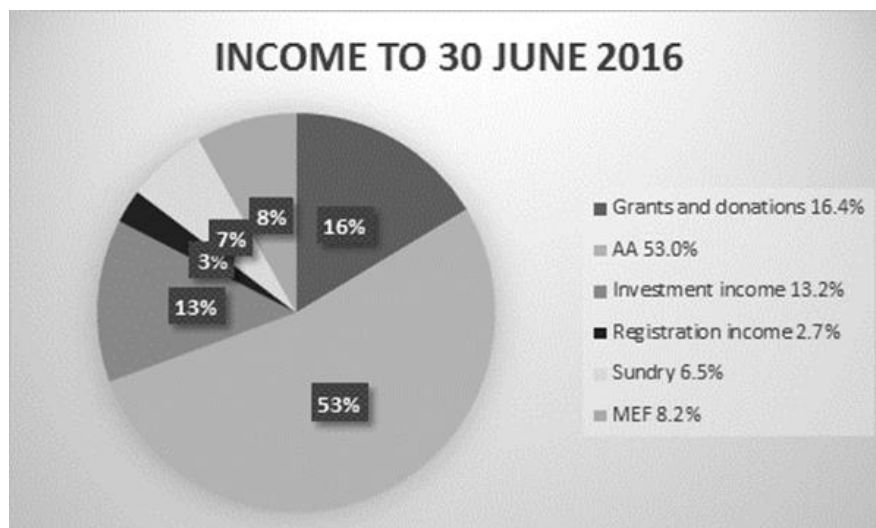
PCANZ, as a national office, has also adopted a PCANZ Risk Management policy, which covers all identified risks to PCANZ, categorises and allocates the risk level and identifies what can and is being done to reduce that risk. Thanks to Mr David Hall and Mr Geoff Foster, from the Resource Sub-committee, for their work in developing this framework.

### 5. Financial Management and Reporting

The General Assembly financial statements for the years ended 30 June 2015 and 30 June 2016 will be included in Late Reports. The financial performance of the General Assembly has largely been in line with budget. Below we have summarised General Assembly's major sources of income and major areas of expenditure. More detail is included in the financial results.

#### 5.1 Income

This chart provides an approximate percentage of income sources for PCANZ to the year ended 30 June 2016.



*a) Assembly Assessment – approximately 53% of total income*

Congregation contributions in the form of Assembly Assessment (AA) are the single largest source of income for General Assembly. AA is levied on all congregations - with the exception of the pastorates of Te Aka Puaho. The calculation methodology is the same for all congregations and does not differentiate in any way due to location; ethnicity etc. All congregations are expected to pay the AA, a requirement set out in the Book of Order. The proceeds from AA are essentially applied about 43% to the Beneficiary Fund and the balance to the annual budget of PCANZ. Payments to the Beneficiary Fund is the first call of the AA. This means that if, say, a congregation only pays 50% of their AA levy, then only 7% (of the 50% paid) goes towards the annual budget of PCANZ.

Underpaying AA anywhere reduces the functions of the Church - as a whole - as Beneficiary Fund contributions must be paid. The amount that goes to the Beneficiary Fund from the AA is a percentage, and does not vary from congregation to congregation. So for example, a congregation that has no minister has the same percentage charge as a congregation that has 1 or more ministers.

Individual congregations can apply to the Resource Sub-committee (via the Finance Team) if there are exceptional circumstances requiring a recalculation of AA for that congregation, or reasons why a reduced rate should be considered.

*How is AA calculated?*

A number of congregations have asked how AA is calculated. Basically, it is calculated 50% from church membership (currently \$66.29 per member), plus 50% from assessable income (currently 4.18%), as reported in the congregation's previous year's statistics. For fairness, all AA is set within a band in terms of AA as % of Assessable income (currently >7.5% < 10.5%). If statistics have not been produced for a specific parish the last one received is used.

In recent years AA has increased by CPI movement only, so movement in a congregation's year on year AA is driven by changes in statistics, not changes in PCANZ requirements.

A congregation that is income rich may pay more AA (based on assessable income) than one that is not subject to membership numbers. However, AA is not based on the presbytery's resources or income, just that of the congregation. So there may be instances where one presbytery has more funds available than another, or where a parish in a presbytery is "poor" whereas the presbytery is not.

*Review of the AA methodology*

We appreciate that some congregations struggle to pay their AA and many have expressed a desire to see the methodology for determining the AA to be reviewed.

If the proposed changes to the Beneficiary Fund are approved (refer to the separate resolution being brought to General Assembly 2016) we will take the opportunity to also review the methodology of calculating the AA. This review will take place early in 2017, with any changes being effective from 1 July 2017, subject to Council of Assembly approval. These changes could include the method of calculation, and the measure of calculation. It is proposed that presbyteries and congregations will be invited to make suggestions on how AA is calculated.

*b) Investment Income – approximately 13.2% of income*

The primary source of investment income for General Assembly is the Presbyterian Investment Fund (PIF). The interest rate provided by the fund had remained static at 5% over a number of years. However, this has declined over the past two years. With the current low interest rates we are experiencing lower gross income and can expect only 2.5% in the current year. Our budget for 30 June 2017 has been prepared based on these lower rates. However, we are looking at spreading our investment funds into other Christian aligned based entities, which offer a higher return but continue with a low risk profile.

*c) Access to capital reserves and trusts*

To some extent, PCANZ has access to various trust funds managed by the Church Property Trustees (the Trustees). This includes capital sources as well as income derived in the trusts. There are also various capital reserves that can be accessed for specific projects or spending.

Over the past two years, our finance team in the national office, in conjunction with the Trustees, have been examining a number of special purposes trusts that are or may fall into the “frustrated trust” category. These are trusts that cannot fulfil their original charitable purpose because that purpose no longer exists (i.e. they have antiquated purposes or requirements that cannot be met in modern society). We will continue this work, and with the support of the Trustees, look for ways to open up these trusts, modernise them if possible and consolidate them so that both capital and income can be accessed by PCANZ. For example, the Trustees have authority within their founding deed to change trust terms where the original purpose is no longer capable of being performed. In other cases we may need to apply to the High Court for variation or windup orders on some frustrated trusts.

*d) Grants and Donations – approximately 16.4% of income*

Another major source of funding is from grants, donations and bequests. The Council for World Mission (CWM) continue to provide funding on application, but this is lower than previous years following on from their restructure.

The Synod of Otago and Southland continue to provide generous grants to fund the Dunedin based Knox Centre for Ministry and Leadership and the Presbyterian Research Centre (formerly known as the Hewitson Library and Archives). Due to declining interest rates, the Synod’s contribution to PCANZ will be reduced for the foreseeable future.

We were also successful in receiving a grant of just over \$100,000 from the HR & LW Green Charitable Trust as well as a number of bequests, donations and grants from other people, trusts and estates.

We also acknowledge the generous contributions of individual church members to the Moderator’s appeal following the 2015 Vanuatu earthquake.

*e) Mission Enterprise Fund – approximately 8.2% of income*

The Press Go Board administers funds allocated to it from the Laughton Fund, a number of other funds/trusts as well as the Mission Enterprise Fund (MEF). The income and expenses in Press Go falls under the financial arm of PCANZ’s national office, although the funds are ring-fenced in the trusts administered by Press Go.

The Mission Enterprise Fund was established following General Assembly 2014 for local mission. 10% of most property sales are now gifted from the local parish to the

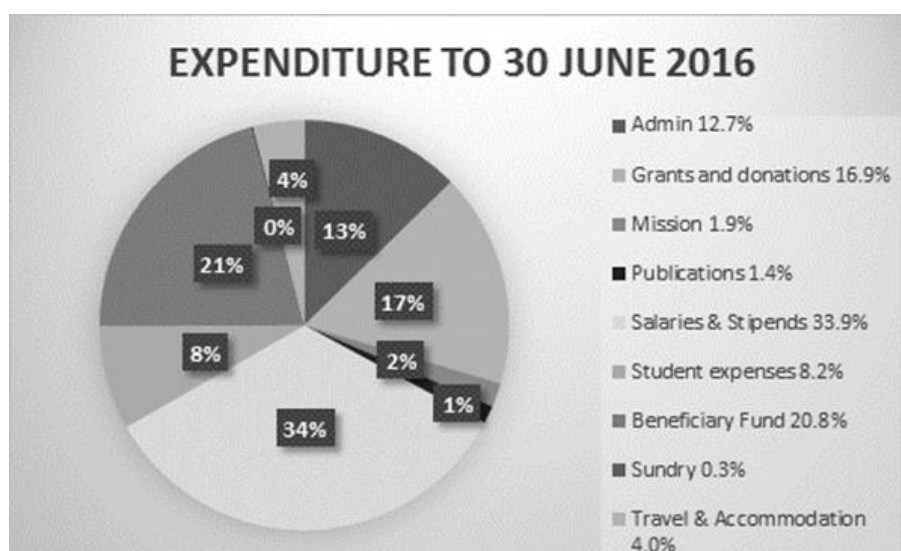
MEF (there are limited exceptions for replacement buildings). We are grateful to the congregations that have contributed generously to this fund and recognise their contribution to growing the mission work of the church through the MEF. Funds to the MEF this year amount to 8.2% of all income into PCANZ this year (being the 2015 and 2016 funds combined). Other income received by the funds and trusts under administration of Press Go are included in Grants and Donations noted above.

Press Go has been successful this past year in obtaining a 3 year grant from Council for World Mission to assist in administering the Press Go operations.

There will be a separate report to the General Assembly from the Chair of Press Go, Andrew Norton.

## 5.2 Expenses

This chart provides an approximate percentage of expenditure for PCANZ to the year ended 30 June 2016.



*a) Salaries and Stipends – approximately 33.9% of expenditure*

Staff costs continue to be our largest expense, as would be expected in a people focussed organisation.

*b) Beneficiary Fund – approximately 20.8% of expenditure*

The Beneficiary Fund is a close second, receiving approximately 43% of the AA levies and 20.8% of our overall expenditure. The contribution rate to the Fund has remained constant over a number of years even though the number of active ministers is declining.

Following on from the resolution of General Assembly 2014 a workgroup has been reviewing all aspects of the Beneficiary Fund. A separate resolution is included in this report to General Assembly 2016 for a significant change to the Beneficiary Fund. The outcome of that resolution will impact on the review of the AA noted above.

*c) Grants and donations – approximately 16.9% of expenditure*

The church has made grants and donations during the year, including from the Moderators Vanuatu fund and Press Go.

d) *Legal fees*

We are pleased to report that our legal fees have declined over the past two years and the budget reduced accordingly. The reduction can be put down to addressing issues before a formal dispute arises, and using alternative dispute resolution processes.

### 5.3 Financial performance

Prior year comparison is not available for the financial statements as the 2015/16 financial statements for this year are consolidated with the Church Property Trustees financials, as required under the new reporting obligations that have commenced this year.

**NB: The financial statements and notes are published as separate documents.**

### 5.4 Budget 2016

The Council of Assembly has approved a budget deficit of \$415,000 for the year ended 30 June 2017. The deficit will be met from reserves. AA has been increased by CPI of 1.5%. The General Assembly budget is under tight constraints. It is important that that attention is paid to aligning the budget with the General Assembly strategic plan.

## **Presbyterian Church of Aotearoa New Zealand** **2016 - 17 Operating Budget**

### **Summary by Account Group**

| Account Group             | 2015-16<br>Actual | 2015-16<br>Budget | 2016 - 17<br>Budget |
|---------------------------|-------------------|-------------------|---------------------|
| <b><u>Income</u></b>      |                   |                   |                     |
| Parish Contributions      | 3,666,807         | 3,739,000         | 3,796,000           |
| Grants & Dons Recd        | 986,853           | 787,000           | 1,019,000           |
| Mission Enterprise Fund   | 529,887           | -                 | 350,000             |
| Investment Income         | 864,404           | 901,000           | 580,000             |
| Registration Income       | 147,594           | 215,000           | 399,000             |
| Property Income           | 201,000           | 116,000           | 116,000             |
| Sundry                    | 66,651            | 56,000            | 63,000              |
|                           | <b>6,463,196</b>  | <b>5,814,000</b>  | <b>6,323,000</b>    |
| <b><u>Expenditure</u></b> |                   |                   |                     |
| Salaries and Stipends     | 1,649,968         | 1,687,000         | 1,844,000           |
| Staff Expenses            | 438,007           | 425,000           | 360,000             |
| Travel & Accommodation    | 235,730           | 231,000           | 254,000             |
| Grants & Donations Paid   | 797,891           | 756,000           | 549,000             |
| Press Go Expense          | 200,409           | 98,000            | 516,000             |
| Mission Expense           | 119,355           | 190,000           | 263,000             |
| Events                    | 152,073           | 245,000           | 467,000             |
| Administration            | 637,987           | 699,000           | 644,000             |
| Publications              | 86,516            | 110,000           | 86,000              |
| Student Training          | 528,701           | 524,000           | 506,000             |

|   |                  |                  |                  |
|---|------------------|------------------|------------------|
| <b>Ministers Beneficiary Fund</b>               | 1,262,000        | 1,262,000        | 1,249,000        |
| <b>Grand Total</b>                              | <b>6,108,637</b> | <b>6,227,000</b> | <b>6,738,000</b> |
| <b>Operating Surplus / (Loss)</b>               | <b>354,559</b>   | <b>(413,000)</b> | <b>(415,000)</b> |
| <b>Adjust for non-cash and capital items</b>    |                  |                  | -                |
| Inaccessible PIF Interest (37% of total)        |                  |                  | (206,000)        |
| Provision for Capital Expenditure               |                  |                  | (160,000)        |
| Depreciation                                    |                  |                  | 27,000           |
| <b>Cash Movement from operations</b>            |                  |                  | <b>(754,000)</b> |
| <b>Transfer From Reserves</b>                   |                  |                  |                  |
| Pres Foundation - Income                        |                  |                  | 75,000           |
| Pres Foundation - Capital                       |                  |                  | 25,000           |
| Press Go Reserves                               |                  |                  | 131,000          |
| Global Mission                                  |                  |                  | 225,000          |
| Global Mission (Ecumenical Relations)           |                  |                  | 30,000           |
| Knox Centre Study Grants                        |                  |                  | 50,000           |
| Knox Centre - Glenfield Bethel Trust            |                  |                  | 31,000           |
| PRC Retained Earnings                           |                  |                  | 30,000           |
| CSRO Reserve                                    |                  |                  | 2,000            |
| Bill Best Travel Grants                         |                  |                  | 10,000           |
| Capital Expenditure - PRC/KCML                  |                  |                  | 40,000           |
| Capex (Website) - General Reserve               |                  |                  | 120,000          |
|   |                  |                  | <b>769,000</b>   |
| <b>Cash Movement from Operations and Capex</b>  |                  |                  | <b>(145,000)</b> |
| <b><u>Forecast Movement in Reserves</u></b>     |                  |                  |                  |
| Balance at 1 July                               |                  |                  | 23,299,000       |
| Mission Enterprise Fund 2016-17 movement        |                  |                  | 350,000          |
| Interest (3.4%)                                 |                  |                  | 792,166          |
| Accessible interest                             |                  |                  | (349,000)        |
| Drawings of specific purpose capital and income |                  |                  | (638,000)        |
| Balance 30 June 2017                            |                  |                  | 23,454,166       |
| <b>Forecast Increase in Reserves</b>            |                  |                  | <b>155,166</b>   |

## 6. Presbyterian Foundation

The Presbyterian Foundation is a sum of money held in reserve for the purpose of supporting presbyteries, parishes and national church functions in their mission. As at 30 June 2016 the Foundation had \$3,004,680 in capital.

The Foundation committee includes representatives from the Resource Sub-committee, Leadership Sub-committee and Church Property Trustees, as well as an appointment made by the Convener for expertise. Our thanks to Mrs Jenny Flett (Convenor/administrator), Rev Diane Gilliam-Weeks (Leadership Sub-committee), Mrs Diana Baird (Resource Sub-committee), Mrs Lisa Wells (Convenors appointment) and Rev Chris Elliot (Church Property Trustees).

|                               | 2015      | 2014      |
|-------------------------------|-----------|-----------|
| <b>Number of grants given</b> | 21        | 15        |
| <b>Total sum allocated</b>    | \$172,600 | \$105,500 |
| <b>Average grant</b>          | \$8,219   | \$7,033   |

At time of writing, the 2016 grant round had not commenced.

The Council of Assembly, at its June 2016 meeting, agreed to recommend to General Assembly that the administration and oversight of the Presbyterian Foundation be transferred to the work stream of the Press Go Board. This is desirable as many applications to the Foundation are also made to Press Go, and where the terms of reference and purposes of the funding bodies are similar in nature.

## 7. Financial Services Team

The Financial Services Team in the national office has had an incredibly busy time over the last two years. Their work load has increased due to changes to the Financial Reporting Standards being adopted, the registration of congregations for charitable status, and the new health and safety legislation, to name but three major streams of work undertaken. We would like to express our thanks to Brendan Sweeney who leads this team (and has presented many of the national road shows on changes), as well as his staff, Katrina Graham and Margaret Fawcett.

## 8. Resource Sub-committee

I wish to thank committee members for their contributions over the past two years. Rev Dr Ron Mills (deputy convenor), Mr David Hall (our representative on Presbyterian Insurance Advisory Group), Mr Geoff Foster (our representative on the Audit Committee), Mr Fergus Sime (Synod of Otago and Southland), Mr John Postlewaite (our representative on the audit committee), Mrs Diana Baird (our representative on the Presbyterian Foundation), Mrs Penelope Stevenson, Rev Don Ikitoelagi, Dr Helen Papuni and Mr Craig Donaldson. The Convenor of the Resource Sub-committee is a representative on the Council of Assembly, and also on the Press Go Board.

Dr Mills and Mr Foster are due to retire at this Assembly. Mr Postlewaite retired at the beginning of 2016. We thank them for their service. Dr Mills will be returning to the committee as the Church Property Trustees' representative.

I would also like to thank Rev Wayne Matheson, our AES, for his contribution to this committee and PCANZ. And a final thanks to Jenny Flett, the previous Resource Sub-committee convenor, for handing over a well-managed committee, and for her advice and assistance to me as I find my way around this role.

Anne Edgar  
Convenor

## **D4: Beneficiary Fund Review**

### **Recommendations**

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1. That the Defined Benefit section of the scheme be wound up, effective 30 June 2017.
2. That a new (additional) defined contribution section be established as described in this report and current members and annuitants of the defined benefit sections be permitted to transfer to the new (additional) defined contribution section.
3. That the scheme be closed to new members from 1 December 2016 until it is reorganised and reopened on 1 July 2017.
4. That the surplus in the fund be distributed in accordance with Rule B19.2(g) of the trust deed by General Assembly for charitable purposes. Firstly, \$800,000 of the surplus to be retained or returned to the scheme to be held as a general reserve, and secondly the balance of surplus to be held on trust for charitable purposes (the Charitable Fund), specifically the advancement of religion, in particular for the support of ministers of religion.
5. That the current ministerial support package be replaced with a package for all ministers that provides:
  - a. A 6% increase in basic stipend (congregation funded)
  - b. Long service adjustment to stipend based on length of service will remain the same (i.e. the seniority allowance to a maximum of 18%) (congregation funded)
  - c. Church Beneficiary Fund contribution of 5% of total stipend paid for all contributing members of the scheme (congregation funded)
  - d. Beneficiary Fund contribution at a minimum of 5% of total stipend including long service adjustment paid by all members (individual minister funded)
  - e. Housing and other allowances will remain as they are currently (congregation funded)
  - f. Membership of the Beneficiary Fund shall continue to be compulsory for all nationally ordained ministers until they retire from ministry.
  - g. Church KiwiSaver contribution for locally ordained ministers to be no less than 5% (congregation funded).
6. Support of employees:
  - a. That all congregations be encouraged to pay all employees no less than the “living wage” according to the resolution passed at General Assembly 2012.
  - b. That all congregations be encouraged to contribute employer KiwiSaver contributions at no less than 5%
7. That Assembly Assessment be reduced to reflect the removal of the Beneficiary Fund charge currently included in Assembly Assessment.
8. That General Assembly directs the appointment of a corporate trustee to act as trustee of the scheme in place of the Fund’s current trustees, as part of the scheme’s transition to the Financial Markets Conduct Act as set out in this report.
9. That Council of Assembly be given delegated authority to do all other necessary and incidental things on behalf of the General Assembly to finalise and implement the General Assembly’s approvals contained in these resolutions, including,

without limitation, approving all necessary changes and amendments to the Beneficiary Fund Trust Deed on behalf of the General Assembly.

## Terms of Reference

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### Background

- Pursuant to the decision [14.045] of the General Assembly held in October 2014 *“That Council of Assembly consult with the Church Property Trustees to review the Beneficiary Fund”*.
- A preliminary meeting between representatives of the Church Property Trustees and the PCANZ Resource Sub-committee was held on 12 November 2014 in order to scope a suggested Terms of Reference for submission to the Council of Assembly and the Church Property Trustees. Present at that meeting were Mr Ian Russon, Dr Margaret Galt and the Very Rev Bruce Hansen from the Church Property Trustees, and Mrs Jenny Flett and Mrs Anne Edgar from the Council of Assembly’s Resource Sub-committee.
- The Church Property Trustees (the Trustees) have appointed Mr Ian Russon (Convener of the Trustees’ Investment Committee), Dr Margaret Galt and the Very Reverend Bruce Hansen to be the Trustees’ representatives.
- Anne Edgar (Convener of the Resource Sub-committee) and Jenny Flett (Deputy Convener of the Council of Assembly) will represent the Council of Assembly.
- The Work Group will report to the Council of Assembly and the Church Property Trustees with a recommended way forward for the Beneficiary Fund.

### Proposal

**That the Church Property Trustees (the Trustees) and the Council of Assembly (the Council) appoint representatives to form a Beneficiary Fund Review Work Group (the Work Group) with the following Terms of Reference:**

To review all aspects of the Beneficiary Fund (the Fund) with the aim of assessing any and all factors that bear on the context, appropriateness, future viability and sustainability of the Beneficiary Fund.

The Work Group to recommend to the Council and the Trustees any changes to the current structure of the Beneficiary Fund that the Work Group considers will remove or mitigate financial risk and provide appropriate retirement benefits for ministry in the current context.

The factors to be considered will include but not be limited to:

- **The purpose and context of the Fund:**
  - Historical aims and purpose of the Fund
  - The role of the fund in the light of the models for ministry in the current context
  - Relevance and appropriateness of the benefits provided to Fund members in light of alternative vehicles for retirement saving
- **The external risks and limitations of options being faced by the Fund**
  - The financial impost on the Church of continued contributions to the Fund as against alternative options

- The financial (investment) risks for the Church constituted by the Fund in its current form
  - The impost of new regulations on the Fund
  - The options for change given the legislative and legal requirements on the Fund
- **The implications of any recommended change on:**
- the remuneration package received by ministers and the options for addressing any issues that arise
  - the issues around the management of any transition that may arise
  - any consequential decisions that may be required as a result of the recommended approach

#### **Membership**

- Permanent members of the Work Group will be:  
Ian Russon (Trustees), Margaret Galt (Trustees), Bruce Hansen (Trustees), Jenny Flett (Council), Anne Edgar (Council), Assembly Executive Secretary
- Chair to be appointed by the Work Group
- Secretariat functions to be determined by the Work Group
- The Work Group to have the power to co-opt external professional advisors to assist in its work as required.

#### **Accountability**

- The Work Group will report on an on-going basis to the Trustees and the Council and submit its final report by 30 June 2015.

#### **Costs**

- Any costs will be charged to the Beneficiary Fund.

#### **Review**

The Work Group will review the direction of its work and the efficacy of its operations on an on-going basis. Changes to these Terms of Reference will be made as and when required for further ratification by the Council of Assembly and the Church Property Trustees.

## **Report**

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This report recommends major changes to the Presbyterian Church Beneficiary Fund and implementation of other measures to bring about a retirement and support package that:

- More equitably provides for all ministers
- Will better meet the Church's needs going forward
- Reduces future financial risk to the Church and parishes

The key recommendations made in this report are to wind-up the Defined Benefit sections of the scheme (which pay pension annuities to members) and restructure the scheme to place it on a more modern footing for the future.

Feedback from gatherings with Fund members, annuitants and parishes around the country has been taken into account in bringing these recommendations to General Assembly. Key themes from the feedback are included in the frequently asked questions sheets which can be viewed on the PCANZ website.

It is noted that some of the recommendations made, if adopted, will remain contingent on Financial Markets Authority approval subsequently being received.

The trustees of the Beneficiary Fund and members of the Council of Assembly have no unresolved objections to the recommendations submitted for approval.

### **Key Impacts**

The recommendations aim to balance the interests of annuitants, ministers, parishes and the Church and if adopted have several key impacts.

**Key impact on the Church and its parishes:** The key impact of the recommended course on the Church is to remove from parishes the liability of funding possible scheme deficits in the future. It will also enable a considerable reduction in Assembly Assessment levies since parish contribution to the Beneficiary Fund will change from central funding through Assembly Assessment to a parish contribution as a percentage of stipend. The parishes will also fund the increase to basic stipend.

**Key impact on annuitants:** The key impact on annuitant members is that they will no longer receive an annuity from the scheme for themselves, and on their death, their widow/widower. Instead, they will receive a lump sum wind-up distribution calculated in accordance with the terms of the trust deed. Wind-up payments are determined by an actuarial calculation of the value of the entitlements an annuitant would receive from the scheme if it continued. This valuation makes assumptions about the scheme's future investment returns, expected pension increases and that members enjoy average health for their age. Annuitants will be given the option of having some or all their wind-up payment transferred to a new defined contribution section of the Fund. Regular monthly withdrawals from the Fund can be made. All annuitants (and their widow/widower) will become beneficiaries of the Charitable Fund.

**Key impact on contributing members:** The key impact on contributing members is that, like annuitants, they will no longer receive an annuity from the scheme for themselves on retirement (or their widow/widower) on their death. Instead, they will receive a lump sum wind-up payment reflecting the actuarial value of the scheme entitlements they have accumulated. They will also be given the option of having some or all of their wind-up distribution transferred to the new defined contribution section of the fund. A new support package, including their parish contributions to a defined contribution retirement fund at the rate of 5% of total stipend (including seniority allowance) and an increase to basic stipend will be put in place for contributing ministers. All ministers (and their widow/widower) will become beneficiaries of the Charitable Fund.

**Key impact on local ordained ministers:** Membership of the Beneficiary Fund can only be made available to national ordained ministers. Parishes will be required to pay 5% KiwiSaver contributions for local ordained ministers on total stipend (including seniority allowance). Local ordained ministers will also benefit from the increase in basic stipend. All ministers (and their widow/widower) will become beneficiaries of the Charitable Fund.

**Key impact on church employees:** General Assembly 2012 agreed that the Church adopt a living wage policy and that all presbyteries and congregations be strongly encouraged to pay the living wage as a minimum. The Beneficiary Fund Work Group adds to this a strong recommendation to pay KiwiSaver contributions for all

employees at the same rate as contributions to KiwiSaver for locally ordained ministers.

The *Examination of Recommendations* section of this report sets out further details of the key impacts, the reason for each recommendation and why each recommendation is important in the context of the whole reform package.

### **Background to this report**

In October 2014, General Assembly agreed that “Council of Assembly consult with the Church Property Trustees to review the Beneficiary Fund”. A work group was established and this report summarises the issues identified and makes recommendations for change.

Following extensive analysis of the issues, the work group concluded that the Defined Benefit section of the scheme should be disestablished, and a number of related recommendations were also made. Subsequent to its November 2015 report to Council of Assembly and the Church Property Trustees, much work has taken place and the work group’s initial recommendations made in November 2015 have been further developed, refined and peer reviewed.

### **Background to the Beneficiary Fund**

The Presbyterian Church of Aotearoa New Zealand Beneficiary Fund (the “fund” or “scheme”) was established at a time when the shape of ministry was reasonably uniform across the Church. Most ministry was undertaken by national ordained ministers (“Ministers”) and most congregations were served by such ministers. In 2016, this is no longer the case.

The scheme currently comprises two Defined Benefit sections (referred to together as the “Defined Benefit section”) and a KiwiSaver compliant Defined Contribution section.

Together the Defined Benefit sections hold around \$89m in the Beneficiary Fund. They together have 674 members including 256 contributing members and 418 annuitant members. The second Defined Benefit section was created in 2009 when a KiwiSaver compliant section of the scheme was also established. Splitting contributions between the two sections for Ministers who joined the scheme from 2009 onwards allowed those Ministers to access KiwiSaver benefits and defined benefit pension income payments (albeit at lower rates than Ministers who joined prior to 2009). Ministers who joined the scheme before the 2009 Defined Benefit section was launched remained in the pre-2009 Defined Benefit section only. Pre-2009 members have different entitlements from post-2009 members.

The Defined Contribution section (referred to as the “current Defined Contribution section”), has many of the same terms, conditions and benefits as a KiwiSaver scheme. It held approximately \$1.1m as at 30 June 2016 in ministerial funds and has just under 70 members. In the current Defined Contribution section, member contributions and Church contributions accumulate, with income derived from scheme investments accruing funds in each Minister’s account. However, no retirement annuity is payable from that section of the scheme. This section of the fund is to remain.

## **Why Change?**

### **Better recognise different forms of ministry**

Beneficiary Fund membership is limited to national ordained ministers, which has created a situation where there is not equal access to church-funded retirement benefits for all ministers.

Local ordained ministers, youth pastors, children and families workers, for example, are treated less favourably than national ordained ministers when it comes to the Church providing for their welfare both during employment and into their retirement. In addition, national ordained ministers who joined the fund from 1 January 2009 onwards do not have the same benefits as those that joined earlier. Further, a number of national ordained ministers have been excluded from the fund over the years by the Trustees on medical grounds (due to the death cover and disability benefits within the Defined Benefit section). The proposed changes go a long way to addressing these inequalities in the future.

We are presented with the changing face of mission and ministry within the Church. This has evolved significantly over the last 50 years. No longer does the average Minister enter ministry in their mid to late 20s. Ministers of Word and Sacrament remain appointed to this role for “life” at their ordination. However, not only are Ministers coming to ministry later in life, they may also have various forms of sabbatical or career change over their lifetime. We now have fewer Ministers overall and the average age of Ministers is just under 55 which is older than ever before. On the other hand, we now have more people who are not national ordained ministers, yet they contribute equally to the mission and ministry of the Church.

The locked-in nature of the scheme makes it difficult for Ministers to transfer to another non-church scheme of their choice if they were to leave the Church, for example, to accept a post outside of formal ministry, to work overseas or in other similar situations.

### **Remove future financial risk to the Church and parishes**

The Defined Benefit sections pose a financial risk to the Church, a risk that must be borne by all parishes in New Zealand. The financial risk exists because the Defined Benefit sections require the Beneficiary Fund to pay a “defined” ongoing pension based on the Minister’s years of service to the Church and such pensions increase each year by at least half the percentage increase in ministerial stipend. This pension obligation of the Church exists regardless of the amount of contribution from them, their parish or the Church and regardless of the level of income and assets the scheme itself accumulates on those contributions.

In periods of high investment returns, well in excess of stipend increases, the fund is in good financial health. However, during periods of low returns, which are barely above or even less than stipend increases, the situation is quite different. Over its history, the fund has enjoyed and endured varying fortunes.

The option of closing the Defined Benefit scheme to new members was considered. This option was rejected as it did not remove the future financial risk to the Church and parishes, nor did it address the ongoing inequality in retirement savings between members who joined before and after 1 January 2009 or the exclusion of some Ministers for health reasons.

### **Bring about a more equitable retirement funding model**

Current contributions to the scheme are a large proportion of Assembly Assessment (around 43%). Assembly Assessment is paid by all parishes, regardless of whether they have one Minister, more than one Minister or no Ministers. This creates another level of inequality and, in reality, results in parishes that cannot afford a Minister or that have non-national ordained ministers contributing an inequitable proportion of ministerial retirement funding within their Assembly Assessment payments.

Churches that have local ordained ministers (who cannot join the scheme) are doubly affected because these parishes also have a legal obligation to contribute to such ministers' third-party operated KiwiSaver accounts on top of Assembly Assessment. If the recommendations set out in this report are adopted, the proportion of Assembly Assessment comprising Beneficiary Fund contributions will be removed and be replaced by parishes contributing to the scheme through payment of a percentage of a Minister's stipend.

The scheme has made considerable investment gains in recent years, a situation that has de-risked the fund by providing a significant buffer between its projected obligations and available funds. However, such investment gains are not guaranteed and the current Defined Benefit section's surplus can be markedly eroded (and even become a deficit) in a short space of time.

Any deficits would need to be funded by increasing Assembly Assessments paid by individual parishes, placing additional financial pressure on them. The contingent liability of funding scheme deficits that may arise as a result of changing financial fortunes underlies why most recently created employer superannuation schemes (and all KiwiSaver schemes) are established on a Defined Contribution basis – where the liability of paying an annuity for the life of annuitants does not exist.

A table offering examples of the impact of the decrease in Assembly Assessment along with the proposed ministers support package is set out in Appendix 11.

### **A more positive distribution environment**

The Defined Benefit section's current surplus provides us a fortunate opportunity to wind-up the Defined Benefit sections of the Fund. Where the Trust Deed, actuarial standards and legal advice allow, an approach of maximising support for members on wind-up will be followed.

The scheme's current financial position also allows for some surplus funds on winding up of the existing Defined Benefit section to be held in the Charitable Fund by the Church for charitable purposes, specifically the advancement of religion, including the benefit of ministers and retired ministers. Payments from this fund will be used for hardship and special needs grants and other charitable assistance. It is intended that this fund be made available to annuitants and members that despite financial prudence, need to request financial assistance to meet reasonable living costs or alleviate hardship.

### **Defined Benefit schemes are no longer the preferred option for Church-funded superannuation**

In its November 2015 report to Council of Assembly and the Church Property Trustees, the work group concluded that the financial risk to the Church and its parishes in relation to the Defined Benefit section of the scheme is one that should

not continue to be borne, and that the Defined Benefit section of the scheme should be wound up.

The work group observed that the type of superannuation fund that exists in the Defined Benefit scheme, particularly for pre-2009 members, has become increasingly rare nationally and internationally because of this risk.

The work group also noted that the charge on parishes' financial resources to continue to fund the scheme through their Assembly Assessment levy could no longer be justified when many parishes are struggling financially and are at risk of losing their Ministers for want of funds.

### **Examination of recommendations**

The key factors directing a recommendation to wind up the Defined Benefit sections of the scheme are summarised in the background section of this report.

Readers should note that due to procedural wind-up requirements, the process (including the payment of lump sum wind-up distribution) will take several months to complete. The commencement date for this process will be 30 June 2017 and payments will not be made until several months later. However annuitants will continue to receive a monthly payment during this process.

### **Annuitant members**

#### **A new defined contribution section will be put in place to support annuitants:**

A new Defined Contribution section of the scheme will be established to allow annuitant members and other national ordained ministers the option to continue to benefit from the scheme. This will be a one-off option open to annuitants at the time the Defined Benefits section is wound up. Annuitants will be able to elect that some, all or none of the lump sum be transferred into this new section. Annuitants will then be able to elect the amount of drawdown they will receive monthly from the fund, and will have an option to "tick the box" for that drawdown to increase based on consumer price increase or some other measure. These decisions and drawdown amounts will be able to be varied from time to time, by requesting the Trustees make such a change.

The reason an additional Defined Contribution section is necessary is because the existing Defined Contribution section is a KiwiSaver compliant superannuation scheme and, as such, is not available for anyone to join once they reach 65 years of age. The new section provides the opportunity for annuitants and others under the age of 65, who for various reasons are ineligible to join the existing defined contribution section of the Fund, to continue to remain in the Fund if desired. Because the scheme is a retirement scheme, annuitants will not be able to place future contributions into the scheme.

#### **Independent financial planning advice:**

Financial support for independent financial planning advice will be made available to all annuitant members to assist them with decisions about their lump sum payment.

#### **Greater autonomy and ability to bequeath residual savings:**

Under the Defined Benefit section, when an annuitant dies, a pension income continues to be paid to their spouse. No remainder is payable to the estate of the annuitant or, if applicable, their widow/widower's estate when they die. Payment of a

lump sum to annuitants will mean that, to the extent they have not exhausted their lump sum; the amount remaining may be bequeathed.

**Providing for the church's ongoing commitment to its ministers:**

The scheme's current financial position also allows for some surplus funds on winding up of the existing Defined Benefit section to be distributed to charitable purposes. It is proposed that the majority of these funds be held on trust by the Church for the benefit of ministers and annuitants. It is intended that this fund be made available to annuitants and members that despite financial prudence, need to apply for financial assistance to meet reasonable living costs or alleviate hardship. This charitable fund will also be used, among other things, for hardship and special needs grants. Whether an annuitant has returned any of their cash lump sum to the scheme will not affect their ability to apply to the charitable fund for support. When the fund is established, the criteria for distributions will be more clearly defined. An example of a circumstance where support might be required is when an annuitant enjoys a longer life.

**Lump sum payments:**

Indicative illustrations of how much an annuitant (or their surviving spouse) would receive following the wind up of the Defined Benefits sections of the scheme are provided in **Appendix I**, along with some guidance on how to interpret the figures.

**Contributing members**

**Autonomy for Ministers:**

Winding up the Defined Benefit section of the scheme will provide the opportunity for contributing Ministers to receive a lump sum payment from the scheme. Contributing Ministers will then be able to decide whether to place the lump sum they receive back into the scheme or, alternatively, use some or all of the lump sum to meet other needs they may have. For example, some Ministers may prefer to use a portion of their wind-up proceeds to repay mortgages etc.

At present the scheme does not allow Ministers to make lump sum contributions unless via payroll giving, which qualifies the scheme for certain exemptions from the Anti-Money Laundering and Countering Financing of Terrorism Act 2009. This means that, at present, Ministers who wish to transfer some of their wind-up payment to the new Defined Contribution section will have a one-off option to do so at the time the Defined Benefit section is wound up. Whether the rule against lump sum future contributions will continue has yet to be decided.

**Financial Planning:**

As with the annuitants, financial support for independent financial planning advice will be made available to all contributing members.

**A new support package:**

Replacement of the Defined Benefit section with defined contribution options impacts the support package provided to contributing Ministers. A new support package has been proposed for all ministers, the key terms of which are set out in the "New Ministerial Support Package" section of this report. In addition, Ministers who up to this point have been excluded from being members of the Beneficiary Fund due to health reasons will no longer be precluded from joining the scheme.

Ministers (and their widows/widowers) will also be beneficiaries of the new Charitable Fund. Whether a Minister has placed any of their cash lump sum to the scheme or

not will not affect their ability to apply to the charitable fund for support if the need arises.

### **Lump sum payments:**

Indicative illustrations of how much contributing Ministers would receive following the wind-up of the Defined Benefits sections of the scheme are provided in Appendix I. As with annuitants, some guidance on how to interpret the figures is also provided.

### **Retaining the existing Defined Contribution Section of the Scheme**

Retention of the existing Defined Contribution section is recommended for the following reasons:

- It provides continuity of the current arrangements for Ministers.
- The existing Defined Contribution section of the scheme is a complying superannuation fund, meaning it provides the discipline that funds that are locked in until age 65.
- The existing Defined Contribution section of the scheme allows Ministers to access many of the same superannuation benefits available to KiwiSaver scheme members, for example the ability to earn government retirement contribution (known as member tax credits) of up to \$521 per annum (\$0.50 for every dollar of the first \$1,042 contributed by each scheme member).

It is important to note that, if a member of the existing Defined Benefit scheme is also a defined contribution scheme member, they will only be entitled to a parish and government contribution in respect of one of their schemes.

### **Establishing an additional Defined Contribution Section of the Scheme**

As the existing Defined Contribution section of the scheme is a complying superannuation fund, only individuals aged under 65 are eligible for membership. An additional Defined Contribution section of the scheme is therefore required to allow annuitants to retain their Defined Benefit wind-up proceeds in the scheme if they choose.

A secondary benefit of establishing a new Defined Contribution section is that it allows Ministers access to KiwiSaver benefits, such as the government contribution (member tax credits). Contributing members may request that their (and potentially the parish's) contributions be split between the minimum requirements applicable to the KiwiSaver compliant section of the scheme and the new defined contribution section being created. One reason Ministers may wish to do this is that once they have "earned" all the benefits available under the KiwiSaver regime they may wish the remainder of their retirement funds to be held under more flexible terms. In that regard, it is envisaged that the new Defined Contribution section of the scheme would seek to offer contributing members greater flexibility with respect to their savings to accommodate, among other things, situations where, for example, career changes requiring retraining and new opportunities may require access to retirement fund savings prior to age 65.

Subject to any requirements of the Financial Markets Authority, it is envisaged that the terms of the new Defined Contribution section will, among other things, include:

- Complete access to all entitlements upon retirement
- Ability to transfer entitlements to another superannuation scheme if Ministers leave the Church

- An option under consideration for this new section is the opportunity for Ministers to access some of their entitlements for own home purchase (without having to suspend their future contributions to the fund)
- Permitted withdrawals for hardship, serious illness etc.

As a procedural matter, the Trust Deed's terms for the Defined Benefit sections will need to be amended prior to the wind-up of those sections to introduce transfer provisions that provide a one-off option to permit members and annuitants to transfer from the Defined Benefit section to the new Defined Contribution section upon wind-up of the Defined Benefit section.

### **Create diversified investment options within the fund**

We envisage creating three multi-sector diversified investment options and a cash investment option within each Defined Contribution section of the fund. Moving to a defined contribution scheme necessitates reconsideration of the current investment approach. In a Defined Contribution scheme, a member's investment amount is based on the amount of the contributions made to the scheme by and for them and the investment returns achieved by that member. This is quite different from simply needing to be a member in order to receive an annuity calculated based on stipend and length of service. It means that there can (and should) now be the ability for members to have different outcomes depending on their individual circumstances.

It is recommended that both the current and new Defined Contribution sections provide conservative, balanced and growth multi-sector diversified investment options. Among other things, providing these options:

- Modernises the scheme and brings the investment offering to members more in line with what is offered in most KiwiSaver schemes – which are the mainstream retirement superannuation products used in New Zealand.
- Allows members (with assistance from independent financial advisers) to choose an investment option(s) best matching their circumstances, time to retirement etc.
- Encourages member autonomy and engagement with the scheme by removing the “one size fits all” retirement outcomes.
- Each multi-sector option will be invested in a diversified pool of underlying investments in a range of investment sectors (shares, property, fixed interest investments etc.), across a range of industries and geographic regions. This “hard wires” into each member's entitlements the accepted benefits of investment portfolio diversification.

It is also recommended that a cash option be provided to allow members to hold a portion (or all) of their entitlements in the most stable investment class where greater certainty is required about the amount of, and immediate accessibility under the terms of the scheme to, their entitlements.

The Trustees will, however, continue to be able to react to changes in the market and may add to or reduce the options offered from time to time.

### **Temporary closing of the Defined Benefit Sections**

It is proposed that the Defined Benefits of the Fund be closed to new members from 1 December 2016 until the Fund is reorganised and reopened on 1 July 2017. Only the General Assembly can wind-up the Defined Benefit section of the scheme and that decision is unable to be made until the General Assembly meeting takes place. Only if it is agreed to wind-up the Defined Benefit section at that meeting does it become necessary, or appropriate, to implement the other initiatives recommended, for example, establishing the new Defined Contribution section.

As between the date of the General Assembly meeting and the close of the scheme's financial year on 30 June 2017, there are likely to only be around 10 – 15 new Ministers who would be eligible for compulsory enrolment into the scheme. In addition, the scheme's transition to a new regulatory regime under the Financial Markets Conduct Act on 1 December 2016 requires new and materially different offering material to be prepared for new members to whom the scheme is offered from that date.

Accordingly, given the small number of prospective scheme members who will be affected, spending substantial amounts to create what could be relatively temporary offering material prior to a General Assembly decision being reached, would have been an imprudent course. It is better from a cost and efficiency perspective that such new scheme documentation is prepared based on the known and agreed future shape and course of the scheme.

It is also preferable not to enrol new Ministers in a Defined Benefit section of the scheme for which a winding up decision has been reached. A process is being established to enable church and minister contributions to be placed in the scheme on reopening on 1 July 2017.

Ceasing offering the scheme to new members for this period will not have any impact on individuals who are members of the scheme as at 30 November 2016. Contributions will continue on the current basis until the new scheme commences in full, estimated to be 1 July 2017.

Annuitants will continue to be paid the same monthly sum as their previous annuity from 1 July 2017 until the lump sum payments are subsequently made as part of the wind-up process. The drawdown of these sums will be deducted from their lump sums paid at that time.

### **A supportive approach taken in the wind up**

Where the Trust Deed, actuarial standards and legal advice allow, an approach of supporting members on wind-up should be followed. On wind-up of the Defined Benefit section, investment return assumptions will be applied by the scheme's actuaries. This investment return assumption is a key factor in calculating the amount of wind up payments that are to be made available for scheme members. The fund will be distributed in line with the Trust deed provisions, but when there are options available, preference will be given to the option that supports the members.

This approach has the effect of increasing the wind-up payments to both annuitant and contributing members, and it enables greater support to be provided in case they enjoy an unusually long life span.

After applying the actuarial calculations for members and annuitants, there will be a surplus (as anticipated in the Trust Deed). This surplus must be distributed by the General Assembly for "charitable purposes". General Assembly will accordingly distribute this surplus to the Church to be held in trust in a separate fund to be applied for the objectives outlined in the "distribution of the surplus on wind-up" section below.

### **Tax implications:**

Members and annuitants will not be subject to income tax on receipt of their distribution from the Defined Benefit scheme as the fund is an approved superannuation fund.

However, members in receipt of family assistance, or whose children currently qualify for student study allowances (based on their parents' income) may be adversely affected in the year of distribution as the distribution may be counted as "income" for that year for those purposes. Annuitants may also be affected if the receipt of wind up proceeds means that they are no longer eligible for government-assisted rest home or hospital accommodation and care.

We anticipate that members and annuitants adversely affected will be few, and residual surplus funds held on trust (see below) may be made available in circumstances where hardship arises as a result.

### **Distribution of the surplus on wind up**

The trust deed requires any surplus remaining after members' wind-up distributions have been paid to be distributed by General Assembly for charitable purposes. Legal advice has been received that the following applications of the residual surplus would meet these requirements:

- (a) Repatriation of \$800,000 of the wind-up surplus to the scheme for its charitable purposes.
- (b) The remainder to be distributed to the Church to be held on trust for charitable purposes, in particular for the advancement of the religion, and in particular the Christian religion. It is intended that this fund will provide for the support of Ministers of religion and their families in accordance with the mutual commitment of Church and Minister to a lifelong undertaking.

### **Support for access to independent financial advice**

We propose that all scheme members should be offered access to financial planning advice prepared by independent authorised financial advisors. It is recommended that funding is provided to support all annuitants and contributing members to have financial plans prepared by independent authorised financial advisers. The Fund will either pay members up to \$1,000 to receive a financial plan from their own authorised financial adviser or make available financial planning assistance from a nationwide financial adviser network at no cost to each member. This is a prudent and responsible approach to assist scheme members with the decisions they will need to make regarding their wind-up payments. It is also intended to provide assistance with general financial planning requirements.

It is important that both annuitants and contributing Ministers understand what to do to with their lump sum wind up payment and how to best use it (combined with Government Superannuation and any savings) to meet their living costs in retirement. Such advice can also assist annuitants with a range of practical matters such as getting regular payments to meet living costs put in place from the new Defined Contribution section of the scheme.

Some Ministers may have mortgages and other obligations they wish to consider repaying rather than transferring their entire wind-up payment back into the scheme. The provision of personal financial plans will also assist such decisions.

The provision of financial advice should also make it clear to Ministers that there needs to be careful consideration given before using retirement entitlements to purchase anything unlikely to assist with meeting their retirement needs.

### **A new ministerial support package be put in place**

There is a strong desire to create a more aligned support package for all ministers and remove distinctions that currently exist based on when a minister joined the scheme.

It is recommended that the following support package be put in place for all ministers and be funded as indicated below:

- a. A 6% increase in basic stipend. (congregation funded)
- b. The basis of calculation of long service adjustment to stipend based on length of service will not change (known as the Seniority allowance, up to a maximum of 18% of basic stipend) (congregation funded)
- c. Church Beneficiary Fund contribution of 5% of total stipend paid for all contributing members of the scheme (congregation funded)
- d. Beneficiary Fund contribution of 5% of total stipend including long service adjustment paid by all contributing members. (individual minister funded)
- e. Housing and other allowances will remain as they are currently (congregation funded).
- f. Parish KiwiSaver contribution for locally ordained ministers be no less than 5%.

Membership of the Beneficiary Fund shall continue to be compulsory for all nationally ordained ministers. We anticipate that due to the nature of the Defined Contribution scheme there will be no barrier to entry for health reasons.

The funding source for each aspect of ministerial support is noted above. Different aspects will be nationally funded, congregation funded and individually funded.

Work has been undertaken by the scheme's actuaries (Melville Jessup Weaver) and actuaries consulting to the Presbyterian Church (Mercer) to determine whether the new support package offered to contributing Ministers, once payment of Defined Benefit scheme wind-up distribution is taken into account is, on average, of at least equivalent value to contributing Ministers as their existing support arrangements.

Under the changes proposed, Ministers and annuitants will no longer receive a contribution to their funeral costs as the current value of these benefits will have already been provided to them as part of the wind-up payments made.

At the time of drafting this report, the work group is seeking a peer review of the actuarial calculations, which we anticipate will be available by General Assembly.

### **A corporate trustee model**

A Corporate Trustee company will be established and appointed by the General Assembly as trustee of the scheme in place of the scheme's current trustees, and as a company it will have limited liability. This change should take place as part of the scheme's transition to the Financial Markets Conduct Act regime.

The key rationale for introducing a new corporate trustee for the scheme is to improve the scheme's governance framework by increasing the separation between the scheme's trustees and the other roles the Church Property Trustees undertake.

The limited liability company established will be owned by the Church Property Trustees with director appointments to be made by either General Assembly or a delegate of General Assembly, the Church Property Trustees, as the shareholder of the company. The new trustee company will require at least one Financial Markets Authority licenced independent trustee director on its Board of Directors. At least one of the current trustees is prepared and qualified to fulfil this role.

The General Assembly will have the power to appoint and remove the trustee of the scheme.

### **Approval delegations**

There will be a number of matters where the details of General Assembly's adopted course of action need to be finalised, implemented and approved. To enable these details to be finalised and implemented, Council of Assembly should be delegated all General Assembly's powers with respect to finalising, implementing and approving the details of the course of action adopted in relation to the scheme and ministerial remuneration, including, without limitation, approving all necessary changes and amendments to the Beneficiary Trust Deed on behalf of General Assembly.

At the time of writing a copy of the proposed changes to the Trust Deed is expected to be available on the Church's website from 15 October 2016, or available on request from the office of the Church Property Trustees.

### **Risk management and transitional governance**

If the recommendations are approved, a project risk management programme will be developed and implemented for the transition of:

1. The scheme to the Financial Markets Conduct Act regulatory regime and to its future structural design.
2. Ministerial support to the new model.

Transitional governance oversight for the scheme will be provided by the Trustees. Council of Assembly will provide governance oversight of the transition of minister support to the new model.

## **Glossary of terms**

Except where the context requires otherwise, the meaning of the terms defined below is as follows:

**annuity** means a regular pension payment from the scheme for the life of the beneficiary.

**annuitant** means the recipient of an annuity (being a retired Minister or their widow/widower).

**Beneficiary Fund** means The Presbyterian Church of Aotearoa New Zealand Beneficiary Fund.

**Church** means The Presbyterian Church of Aotearoa New Zealand and if the context requires each parish of the Church.

**contributing Minister** a Nationally Ordained Minister who is making contributions to the scheme.

**current Defined Contribution section** means the Beneficiary Fund's existing KiwiSaver compliant Defined Contribution section governed by Part A, D and E of the trust deed for the scheme.

**Defined Benefit section(s)** means the section(s) of the scheme governed by Part A, B and C of the trust deed for the scheme, and which, among other things, provide annuity (regular payment) benefits for retired members.

**Defined Contribution section(s)** means the current Defined Contribution section and the new Defined Contribution section.

**Fund and fund** means the Beneficiary Fund.

**Minister** means a Nationally Ordained Minister.

**minister** means a Nationally Ordained Minister or a Locally Ordained Minister.

**new Defined Contribution section** means the proposed new defined contribution section of the Beneficiary Fund.

**PCANZ** means The Presbyterian Church of Aotearoa New Zealand.

**Scheme and scheme** means the Beneficiary Fund.

## **Further information**

Further information relating to the matters in this report is available, including:

- A printed booklet explaining the proposed changes
- Factsheets about various matters including the new ministerial support package, how the lump sum payout is calculated and more
- A video of presentations that were held around the country explaining the changes

Resources are available for download from the Church website ([www.presbyterian.org.nz](http://www.presbyterian.org.nz)), by phone or they can also be posted to you on request.

## Beneficiary Fund Review: Appendix 1

### Indicative illustrations of Defined Benefit wind-up sums

All members will have received an estimate of their personal expected wind-up distribution. These estimates set out all an individual's personal details used in making the estimate provided, such as the member's date of birth and their spouse's date of birth (if applicable). Members have been asked to confirm that the details provided are correct.

The information in this section is intended to give a general indication of what the amounts distributed to annuitants and members might be when final wind-up distribution calculations are undertaken.

### Annuitants

The table below can be used to estimate what the wind-up payment could be for an annuitant.

Wind-up payments are determined by an actuarial calculation of the value of the entitlements an annuitant and his or her spouse would receive from the scheme if it continued. This valuation makes assumptions about the scheme's future investment returns, expected pension increases and the expected age of death.

The figures in this table illustrate:

- Payments for annuitants who had no spouse when they retired.
- Payments for annuitants who are the surviving spouses of annuitants.
- Basic payments for annuitants who remain married to the spouse to whom they were married when they retired. (Under the trust deed these Ministers are entitled to receive an additional payment which depends on the age of the spouse, the size of the annuity and the proportion commuted at retirement. As these details can vary widely by individual it is not possible to provide a general illustration.)

| Annuitants – cash payment <b>per \$100 per month</b> annuity |          |          |
|--|----------|----------|
| Exact age at wind-up   | Male     | Female   |
| 65   | \$18,400 | \$19,900 |
| 75   | \$13,100 | \$14,600 |
| 85   | \$7,700  | \$8,800  |
| 95   | \$4,000  | \$4,200  |

Here are two examples of how to use the figures in the table.

- If the annuitant is a male aged 65 whose pension is \$800 per month, the indicative cash payment is

$$800 / 100 \times 18,400 = \$147,200$$

- If the annuitant is a female aged 75 whose pension is \$400 per month, the indicative cash payment is

$$400 / 100 \times 14,600 = \$58,400$$

In addition, such individuals will continue to be eligible for New Zealand Government Superannuation and the benefit of any savings and assets they hold.

## Contributing Members

These tables can be used as a guide to what the wind-up payment could be for a Minister aged under 65 who is working full-time and is contributing to the scheme. These wind-up payments are an actuarial calculation of the value of the entitlements that the member and his or her spouse are entitled to at the wind-up date, assuming that he or she will eventually retire at age 65. In calculating this value, assumptions are made about the scheme's future investment returns, expected deaths and disabilities and withdrawals of members, future stipend increases and future pension increases.

The figures in this table illustrate payments for Ministers who are serving full-time at the date of wind-up, according to their age and years of past service (full-time equivalent). For the first table (ministers who joined before 1 January 2009) these figures only apply to those who were aged under 50 when they joined the Fund. There are very many possible combinations of these factors so it is only possible to provide a small selection of scenarios below.

The figures illustrate a basic payment only and Ministers who are married will receive an additional payment. The additional payment depends on, amongst other things, the spouse's age. Accordingly, as the relevant details vary by individual it is not possible to provide a general illustration of the spousal calculation.

There are separate tables illustrating payments for Ministers who joined the scheme before, on or after 1 January 2009. Those who joined on or after 1 January 2009 are also members of the current Defined Contribution scheme, their entitlements under that section of the scheme are not included here.

Here are two examples of how to use the figures in the tables. These figures are based on the stipend as at 30 June 2016.

- If the member is a male who joined the scheme before 1 January 2009, is aged 60 at the wind-up date and has completed 20 years of full-time equivalent service, the indicative cash payment is \$185,000.
- If the member is a male who joined the scheme after 1 January 2009, is aged 50 at the wind-up date and has completed 5 years of full-time equivalent service, the indicative cash payment is \$14,000.

## Members who joined the scheme before 1 January 2009

| Contributing members - full time – cash payment by age and length of service |                               |         |   |
|--|-------------------------------|---------|---|
| Age at wind-up   | Past service at wind-up (FTE) | Male    | Female  |
| 40   | 10                            | 100,000 | Values for female members will be slightly higher than for males. |
| 50   | 10                            | 115,000 |   |
| 50   | 20                            | 160,000 |   |
| 60   | 10                            | 130,000 |   |
| 60   | 20                            | 185,000 |   |
| 60   | 25                            | 215,000 |   |
| 60   | 30                            | 240,000 |   |

**Members who joined the scheme on or after 1 January 2009**

| Contributing members - full time – cash payment by age and length of service |                               |        |   |
|--|-------------------------------|--------|---|
| Age at wind-up   | Past service at wind-up (FTE) | Male   | Female  |
| 40   | 2                             | 5,000  | Values for female members will be slightly higher than for males. |
| 50   | 2                             | 8,000  |   |
| 50   | 5                             | 14,000 |   |
| 60   | 2                             | 8,000  |   |
| 60   | 5                             | 15,000 |   |

Contributing members aged 65 or more at the date of wind-up are assumed to retire immediately for the purposes of the calculation (although of course they will not be forced to actually retire). Their wind-up benefit will comprise the lump sum benefits they would be eligible to receive on retirement as well as the value of their annuity.

Note that the values in these tables are different from the figures members see on their annual statements. The annual statements set out amounts of pensions and lump sums at retirement assuming the member serves to age 66 and then retires, and that the member's stipend will not increase between the statement date and retirement.

The difference between the cash payment for a contributing member in the above tables who is going to retire tomorrow and an annuitant member of exactly the same age and service who retired yesterday would be the lump sum (including commutation) payable on retirement.

**Frozen members and deferred members**

There are a small number of frozen and deferred members. An actuarial calculation will be made of the value of their benefits on wind-up, consistent with the calculations made for other members.

**Disabled members**

If there are any members receiving a disability benefit at the date of wind-up, an actuarial calculation will be made of the value of their disability benefits which will be added to the standard amount.

**Members with loans secured against their Beneficiary Fund entitlements**

A number of members may have borrowed funds from the Fund, or from another trust or fund administered by the trustees. In these cases, the members may have secured their borrowing against their entitlements to the Beneficiary Fund. Where this is the case, the trustees may require some or all of the loans to be repaid from their wind-up distribution.

## Beneficiary Fund Review: Appendix 2

### Examples of Impact on Congregations

The following table gives examples of the impact of the reduction in Assembly Assessment together with the proposed Ministers Support package for a range of parishes.

| EXAMPLE POSITION AS AT 1 JULY 2017                         |                       |  |                               |  |   |                                    |                                |                        |  |                   |                        |   |                         |
|--|-----------------------|--|-------------------------------|--|---|------------------------------------|--------------------------------|------------------------|--|-------------------|------------------------|---|-------------------------|
| CURRENT POSITION AS AT 1 JULY 2016                         |                       |  |                               |  |   |                                    |                                |                        |  |                   |                        |   |                         |
| A  | B                     | C  | D                             | E  | F                                       | G                                  | H                              | I                      | J  | K                 | L                      | M   | N                       |
| Description of Parish                                      | Total current AA pa # | Plus KiwiSaver for LOM's pa - currently 3% | Total of AA and KS (A plus B) | AA if proposal adopted 1 July 2017 (A minus D) | Parish contribution to Beneficiary Fund | KiwiSaver for LOM's - change to 5% | New total AA and KS (E plus G) | Difference (H minus C) | Decrease or Increase in overall cost AA and KS | Percentage change | Increase in Stipend 6% | Net change from present to proposed (I minus L) | Total Percentage change |
| Large Parish in city, 5 ministers, 15 FTE employees        | \$ 93,900.00          | \$ -                                       | \$ 93,900.00                  | \$ 40,377.00                                   | \$ 53,523.00                            | \$ 14,759.44                       | \$ -                           | \$ 68,282.44           | \$ 25,617.56                                   | Decrease          | \$ 16,708.80           | \$ 8,908.76                                     | -9.49% Decrease         |
| Medium Parish in small town, 1 minister, 2.8 FTE employees | \$ 17,000.00          | \$ -                                       | \$ 17,000.00                  | \$ 7,310.00                                    | \$ 9,690.00                             | \$ 2,951.89                        | \$ -                           | \$ 12,641.89           | \$ 4,358.11                                    | Decrease          | \$ 3,341.76            | \$ 1,016.35                                     | -5.98% Decrease         |
| Medium Parish in small town, 1 LOM, no employees           | \$ 17,400.00          | \$ 1,670.88                                | \$ 19,070.88                  | \$ 7,482.00                                    | \$ 9,918.00                             | \$ -                               | \$ 2,951.89                    | \$ 12,869.89           | \$ 6,200.99                                    | Decrease          | \$ 3,341.76            | \$ 2,859.23                                     | -14.99% Decrease        |
| Small Parish in city, 1 NOM, 0.2 FTE Admin                 | \$ 8,670.00           | \$ -                                       | \$ 8,670.00                   | \$ 3,728.10                                    | \$ 4,941.90                             | \$ 2,951.89                        | \$ -                           | \$ 7,893.79            | \$ 776.21                                      | Decrease          | \$ 3,341.76            | \$ 2,565.55                                     | 29.59% Increase         |
| Medium size parish in city, 1 NOM, 0.8 FTE Admin           | \$ 14,800.00          | \$ -                                       | \$ 14,800.00                  | \$ 6,364.00                                    | \$ 8,436.00                             | \$ 2,951.89                        | \$ -                           | \$ 11,387.89           | \$ 3,412.11                                    | Decrease          | \$ 3,341.76            | \$ 70.35  | -0.48% Decrease         |
| Rural parish - no minister, no employees                   | \$ 4,800.00           | \$ -                                       | \$ 4,800.00                   | \$ 2,064.00                                    | \$ 2,736.00                             | \$ -                               | \$ -                           | \$ 2,736.00            | \$ 2,064.00                                    | Decrease          | \$ -                   | \$ 2,064.00                                     | -43.00% Decrease        |
| Medium Parish in city, 1 NOM, 0.5 FTE Admin                | \$ 14,400.00          | \$ -                                       | \$ 14,400.00                  | \$ 6,192.00                                    | \$ 8,208.00                             | \$ 2,951.89                        | \$ -                           | \$ 11,159.89           | \$ 3,240.11                                    | Decrease          | \$ 3,341.76            | \$ 101.65                                       | 0.71% Increase          |

AA is currently based on a combination of income and membership

| Assumptions  | Current stipend & Berf Fund or KS contributions | Proposed stipend & Berf Fund or KS Contributions |
|--|---|--|
| Basic Stipend + 6% increase  | \$ 47,200.00                                    | \$ 50,032.00                                     |
| Berf contribution per NOM on basic stipend (Average PCANZ contribution per minister) | \$ 6,136.00                                     |  |
| All NOM's are basic stipend plus 11 years seniority                                  | \$ 55,696.00                                    | \$ 59,037.76                                     |
| New Berf Contribution based on stipend plus 11 years seniority                       | \$ 2,951.89                                     |  |
| LOM is basic stipend plus 11 years seniority   | \$ 55,696.00                                    | \$ 59,037.76                                     |
| Old KiwiSaver contribution on LOM total old stipend and seniority                    | \$ 1,670.88                                     |  |
| Recommended KiwiSaver contribution on LOM total stipend and seniority                | \$ 2,951.89                                     |  |

This is the contribution the church makes to the Berf Fund per NOM, not the amount in each parishes AA

## Beneficiary Fund Review: Appendix 3

### Declared Conflicts of Interest

| Work Group Member  | Appointed by             | Declared conflicts of interest         |
|--|--------------------------|--|
| <b>Jenny Flett:</b> Work Group Convenor, Council of Assembly Deputy Convenor, PCANZ Resource Sub-committee immediate past convenor                                     | Council of Assembly      | Beneficiary Fund as spouse of minister |
| <b>Dr Margaret Galt:</b> member of Church Property Trustees and trustee of the Beneficiary Fund  | Church Property Trustees | Trustee of Fund                        |
| <b>Ian Russon:</b> member of Church Property Trustees and trustee of the Beneficiary Fund  | Church Property Trustees | Trustee of Fund                        |
| <b>Very Rev Ray Coster:</b> Member of Council of Assembly, immediate past PCANZ Moderator (joined work group during the year, when Very Rev Bruce Hansen stepped down) | Church Property Trustees | Beneficiary and Trustee of Fund        |
| <b>Anne Edgar:</b> PCANZ Resource Sub-committee Convenor   | Council of Assembly      | None                                   |
| <b>Rev Wayne Matheson:</b> Assembly Executive Secretary  | Council of Assembly      | Beneficiary of Fund                    |
| <b>Very Rev Bruce Hansen:</b> member of Church Property Trustees, past PCANZ Moderator (stepped down from work group when he resigned as a trustee)                    | Church Property Trustees | Beneficiary and Trustee of Fund        |



## D5: National Ministries

### Communications

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**Overview:** The communications team produce, or support the production and/or promotion of, a variety of documents, resources and communications which enable the mission of our congregations, presbyteries, synods and national Church ministries. Some Communications activities since General Assembly 2014 include:

**Publications:** Communications produced seven editions of *Spanz*, the Church's quarterly magazine; 23 editions of the *Bush Telegraph*, the Church's monthly newsletter; and two editions of *Candour* bi-monthly magazine for ministers and leaders, prior to the launch in July 2015 of the new Candour blog. A social issues resource study guide was produced to help parishes reflect prayerfully on a key issue facing our communities, *Sexual Ethics*. Copies of this resource were also requested by the *New Zealand Catholic Bishops* Conference for all their Bishops, and 300 copies by Presbyterian Youth Ministry for Connect. Email campaigns included six editions of *Council News* and a number of pastoral emails. Communications assisted Presbyterian Support with the production, promotion and distribution of PresCare resources including *Justice in Action*. Using our publications, website, Facebook and email communications channels, we shared significant events and campaigns including: the anniversaries of women ordained as ministers and elders in the Church; changes to the Financial Reporting Act and Charities Act; Prescare Neighbours Day Easter hospitality events and children's creative competition; and encouraging congregations to be involved with the resettlement of refugees.

**Media management:** Assistance to the AES, Moderator, Council of Assembly Convenor, presbyteries, synods, congregations, Church Property Trustees and others on communications issues requiring advice and on-going management, including the preparation of media communications plans and media response statements. There was an increase in media response statements and media coaching required for building safety and related issues, these included: St Christopher's Wellington, St David's Auckland, and Pt Chevalier Homestead, Auckland.

**Media coverage:** While the majority of Communications media work is reactive, Communications has also worked proactively with the Church's Moderator and national ministries to produce media releases and letters to government ministers, these included: encouraging the Government to accept more refugees; calling on local councils to provide more alcohol-free activities; Easter, Christmas and Anzac Day media releases.

**Website:** Ongoing development, maintenance and updating of the Church's website and Facebook page. Church (local and national) and ecumenical resources, activities and events were promoted to a wide audience. The Church website was updated with a searchable presbyteries map and a new front page design to incorporate more feature content, make churches and ministries' contact details and information more accessible, and to be more responsive to those viewing on mobile devices. In 2015, the Church website, [www.presbyterian.org.nz](http://www.presbyterian.org.nz), was awarded the silver award for Best Website in Australasia by the Australasian Religious Press Association (ARPA).

**Communications survey:** Conducted to help us find out what each of our churches thinks about Presbyterian Church communications. There was a good response from

churches. Outcomes highlight that the Church's key communication vehicles, such as *Spanz*, are well received appreciated and utilised.

**Social justice:** Communications identifies Church leaders and members to participate in conferences including the *Ecology and Hope* conference for theological and ethical reflection on conservation; NZCCSS conference; CWM Climate change conversation. Communications drafted and submitted a submission to the Minister of Justice on, *Strengthening New Zealand's legislative response to family violence*.

**Moderator:** Editing, proofing, feedback on papers and comments, and distribution and/or promotion including: White Paper; Green Volunteers paper; Prescare resources; Everyday Matters series; Church Leaders meetings; Moderator's Pacific Vision appeal for post-cyclone Vanuatu; Korean Peace Symposium; Waitangi Day Moderators event; CCA Assembly observations; Christmas, Advent, Easter, Anzac and Pentecost messages; statements on terrorist attacks in France, flooding in Myanmar, supporting refugees in NZ, and murder of people at an Orlando nightclub.

**Staffing:** Web Assistant Yang Yu left this role in July 2016 and we welcomed new Web Assistant Mitchell Coad.

## Financial Services Department

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### Staff and operations

There have been no changes to Financial Services staff for several years. Margaret Fawcett is responsible for employment advice to churches, administration support to the Leadership Sub-committee and Personnel Work Group, leadership of Assembly Office health and safety and business continuity plans, and management of employee and tax liabilities. At the time of writing, Margaret manages payroll for the about 30 General Assembly employees. However it is my intention to outsource this function to an agency (Church and Trust Accounting Services) by November 2016.

Katrina Graham manages all General Assembly payments and receipts, debtors and creditors, assembly assessment calculation and adjustments, ministers' fuel cards and church Xero accounts, as well as the production of financial reports to about 12 PCANZ functions.

I continue to be very proud of Margaret and Katrina's work performance and ethic. Over the last two years, they have worked under what at times been difficult circumstances, and I would like General Assembly to note their value to the church.

My role continues to incorporate church administration support with management of General Assembly finances. I remain responsible for the functional and overall budgets, financial reporting and analysis and advice to the Resource Sub-committee. The quality of input from the FSD team, and improvements in general ledger software means I spend less time doing journals and reconciliations than in the past, and this has allowed me to increase administrative support to churches.

### Support of church administration

- **Charities registration requirement**  
Almost 100% of churches have now registered for charitable status. About 60% of congregations posted their 2015 accounts on the charities register by

December 2015. This has been a very pleasing response to the Council requirements

- **Health and Safety compliance**

Earlier this year, there was a series of some 35 workshops run by the Inter Church Bureau and held throughout the country to guide churches in responding to the introduction of the Health and Safety in Work Act 2015. This was very well attended and received. In addition Margaret Fawcett can offer advice to churches.

- **Accounting Standards**

This year is the first year churches will have to report to Public Benefit Entity Tier 3 or 4 standards. Although many congregations will embrace the change in financial and non-financial reporting requirements, others will not, and they face a significant challenge. Financial Services is working with other denominations and partners in offering advice and tools to assist churches in the transition:

- a. The promotion of Xero accounting software with automated reporting function
- b. The offer of spreadsheet Tier 3 and 4 templates
- c. Underwriting of direct advice to churches from our accounting partner
- d. A roadshow of presentations run in conjunction with other denominations

I am aware that this report does not call for my opinion of future plans. However, I think financial processing and reporting is causing much concern and diverting resource away from mission and ministry in many churches. Going forward, I think the problem needs to be addressed strategically in terms of the resourcing of hubs and agencies able to manage accounting on behalf of those congregations that need more help than is currently available.

### **Changes to General Assembly annual reporting standard**

Also as a requirement to new reporting standards for charities, the General Assembly annual report to June 2016 has for the first time been produced to Public Benefit Entity Tier 2 standard. This has required consolidation of GA accounts with that of the operations of Church Property Trustees, and changes to presentation of accounts and notes.

### **Relationships with Church financial partners**

Since the last General Assembly, I have become increasingly reliant on and appreciative of key partners for advice, support of churches and management of PCANZ funds. Partnership agencies include, Laurenson Chartered Accountants, Church and Trust Accounting Services, Baptist Savings (rebranded as Christian Savings) and the Interchurch Bureau (incorporating All Church Services).

Brendan Sweeney  
Financial Services Manager

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## **Global Mission**

The vision statement for Global Mission is “To Grow Global Followers of Jesus Christ.” Our hope is that every PCANZ congregation will engage in some form of global mission.

The Presbyterian Church of Aotearoa New Zealand has key Global Mission relationships with church partners in Vanuatu, India, and Myanmar. These relationships are deeply valued by all parties, through which we respond to the call of Jesus Christ to make disciples of all nations and help to provide resources for Christian mission overseas. This also enriches the life of the PCANZ through our mutual sharing and growing together in the worldwide body of Christ. Global Mission remains committed to honouring these relationships and working with our partners as they continue to give expression to the gospel in their unique cultures and contexts. PCANZ also enjoys valued relationships with churches in Asia and the Pacific and through international ecumenical bodies such as the Council for World Mission. Global Mission assists in developing these relationships and remaining informed of their mission contexts and needs. We respond to invitations to share resources, expertise and personnel, and extend invitations to them to do the same where possible.

Highlights from the past two years include the following:

### **Young Adult Training and Discipleship Formation Programmes**

The following programmes are all examples of the ways in which young adult members of our churches have participated in a global mission experience:

#### Training in Mission

The PCANZ has been co-hosting this Council for World Mission funded international programme since 2013. Training in Mission (TIM) teams are drawn from the 32 member churches of CWM from all over the world and so provide a stimulating and challenging year of cross-cultural mission and discipleship formation for the participants. During this time many congregations and members of our churches have shared in the responsibility of hosting the teams and sharing with them in their programme. Particular thanks are extended to Te Aka Puaho for their significant role in this.

#### Going Global

Going Global is a cross cultural exchange programme shared with Presbyterian Youth Ministries. Every year we facilitate exchange visits with one of our partner churches. Several churches and youth groups have had their young people participate in events in Myanmar, India and Vanuatu; these are significant formation experiences for all involved.

#### Global Mission Internships

This is a new programme developed with the Presbyterian Church in the Republic of Korea, giving young adults a chance to experience life and ministry with a partner church in South Korea.

#### I Love Taiwan

This is an annual programme hosted by the Presbyterian Church in Taiwan, giving participants international experience and understanding of the unique culture and mission context of the church in Taiwan.

### **Response to Cyclone Pam in Vanuatu**

The impact of Cyclone Pam saw PCANZ members giving very generously to the Moderator's Pacific Vision Vanuatu appeal. And there was a wonderful response from members of our congregations who have given countless hours of time and expertise in service for the Presbyterian Church of Vanuatu in a wide variety of projects. Special mention must be made of Neville and Gloria Jones and Don and Shirley Anton, who have served in Vanuatu for the past two years, and Helen Wells

who has served at Talua Ministry Training Centre in 2016. Interest in serving in Vanuatu remains high among the membership of the PCANZ.

Thanks are also extended to St. Columba at Botany who managed the Ricebowl Mission partnership with the PCM (Myanmar) for several years. The Myanmar Support group continues to function nationally as we grow and develop this mission area. The PCM is deeply thankful for the support they receive from the PCANZ as they learn to embrace new freedoms after years of oppression. We hope to take a Going Global team to Myanmar in December 2017.

Our partnership with the church of North India was renamed the Spice of Life, with mission projects being supported beyond the traditional area of Jagadhri.

Opportunities to grow and extend opportunities to serve in India are available for those who wish to explore this.

Members of PCANZ congregations are invited to join us on the journey of growing global followers of Jesus Christ!

Phil King  
Global Mission Coordinator

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## Kids Friendly

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For 13 years, the Kids Friendly team have been resourcing, equipping, advising, training, encouraging and inspiring churches to “let the children come”.

Today, being “Kids Friendly” is integral to many of our churches and Kids Friendly is a core value of the Presbyterian Church of Aotearoa New Zealand. Hundreds of leaders tap into our resource rich website [www.kidsfriendly.org.nz](http://www.kidsfriendly.org.nz) for home grown resources, ideas, stories, links, articles and training opportunities. We also have a [facebook](#) community for sharing resources and news, a [Kids Friendly blog](#) and Kids Friendly [Pinterest](#).

We encourage all churches to review their ministry with children and families using our **“Kids Friendly ideals and self-review”** resource and process. This results in churches developing a plan for children’s ministry and cultivating a “Kids Friendly” ethos. Talk to us if you haven’t embarked on this journey yet.

*“When St Aidan’s embarked on an intentional process to become a Kids Friendly Church, we didn’t realise the ripple effect this would have on the whole of our faith community. This has resulted in every aspect of our communal life experiencing renewal and creative energy for new mission initiatives. And we’ve discovered that becoming a Kids Friendly Church is not the final destination, rather being Kids Friendly is a way of being and living the gospel on the journey. So we need to continually self-review to ensure that we are intentionally and authentically “Kids Friendly” in our communal life and practices.”*

*Rev Alf Taylor, St Aidan’s Presbyterian Church, Northcote, Auckland*

*“Becoming Kids Friendly changed the spirit of our congregation to one of openness, joy and energy. New people from the community now come and check us out and many stay – this didn’t used to happen.”*

*Rev Nathan Parry, Island Bay Presbyterian, Wellington*

Another initiative that we’re excited to offer churches is **Transformers – Raising Up Young Leaders**, a mentoring and discipleship programme for intermediate age children. Children age 10 to 13 years are invited to attend a weekend camp where they learn more about Jesus as the greatest leader and commit to follow him and

serve in their churches and communities. Adult mentors accompany the children to camp and encourage them in their faith and leadership throughout the year. Hundreds of children all over New Zealand have benefitted from this programme and continue to be active serving members of their churches. We are now seeing the first participants of our early camps return as enthusiastic and committed group leaders. This really excites us! It's proof that it's working. These young people have stayed in their churches, are being mentored and discipled and are contributing their gifts and leadership.

Says Aisling Lauder one of new generation of leaders from Somervell Presbyterian: *"I first attended Transformers Camp five years ago and now I'm a small group leader. I lead worship, run games, encourage others. It's an amazing experience. I can't wait to be back next year!"*

To find out more about Transformers – RUYL see our website <http://www.kidsfriendly.org.nz/transformers/> or talk to us about organising a camp in your region.

And to join our network of Kids Friendly churches and receive our monthly resource news contact [jill@kidsfriendly.org.nz](mailto:jill@kidsfriendly.org.nz) or [cheryl@kidsfriendly.org.nz](mailto:cheryl@kidsfriendly.org.nz)  
We are here to serve and resource you in your ministry with children and families.

Jill Kayser  
Kids Friendly Coach (national)

## **Presbyterian Research Centre**

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Late 2015 brought some staff changes at the Presbyterian Research Centre (PRC), with Anne Jackman, Director of the PRC since the beginning of 2013 and Eva Garbutt, the Archivist, moving on. I started in the role of Director in February 2016, and the Archivist role remains vacant while a review of the role is carried out. The fast growing digital world brings many new challenges to archives that will need to be addressed both currently and in the future. Long-time Archives staff Andrew Smith and Myke Tymons, and also Yvonne Wilkie (who retired as Director of Archives but is now back with the Archives on a temporary part-time basis) have worked together to ensure that day-to-day activities are still achieved. We also have the assistance of Rachel Hurd, who has worked in voluntary and contract roles in the Archives since 2014, until the end of 2016, and also the services of several skilled and enthusiastic volunteers in both Archives and the Library. I am grateful to all the experienced and knowledgeable staff (including Library staff Andrew McPherson and Lynley Trounson) for orienting me and answering my questions as I continue to discover the intricacies of the role.

In order to meet our increasing digital needs, we are in the process of upgrading our information technology. This includes increasing our server space to allow space for our digitised collections, access to Wi-Fi for Library and Archives researchers, and new computers for both Library and Archives. Initial investigations are also underway to identify software to replace ARK, the Archives Management software that has been used for more than 20 years, but no longer meets our needs in the digital age.

We are continuing to receive an increased number of church archives due to church closures and earthquake strengthening. Processing of Canterbury records has been

completed, a long task as most needed extensive sorting due to the “rescued” nature of the records. Almost 20,000 images have been digitised and are now ready to be made available online once our IT upgrade is complete. These include photographs and other items from the Otago Southland Synod, Knox Church, Vanuatu and other Missions. In 2015, Eva Garbutt, the previous Archivist, ran a number of workshops for Pacific Island and Asian congregations on record keeping practices. Future workshops will be planned once a new Archivist is employed.

Koha, the new Library Management System, has been fully implemented and is working well. All parish histories to date have now been catalogued, and new policies have ensured that 2 copies of all PCANZ publications are held in perpetuity. The Rita Mayne England Asian Studies Collections has been officially launched and continues to grow. A series of talks has been started (in collaboration with Otago University and Knox Centre for Ministry and Leadership) on research topics related to the collection which has created a great deal of interest in the collection. Space is being made on the second floor of the Library to house the RME Collection and make it more accessible to researchers. The Chrysalis Seed Faith and Art Collection continues to grow and has been moved to a more prominent position on the main floor of the Library, and we now have a small but growing Kids Friendly Collection developed with the help of the Kids Friendly team.

We acknowledge the support of all those who work with the Presbyterian Research Centre, and appreciate the contribution made to continuing and developing our services.

Jane Thomsen  
Director

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## **Presbyterian Youth Ministry**

It has been a great two years for Presbyterian Youth Ministry (PYM). The national and regional team of youth enablers have stayed consistent, have formed a tight bond, and are working well as a team to deliver, ministry, training, resourcing, advocacy and networking.

Some of the highlights include:

### **PYM Three Year Strategic Plan**

PYM have developed a strategic plan to consider how we can best serve the PCANZ over the next three years. A summary of this plan is available from our website.

### **Connect – National Leaders Training Conference**

The Connect training event takes place each July. It is always great to see around 200 youth leaders and ministers from around the country encouraging each other, worshipping together, supporting each other and learning together. Rev John Schoneveld described Connect as “high quality, significant, deep, and very relevant and up-to-date in terms of where the church and youth ministries are at in Aotearoa”

### **PYM internship**

The majority of the eight interns are wrapping up their third year of training. The group have forged a close bond and recently attended a block course focusing on distinctive aspects of the Presbyterian Church. In 2016-2017, PYM will be reviewing the curriculum using feedback from the current participants and liaising with Knox Centre for Ministry and Leadership.

### **Stepping Stones – Long Range Curriculum Guide**

Stepping Stones exists to help busy youth leaders to intentionally develop young people for leadership, service and mission from the age of 10 to 30. While there are numerous resources and programs available, the choices can be overwhelming. Youth leaders benefit from our simple and flexible map of available curriculum on our website. Youth leaders can easily compile a long range plan to intentionally develop leadership, character, and skill sets in young people.

### **Going Further – Young Adults Camp**

Going Further is an amazing opportunity for young adults (17-30) to grow in their faith by exploring their place in God's unfolding story, to forge their faith by exploring rhythms and spiritual practices that will keep their life with Christ truly alive, and to form life giving friendships with other young adults who are walking the same path. Going Further typically runs for a week in February on Great Barrier Island. This coming year – on 7-12 February – the camp will be located in a youth hostel in the heart of Christchurch's central business district. This change of location will challenge our participants to find God in the hustle and bustle of a big city and allows us to tap into the rebuild narrative of post-earthquake Christchurch.

### **Safety Warrant of Fitness (WOF)**

Presbyterian Youth Ministry and Kids Friendly have teamed up to offer a Safety Warrant of Fitness (WOF) for children and youth leaders. The training includes: code of ethics, risk management, and health and safety.

We strongly recommend that every church puts their leaders who work with children and young people through this WOF once every three years. By doing so, your leaders will be equipped and knowledgeable on how to keep your ministries safe, and your church will be compliant with the training aspect of the new health and safety legislation. PYM and Kids Friendly have offering this training free at least once in each Presbytery in 2016, and is committed to continue this forward.

### **Core topics of leader training**

The PYM team has developed a list of what we would consider the essential training topics for emerging, established and key youth leaders. PYM is committed to ensuring that each of these topics is covered at least once over a three-year cycle. The Core Topics list is a great way for youth leaders to determine what future training they would most benefit from.

## **D6: Presbytery Reports**

### **Northern Presbytery**

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Since we reported to the 2014 General Assembly, the complexities of life in New Zealand's largest metropolitan area have simply increased. Greater Auckland, stretching from Pukekohe in the south to Wellsford, in the north is growing at a phenomenal rate with both intensification of older suburbs and urban sprawl across what was previously farmland to the north and south particularly.

Added to this are the highest recorded migration figures in New Zealand history, with large numbers of new migrants coming from India, China, the Phillipines and Europe. The latest government figures (2013) show there were 35,000 new migrant arrivals for that year, that 39% of Auckland's population was born overseas, with 39% of that born in Asia. This compares with a national average of 18% born overseas. There was a greater diversity of ethnicity in Auckland than anywhere else, and the population was generally younger. Many of these new migrants settle in Auckland because of a perceived greater opportunity for work. This is rapidly changing the face of Auckland ethnically.

Often the impression is given that greater Auckland is a city of great wealth. This is only partly true. There is a growing gap between the well off and middle class people and those who are out of work or on very low wages. Housing problems, lack of good jobs and a sense of alienation is growing and is forcing more and more reliance on social agencies including the church. This deprivation gives the church many new opportunities to reach out but this requires significant new levels of resourcing. The issue is where is this resourcing likely to come from?

Overall, of course, Northern Presbytery covers a region of great contrasts. The greater Auckland area itself is growing but the rural area of the presbytery, notably Northland, is developing at a much slower pace. In common with many rural areas, Northland has lost much of its rural population as work opportunities decline. The loss of many traditional job opportunities has aggravated the urban drift to both the towns such as Kaikohe and Kerikeri and Whangarei city itself, and even further south.

All of these issues are presenting huge challenges but also great opportunities for the church.

Particular problems relate to buildings and plant. Across the presbytery, many buildings are old, with congregations lacking the ability to adequately maintain them. In many cases, churches are located in the wrong places for today's more mobile society. With the rapid suburbanisation the church simply lacks a presence in many areas. This is far from unique to our denomination. The challenge is how does the church respond? Going back to the drawing boards is a great concept but in reality this is extremely difficult. Congregations naturally value "their" church even if it is suffering from old age, under-utilisation and is poorly located. So how do we bring church to these "unchurched" suburbs?

Although some denominations have been willing to abandon the idea of a physical building of their own in every suburb, our denomination has showed a marked reluctance to use alternative facilities such as schools and community halls.

Arguably, there needs to be a serious rethink of some of these issues given the church's inability to fund new building programmes generally.

The great changes that we have spoken about are also forcing a re-examination of how the church is to minister to those in the community and in particular those who either have no church background or have become disconnected from the church. Many congregations are reaching out with programmes aimed at the young – such as Mainly Music; at new migrants – such as English language and conversation classes; to the disadvantaged – by community meals and working with Presbyterian Support Northern; with the elderly – with programmes promoting health, well-being and friendship and companionship.

In Central Auckland, there is a population living in apartments the size of many New Zealand provincial cities, but with little community involvement. Rev John MacDonald is pioneering a project aimed at rebuilding a sense of community with this population. Funded by both Methodists and Presbyterians, this work aims at reaching out into a population that would have practically no connection with the Christian Church except via this means. The presbytery is assessing other such opportunities.

All ministries need physical resources and funding but cannot function without suitably skilled individuals. “Doing Church” in the 21<sup>st</sup> century will require new and innovative methods and leaders who are not only imaginative but also courageous. The presbytery continues to advocate for ways of identifying and training such people for the new ministries that will flow from such approaches. We are grateful for recent discussions with Rev Dr Steve Taylor and his staff at Knox Centre for Ministry & Leadership and for their willingness to look for such people and such opportunities.

Within the presbytery we continue to function via less frequent presbytery meetings, an elected Presbytery Council and work groups with responsibility for Ministry, Property & Finance, Youth and Candidates. Each of these work groups operates with full presbyterial powers.

Just a few facts – Northern Presbytery now has 89 congregations, 87 ministers in congregational or kindred service, 10 lay pastors or stated supply and several team ministries. Since the last General Assembly, there have been 13 licensings, ordinations or inductions. As a result of a continuing review of ministry needs, there has been one new congregation established and six congregations have been dissolved.

Paid staff include a Clerk (4 days weekly), an Administrative Assistant (12 hours weekly), a Youth Co-ordinator (full time), a Presbytery Liaison Person (24 hours weekly) and a Treasurer (honorarium.) At the time of writing (July 2016), a review is underway into the functioning of the presbytery to ensure it delivers as good a service as possible within the resource constraints it experiences.

We in the “north” value your prayers as we seek to reach out with the Gospel to the communities we serve.

## **Kaimai Presbytery**

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“Kaimai” represents a source of food, and mission across barriers, developed with conviction and courage. Kaimai Presbytery aims to encourage and nourish the growth of a variety of vibrant, healthy congregations focussed on worship, mission and community that will be a dynamic movement of God’s people in our region.

Kaimai Presbytery sees that churches that are in a pattern of plateau or decline need strong leaders who will point the way to revitalization. Church renewal, in many ways, does occur based on strong, effective leadership.

Presbytery achieves this by providing inspirational and practical resourcing through its semi-annual Gatherings and occasional Ministers-only Days, by regular newsletters and sharing of information by email. Clergy and lay are encouraged to be involved in developing inspirational and supportive mission clusters. It encourages creativity, experimentation and flexibility in parish mission contexts; and by intentional resourcing and overseeing parishes without resident clergy.

The employment of a part-time “resource minister” is a valuable means to assist parishes in vacancy, particularly those with no immediate plans to call a new minister, to enable them to transition to new forms of ministry and mission. Although the presbytery employs this person, the parishes are encouraged to pay for the ministry they receive from her. This model is proving very worthwhile and as time of writing a paper recommending that this role be increased to two part timers, one for each side of the Kaimai range. We believe this role can only grow as more and more parishes are struggling to afford paid ministry, a trend which is likely to increase rather than decrease.

Kaimai Presbytery Council oversees the life and mission of the presbytery by handling the routine business of the presbytery, dealing with special matters that arise and engaging in strategic planning in line with the missional directions of the presbytery. The Council is ably supported by its Administrator (Mrs Amanda Ronalds) and Council Convenor (Rev Ian Croft). Both serve part-time: the administrator focusses on day to day matters, and the convenor on “big picture” matters including developing strategies and processes, and supporting Council and its various task groups in their ministries.

From its conception, Kaimai Presbytery was wonderfully served by its Clerk, Mrs Christine Renner. Christine decided in late 2015 to move on to focus on another ministry, and her resignation led to the new support structure being implemented. As part of the structural changes, the presbytery moved from three moderators to two, when the Rev Mary Petersen completed her term. The employment of the convenor meant that the moderators have been taken out of their parishes less, and in the presbytery to be more free to focus on their moderatorial roles. The other significant change for Kaimai Presbytery was the retirement of the Very Rev Ray Coster in June 2016. At the May Gathering, the presbytery was able to honour Ray for his 31 years of ministry at St Andrews, Mount Maunganui, and to the presbytery; a total of 40 years of stipend ministry within the PCANZ.

“Taking the Pulse” was a project of Kaimai Presbytery Council for 2014. The aim was to run a scaled down version of parish reviews in as many parishes as possible. All Presbyterian parishes were required to take part, and it was hoped many Cooperating Ventures would also participate.

Taking the Pulse had two objectives; firstly it was intended to provide a template and external coaches to help each parish do a self-review and to support the parish leadership in their reviewing and planning. The second objective was to gather information across the presbytery to find our areas of strength and our weaknesses. This allowed for planning for future gatherings and events.

The teams were asked to do four things:

1. Contact their allocated parish and ensure the survey was filled out and returned to the team.
2. Send someone (probably two elders) to attend and participate in worship with the parish.
3. Arrange a time to work through sections 2 and 3 of “Taking the Pulse” with the parish leadership
4. In conjunction with the parish leaders, write up a report

Much has been written about the housing situation in Auckland. The Waikato and Bay of Plenty regions, especially the cities of Hamilton and Tauranga, have been caught up in the so-called “Halo effect”. Much of the growth in Hamilton has come at the north eastern edge of the city. This has led to the Fairfield “Discovery Church” needing to expand its suburban worship centre and to prepare for a new worship facility at Gordonton, outside the city boundary, where the congregation has grown to 75 people.

At the same time as the growth is happening in the northern cities, the downturn in the dairy industry is seriously affecting rural areas and small towns. Farm workers are being laid off as even retired farmers return to their land, simply to ensure the survival of their farms. Some parishes continue to be in decline. Even so, one rural parish reports exciting news. Its small congregation of over 80s has doubled in size because another, ethnic congregation which met in its facility on Sunday afternoons decided to join the Pakeha congregation, bringing families, including children, some wonderful singing voices, and real hope for the future.

A congregation in a difficult suburban situation has seen ten-fold growth in five years. Its average age is around thirty. Its leaders find this is to be an exciting time to be a Church.

According to Tauranga City Council Smart Growth statistics, it projects that by 2050, there will be 90,000 people living along this coastal strip compared to the 40,000 people living there at present. As the housing boom spells ‘prosperity’ to some, it also spells ‘eviction’ to others due to high rent increases forcing families to sleep in cars and garages until they find a more permanent solution. As the politicians grapple with long term possibilities to curb the housing crisis, the presbytery will need to encourage churches to be looking at ways to care for the poor and needy, the vulnerable, families, marriages, seniors, children, youth and to meet the spiritual and practical needs in the affected areas. Presbytery is also looking at the process that results in a new (local) Christian church being established in these growing areas.

## **Presbytery Central**

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Presbytery Central came into being at Pentecost 2013 and was formally established by the General Assembly in October 2014, when Wellington Presbytery also joined us. We serve 87 Presbyterian and Union Churches in the lower North Island, comprising the former presbyteries of Taranaki, Manawatu Wanganui, Wellington,

Wairarapa and Gisborne-Hawke's Bay. The Manaia Union Church was dissolved in 2015 bringing our total of Cooperative Ventures to 37. We have 4,700 Presbyterian members and another 2,500 members in Cooperative Ventures.

Like all regional presbyteries, we are diverse, encompassing cities and rural communities, some ethnic communities, refugee resettlement areas, three military bases and a range of educational facilities. Presbytery Central includes six of NZ's twelve Presbyterian schools (around 3000 students) plus the Presbyterian Support regions of Central and East Coast.

### **Turakina Maori Girls' College**

Sadly, at the end of 2015 and after 110 years, we participated in the closing ceremony for Turakina Maori Girls' College. This has long been a taonga in our presbytery and national church, educating young Maori women in Taha Maori, Taha Wahine and Taha Wairua as well as academic studies and leadership training to serve our community and church. The school was well supported by local parishes and the wider PCANZ. However changes in society, economic challenges and access to good quality local Maori education, have brought TMGC to a close. We pray that their graduates will continue to serve their communities with ability, love and faith, and we look forward with hope to a new expression of God's mission arising on that site.

### **Current life**

We are thankful to have had such faithful and gifted people available for the various leadership tasks during the transition to the larger presbytery - the regional moderators, coordinating team, task groups, youth enablers, and parish support in the form of interim moderators, ministry settlement boards and parish Reviewers. Our initial Presbytery Administrator, Rev Gene Lawrence, has recently moved back into parish ministry and our first Presbytery Convenor, Rev Steve Jourdain, will conclude five years of leading us through the transition and initial years of Presbytery Central.

Six task groups have operated by skype, email and face-to-face as follows: Strategic Oversight, Leadership & Ministry, Youth, Finance, Uniting Congregations and Property. The Uniting Congregations Oversight Group has consisted of Presbytery and Methodist Synod leaders who have worked together to support our many cooperative ventures and is recognised by UCANZ as a Regional Forum in both role and powers.

A huge amount of business, property upgrade applications and parish resourcing has occurred. One third of our congregations have had their minister come or go during the past two years. Presbytery Gatherings have been appreciated and well-supported twice yearly, with 140-180 people attending, mainly lay leaders from our congregations. Youth events, camps and training have been well-received. Our four regional moderators have served superbly, giving leadership in special congregational and community events and pastoral care for our ministers and parishes. Communication has been aided by weekly newsletters, regular emails and a developing website.

Parish reviews are central to encouraging missional reflection by parishes and other ministries and our PR Coordinator has worked enthusiastically to refine the process, train reviewers and make reviews happen.

### Structural Review

After our initial three years, a review of “how we were going” seemed timely. With a Council of Assembly grant, we employed a business consultant who was also a Baptist Church leader and asked him to explore among our presbytery members: What was working well? What was troublesome? and What would they change?

Challenges were identified around: decision-making, lines of authority and accountability, communication, vision, property, and parish viability. Appreciation was expressed for presbytery gatherings, regional moderators, youth activities and the two youth enablers, and the leadership provided within the presbytery.

Many people missed regular face-to-face meetings where questions could be clarified and debate flourish, electronic voting was technically difficult for some, and decisions sought about distant and unfamiliar matters seemed irrelevant to others. Lines of accountability were sometimes unclear and the coordinating team engaged in more management than governance and strategy.

Recommendations were made to clarify the structure and roles of leadership groups, to delegate more responsibility to the Council and task groups, to streamline decision-making, to continue to develop regular regional forums and to clarify vision. Since then, a strategy document has been agreed by the presbytery and the Presbytery Framework or “constitution” has been re-written. A presbytery mission enterprise fund is close to being launched with a focussed application process. Further resourcing staff will be considered.

The seven commitments of our strategic document are as follows:

1. *We are committed to congregations within our presbytery regularly asking the following questions: Who are we in our context? Who is God calling us to be? What is required to help us become that community?* These missional questions commit our congregations to regular, ongoing prayerful discernment as we listen to what the Spirit is saying to the church.
2. *We are committed to acting as a Presbyterian church.* We affirm this means working together as a Presbytery. We are accountable to one another and will resource and support one another...moving away from individualistic congregational thinking, toward patterns that are more regional and co-operative.
3. *We are committed to working with our partner churches.* Co-operative Ventures account for nearly half of our parishes.
4. *We are committed to encouraging and supporting new or re-imagined ways of being church.* We respect and honour the familiar patterns and rhythms of being church, which make the most sense for many in our congregations. We also recognise the need to encourage and support new ways of being church in order to ‘incubate’, protect and nurture these alongside the familiar patterns. We encourage and support a focus on children, youth, and young adults and/or all-ages together within our congregations....and those expressions of church actively engaging with people who are ‘the other’ to us, those on the edge of belonging within our communities.
5. *We are committed to prioritising our ministry resources. The church is the people of God and not the buildings we gather in.* We are committed to assisting congregations to access the skilled people they need....and the financial resources of the Presbytery in order to support their missional objectives.
6. *We are committed to finding ways of ‘telling the stories’ and celebrating what God is doing in the Presbytery.* We need to help inspire a new imagination about how we are to be church.
7. *We are committed to ongoing training, resourcing and nurturing of our leadership.* Our ministers, leaders and workers in our congregations (paid and

voluntary, lay and ordained) are key to our ministry and mission. We are committed to finding ways to supportively bring leaders together to reflect on their ministry, build collegiality, and provide spiritual nurture, leadership development, resources and learning.

### **Pilot Projects**

We are committed to supporting new ways of mission and being church in some “pilot” projects. This year, some proposals by the former Wellington Presbytery have begun, using funding from the reconfiguring of parishes in Wellington’s eastern and southern suburbs. One church is applying the 3DM model of disciple-making, another is employing a half-time community minister while three parishes are combining to establish a youth hub. A Manawatu church has been given 3 years of additional funding to ensure they can call a full-time minister with missional accountability. We also have two Youth Enablers who offer youth events, training and camps as well as a church consultancy process. We look forward to evaluating these projects and making the learnings available to other churches.

Our convenor and administrator have valued the twice-yearly meetings with the other presbytery leaders, sharing our joys and challenges, information and insights. We all exist to support and resource our churches and special ministries in their particular God-given missions. We pray for our sister presbyteries as we each encourage our congregations to be faithful and vibrant communities of faith that connect well with the communities in which they witness and serve.

## **Alpine Presbytery**

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Alpine Presbytery was inaugurated by the Moderator of General Assembly, Rt Rev Ray Coster, in May 2014, then officially recognised by the General Assembly in October 2014. Formally the presbyteries of South Canterbury, Ashburton, Christchurch, Nelson/Marlborough and the West Coast, Alpine is now the top half of the South Island. Alpine is geographically marked by the Southern Alps and the several major braided rivers that course through its region.

Alpine is made up of 63 parishes and various other ministries including chaplaincies and church schools. We have a thorough mix from central city churches, through suburban, small town and more isolated rural communities. We have a number of cooperative ventures and approximately 5,300 Presbyterian members across all these entities. There are a variety of activities, opportunities and challenges in the lives of our various churches and ministries.

### **Some key learnings and factors we have noted about Alpine include...**

- **Size does matter!**  
We have grown in awareness of the challenges of the smaller size of most of the former Presbyteries in our region. Having a new and larger Presbytery has allowed us more scope to deal with issues that were more difficult in the smaller Presbyteries because of lack of personnel or having too much ‘conflict of interest’ when colleagues were trying to be more impartial. Now we can assist and resource across a larger area and maintain more objectivity in our tasks.
- **Building Trust ...**  
This is not easy! However we are working on building more *connections* across our region to enable people to work more easily together and to recognise the

range of skills and gifts that people have. We have a long way to go, but learning to trust one another is a key to building a stronger network of relationships and the ability to resource each other in our mission with God.

- Strategic Framework & Mission Planning tools ...  
One 'benefit' of the tragic earthquake season in our region has been the 'push' to get more serious about future direction and wise use of resources in our mission. Loss of buildings and changing demographics has caused significant pain however it has also created an opportunity for re-thinking of what it means to be 'church' in our context. The development of a Strategic Framework document (May 2015), which is deliberately seen as a *living document*, has given us a way of expressing what it can mean to re-frame church for the future. The considerable skills of Rev Darryl Tempero have also been a gift within our midst and Darryl, along with our Strategy Team, have created and developed very useful Mission-Planning tools for churches across our region. These are constantly being refined and we are currently training a team of Mission Coaches to assist churches as they establish and review their missional focus for the time ahead.
- A new way of meeting...  
Since the inauguration of Alpine Presbytery in May 2014 in Christchurch we have held four Presbytery Gatherings (2 in Christchurch, 1 in Rakaia and the most recent in Blenheim). The significant change in how these meetings are now structured is seen in the far greater emphasis on Resourcing. We have used key leaders from inside and outside the Presbytery to inspire and spur our thinking and actions. Along with the Gatherings we have also held Presbytery Retreats beginning in early 2015 which brings another opportunity to connect and prayerfully consider what God is calling us to do in our various contexts across the Presbytery.
- A team that works well together...  
The Presbytery Council and various Committees and Task Groups have put considerable effort into supporting and guiding the processes and activities of the Presbytery. Ably led by our first Alpine Presbytery Moderator, Rev David Coster, the Council has provided a strong lead for our new Presbytery and applied itself steadily to its role. The work of the Executive Officer, Rev Barry Ayers and the Office Support Gail Weaver is greatly appreciated by the team.
- There's always a "but..."  
With good momentum there also comes some areas of challenge...
  - We are significantly stretched when it comes to providing key resource people e.g. Interim Moderators and Ministry Settlement Board Convenors. It is a never-ending task for our HR team to call people to offer their availability. We have a large geographical area to cover.
  - Some key leaders carry heavy loads and work/life balance needs to be carefully monitored.
  - Communication is on the one hand developing well but also a constant challenge to ensure that people feel part of a much larger Presbytery. Our Presbytery Office works hard to keep people in touch!
  - We struggle to engage with the reality that some of our churches follow models of ministry that are not engaging well with modern society.

- We are keen to free up our considerable capital resource of buildings to enable new initiatives of ministry and mission. To this end we have established an Alpine Presbytery Mission Fund.
- If we are serious about working together we need to fund leadership at the Presbytery level.
- **Parish Reviews are working!**

By the end of 2016 our Parish Review teams will have everything up to date across our region. The teams have worked hard over the past two years to catch up with needed reviews and to process them efficiently. Ongoing training and additional members have provided an effective team of people who willingly give their time to this important role.
- **The rising tide of compliance...**

Despite the onset of more and more issues related to compliance we believe we are steadily getting our head around this important area of the presbytery's life. Registration for the Charities Commission has worked through smoothly although there are no doubt challenges ahead for churches as they come up to required standards of financial reporting.

Presbytery Council closely monitors risk management issues and health & safety issues are being increasingly considered as the revised legislation is communicated to all concerned. The world of compliance is complex but as we learn to adjust and work together we are confident that we will gain in expertise in the time ahead.
- **The proof of the pudding...**

We are well aware that Presbytery is not all about efficient activity! At the end of the day we are here to encourage, support and resource people in mission. While the new larger Presbyteries have all been created and are underway around the PCANZ we are conscious of the need to constantly reform and not to fall back into unhelpful patterns of operating. New endeavours are always being considered and as we communicate ideas with other Presbyteries across the country we learn more as well. We are looking forward to serving the needs of our churches and specialised ministries in the time ahead!

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## **Southern Presbytery report**

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Southern Presbytery is very pleased to welcome the General Assembly to Dunedin in 2016 and hopes this will be an enriching and productive occasion for everyone involved.

Our Presbytery is currently 70 parishes in Otago and Southland, three less than at the time of the 2014 Assembly. The Presbytery will be entering its 7<sup>th</sup> year in October 2016, having formed one Presbytery from the 6 which historically functioned within Otago and Southland. We still see ourselves as being in the process of reforming the presbytery - each year we develop our life and seek to support our congregations and people in helpful ways.

Since the 2014 Assembly, we have arranged a couple of key events to support congregations. One is a workshop of elders and leadership offering training for parish elders in their leadership tasks. We intend to repeat this each year in a different part of our Presbytery. Another is a conference in October 2016 for local ministry teams

and their resource ministers. In addition, one of our Dunedin congregations provides the widely known South Island Ministry Conference each May.

**A Developing Presbytery Strategy:**

The presbytery has adopted the Assembly's "Clarity in Mission" document as well as the following statements:

Vision Statement: 'Vibrant communities of faith in the South'

Mission Statement: 'Supporting and enabling communities of faith in their worship, pastoral life and mission'

This presbytery has a group looking at a range of issues related to the Strategy of Southern Presbytery. It is our hope that a clearer picture will emerge of how presbytery and its congregations can work together in promoting the mission of God in our region.

We are currently exploring with the Synod of Otago and Southland ways to best serve the church of the south.

Our presbytery is very pleased with the number of inductions since GA14 (12 inductions) and seven of these have been ordinations of new ministers. We have commissioned 2 local ministry teams and recognised 14 retired ministers as Senior Active Ministers.

**Some of our Challenges**

We are facing similar challenges to other presbyteries, including:

- Developing the process of regular reviews of congregational life
- Many church buildings well below earthquake strength standards needing major work
- Church councils struggling to provide the spiritual and governance leadership their congregations need
- A number of our churches needing significant help in resolving some fairly serious conflict situations
- How to communicate well within the presbytery

The big challenge we face (along with all presbyteries) is to address issues around how congregations can be lively, faithful and vibrant communities of faith that connect well with the wider communities they serve. We have some stories of significant engagement between congregations and the wider community, along with other stories where the gap between the two is widening. Many congregations are making small but significant changes to the ways they engage missionally.

We offer our prayers for the other presbyteries of the PCANZ and invite each to also pray for us in these challenging days.

## **D7: Press Go**

### **Report**

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The Press Go Board was established by General Assembly 2008 to support the growth of the Church by facilitating a process to support new and innovative mission and outreach in New Zealand. We administer a number of mission funds which enable this to happen.

At General Assembly 2014, the Mission Enterprise Fund (refer appendix 1) was instituted and we are now able to make grants from that fund for new and innovative mission. In addition, 20% of the Mission Enterprise Fund will be available for ministry with those who are vulnerable and socially disadvantaged. Such applications are considered in partnership with Te Aka Puaho and involve the relevant regional Presbyterian Support organisation.

Press Go has three strands to its work: capacity building, new mission initiatives and seed funding. In each of these areas we work closely with local congregations and in partnership with presbyteries.

#### **Inspiring Mission**

Over the last year, PressGo participated in the many Inspiring Mission events that were offered across the country, hosted by the regional presbyteries. In addition, the Chair and the Press Go Catalyst were invited to present workshops and speak at presbytery gatherings and the UCANZ Forum.

In April, the first Inspiring Mission Network gathering was held in Wellington. Thirty-three people who are involved in mission advising, strategic planning and other congregational resourcing from throughout the PCANZ attended. The intent of the gathering was to ensure that people are not working in isolation but are aware of what is being done in other parts of the country. In sharing resources and encouraging each other, it became clear that we are entering a time when many different forms and models of church are emerging and our priorities must be with the “new sparks” to give space and fuel for growth.

#### **Capacity Building**

Although nurturing bright “sparks” are a priority for Press Go, we work with a fair number of congregations which are more “waning flames” as they face hard questions about their future. Many of these congregations look back to their best years in mission and grieve that things have changed and the church is no longer full on Sunday morning. We want to encourage them to discern where God is working in their communities and “go out” to reignite their missional imagination and action.

Press Go and the Press Go Catalyst have worked with more than fifty congregations and presbyteries over the past twelve months. As well as directly listening, challenging, motivating, encouraging and facilitating; we can access professional skills in the areas of finance, planning, project management and fundraising to help build up the church team and enable a congregation’s mission.

Press Go’s investment in this strand is primarily in the provision of the Press Go Catalyst to resource the church. We have received a grant of \$150,000, payable over three years, from the Council of World Mission, to assist with our capacity building activities.

Press Go sponsored a pilot team of PCANZ ministers attending 3dm Learning Community workshops and implementing their learnings in the local context. This pilot is now coming to an end, but the results are there in terms of progress within the churches involved. Moving congregations from being passive consumers to engaged disciples is not easy, but the mentoring model and support offered by 3dm has provided a tool that can be applied in many different church contexts.

### **Seed Funding**

Press Go administers a number of funds from where it can make grants for projects which achieve objectives of growth, congregational vitality, community, compassion and generosity. Over the last twelve months we have made seven new grants totalling \$174,166.

- St John's Presbyterian Church, Hastings - establishment and development of youth, community and fresh expressions ministry
- Mahurangi Presbyterian Church, Warkworth – fundraising feasibility and planning study contribution for new worship and community centre
- Rev Mary Petersen – on behalf of Transition Ministry training group - contribution to costs of training for PCANZ ministers
- Nawton Presbyterian Church, Hamilton - development of community ministry in culturally relevant way
- St Barnabas' Presbyterian Church, Plimmerton - contribution to fundraising costs and new missional engagement
- Clevedon Community Church, Auckland - establishment and development of community and fresh expressions ministry
- Knox Presbyterian Church, Parnell – establishment and development of “Village church” small missional expressions

We have honoured past commitments to Hope, Crossroads Community and Knox Dannevirke Presbyterian churches and the Knox Centre for Ministry and Leadership, for the Music Enabler role, with a further \$44,092. We have made commitments to parishes totalling \$59,575 in the 2016/17 year ahead.

Since its inception, the Mission Enterprise Fund has received \$543,159 in contributions and interest and we are sincerely grateful to those parishes that have contributed to the PCANZ in this way.

This year, the projects we supported and the congregations we have been working with have reinforced the importance of engaging face to face, so that Press Go is perceived not merely as a funding provider but as a partner in mission discernment and action. In March the Council of Assembly approved new Terms of Reference for the Press Go Board, thus reinforcing the Board's leadership in this area.

### **The Future**

At a national level the Press Go Board has identified a number of strategic partners and has recently been working with Council of Assembly's Leadership Subcommittee and Knox Centre for Ministry and Leadership on their mission “seedlings” concept. This is a very exciting and creative development impacting on leadership training, fostering new missional communities and exploring a local and regional framework which helps innovation thrive.

For the 2016/17 financial year, we are re-instituting a Press Go application form for all grants. Applications are open at any time and the face to face engagement that

has been a mark of Press Go's work to date will continue to be part of the application process.

Small grants are available through the Presbyterian Foundation's annual funding round later this year. We have worked closely with the Presbyterian Foundation grants panel over the last year and believe that moving from one annual round to "open anytime" will enable more effective and intentional use of this fund. This streamlining has been anticipated in our updated Terms of Reference, and a recommendation for General Assembly's approval to include the administration and oversight of the Presbyterian Foundation in the work stream of Press Go has been included in the Council of Assembly's report.

We are looking forward to assisting more congregations in the coming year and helping you discover the wonderful ways that God is present in your community.

It is a huge responsibility and privilege to be entrusted with this task and we are excited to be part of the vital work of mission throughout the Presbyterian Church of Aotearoa New Zealand.

My thanks to the hard working Press Go Board members for their contribution this year. I would especially like to acknowledge the Very Rev Ray Coster who was the inaugural Chair of PressGo and has made a significant gift to the PCANZ in his leadership of this initiative. Thank you.

Together we are making a difference.  
Nga mihi nui,

Andrew Norton  
Chair Press Go Board

## **Press Go: Appendix 1: Mission Enterprise Fund**

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In establishing the Mission Enterprise Fund, in accordance with the decision of General Assembly 2014, and following consultation with presbyteries and other parties, the following was agreed:

The **purpose** of the Mission Enterprise Fund is:

To fund mission and growth initiatives within the Presbyterian Church of Aotearoa New Zealand.

The **Vision** for the Mission Enterprise Fund is:

- A church that grows by helping people discover, trust and love Jesus Christ.
- A church committed to growing community and relationships.
- A church that cares for and acts with the people Jesus cared for – the vulnerable and lonely.

The **Objectives** of the Fund are:

1. That the number of those participating in the worshipping life of our Church increases. This includes the variety of church expressions, not just the Sunday service.
2. That churches show amongst their members such qualitative measures as a deeper faith, strengthened commitment to Christ, and increased willingness to be involved in serving others and advocating for those who do not have a voice.
3. That vulnerable and socially disadvantaged groups, families or people receive the support they need to be a valued part of our church communities.
4. That we as a Church may have an avenue to share with each other for the advancement of God's Kingdom on earth and to show an attitude of generosity in keeping with our Christian faith.

Press Go administers these funds on behalf of the Church.

## **D8: Insurance Advisory Group**

In the insurance report to the Council of Assembly in 2014, I reported on a number of significant changes that had been made for the provision of insurance coverage and insurance administration for Presbyterian Churches. The three key changes were:

### **(a) Formation of the Presbyterian Bureau Services Trust**

The Presbyterian Bureau Services Trust (Services Trust) provides a legal entity to manage and operate the Insurance Collective's insurance requirements. The Services Trust is not the insurance collective, but will be the entity that enters into contracts, (e.g. with Crombie Lockwood), monitors the performance of the brokers, and reports to the Advisory Group regarding the instructions it has been given within its approved operating mandate.

The Operating Mandate provides the mandate which the Services Trust manages the PCANZ Group (arrangements) and the instructions to the PCANZ Group's Broker for all insurance placements.

The PBST Trustees are appointed by the Church Property Trustees.

### **(b) Presbyterian Insurance Advisory Group**

The Presbyterian Insurance Advisory Group (Advisory Group) is tasked with the key roles of the oversight of Presbyterian Church insurance requirements. It provided the strategic direction to insurance programme design and insurance requirements on behalf of congregations. The Advisory Group provides instructions to the Services Trust for these requirements. Membership is as follows:

Resource Sub-committee (1), Church Property Trustees (1), Synod of Otago and Southland (1), Council of Assembly (3). The Assembly Executive Secretary and the Church Property Trustees' Executive Officer (as secretary) are associates.

### **(c) Brokers (Crombie Lockwood)**

This role changed to that in the past in that, as well as the usual "insurance broker" role, Crombie Lockwood is also tasked with the administration i.e. database management, claims, debtors control etc. of the Presbyterian Church Insurance Collective (Collective)

It is very pleasing to note that these changes are now well embedded into the Insurance Collective annual renewal needs and requirements, with each party having clear responsibilities and mandates. All insurances are renewed annually on 1<sup>st</sup> August, at what we believe is competitive pricing and, most importantly, is covering the wide insurance requirements of the Collective and PCANZ.

The three parties involved in the insurance programme and renewal i.e. the Advisory Group, the Services Trust and the Brokers with their different roles and responsibilities are all clear and focused on their joint purpose to provide adequate, relevant and competitively priced insurance with continuing improvements in all of these areas.

To this end, the group meets for a day at least twice each year before the renewals to discuss such topics as market overview, claims review, the various renewal programmes – in particular, property renewals and liability renewal, and the Services Trust operating mandate for the next year. This process has had the full co-operation and involvement of all the parties and has resulted in many relevant

changes and policy enhancements for our Presbyterian Church Insurance Collective members.

Another pleasing change has been the communication via the Crombie Lockwood Newsletter. As an illustration of this, following the last joint parties meeting on 7 April 2016, Crombie Lockwood sent out to all parishes a newsletter regarding the 1 August 2016 renewal.

The main subjects of comment in the newsletter were –

- Renewal of material Damage and Business Interruption Insurance
- Things to consider when renewing Material Damage and Business Interruption Insurance
- Renewal of Liability Insurance
- Things to consider when renewing Liability Insurance
- Health and Safety at Work Act 2015
- Model valuation Methodology project – Update
- Monthly payments
- Claims Notifications
- Key dates and timeline
- Changes of Staff
- Your Duty of Disclosure

I believe these newsletters are informative and helpful to our PCANZ Collective members. Feedback is welcome.

While statistics for the August 2016 renewal were not available for this report some details re the 2015 renewals were as follows –

- 365 Active participants
- 1,677 Quotations issued
- Material damage insurance cover \$1,004,203,123
- Natural disaster cover \$650,110,195
- Total premiums \$2.158,359 (approximately \$2.5m in 2013)

With the property market increases, and a softening of natural disaster rates, both these figures are expected to increase significantly in the 2016 renewals.

In 2015, all material damage was insured by NZI. In 2016, the cover will be by NZI 85% and QBE Insurance Australia Ltd 15%.

With markets likely to “harden” in the future, the challenge for all parties involved in the PCANZ insurance collective will be to stay competitive and relevant to its church customers. We now have a strong base to do this, and I want to conclude by acknowledging the commitment and professional approach and attitude of our brokers, Crombie Lockwood, to understand and meet the Church’s ongoing needs and demands. I want to also recognise the considerable time, effort and expertise provided by members of the Services Trust and the Advisory Group in their specific roles to work with Crombie Lockwood to provide quality insurance cover and services for our parishes.

Geoff Foster





# Section E: Other Reports

## E1: Assembly Business Work Group

### Recommendation

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1. That the Standing Orders as printed be adopted as the Standing Orders for this Assembly.

### Terms of reference

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The Assembly Business Work Group [ABWG] exists to support General Assembly. The purpose of the work group is to order the business of General Assembly (e.g. agenda setting, timing, ordering of papers and presentations) and make recommendations to Assembly via the Moderator on how Assembly may wish to conduct its business. The work group achieves this by working very closely and in alignment with the Moderator (both incoming and outgoing), the Assembly Executive Secretary and Assembly Office, presbyteries and the Local Arrangements Committee.

### Report

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The General Assembly held in Auckland in 2014 was memorable for the fact that the format of Assembly was changed considerably. Specifically, there were no evening business sessions. All business was conducted during the day. We received favourable feedback on this change. This move enabled more mission-focussed events and events showcasing our life together as a church, which occurred in the evenings.

Feedback is important to ensure that we take learnings from each Assembly, which in turn informs the next Assembly, with the aim of continuously improving how we order and conduct our business.

The overall feedback was positive in terms of how Assembly was run. The hospitality of Northern Presbytery was greatly appreciated, and the presentations and speakers were inspiring. The Assembly Business Work Group acknowledges and wishes to thank Northern Presbytery, the Assembly Executive Secretary, the Moderator and all those who helped make the 2014 Assembly a positive event for those attending.

According to Standing Orders, the ordering of business is the responsibility of the Assembly Business Work Group. It is important that we are trusted to do this. At the 2014 Assembly, we took time to listen to what presbyteries thought were the important issues for the Church, and then prioritised the business accordingly. This did not always suit every individual or group within the Church, but it did help give

greater focus to the issues most people felt were more important. A similar process will be followed for 2016.

We strive to make each Assembly a helpful and meaningful occasion, allowing as much time as possible for issues to be explored in depth. However, the balance between debate and discussion, between business sessions and dialogue groups, is always a tricky one. The availability of space and time, the numbers of commissioners, and issues all play into the mix, and lend themselves to the different formats of conducting business. So that there is a basic knowledge of the issues to be discussed and decided, *it is vital that* all commissioners come prepared for the Assembly business – having read the papers, thought and prayed about the issues.

Dialogue Groups continue to play an important part in the Assembly process, and crucial to these is well prepared, focused material that does not cover too much information. We continually work to make these groups a better experience. Another crucial part of this process is having people with the right skills to collate the Dialogue Group feedback and then report this to the Assembly.

There is also, at times, the need for a robust process of bringing different groups together, to try and find common ground or acceptable paths forward, before bringing information to the floor of Assembly. This process is undertaken in order to keep issues focussed and clear. It is not done to pre-empt any decision.

### **Standing Orders**

The Standing Orders are adopted at the start of each Assembly and determine how the Assembly manages its business during its business sessions. They also set out how business gets to the Assembly and so have effect until the start of the next Assembly.

### **Members**

Margie Apa convened the Assembly Business Work Group for GA14, assisted by Rev Richard Gray (Deputy Convenor) and Rev Shona Bettany. At the rising of the 2014, Assembly, the work group farewelled Margie Apa. We thank Margie for her energy, clarity of thought and leadership in her role as an ABWG member & Convenor. We are pleased to be able to confirm Rev Richard Gray and Rev Shona Bettany's ongoing contribution in 2016. The Nominating Committee has added Alex Robinson and Alison Tait to the team. We look forward to working with Alex and Alison at the 2016 Assembly.

Revs Richard Gray and Shona Bettany

Co-convenors

## E2: Assembly Executive Secretary

### Recommendations

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1. That the Assembly adopt the following changes in regulations:  
That the title to Book of Order Chapter 1.5 be changed from “A multicultural Church with a bicultural commitment”; to “A cross-cultural and multicultural Church with a bicultural commitment “

And that a clause 4 be added to explain what this means and which reads:

(4) The Church affirms that it is cross-cultural in that it recognises that the richness of the Christian Gospel and its proclamation can be found in the sharing of experiences, wisdom and learning from many different cultures. The Church stands in opposition to any view that favours one culture over another as holding a monopoly on the interpretation or transmission of the Christian Gospel. In affirming the Church to be cross-cultural the church is also affirming that the Christian gospel creates community across cultures.

2. That the Assembly adopt the following changes in regulations:  
Chapter 14.13: Membership of Council of Assembly
  - 1) The Council of Assembly consists of:
    - (a) a convener nominated by the Nominating Committee and elected by the General Assembly,
    - (b) a deputy convener nominated by the Nominating Committee and elected by the General Assembly to complement the skills of the convener and, if the convener is not proximate to Wellington, to provide close liaison with the Assembly Executive Secretary, and with at least one of the two to have significant organisational governance experience,
    - (c) one representative from each presbytery (Northern, Pacific Islands Synod, Kaimai, Te Aka Puaho, Central, Alpine, Southern)
    - (d) one Asian/Multicultural representative,
    - (e) the Moderator of the General Assembly,
    - (d) the convenors of the Leadership Sub committee and Resource Sub committee of the Council of Assembly.
  - (2) There shall also be five associate (non-voting) members of the Council of Assembly as follows:
    - (a) the Moderator of Te Aka Puaho,
    - (b) one representative of the Synod of Otago and Southland,
    - (c) the Assembly Executive Secretary,
    - (d) one representative of the Presbyterian Church Property Trustees,
    - (e) the Moderator of the Pacific Islands Synod.
  - (3) Apart from the Moderator of the General Assembly, the Moderator of Te Aka Puaho, the Assembly Executive Secretary, and the Moderator of the Pacific Islands Synod, each member of the Council of Assembly shall be appointed for a four year term with at least two new members nominated by the Nominating Committee and elected by the General Assembly being elected at each biennial General Assembly. Any member's term of office may be extended for a further two year term.

This subsection shall not apply to the convenor who may serve in that role for four years in addition to any other term of up to six years that the person has already served on the Council of Assembly.

3. That the Assembly adopt the following addition in regulations:  
Add new sub-clause to Book of Order chapter 6 8:  
6.8 (5). A minister may solemnize marriage only between a man and a woman.

## Report

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### 1. Special legislative procedure

The Book of Order replaced the Barrier Act (1967) with a similar provision called special legislative procedure, the details of which can be found in Chapter 14.9 of the Book of Order. Our Church's constitution requires significant legislative changes approved by one Assembly to be referred to presbyteries and Te Aka Puaho and church councils, before the changes are considered by the succeeding Assembly. If, in the opinion of the General Assembly, the proposal requires urgent action, the General Assembly may, at the same time as it remits the proposal to presbyteries and church councils, pass them as an *ad interim* provision of the Book of Order having force until the next General Assembly meets.

If the majority of presbyteries and church councils approve the proposed change, the General Assembly has the discretion to pass it into standing law of the Church. Assembly must have regard to the responses of approvals or disapprovals to the decisions of the last Assembly, although these do not bind this Assembly. If the majority of Presbyteries do not approve the proposal, the General Assembly must not accept it, and may resubmit the proposal.

It is important to note from the Book of Order 14.9(1)(g) that Assembly can only accept or reject the proposal that is amendments cannot be made.

The following matters were referred to presbyteries and church councils under the special legislative procedure. These matters were approved by the majority of presbyteries and church councils, and so are presented as recommendations to the General Assembly.

#### **Proposal 1: A cross-cultural and multicultural Church with a bicultural commitment [14.026]**

*Following General Assembly 2012, a discussion paper was circulated to initiate process of discussion on this matter. Following discussion at dialogue groups at the 2014 Assembly, the following was decided:*

That the title to Book of Order Chapter 1.5 be changed from "A multicultural Church with a bicultural commitment"; to "*A cross-cultural and multicultural Church with a bicultural commitment* "

And that a clause 4 be added to explain what this means and which reads:

*(4) The Church affirms that it is cross-cultural in that it recognises that the richness of the Christian Gospel and its proclamation can be found in the sharing of experiences, wisdom and learning from many different cultures. The Church stands in opposition to any view that favours one culture over another as holding a monopoly on the interpretation or transmission of the Christian Gospel. In affirming*

*the Church to be cross-cultural the church is also affirming that the Christian gospel creates community across cultures.*

(172 church councils approved, 4 disapproved, 4 presbyteries approved.)

**Proposal 2: Council of Assembly membership [14.027 to 14.030]**

*Following the reform of presbyteries, the Council of Assembly discussed how, in its makeup, the Council might fairly represent the presbyteries. A simple way to address this is to empower presbyteries to nominate appropriately gifted and available people to serve.*

That Council of Assembly membership be made up of one person from each presbytery (Northern, Pacific Islands Synod, Kaimai, Te Aka Puaho, Central, Alpine, Southern), Moderator of General Assembly, convenors of Resource and Leadership sub-committees and an Asian/Multicultural representative.

That the Nominating Committee invite each presbytery (other than Te Aka Puaho and Pacific Islands Synod) to submit the names of three suitably skilled people from which the Nominating Committee will make recommendations to General Assembly - enabling a good mix of age, experience and gender.

That the Nominating Committee recommend to General Assembly names for convenor and deputy convenor of the Council, with at least one of the two to have significant organisational governance experience.

That associate (non-voting) members of the Council of Assembly be the moderators of Te Aka Puaho and Pacific Islands Synod, one representative each from the Synod of Otago & Southland and the Church Property Trustees, the Assembly Executive Secretary, and the Moderator-elect in the year before taking office.

(169 church councils approved, 9 disapproved, 4 presbyteries approved)

**Proposal 3: Ministers and the conduct of marriage[14.095]**

*Following the discussion, debate and decision by Assembly that 'in consistency with its Christian doctrine of marriage, General Assembly declares that the ministers of this church may conduct a marriage service only for the union of a man and a woman' a new clause in the Book of Order is required.*

"6.8. A minister may solemnize marriage only between a man and a woman".

(124 church councils approved and 47 disapproved, 3 presbyteries approved, 1 presbytery disapproved.)

**2. Audits**

The records of presbyteries are being audited as required under regulation 7 of the Standing Orders.

**3. Commission of Assembly**

The Commission of Assembly acts in place of Assembly to approve property and financial transactions involving Presbytery or General Assembly owned property/properties.

It also acts under part 1 of the Presbyterian Church Property Amendment Act 1996 whereby trustees may apply for the conditions of the Church trusts to be varied where their original conditions have become obsolete or unworkable.

There have been 2 property requests to the Commission of Assembly since the last Assembly.

#### **4. Judicial and disciplinary commissions**

Disciplinary Commissions appointed since GA14:

There has been one disciplinary commission appointed

Judicial commissions appointed since GA14:

One commission was appointed, to hear an appeal against the decisions of a commission of Northern Presbytery (refer BOO 15.15(5)). Appeal upheld (2015).

#### **Conclusion**

Together, our Church faces hopes and challenges as we face the future. We pray and long for our Church to be committed together to being outward facing in a way that bears witness to our common understanding and commitment to sharing in God's mission to, with and for our world. The Scriptures remind us of costly discipleship, radical hospitality and the transforming power of the Holy Spirit – not held within the four walls of a church building but embraced and lived out by those who claim to follow Christ.

Together, we face uncharted territory – and so our reliance of God and discernment will have to be much more to the fore.

The role of Assembly Executive Secretary is one I count as a huge privilege and I am mindful of those who have gone before. I want to pay special thanks to the national service team for their work. They are a joy to work alongside and I acknowledge all they do in supporting and leading our work. I am also continually reminded of many folk who volunteer and continue to serve us faithfully with dedication, faithfulness and commitment.

Wayne Matheson

Assembly Executive Secretary

## E3: Book of Order Advisory Committee

### Recommendations

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1. That the amendments to sections 2, 4 and 6 Book of Order chapter 8 (Presbytery), as set out in Appendix 1 to this report, be referred under the special legislation procedure, and adopted *ad interim*.
2. That the amendments to sections 7 to 16 of Book of Order chapter 8 (Presbytery), as set out in Appendix 1 of this report, be adopted.
3. That the amendments to the Book of Order as set out in Appendix 2 of this report be referred under the special legislation procedure and adopted *ad interim*.
4. That the amendments to the Book of Order and its Supplementary Provisions, as set out in Appendix 3 of the committee's report, be approved.
5. That Appendix E-15 of the 1996 Book of Order be repealed.
6. That the Board of Knox College and Salmond College Inc be recognised as a standing committee of General Assembly.
7. That the following amendment to Book of Order chapter 14 be referred under the special legislation procedure, and adopted *ad interim*:  
  
*14.12(2)(o): "appoint members of the Board of Knox College and Salmond College Inc, review the performance of the Board, and approve amendments to the constitution of the Board", and the existing sub-clauses 14.12(2)(o) and (p) be renumbered accordingly.*
8. That General Assembly ratify the Council of Assembly's approval of the Constitution of Knox College and Salmond College Inc, as set out in Appendix 4 of this report.

### Report

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Over the past two years, the Book of Order Advisory Committee has continued to actively review the Book of Order. The committee has drafted or amended a number of supplementary provisions, one at the direction of the 2014 Assembly, and others as a result of gaps in existing legislation being identified. The Council of Assembly has power to adopt new supplementary provisions, and to amend existing ones, but these must also be submitted to the next Assembly for ratification. Those provisions which require ratification at the 2016 Assembly are contained in the report of the Assembly Executive Secretary.

The committee has also provided a range of advice on procedural matters. This section of the committee's report provides commentary on a number of proposed changes to the Book of Order. The actual wording changes are in appendices. Appendix 1 deals only with the revision of chapter 8. Appendix 2 includes other Book of Order changes that will need to be referred to presbyteries and church councils under the special legislation provision. As none of these changes have been

identified as controversial, it is recommended that they all be adopted *ad interim*. Appendix 3 includes changes to the Book of Order or its Supplementary provisions that may be adopted immediately. Appendix 4 is the Constitution of Knox College and Salmond College Inc, whose adoption as a supplementary provision is recommended.

### **1. Book of Order Chapter 8 Update**

A major undertaking for the committee has been the updating of Book of Order chapter 8, to provide for the different ways that our now very large regional presbyteries need to function, in comparison to their earlier and much smaller counterparts. The recommended changes are set out in Appendix 1 to this report. These changes give consistency and clarity to what is already working in practice.

After identifying where compliance with chapter 8 was proving most difficult, the committee drafted initial proposed changes, and circulated these to presbyteries for feedback. Responses were positive, and where there was common agreement, suggestions from presbyteries for further changes were then incorporated into the final draft.

Perhaps the most apparent change is the addition of a new clause 4 to section 8.2. This provides for the appointment of a presbytery council, with full powers of presbytery, other than for budget considerations and voting on matters referred under the special legislation procedure. The presbytery council's responsibilities are modelled on those of the Council of Assembly, which acts in place of the General Assembly between meetings of Assembly.

Regional presbyteries have, in practice, been operating through councils, executives or co-ordinating teams since the larger format was established, but they have only been able to function under delegated authority from the full presbytery. Giving presbytery councils a clearly defined authority of their own avoids the existing uncertainty as to the extent of their powers, and ensures there is consistency across presbyteries.

Section 16, which deals with delegating the powers of presbytery, is to be deleted, as its provisions have been incorporated into the new clause 8.2(2)(4).

A further innovation is the introduction of deputy presbytery moderators. Some presbyteries have already been appointing co-moderators or regional moderators, but such appointments have no formal status under the current regulations. There must still be one person formally designated as the presbytery moderator, but it is not practical, given the huge geographical distances that each regional presbytery now covers, for the moderator to preside at every licensing, ordination or induction, or to be available everywhere for pastoral matters. It is therefore appropriate for presbyteries to have the power to appoint deputies to act for the moderator on such occasions. Allied with this is a quorum reduction for licensings, ordinations and inductions.

Those affected by a decision of the presbytery have always had the ability to appeal that decision to Assembly. However, now that presbyteries are regularly delegating some of their full decision-making powers to committees or work groups, e.g. for property matters, provision has been made for such decisions to be reviewed by the presbytery council. This retains the principle that decisions of the full presbytery, or its council, may be appealed to Assembly, but allows for contentious matters to be re-considered before they get to the appeal stage.

Provision has also been made for presbyteries to conduct their business by electronic communications. As there is wide variation in how this may effectively be done, no attempt has been made to define this very broad term.

The review of chapter 8 also includes a number of technical wording changes, mainly to conform with current terminology and to be consistent with the rest of the Book of Order. Chapter 8.4(1) (specific presbytery functions) contains the bulk of these e.g. “ministry interns” replaces “students”, “reviews” replaces “visitations”, terminate a ministry settlement” replaces “dissolve the pastoral tie”. An additional sub-clause (x) to appoint disciplinary contact persons is a cross reference to a clause already present in chapter 15. The removal of the words “in accordance with the Financial Reporting Act” from section 8.10(1)(d) is recommended because this Act has no application to presbyteries and the reference is therefore redundant.

The recommendations are in two parts, as sections 1 to 6 of chapter 8 may be amended only through the special legislation procedure, so it is recommended that these changes be adopted *ad interim*.

## **2. Minister's entitlements when a congregation is dissolved**

Book of Order chapter 5.9 and 5.10, which sets out the process for dissolving a congregation, lacks reference to the minister's entitlements, in contrast to chapters 10.29 and 10.30, which deal with similar situations. This has led to some confusion and uncertainty for the affected ministers. To avoid ambiguity, it is recommended that a “six months’ notice” clause similar to those in chapters 10.29 and 10.30 be added to chapter 5.9, and that 5.11 be amended to clarify the responsibilities of a presbytery if a congregation is dissolved.

As this section of chapter 5 can be amended only through the special legislation procedure, it is recommended that these changes be adopted *ad interim*.

## **3. Ministry Settlement Boards**

The Ministry Settlement Board convenor is required to moderate a congregational meeting called to elect its members to the ministry settlement board, but there may be occasions when it is not possible for the convenor to be present. The addition of the words “or his or her representative” allows for flexibility in such circumstances. Chapter 10 can be altered only through the special legislation procedure, so it is recommended that, if approved, this change be *adopted ad interim*.

## **4. Voting under special legislation procedure**

This change is of a technical nature, in order to clarify an ambiguity in how votes under the special legislation procedure are counted. The words “both” and “a majority of” are to be added to chapter 14.9(2), to make it clear that if *both* a majority of presbyteries and a *majority* of church councils disapprove of a proposal, Assembly must not accept the proposal.

## **5. Lotteries grants**

All applications by congregations for Lotteries grants require the prior approval of the Church Property Trustees. The Church has long-standing objections to gambling, and has set strict criteria for the approval of applications from congregations for Lotteries grants. However, congregations which apply directly to community trusts whose grants are funded from gaming proceeds escape this “vetting”. It is therefore appropriate for the supplementary provision for Book of Order chapter 16.1 to be expanded to also require prior approval from the Trustees for applications to any community trust whose grants are funded from gaming.

## **6. Knox College & Salmond College Board**

The old (1996) Book of Order contained numerous appendices that intentionally were not included in the new (2006) Book of Order. Some of these appendices subsequently became supplementary provisions, while others were recognised as stand-alone constitutional documents or statements of faith and polity which do not constitute part of the Book of Order. All but one of these redundant appendices were repealed by the 2012 Assembly.

The exception, Appendix E-15, included statements on the relationship between the then Knox College Council, the then School of Ministry, and the Church. The appendix also included the Knox College Council's constitution, and any amendments to this required approval by Assembly. Repealing this appendix was deferred until a major restructuring of Knox and Salmond Colleges was completed, a revised constitution was finalised, and appropriate regulations could be included in the Book of Order.

The new constitution ensures that the accountability to the Church of the Board of Knox College and Salmond College Inc is unambiguous. The status of the Board is that of a standing committee of Assembly, and it must report regularly to the Council of Assembly, the Synod of Otago & Southland, and to each Assembly. The Council of Assembly must review the performance of the Board every four years. With one exception, the Council of Assembly appoints the Board chairperson and members, and may also terminate any of its appointments. Any changes to the constitution require the approval of the Council of Assembly, with this approval to be ratified by the next Assembly.

It is thus appropriate to add a clause to the Council of Assembly section of Book of Order chapter 14 to include the above responsibilities. Because chapter 14 can be amended only through the special legislation procedure, it is recommended that the proposed Book of Order change be adopted *ad interim*.

The 2015 Constitution of Knox College & Salmond College Inc, as approved by the Council of Assembly, forms Appendix 4 to this report. Recommendations to give effect to the above provisions are included with this report.

David Ryan

Chair

## Book of Order Advisory Committee: Appendix 1

### Revisions to Book of Order chapter 8

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Please note: Additional or replacement wording is in italics. Words to be deleted are in ~~strikeout~~.

Only those sections of chapter 8 that require amendment are printed here.

#### 8.2 General scope of presbytery's role

- (2) In performing its functions, a presbytery may exercise its authority
  - (a) over its members, church councils, congregations, and over ministers, *local ministry teams, ministry interns*, and licentiates normally resident within its bounds,
- (4) *A presbytery must appoint a presbytery council to act for it in exercising the presbytery's executive, judicial and administrative functions between physical meetings of the full presbytery.*

*(a) Membership of the presbytery council must include the moderator and presbytery committee convenors, and may include other members of presbytery in order to achieve a balanced representation.*

*(b) The presbytery council has the powers of the full presbytery in all matters other than approval of the presbytery budget or imposition of a levy, or voting on matters referred under the special legislation provisions.*

*(c) The full presbytery or the presbytery council may delegate any of the presbytery's functions or powers to any committee or person as it sees fit, except in relation to approval of the presbytery's budget or imposition of a levy, the termination of a ministry settlement and consideration of special legislation proposals.*

#### 8.4 Specific presbytery functions

- (1) In achieving its primary function of facilitating the mission of the congregations for which it has responsibility, a presbytery has the following specific functions:
  - (b) to undertake regular ~~visitation~~ reviews of the congregations for which it has responsibility,
  - (d) to oversee supervision, education and training of ministers, local ministry teams and ~~students~~ *ministry interns*,
  - (f) to *license ministry intern graduates*, ordain licentiates, induct ministers or commission local ministry teams,
  - (g) if the presbytery is of the opinion that the ends of ministry are not being served, it may ~~dissolve the pastoral tie and declare the charge vacant~~ *terminate a ministry settlement*.
  - (i) to commission elders elected by church councils *to represent them at presbytery*
  - (x) *to appoint contact persons for disciplinary complaints as provided for in chapter 15.7.*

- (2) *A presbytery or presbytery council has power to hear appeals and conduct reviews.*

*(a) The presbytery council must appoint a commission of presbytery to hear and determine appeals from a decision of a church council that has been brought by any person who believes they have been affected by that decision.*

The procedures for appealing from a church council to a presbytery are, subject to any necessary modifications, the same as those that apply to an appeal from presbytery to General Assembly, as set out in chapter 14. For the avoidance of any doubt a person may not appeal from a church council to a presbytery on an employment matter which is governed by the relevant Parliamentary legislation.

*(b) Any person or church council affected by the decision of a presbytery committee or work group may ask the presbytery council to review the committee's decision.*

*(c) The procedures for reviewing a decision of a presbytery committee or work group are set out in the supplementary provisions for this chapter.*

## **8.6 Legislative proposals received from the General Assembly**

- (1) A presbytery must fix a particular day for the consideration, *at a physical meeting of the full presbytery*, of any legislative proposal, that in accordance with the special legislative procedure has been sent down from the General Assembly under section 9 of chapter 14.

## **8.7 Formation, alteration and ~~abolition~~ dissolution of presbyteries**

- (1) The General Assembly may
- (c) fix the area ~~or region~~ for which a *regional* presbytery has responsibility,
  - (d) on its own initiative or at the request of a presbytery, alter the name of a presbytery, ~~abolish~~ dissolve a presbytery, or change the area for which a *regional* presbytery has responsibility.

## **8.8 ~~Independence of~~ Relationships between presbyteries**

## **8.9 Membership of presbyteries**

- ~~(4) If there is more than one minister ordained as part of the local ministry team for a congregation, the church council must decide which minister and elder to appoint to a presbytery, but presbytery may appoint any other ministers in the team to be members of presbytery under subsection (1) (b).~~

- ~~(5)~~4 The General Assembly may resource a presbytery for a particular purpose by adding members from other presbyteries.

## **8.10 Officers of presbytery**

- (1) A presbytery must
- (d) each year appoint a suitably qualified person to review or audit the financial accounts of the presbytery ~~in accordance with the Financial Reporting Act~~ and report to the presbytery.

**8.11 Moderator of presbytery**

- (1A) *Deputy moderators may be appointed to undertake specified duties of the Moderator where it is not practicable for the Moderator to attend to these.*

**8.12 Clerk and other officers of a presbytery**

- (1) ~~A presbytery may elect or appoint a clerk for a period of not more than 5 years, and may reappoint the clerk for a further term or terms. must appoint a clerk of presbytery.~~

**8.13 Meetings of presbytery**

- (2) *A full presbytery must meet in a physical location at least once a year and at other times that presbytery may determine. At these other times, meetings may be conducted by electronic communication.*
- (4) At each regular meeting, the presbytery *or the presbytery council* must fix the date, time and place of its next regular meeting.

**8.14 Special and emergency meetings of presbytery**

- (1) *A full presbytery or presbytery council* may at a regular meeting instruct the clerk to convene a special meeting of the presbytery *or the presbytery council* to deal with particular business.
- (3) To allow each member to attend a special or emergency meeting of presbytery, *whether the meeting is to be held in a physical location or by electronic communication*, the clerk must give sufficient notice in writing, stating the nature of the business to be considered.

**8.15 Other constraints on meetings of presbytery**

- (1) (a) A quorum for ~~any regular~~ a meeting of *the full* presbytery held in a physical location is one-third of the voting members, representing at least ~~half~~ *one third* of the congregations of presbytery.
- (b) *A quorum for a meeting of the full presbytery conducted by electronic communication is one third of presbytery members and one third of the congregations of the presbytery.*
- (c) *A quorum for a meeting of presbytery held to license, ordain or induct a minister is five presbytery members plus the Moderator, or his or her substitute, and the clerk.*
- (d) *A quorum for a meeting of the presbytery council is two thirds of the council membership.*
- ~~(2) A presbytery may determine in its standing orders the quorum for meetings other than regular meetings.~~

**8.16 Delegation**

- ~~(1) A presbytery may delegate any of its functions or powers to any committee or person as it sees fit, except in relation to~~
- ~~—— (a) dissolution of a pastoral tie~~
- ~~—— (b) approval of the presbytery's budget or imposition of a levy. ——~~

**8.17 16 Appointment of ministers and elders to attend the General Assembly**

- (3) In making that allocation the presbytery will take into account

- (a) the desirability of ensuring that as near as practicable commissioners include:
  - (i) recognition of the diversity of congregational types (e.g. gender, culture, rural/urban small/large) within the presbytery;

#### **8.4817 Alteration of this chapter**

Sections 1 to 6 and this section 48 17 cannot be altered, amended or deleted in anyway except in accordance with the special legislative procedure.

### **Book of Order Advisory Committee: Appendix 2 Other Book of Order changes that are subject to the special legislation procedure**

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#### **1. 5.9 Dissolution of a congregation**

Additional sub-clauses:

*5.9(5) Where a ministry settlement is terminated as a consequence of the presbytery dissolving the congregation, the presbytery must ensure that for a period of 6 months from the date of dissolution the minister continues to receive the entitlements he or she would have received under the ministry settlement.*

*5.9(6) A termination under this section does not affect the standing of the minister.*

#### **2. 5.11 Responsibilities of presbytery if a congregation is dissolved**

Delete these sub-clauses:

~~If the presbytery decides to dissolve a congregation, it must~~

~~(a) terminate the pastoral tie between the congregation and its minister, and~~

~~(b) deal with the property and finances of the congregation as required by chapter 16.~~

and replace with:

*(a) Where a ministry settlement is terminated as a consequence of the presbytery dissolving the congregation, the presbytery must ensure that, for a period of 6 months from the date of dissolution, the minister continues to receive the entitlements he or she would have received under the ministry settlement, and*

*(b) deal with the property and finances of the congregation as required by chapter 16.*

*(c) A termination under this section does not affect the good standing of the minister.*

#### **3. Ministry settlement boards**

Amend chapter 10.4(9) by inserting the words “or his or her representative” following the words “convenor of the ministry settlement board”, so that the clause reads:

10.4(9) Despite section 3(5) of chapter 5, the convenor of the ministry settlement board, *or his or her representative*, must moderate the congregational meeting called to elect its members to the ministry settlement board.

**4. Voting under special legislation procedure:**

Amend chapter 14.9(2) by the addition of the words in italics:

“If *both* a majority of presbyteries and *a majority* of church councils to which the proposal was remitted and which responded, expressed disapproval, the General Assembly (a) must not accept it and (b) may resubmit the proposal.”

**Book of Order Advisory Committee: Appendix 3**  
**Book of Order changes that are not subject to the special**  
**legislation procedure**

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**1. Lotteries grants**

That the following words (in italics) be added to section (6)(1) of the supplementary provisions for Book of Order chapter 16:

“Applications to the Lotteries Grants Board, *and to any community trust whose grants are funded from gaming*, require the prior approval of the Church Property Trustees. Refer to the Property Handbook for details.”

## **Book of Order Advisory Committee: Appendix 4**

### **Constitution of Knox College & Salmond College Inc**

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#### **1. Definitions**

- 1.1 In this Constitution and in any Regulations made under this Constitution unless the contrary intention appears:

“Board” means the Board of the Colleges appointed pursuant to this Constitution

“Board Member” means a member of the Board for the time being.

“Centre” means the Knox Centre for Ministry and Leadership.

“Chairperson” means the person for the time being appointed to that office by the Council of Assembly.

“Church” means the Presbyterian Church of Aotearoa New Zealand.

“Constitution” means the Constitution of Knox College and Salmond College Incorporated as amended from time to time.

“Council of Assembly” means the Council of Assembly of the Church.

“Deputy Chairperson” means the person for the time being elected to that office pursuant to clause 4.3.

“Fellows” means the members of the Senior Common Room of either Knox College or Salmond College duly elected and admitted in accordance with the constitutions of such Senior Common Rooms.

“General Assembly” means the General Assembly of the Church.

“Head” means the Head of Salmond College being the person for the time being appointed to that office by the Board.

“Master” means the Master of Knox College being the person for the time being appointed to that office by the Board.

“Office Bearer” means any person holding the office of Chairperson, Deputy Chairperson, Master or Head.

“Officer” includes a Board Member and an Office Bearer.

“Regulations” means regulations made by the Board pursuant to this Constitution.

“Society” means Knox College and Salmond College Incorporated.

“Students” means all those persons who are currently enrolled as students at the Colleges in accordance with the Regulations.

“Synod” means the Synod of Otago and Southland.

“the Colleges” means Knox College and Salmond College.

“the Trust Board” means the Otago Foundation Trust Board established under the “Otago Foundation Trust Board Act 1992.

“University” means the University of Otago.

“Year” means the period from 1 January to 31 December in each year.

- 1.2 Where a word or phrase is given a defined meaning, any other part of speech or other grammatical form in respect of that word or phrase has a corresponding meaning.

- 1.3 Unless the context otherwise requires, a word which denotes:

- 1.3.1 the singular denotes the plural and vice versa;

- 1.3.2 any gender denotes the other gender;

- 1.3.3 a person denotes an individual, a body corporate, a partnership, a firm, an unincorporated association or institution and a government body; and

- 1.3.4 a notice denotes any publication or other written communication.

#### **2. Affiliation with the University and association with the Centre**

- 2.1 The Colleges were founded by the Church and are affiliated with and connected to the University under terms set out in the University’s Affiliated Colleges and Halls Statute 2000 and amendments to that Statute.

- 2.2 Knox College from its foundation was the location of the Theological Hall of the Church and is the location of the Centre.

**3. Objects of the Colleges**

- 3.1 Knox College and Salmond College are established as part of the mission of the Church to carry out the following spiritual, charitable or educational purposes:
- 3.1.1 to provide a living and learning environment that develops students into leaders who make a positive difference to the community wherever they are in the world and across all sectors of endeavour, reflecting the ethos and values of the Church;
  - 3.1.2 to provide suitable accommodation and pastoral care for students to reside under Christian influence and discipline. Neither religious faith nor race shall be barriers to accommodation;
  - 3.1.3 to provide an environment in which the students may optimise their academic and personal potential and develop leadership capacity and skills;
  - 3.1.4 to enhance student learning by ensuring that academic support and assistance is provided;
  - 3.1.5 to have due regard and care for accommodation of the Hewitson Library, the Centre, and the Archives of the Church;
  - 3.1.6 to achieve public recognition of the Colleges' distinctive quality and leadership as residential Colleges;
  - 3.1.7 to provide facilities, services, board and lodging for fellows, staff and other persons;
  - 3.1.8 to purchase or otherwise acquire or sell or otherwise alienate or lease any real or personal property, and to maintain, improve and otherwise manage property owned by the Colleges;
  - 3.1.9 to raise money by way of loan on the security of the Colleges' property or in such other manner as may be deemed expedient and for the purchase of any such loan the Colleges may seal and issue debentures secured on the property of the Colleges both present and future and may also seal and execute any deed of mortgage or other instrument for securing payment of money raised;
  - 3.1.10 to prosecute and defend legal or other proceedings relating to the Colleges or the property of the Colleges;
  - 3.1.11 to do all such other acts and things as are incidental to or will further or conducive to the attainment of the forgoing objects or any of them PROVIDED THAT nothing hereinbefore contained shall authorise any objects that are not charitable in law.

**4. Membership of the Board**

- 4.1 The Board shall consist of:
- 4.1.1 the Chairperson appointed by the Council of Assembly and who must be a member of the Church or one of the other four churches which participated in the Act of Commitment of 1967;
  - 4.1.2 six members appointed by the Council of Assembly following consultation with the Chairperson of the Board;
  - 4.1.3 one member appointed by the Council of Assembly after that person has been nominated by the Committee of the Church responsible for leadership and ministry training;
  - 4.1.4 one member appointed by the Council of Assembly after that person has been nominated by the Synod.
  - 4.1.5 one member appointed by the University if the University chooses to appoint such a member.

- 4.2 All Board Members are appointed for a term of 3 years and are eligible for reappointment for one further term of 3 years.
- 4.2.1 In certain circumstances identified by the Board, and confirmed by the Council of Assembly, a Chairperson who has served 3 plus 3 years either as a Board Member or Chairperson or any combination of Board Member and Chairperson, totaling 6 years, may be appointed for one further term of up to 3 years as Chairperson.
- 4.3 The Board shall elect a person to be the Deputy Chairperson.
- 4.4 The office of a Board Member becomes vacant:
  - 4.4.1 if the Board Member dies or resigns that office by notice in writing to the Chairperson of the Board;
  - 4.4.2 if the Board Member's appointment is terminated by the Council of Assembly or in the case of the Board Member appointed by the University, that Board Member's appointment is terminated by the University.
- 4.5 Any vacancy in the office of a Board Member shall be filled after consultation and discussion with the Chairperson by the Council of Assembly or the University of Otago according to which of those bodies was responsible for the appointment of the Board Member whose place is to be filled.
- 4.5.1 A person appointed to fill a casual vacancy holds office during the residue of the term of the Board Member whose place is to be filled.
- 4.6 Notwithstanding the provisions of clause 4 the Commission appointed by the Council of Assembly on 14 January 2012 continues to be the governing body of the Colleges until the date this Constitution comes into force under clause 16.

## **5. Membership of Knox College and Salmond College Inc**

- 5.1 Knox College and Salmond College is an incorporated society under the Incorporated Societies Act 1908.
- 5.2 In addition to the members of the Board, the other members of the incorporated society are seven other persons nominated by the Board.
- 5.3 Any person ceases to be a member of the Society when he or she is no longer a member of the Board or no longer holds a current nomination from the Board pursuant to clause 5.2 to be a member of the Society.

## **6. Functions of the Board**

- 6.1 The welfare, business affairs, concerns and property of the Colleges are the responsibility of the Board. The Board may exercise all powers of the Colleges and on behalf of the Colleges do all such acts as may be exercised and done by the Colleges and as are provided for in this Constitution.
- 6.2 The Board shall be a standing committee of the General Assembly and shall act as the governing body of the Colleges.
- 6.3 The Board shall have the power to conduct its business as it sees fit, to formulate procedural rules and appoint committees.
- 6.4 The Board shall have the power to delegate all or any of its powers and functions to individuals or committees.
- 6.5 The Board shall control, manage and invest the Colleges' funds.
- 6.6 The Board shall:
  - 6.6.1 take the steps necessary or appropriate to achieve the objects of the Colleges as set out in clause 3 and for the welfare and good government of the Colleges; and
  - 6.6.2 report regularly to the Council of Assembly and to each General Assembly of the Church and to each Annual General Meeting of the Synod.
- 6.7 Without limiting the generality of the provisions of clauses 6.1 and 6.5, the Board shall:

- 6.7.1 ensure the financial sustainability of the Colleges through raising funds and by seeking, encouraging and accepting gifts, grants, donations and endorsements;
- 6.7.2 obtain or procure by contract or otherwise, intellectual property rights, professional, administrative, technical or other services for the purposes of the Colleges;
- 6.7.3 fix the fees to be paid by students;
- 6.7.4 appoint the Master and the Head;
- 6.7.5 review, manage and evaluate the performance of the Master and the Head;
- 6.7.6 collaborate with the Advisory Boards of the Knox Centre and the Presbyterian Resource Centre with a view to mutual participation and enhancement of each other's activities;
- 6.7.7 oversee financial and human resource management, compliance and risk, including by adopting an annual budget, business plan and pastoral care plan, and receiving and reviewing an annual audit and management report, ensuring they are carried out to standards which reflect best practice;
- 6.7.8 ensure that the Colleges meet the requirements of the University's Affiliated Colleges Statute 2000 and amendments, and also ensure that the Colleges maintain a close collaboration with the University;
- 6.7.9 take any other action to satisfy itself that the Colleges are being properly managed in a manner which reflects best practice in similar traditions and their special character;
- 6.7.10 promote the Colleges so they receive public recognition of their distinctive character and leadership;
- 6.7.11 support effective engagement with key stakeholders including the Synod;
- 6.7.12 make and amend Regulations for any of the purposes of this Constitution;
- 6.7.13 admit Fellows in accordance with the Regulations.

## **7. Review**

- 7.1 The Council of Assembly shall review the performance of the Board in terms of its efficacy and achievement of the objects of the Colleges set out in clause 3 including objectives directly related to the ownership of the Colleges by the Church, every four years commencing on 1 April 2019.

## **8. Proceedings of the Board and Society**

- 8.1 The Board shall convene and hold an Annual General Meeting not later than the 30<sup>th</sup> day of June in each year.
- 8.2 All members of the Society shall be notified of the Annual General Meeting and of the business to be transacted at the Meeting not less than seven days before the Meeting.
- 8.3 The quorum for the Annual General Meeting or any meeting of the Board shall be 50% of Board Members who shall be personally present.
- 8.4 At every Annual General Meeting the Statement of Financial Performance and the Statement of Financial Position for the last financial year shall be submitted and considered for adoption.
- 8.5 All questions and matters brought before the Annual General Meeting or any meeting of the Board shall be decided by a majority of the votes of the Board Members present. Each member has one vote and the Chairperson also has a casting vote.
- 8.6 Aside from the special requirements set out in clauses 8.1 to 8.5 above, the Board shall have the full power to make rules regarding the mode of conducting its own proceedings.

## **9. The Master and the Head**

- 9.1 The Board shall appoint and employ the Master and Head on such terms, conditions and remuneration as the Board determines.

- 9.2 The Master and the Head have the obligation to further the objects of the Colleges as set out in clause 3 of this Constitution.
- 9.3 The Master and the Head are responsible for the welfare of the College communities and are the chief executive officers of their respective Colleges.
- 9.4 The Board may from time to time and upon such terms and conditions and with such restrictions as it deems fit, for the operational function of the Colleges, confer upon the Master and the Head all or any of the powers, authorities, delegations and discretions vested in the Board generally. Any powers, authorities, delegations and discretions so conferred may be concurrent with, or be to the exclusion of, the powers of the Board.
- 9.5 The Board may at any time or times, alter, revoke, withdraw or vary all of any of the powers delegated to the Master and the Head.
- 9.6 The Master and the Head are required to reside in the Colleges unless otherwise provided in his or her terms of appointment, or agreed by the Board.

**10. Acting Master or Acting Head**

- 10.1 The Board may appoint a person as Acting Master or Acting Head during the absence or following the death, retirement or personal disability of a Master or Head. The person so appointed has, during the period of that appointment, all the powers and duties of such Master or Head.

**11. Property of the Colleges**

- 11.1 The property of the Colleges which is vested in the Trust Board pursuant to the Otago Foundation Trust Board Act 1992 shall be administered by the Colleges for the purposes of the Colleges in accordance with this Constitution.
- 11.2 All other property of the Colleges shall be administered by the Colleges for the purposes of the Colleges in accordance with this Constitution.

**12. Accounts and Audit**

- 12.1 The Board shall cause proper accounting and other records to be kept of the Colleges.
- 12.2 The Board shall cause to be prepared an annual set of accounts of the operations of the Colleges.
- 12.3 The Board shall appoint and maintain the services of an auditor to audit the accounts of the Colleges. The auditor may only be removed by the Board.
- 12.4 The Board shall consider the audited annual set of accounts and if considered appropriate adopt them.

**13. Indemnity for Officers of the Colleges**

- 13.1 To the extent lawfully permitted, every person who is or has been an Officer of the Colleges is indemnified out of the assets of the Colleges against any liability arising out of the execution of the duties of their office which is incurred by them in defending any civil proceedings, in which judgment is given in their favour or in connection with any application in which relief is granted to them by a court in respect of any negligence, default, breach of duty or breach of trust.
- 13.2 To the extent lawfully permitted the Colleges may indemnify a person who is or has been an Officer of the Colleges against liability to another person (other than the Colleges) incurred by such a person as an Officer unless the liability arises out of conduct involving a lack of good faith.
- 13.3 The Colleges may pay the premium for a contract insuring a person who is or has been an Officer against:

- 13.3.1 any liability incurred by that person as an Officer which does not arise out of conduct involving a wilful breach of duty in relation to the Colleges; and
- 13.3.2 any liability for costs and expenses incurred by that person in defending proceedings relating to that person's position with the Colleges, whether civil or criminal, and whatever their outcome.

**14. Common Seal**

- 14.1 The Society shall have a Common Seal. It shall be used as directed by the Board. It shall be affixed to a document only in the presence of and accompanied by the signature of two members of the Board.

**15. Dissolution**

- 15.1 If any property remains after the winding up or dissolution of the Society and the settlement of all of the Society's debts and liabilities that property shall be disposed of for charitable purposes as the General Assembly may decide after consultation with the Trust Board.

**16. Alteration of Constitution**

- 16.1 This Constitution may be altered, added to, or rescinded only at a meeting of the Council of Assembly and with the subsequent approval of the General Assembly and, where necessary, the Registrar of Incorporated Societies.

**17. Coming into force of the Constitution**

- 17.1 This Constitution commences and comes into force on 1 April 2015.
- 17.2 The Constitution of the Council of Knox College and Salmond College Inc adopted by the 2008 General Assembly is repealed as from 1 April 2015.



## E4: Board of Knox College & Salmond College

### Report

This is the first report from the new Board to the General Assembly. At the last General Assembly a report was received from the Commission in the final stages of its work. This report covers the period from the 1<sup>st</sup> April 2015 when the Board was established with a new Constitution and Terms of Reference.

#### The Board

Since its inception, there have been two changes to the Board. These changes ensure (that at the end of the current members' terms) there is a phased transition to new members as all members' of the new Board started with 2 x 3 year terms.

Two long serving members who had been with the Commission from its inception assisted in this by announcing their retirement from the Board. Professor Warren Tate, the Chair of the University Review Group that reviewed Knox College, a former Commissioner and an inaugural Board member, retired from the Board at its August 2015 meeting. Associate Professor Jessica Palmer has joined the Board in Warren's place and more recently has taken up the position of Deputy Chair.

In May this year, Lisa Wells also retired. Lisa was a first year student at Salmond College and had served a period on the former Knox College Council. She was Deputy Convenor of the Council of Assembly at the time the decision was made to set up a Commission to run Knox & Salmond College while the structural reforms and other changes were implemented. Lisa became a Commissioner for the length of the Commission and then more recently served as a Board member in its first year of governance. Lisa has been replaced on the Board by Mr Mike Harte, the current director of IT Services at the University of Otago.

The commitment and contributions of both members have been significant as both had considerable institutional knowledge and provided clarity of thought and articulation of Presbyterian values that the Commission and the Board found invaluable. It was fitting and appreciated that Wayne Matheson, the Assembly Executive Secretary, saw fit to acknowledge both members' very considerable service.

The current Board membership is:

| Officer Name     | Position     | Occupation  | Effective Date |
|------------------|--------------|---|----------------|
| Michael Harte    | Board Member | Director, IT Services, University of Otago                | 4/07/2016      |
| Jessica Palmer   | Deputy Chair | Associate Professor of Law, University of Otago           | 12/08/2015     |
| Anne Thomson     | Board Member | Minister First Church Dunedin                             | 1/04/2015      |
| David Richardson | Chairperson  | Retired Director of Student Services, University of Otago | 1/04/2015      |
| Fiona McMillan   | Board Member | Associate, Anderson Lloyd Lawyers                         | 1/04/2015      |
| Hilary Halba     | Board Member | Senior Lecturer, University of Otago                      | 1/04/2015      |

|               |              |  |           |
|---------------|--------------|--|-----------|
| John Patrick  | Board Member | Retired Chief Operating Officer, University of Otago | 1/04/2015 |
| John Christie | Board Member | Director, Enterprise Dunedin City Council            | 1/04/2015 |
| Kerry Enright | Board Member | Minister, Knox Church Dunedin                        | 1/04/2015 |
| Kim Ma'ial'i  | Board Member | Director Student Health, University of Otago         | 1/04/2015 |

### Staff

There have been two key changes of staff at management level. Caroline Hepburn-Doole has been appointed to the position of Deputy Master at Knox College following the resignation of Louise McKenzie in August 2016. David Kennedy has been appointed to the position of Property Manager following the retirement of Warren Woolford in July 2016.

### Capital Works Programme

During the Commission's time, Knox College was earthquake strengthened to above the required standard and an extensive refurbishment was undertaken throughout the older main buildings. A similar exercise was undertaken at Salmond College during the end of year break 2014 – 2015. \$4.6 million was spent refurbishing and upgrading the older rooms in the main block of Salmond College. A refurbishment of the Master's Lodge at Knox was undertaken prior to Graham Redding's arrival and work is about to begin upgrading and refitting accommodation for the new Deputy Master.

The Board has implemented both long-term and annual capital expenditure plans to ensure maintenance and refurbishment needs are identified and met within budget.

### Performance

All the changes made at Knox & Salmond including the redevelopment work were based on a new business model for operating both Colleges.

The Board has focused on a "One Campus, Two College" strategy, with both Colleges fostering their unique identities while at the same time working together to achieve improved outcomes. Both Heads are working extremely well together and are complementary in their skills and backgrounds. They have developed an integrated Leadership Programme for residents based on the principles of Servant Leadership. The Head of Salmond is now certified for running a Duke of Edinburgh Award programme which enables students from both Colleges to complete their Duke of Edinburgh Award while at University. At Knox, the focus has been on a Leadership programme spread over the year involving a number of community leaders talking and working with students. A group from the College travelled to Vanuatu at the end of the 2015 academic year to participate in a volunteering programme coordinated by the Presbyterian Church's Global Mission Office.

Financial performance in 2015 came under pressure following the unexpected impact of new University Entrance standards at the beginning of the year. This, coupled with some inherited reputational perceptions, resulted in reduced occupancy levels throughout the 2015 year in both Colleges. A number of strategies were implemented including a budget review. The impact of these strategies and the efforts of both Heads and their staff were such that a satisfactory end of year operating surplus was achieved. The 2016 operating environment is quite different - both Colleges are at full capacity and are performing above budget with the forecast end of year surplus expected to exceed budget.

The Board last year expressed its pleasure with the performance and outcomes of

both Heads following their annual individual performance reviews.

The Board itself had an external facilitator undertake a review of the Board's own performance at the end of last year: the outcome was positive and encouraging.

### **Strategy**

The Board has spent some time this year considering its vision for the colleges and its Strategic Plan. It continues to refine its objectives and implements and monitors an Annual Plan.

The Board has placed particular focus on the following areas:

- Putting in place a number of essential policies including a Risk Assessment and Risk Mitigation process.
- Ensuring the organisation complies with the latest health and safety regulations. Further developing the 'special character' of both Colleges through their leadership development programs. In 2015 this included a community service trip to Vanuatu at Knox, with a Duke of Edinburgh programme running at Salmond. Both Colleges are strengthening the link with Student Soul. Knox College runs weekly Chapel services.
- Maintaining a Maintenance Plan and Risk Register, first developed in 2016.
- Developing a new marketing strategy.

The Foundation for Knox College and Salmond College has provided a number of scholarships to first year residents, including some specifically reserved for students from Presbyterian Church Schools around the country. General Assembly members are encouraged to explore the new web sites for both Colleges; developed as part of the new marketing strategy. <http://www.knoxcollege.ac.nz/>  
<http://www.salmondcollege.ac.nz/>

### **Conclusion**

As Chair of the new Board and as a former High School Principal, Commissioner and Director of Student Services at the University of Otago, I have been in a good position to note that the changes seen in the last 18 months are nothing short of remarkable – well beyond what I would have thought possible within this short timeframe. Change is never easy in 18 months but we have an excellent team on both Board and staff, all of whom have embraced our goal of attaining and maintaining the status of being the two best Residential Colleges in NZ. I visit the Colleges frequently (more than 4 times a month) for business and to participate in student events at the Colleges, and have been delighted with both the calibre and tone of the students and staff. There is an excellent attitude and commitment to the sporting and cultural aspects of College life. Student discipline incidents have ceased to be a major problem with (apart from one exception) only matters of a less serious nature requiring staff attention. There has been only one exclusion in the last 18 months (from a total of nearly 1,000 individual students over this period to date). Mental health issues are proving to be one of the more significant and time consuming concerns for both of our Heads and their pastoral care staff.

The achievement of both Heads and their staff in providing the quality of pastoral care and effecting the turnaround in culture, behaviour and attitude in both Colleges is significant and is to be applauded.

David Richardson  
Chairperson



## **E5: Christian World Service**

### **Report**

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The work of Christian World Service (CWS) over the past two years has been marked by responding to global emergencies caused by natural disasters and longstanding conflict. In between times, our partners have worked with tens of thousands of people to get them out of poverty and prepare their communities in case of natural disaster. For families involved, this help has been life changing. Our partners use their expertise to work with some of the most vulnerable people to improve their lives and livelihoods. They become stronger and better able to meet the challenges ahead. CWS is grateful to Presbyterian and Co-operating parishes, and our supporters, for promoting our appeals and sharing information about development and justice concerns.

After fifteen years, the United Nations signed off on the Millennium Development Goals which saw notable progress in a number of areas: the number of people living in extreme poverty has reduced by more than half, 1.9 billion now have piped water and the number of children not in school has fallen by almost half.

In September 2015, the United Nations endorsed a new fifteen-year Sustainable Development agenda. For the global community to achieve these goals and “Leave no one behind” in the face of a changing climate, high levels of conflict and growing inequality will take a massive effort. The work we do together supports this mobilisation.

Highlights over the last two years were Rod Oram’s lectures in Auckland and Christchurch to mark our 70<sup>th</sup> anniversary; a 24 hour Musicathon organised in Wellington that raised \$20,000 for Water for the West Bank and the pilot a new fundraising initiative – Operation Refugee.

### **Emergency response**

The concentration of greater numbers of poor people close to the coast and waterways and more intense weather patterns has greatly increased demand for relief. CWS responds to emergencies through local partner groups and the ACT (Action by Churches Together) Alliance of which it is a member. ACT Alliance is the third largest aid and development agency in the World with 140 members in over 100 countries. Through this network, the people affected get the help they want and we can report back on achievements. According to the United Nations, 80% of humanitarian need is now driven by conflict. Thank you to individuals and churches who have given to our appeals.

Over the past two years CWS has launched significant appeals in response to the following:

- Cyclone Pam which hit Vanuatu in March 2015. Contributions to the Vanuatu appeal helped ACT Alliance working with the Vanuatu Christian Council meet the US\$1 million appeal to provide emergency relief. The majority of it went to 14 communities on Tongoa Island. Some of these funds were used to pay for the repairs to the Presbyterian Women’s Mission Union House in Port Vila.
- Cyclone Winston caused widespread destruction in Fiji in February 2016. CWS supported Fijian partner, SEEP (Social Empowerment Education Programme) to deliver food, hygiene, building and other supplies to remote inland communities.

- Nepal earthquake in April 2015. ACT Alliance Nepal distributed food, non-food items, corrugated iron, plants, livestock and other materials to help over 100,000 households recover. They continue to invest in the recovery by training builder, improving water and sanitation, restoring livelihoods and running schools and psychosocial care programmes.
- Ebola in West Africa – the Council of Churches in Sierra Leone played a crucial role in raising community awareness and assisting survivors and families in quarantine.
- Middle East conflicts – CWS funds relief, education, medical care and psychological support for Iraqi, Palestinian and Syrian and other refugees. Much of the funding for Syrian refugees was matched by the New Zealand Government.

### **Refugees Top Priority**

In response to growing numbers of refugees and displaced people, CWS has made their plight a significant focus for education and advocacy. According to the United Nations agency for refugees (UNHCR), an unprecedented **65.3 million** people fled their homes in 2015. Among them are nearly **21.3 million refugees**, over half of whom are **under the age of 18**. **The existing system of managing refugees is failing to cope, especially when rich countries close borders and fail to do their share. Conflict is now the driver of 80% of humanitarian need.** With no sign of an end to the conflicts from which they flee, the international community needs to be more generous in its support to them.

CWS supports the campaign to double the number of refugees accepted into Aotearoa New Zealand under the quota system – currently 750 plus 300 through family reunification. CWS commends the support of New Zealand churches and individuals in refugee resettlement, a service we have done for many decades.

CWS initiated a Church Leaders' statement to churches asking for prayers for peace in Syria and Iraq in 2015 to mark the fourth anniversary of the beginning of the Syrian conflict in March 2011. Rt. Rev. Andrew Norton, Moderator of the Presbyterian Church signed on behalf of the Presbyterian Church. In the 2015 Christmas Appeal CWS featured a young Sudanese girl from the Nuba Mountains now in a refugee camp in conflict-ridden South Sudan. There has been greater use of Refugee Sunday worship resources designed to encourage prayer and support for refugees in recent years.

In 2015 CWS received \$70,000 from a special government matching funding round for Syrian refugees. The Global Mission office generously contributed to this funding and has given a further grant for a second round of government funding.

### **Operation Refugee**

From 16 to 20 June 2015, 73 people took up the challenge to live on the same rations as a Syrian Refugee in a new fundraising initiative that raised \$39,000 well above the budget. Operation Refugee is modelled on the a successful campaign run by our Australian counterparts Act for Peace and raised funds for the Department for Services to Palestinian Refugees (DSPR) working with Syrian refugees in Jordan and Lebanon.

We would like to acknowledge the strong support for the pilot from The Prezies team who raised \$4,587 and Sally Russell, the Presbyterian appointee on the CWS Board, who also took up the challenge.

### **Fundraising**

One of the highlights of 2014 was the 24 hour Musicathon organised by St John's in the City and St Andrew's on the Terrace Presbyterian Churches in Wellington, as part of the Direct Partners programme. They raised over \$20,000 for the Department of Services to Palestinian Refugees' programme to provide water for the West Bank, engaging support from people outside their congregations.

The Christmas Appeal is the major fundraiser and a more diversified fundraising strategy caters for people, groups and churches wanting to support our work in different ways. We now have five more significant income streams.

The theme of this year's Christmas Appeal is Give us Hope. The resource pack will be sent to Churches in mid-September and from then on additional resources will be posted on the Christmas Appeal website.

### **Improving people's lives through Community Development**

CWS continues to support the community development work of 19 partners in 16 countries. Income generation and food security are high priorities for many of our partners but preparing in case of disaster is of growing importance. A number of CWS partners are helping people develop the skills needed to challenge violence in their communities and campaigning for fairer treatment of women and girls. Two government grants for partner Ama Takiloa are enabling Tongan women to repair rainwater tanks, improve income and better prepare for disaster.

We commend the work of North Otago Tonga Engagement (NOTE) who have raised funds for the installation of water tanks in the Hihifo district in Tongatapu, Tonga alongside Ama Takiloa and the Tongan Community Development Trust. It was spearheaded by the Rev Jill MacDonald of the Waitaki Presbyterian Parish who has brought together her congregation, the large Tongan population in Oamaru and others on this joint project.

### **Supporting the Sustainable Development Goals (SDGs)**

In September 2015, the United Nations endorsed a fifteen year agenda for sustainable development agenda. The seventeen Sustainable Development Goal's (SDGs) aim to eliminate poverty by 2030 and apply to developed as well as developing countries. They address some of the structural drivers of poverty and provide a global roadmap to promote sustainable development across the board including tackling poverty within New Zealand. CWS and ACT Alliance will provide resources to help New Zealanders understand the goals and their implications. The Council for International Development of which CWS is a member is coordinating an election campaign on SDG13 regarding Climate Change. It will develop a 'call to action' for an in-coming government that is practical, achievable and focused on the Pacific.

### **Addressing Climate Change**

CWS supported efforts to increase awareness and action for climate justice in the lead up to the United Nations Climate Summit in December 2015. In 2015 we produced a Youth Topics poster/education resource, "More Climate Change means less Food" which has been very popular with supporters of all ages.

### **70<sup>th</sup> anniversary Celebrations**

To mark the 70<sup>th</sup> anniversary of the first Christmas Appeal launched by Archbishop West Watson of Christchurch in 1945, CWS organised two public addresses by prominent Anglican and business journalist Rod Oram "How small change makes big change". A video of the Christchurch address is available on the CWS website. Celebrations were held in Christchurch and Auckland. Partners and supporters including Helen Clark sent messages and video clips.

### **Governance**

Over the past two years, CWS has been bedding in its new governance structure, including an annual Supporters' Council and a Board with representatives from member churches. The Council is a mechanism for greater accountability and an opportunity for supporters to respond to the work of the organisation. Meetings have been well attended with the first meeting being held in Christchurch and second in Wellington. This year's Council will be held in Auckland on the 16 September. Sally Russell is the Presbyterian appointee on the Board. Sally is an elder of St Columba's Presbyterian Church, Havelock North, and parish elder for Presbytery Central and Mission Convenor, Presbyterian Women (PWANZ).

### **Thanks**

I would like to acknowledge with thanks the contribution of Sally Russell, Presbyterian appointee on the CWS Board and a member of the finance committee, Phil King, Global Mission Coordinator, for his support and cooperation over the past two years, Wayne Matheson, Assembly Executive Secretary, and Angela Singer and Jose Reader for space in SPANZ, Bush Telegraph and on the website.

Special thanks to the Presbyterian Women who with the Methodist Women's Fellowship raised funds for Nethyal's work to help protect the rights of fisherfolk in Tamil Nadu and improve their livelihoods. In 2015/16 they have generously supported Developers working to replace livelihoods and prepare for future disasters in the Philippines. I would like to acknowledge the work of Joyce Wallace and Jan Harland who represent the Presbyterian Church on the World Day of Prayer National Committee - CWS is the major recipient of the annual collection and for the past two years this has been for our partner in Haiti.

Most of all we are grateful to the many CWS supporters in Presbyterian and Cooperating congregations throughout the country.

Pauline McKay  
National Director

## E6: InterChurch Bioethics Council

### Recommendations

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1. That presbyteries and congregations be encouraged to invite the Bioethics Roadshow to present and/or InterChurch Bioethics Council members to speak on current bioethical issues.

### Report

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The InterChurch Bioethics Council is an ecumenical cross-cultural body supported by the Anglican, Methodist and Presbyterian Churches of Aotearoa New Zealand. Members have expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

In 2016, the Bioethics Council has begun to discuss a strategic plan as we seek to clearly define our role for the future.

#### **Vision:**

*Faithfully exploring the spiritual, ethical and cultural dimensions of biotechnology and its consequences in Aotearoa NZ.*

#### **Mission Statement:**

*To increase the knowledge and understanding that church members and the wider community have of the spiritual, ethical and cultural issues relating to biotechnology, and enabling and encouraging citizens to take action on these issues.*

Our key tasks are:

- To increase our own knowledge and understanding of the interface between spirituality and biotechnology;
- To engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology;
- To undertake and promote education on these issues within the community;
- To make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.

For Church members, the most important part of our work will be found on our website. Every congregation should include [www.interchurchbioethics.org.nz](http://www.interchurchbioethics.org.nz) as a resource. You can also find us on Facebook at [www.facebook.com/InterChurchBioethicsCouncil](https://www.facebook.com/InterChurchBioethicsCouncil). The website is continually updated. Among the most recent additions are reports on mitochondrial donation (3-parent babies) and perinatal ethics (where beginning and end of life issues can merge). The website has study guides, papers, and reports that can give a framework or guidelines for ethical enquiry that is separate from what appears in the mass media.

Over the past year, the debates around medically assisted suicide (loosely referred to as 'euthanasia' in media reports) have frequently surfaced, and the Bioethics Council

has been actively engaged in responding to this issue. In particular, a submission was made to the Health Select Committee as it seeks to discern public opinion on legalising euthanasia/assisted suicide. Other presentations on this issue include two talks in Christchurch (Canterbury Seniors Network and Theology House in the Wesley Care Chapel), and one in Nelson with the Care Alliance (hosted by the Catholic Church). An interview was included in a recent issue of *Spanz*. An article for the Anglican Taonga magazine has also been written which will be made available to both Methodist and Presbyterian magazines.

The InterChurch Bioethics Council webpage is linked to the web pages for the three churches, and also has links to other relevant sites. You will find here a complete list of the Bioethics Council membership if you need to know who is around in your district. The Bioethics Council would be happy to facilitate local meetings dealing with specific issues. We are there to help you!

The Bioethics Roadshow, which was initiated by the Bioethics Council, continues under a separate Trust and has extended its work with young people beyond Years 11-13 to Years 9-10 and Year 7-8. A series of workshops with primary school aged students exploring *Science and the criminal mind* and *Ethics and other animals* were also conducted at the Inspire conference in Nelson in April. The *Science and the criminal mind* workshop was also presented at *The New Zealand International Science Festival* in Dunedin in July. The Roadshow has gained recognition within both state and independent schools – and there is now competition between schools wishing to host the workshop. Feedback from participants is always enthusiastic. The significance of this programme is in raising awareness among young people of the importance of ethical issues raised by advances in science and technology. Student evaluations completed at the end of each Roadshow indicate that these issues are not generally addressed in their regular classes. Participants in the Roadshows are, therefore, being enabled to think seriously about contemporary ethical issues, while enjoying lively debate and discussion.

The Roadshow reaches several thousand students each year. In addition to the workshops at *Inspire* and *The New Zealand International Science Festival*, day long Roadshow seminars have been presented in Albany, Auckland Central, Wellington, Masterton, Horowhenua, Lower Hutt and Dunedin. Averaging 120 students per seminar, topics in the 2016 series include *The way we move*, *Social media and social responsibility*, in addition to the aforementioned *Science and the criminal mind* and *Ethics and other animals*. A further round of Roadshows are scheduled for September to November, where in addition to revisiting the main centres, will include a first visit to Queenstown.

Presbyterian members of InterChurch Bioethics Council regularly report to Council of Assembly through the AES, and were appreciative of assistance shown by Communications staff last year. We are prepared to present material at presbytery and other church gatherings but are seldom asked. And yet, all of us are faced with making bioethical decisions for ourselves or our families at some point in our lives, whether these are decisions about new medical treatments being offered, engaging in public debates about the cost of new developments or, indeed, the ethics of new developments. And all of us will die – and there are increasingly complex issues around what happens at the end of life.

*Helen Bichan, Joy McIntosh, Noel Tiano*

## **E7: Interchurch Council for Hospital Chaplaincy**

### **Report**

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The Interchurch Council for Hospital Chaplaincy (IHC) is very grateful for the generous support of the Presbyterian Church of Aotearoa New Zealand that has helped to sustain the hospital chaplaincy ministry. The contribution from the Presbyterian Church provides a vital part of the funding necessary to sustain our stipendiary and volunteer chaplain positions and allows us to support the on-going professional development of our chaplain community.

IHC successfully negotiated with the Ministry of Health for an extension of our contract to delivery chaplaincy services for the next three years. This was an excellent result, in a time of funding cuts and contract terminations to many social service and healthcare providers.

As part of our contract renewal, IHC must develop a Results-Based Accountability framework which provides statistical evidence of the impact and benefit that our services provide. We have viewed this requirement as an opportunity that can lead to the hospital chaplaincy ministry having higher visibility, greater acceptance and integration within the healthcare setting. We will be consulting and engaging with our community once we have prepared some groundwork for this project.

IHC has also committed to developing our cultural awareness as an organisation and in particular embedding the principles of the Treaty of Waitangi. Our chaplain community is well placed to help us establish protocols and guidelines as they are already experienced in this area.

IHC has benefited from reinvigorated governance from the IHC Board of Trustees. We have received support and guidance as we have made major structural changes in the last year. Alistair McBride is our Presbyterian representative on the IHC Board of Trustees. We trust he has kept you up to date with our activities and progress as required.

#### **Some defining activities at IHC in the last year:**

- IHC has undertaken a large amalgamation project with 25 local service providers. To date 90% of the groups have passed resolutions to amalgamate with IHC. The amalgamation will ensure transparency and accountability in all funding streams and provision for sustainable support of chaplaincy services across the country.
- The Ministry of Health funding remains at the 2011/12 level however, IHC has been particularly successful at increasing supporter gifting through national donation campaigns. We are piloting a grant applications capacity to our national fundraising strategy.
- We are working with leaders in our chaplaincy community to investigate how we can solve the problems of succession planning for chaplaincy positions. We continue to review and improve our recruitment and professional development opportunities and raise the visibility of chaplaincy in order to find those who are called to the profession.

**Commitments for the year ahead:**

- We are committed to enhancing the chaplain ministry and ensuring a sustainable service delivery.
- We want to increase our investment in training and development opportunities.
- We want to support our chaplain community to raise visibility of chaplaincy by undertaking training and information events for clinical staff.
- Sustainable, continuous development of specialist mental health chaplaincy services, through investment in those with this unique talent.
- Funding is required to maintain paid Chaplaincy positions in order to enable the co-ordination of a suitably trained volunteer chaplaincy workforce. Some, but not all, volunteers would ideally be suitably licensed lay or ordained persons, able to provide the reserved sacrament, anointing of the sick, prayer for healing and the commendation of the dying when the need arises. This would allow the Chaplains to attend to the higher level needs of Critical Care Units and the Accident and Emergency Department.

On behalf of the Chaplains, Volunteer Chaplaincy Assistants and Locums, we wish to thank the Presbyterian Church not only for its financial support, but also the prayer and pastoral support for our 300+ paid and voluntary staff. I welcome all opportunities to engage in dialogue with the Church over the contents of my report.

Patrick Butterworth

Chief Executive

## **E8: Inter-Tertiary Chaplaincy Council and Aotearoa NZ Tertiary Chaplains Assn**

### **Recommendations**

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1. That Assembly affirm the importance of ongoing support for tertiary chaplaincy in Aotearoa-NZ through :
  - continuing involvement in the ITCC
  - ensuring that PCANZ is represented on each of the ecumenical tertiary chaplaincy trust boards by encouraging presbyteries to appoint such representatives to boards within their geographical area
  - supporting gatherings of local church leaders for the purpose of establishing ecumenical tertiary chaplaincy trust boards to develop and facilitate chaplaincy (with the assistance of ITCC) on campuses where this currently does not exist.

### **Report**

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The Inter-Tertiary Chaplaincy Council (ITCC) continues to coordinate the various trusts and councils which sponsor and place Christian chaplains in the various tertiary institutions of New Zealand. In the past, it has played a major role in funding these chaplains, but the decline in national church funding has meant that the funding of chaplaincy falls now on local fundraising (which often includes support from individual churches) and support from the institutions - many of which welcome the presence of chaplains.

The current chair is the Rev Dr Terry Wall, and the secretary is Professor Peter Lineham. The 2015 annual meeting was held at the Wellington Central Baptist Church on December 4<sup>th</sup>. This AGM was attended by representatives from the chaplaincies of Auckland, Hawkes Bay, Taranaki, Manawatu, Wellington, Canterbury, Otago, Southland; and church representatives from the Anglican, Methodist and Presbyterian (Ray Coats) Churches.

The annual reports and subsequent contacts between the different boards emphasise a challenging situation. In some regions chaplaincy is very weak, either because institutions do not welcome it, or because funding is very difficult. The Canterbury region continues to face particular challenges after the earthquakes. The work of International Student Ministries of New Zealand (ISMNZ) focusing on the many overseas students on our campuses is a significant supplement to the work of chaplains, and is represented on the Council. During these past two years some progress is being made towards the establishment of ecumenical tertiary chaplaincy trust in Tauranga and Nelson following requests from the Polytechs to establish a chaplaincy on campus. This is being driven by Ricky Waters of ANZTCA with administrative assistance from the ITCC Secretary.

The Aotearoa New Zealand Tertiary Chaplaincy Association (ANZTCA) keeps in close contact with the board, and this year the Board was able to help some 14 chaplains attend the four- yearly Global Conference for Chaplains in Higher Education at La Trobe University in Bendigo, Victoria, Australia (July 11-15 2016).

Funds are gradually diminishing with the only significant donations over the past five years being a grant from the Prince Albert Trust (Methodist) of \$5000 which has enabled the ITCC to assist some of the volunteer chaplains to attend seminars / conferences for professional development.

The Aotearoa-NZ Tertiary Chaplains Association is a professional association for tertiary chaplains with around 60 members, most of whom serve part-time in our Universities and Polytechnics. Currently there are two Presbyterian ministers engaged in Tertiary Chaplaincy with ANZTCA, Rev Dr Carolyn Kelly at the MacLaurin Chaplaincy of the University of Auckland and the Rev Linda Hope at AUT University in Auckland (both of whom were able to attend the Global Conference in Bendigo). There are some lay Chaplains who classify themselves as Presbyterian – including Ricky Waters who is the Co-ordinating Chaplain at Unitec Institute of Technology, Massey University (Albany), and Manukau Institute of Technology. Ricky is currently serving as the Chairperson for ANZTCA.

Tertiary chaplains fulfil a vital role on behalf of our Churches offering pastoral care and spiritual support to thousands of students and staff, of all cultures and faiths, and to those of no faith. There is a growing ministry to international students from over 100 countries who come to our land to study. We believe that the provision of chaplaincy services to our tertiary institutions must continue to be supported as a vital and key mission of the whole Church and should be seen as an opportunity for our churches to partner with these institutions in offering pastoral support and Christian hospitality. (Currently this occurs only where there is a direct personal relationship and is in response to requests to fund specific projects rather than in any general sustained financial support of tertiary chaplaincy per se.)

Although the churches have collectively supported Tertiary Chaplaincy over the years, we have seen a disconnect in the last few years which we are keen to overcome. Often our Chaplains are sought out by students and staff in real need of spiritual support and guidance at crucial turning points in their lives. Although the demographic of the tertiary campus continues to expand beyond the traditional school leaver, more than 60% of our students are still aged between 18 and 25. Our vision is to continue to grow these ministries nationally, in partnership with the PCANZ and other churches.

Please do not hesitate to contact us if you require further information. Please also contact tertiary chaplains in your area. They need your ongoing support and prayers. Ask them what they need and invite them to come and share with you about their ministries which are offered on your behalf and with your support. See the ANZTCA website for contact information [www.anztca.net.nz](http://www.anztca.net.nz).

The ITCC thanks the Presbyterian Church of Aotearoa New Zealand for its support over the years and trusts that a better partnership might be re-established into the future.

Peter Lineham, Secretary, ITCC.

Ricky Waters, Chairperson, ANZTCA.

## **E9: Nominating Committee**

### **Terms of reference**

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The Nominating Committee is an independent body of the Church, appointed by the General Assembly, and charged with the role of assessing and recommending nominations to positions of national leadership in the Presbyterian Church of Aotearoa New Zealand. The Nominating Committee is to act in a fair, balanced and objective manner, endeavouring to choose the most appropriate people for positions in the national Church. Recognising the Church's diversity, the Nominating Committee endeavours to ensure geographical, theological, cultural, gender and lay/clergy balances are considered (*Review of the Nominating Committee and Related Matters Assembly Report*, General Assembly 2010, D9-6).

### **Report**

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*The committee's report and recommendations will be circulated as a late report, at the end of October. Further recommendations may be presented during Assembly Business sessions.*



## E10: Pacific Islands Synod

### Terms of Reference

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The Pacific Islands Synod, formerly the Pacific Islanders' Synod, is a court of the Church. It has the status of a presbytery, but it is without the territorial boundaries that define the jurisdiction of a presbytery. The Synod has responsibility for the Pacific Island congregations which have resolved to be under its oversight, and for the ministers under its authority.

Purposes of the Synod:

- (a) to fulfil the functions of a presbytery for the congregations and ministers under its oversight
- (b) to enhance, articulate and mobilise the contributions of Pacific Islanders to the Church
- (c) to offer distinctive and culturally strong Pacific Islands expressions of the Gospel of Jesus Christ to the Presbyterian Church of Aotearoa New Zealand
- (d) to provide a forum within the Church for Pacific Island people to share matters of common and special concern.

Functions of the Synod:

The general scope, jurisdiction, responsibilities, functions and procedures of the Synod are the same as for a presbytery, and the provisions of Chapters 5.4 to 5.13, Chapter 8 and Chapter 16 apply to the Synod, unless otherwise amended by supplementary provisions.

### Report

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#### Introduction

Talofa, Kia Orana, Taloha Ni, Fakalofa lahi atu in the name of our Lord Jesus Christ.

The PCANZ is a multicultural Church with a clear bicultural relationship with Te Aka Puaho. We believe that we make up the body of Christ in the Church with people from many cultures and backgrounds, as well as people from other faiths.

There are many Pacific Islanders who belong to regional presbyteries. We are called to stand in solidarity with others who make up the family of Presbyterians in this land of Aotearoa. We are the Church. Jesus is the head of this Church, and our calling in life is to bring people to know God through his Son Jesus Christ and the working of the Holy Spirit.

#### Acknowledgement of Te Aka Puaho Moderator and people

Pacific Islands people of the PCANZ have a special connection with our brothers and sisters of Maori descent who migrated here ahead of us in search of a home, a whenua, a nation they would call their *kaina* (*marae*). We appreciate your warm welcome when we finally arrived on ocean liners, airliners and waka. Your karanga at the 2012 General Assembly calling us home will remain with us. Thank you, and fakaue lahi.

### **The journey**

The journey of the Pacific Islands Synod in this role of Presbytery of the PCANZ has been interesting. The waves reminded us of the turbulence of the Moana in the Pacific in cyclone times. There were moments when all of the turbulence ceased and we see the sun rise giving us warmth and peace. These moments come and go. People huddled together. The strong guarded the elderly and the weak. The leaders stood guard and the elders prayed and called people to worship God. The women made whatever resources they found around the place and turned them into nutritious soups that would be shared around.

### **Fractured relationship**

Relationships have fractured between families, because of the way in which the process had leaned more towards compliance to the legislated functions of Presbytery and lost sight of the need of people to be drawn into the new place and yet allow connections to remain with friends and families that would remain.

### **Hope for reconciliation**

There are also numerous factors that played in the minds of Pacific families at the time of transition. So Synod approached the Council of Assembly to ask if a work group could be commissioned with the task of finding ways in which Pacific membership of the PCANZ can operate together. This task group is convened by Margie Apa who is working with Pacific Island leaders from the Pacific Islands Synod and Pacific Island ministers from other presbyteries.

### **Who are we and where are we heading?**

The Pacific Islands Synod is a presbytery with responsibilities no different from the recently amalgamated regional Presbyteries, except the Pacific Islands Synod is the smallest of them all, having 10 parishes under its care.

### **Priority in our current ministries**

We do share a passion for the ministry among youth and young people. We do have very competent and inspiring young ministers and lay leaders heading the charge of evangelising the young and those that have yet to know Jesus.

### **Future of the Church – youth and young adult ministries**

We do have a multi-pronged approach to youth ministries. Our parishes have youth leaders, strong youth ministries, and Sunday schools which continue to be members of the Sunday School Scripture Union which includes annual examinations. We believe this to provide a strong foundation for the development of spiritual leaders in the future.

Each Fono has joined youth and young people ministries – Autalavou, Kautalavou, Mapu, Niue Young adults and adults, Tupulaga. The Samoan Fono has four regional divisions *Matagaluega*. Every Fono have youth programs that work in with the fono program. The youth programs are inclusive of sports (rugby, netball, golf, island cricket and so on.) Bible studies, cultural workshops, language classes and inspirational speakers calling the young to Christ Jesus.

### **Succession plan**

We believe that we have a responsibility to equip our future pastors, ministers, leaders with the training and support of their foundational studies to ensure that we have a succession plan for leaders to come through the ranks. Each of our fonos has more than half of the current ministers retiring within 5 years. Taking into account ministers who serve at Palagi congregations, we would still face a shortage of ministers in Pacific Island parishes of PCANZ.

**Ministry training**

Are we training sufficient ministers to provide leadership to the growing numbers of Pacific Island couples and young families of the future? This is the question that we would like the PCANZ to address if we are to maintain the worshipping communities that we have.

**Exciting new Expressions**

New expressions are something we will need to develop ourselves. However, to be effective in our mission outreach among the thousand of young Pacific families out there, we need pastors and ministers with passion, gathering spirit, and with the Word of God resting in their heart to preach and teach the Gospel of Jesus to the lost, the needy and the downtrodden. Ethnic specific ministries are also something to value, for there are certain loyalties from our social connections that will allow the spirit of God to nurture them where they are, and with the *aiga*, *magafaoa* network they know so well.



## **E11: Presbyterian Church Property Trustees**

### **Terms of Reference**

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The Presbyterian Church Property Trustees are constituted under The Presbyterian Church Property Act 1885 (the Act).

Under the Act, the Trustees are the legal entity in which the property of congregations situated north of the Waitaki River is vested, and which holds and invests church trust funds, including the Beneficiary Fund. Funds under the control of the Trustees are managed in accordance with the requirements of the Act and the Trustees Act 1956. The Trustees are the Trustees for the Beneficiary Fund.

### **Executive Summary**

The Trustees report on their stewardship of the trusts established under the Act and its amendments.

Trustees (as at July 2016): Mr Paul Westbury (Chair), Mr Roger Gyles (Deputy Chair), Rev Christine Elliot, Dr Margaret Galt, Mr John Harvey, Mr John W Jones, Rev Perema Leasi, Mr Ian Russon, Mr Soo Land Wong, Mr Russell Garrett.

Associates: Very Rev Ray Coster (Trustee Associate), Rev Dr Ron Mills, (Trustee Associate), Mr Warren Potter (Trustee Associate), Ms Marie Burgess (Council of Assembly representative), Rev Wayne Matheson (Assembly Executive Secretary) Mr Lyn Murray (Synod of Otago & Southland representative).

### **Report**

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The Trustees provide a comprehensive report on their stewardship, which is available on the Church website [www.presbyterian.org.nz](http://www.presbyterian.org.nz), together with financial statements for the Presbyterian Investment Fund and the Beneficiary Fund. This report summarises the significant matters involving the Trustees in the two years to 30 June 2016.

#### **1. Beneficiary Fund**

In anticipation of the recommendation arising from the work of the Beneficiary Fund Review Workgroup (BFRWG) and to 'lock in' the advantageous financial position of the Beneficiary Fund so that the anticipated recommendation could be more readily pursued, a programme to 'de-risk' the Fund was commenced in December 2015 and largely completed very shortly thereafter. This programme effectively removed the Beneficiary Fund's financial exposure to movements in investment markets. By June 2016, the Fund was invested entirely in term deposits with the large New Zealand banks. This proved to be a valuable exercise as investment markets experienced some volatility in the first calendar quarter of 2016, and the strength of markets since that period was certainly not widely foreseen. It placed the Fund in a comfortable financial position, enabling the BFRWG to consider a range of options for the Fund going forward.

The gross rate of return on the Fund for the 2015/2016 year was 3.86%, which is regarded as satisfactory. The regular triennial actuarial valuation was undertaken in 2015, based on the figures to the 30<sup>th</sup> June 2015. The Fund is in a sound position and continues to be viable.

The Trustees are mindful of calls that the Fund's Statement of Investment Policies and Objectives should be reviewed and updated to accommodate a 'responsible investing' stance. This work has not yet been done as the de-risking programme has effectively removed the necessity for action. The Trustees will, however, address this issue in forthcoming work and as the Fund becomes re-invested.

Aon Consulting and the Beneficiary Fund Committee have been very effective in carrying out the administration of the fund. The report of the Beneficiary Fund Committee is included as an appendix to this report.

## **2. Presbyterian Investment Fund**

The Presbyterian Investment Fund (PIF) continued to grow during the period under review with investments held as at 30 June 2016 in excess of \$177 million. Reserves stood at \$9.5 million, providing a high level of security to depositors. As the Official Cash Rate continued to decline, the interest rate paid on deposits was adjusted accordingly and as at 30 June 2016 the rate stood at 3.25% per annum.

For some time now, the Trustees have been considering re-structuring the PIF through the appointment of a professional investment manager to invest the monies of the PIF. Trustees have focussed on this change as they are very conscious that they do not necessarily have the detailed technical knowledge and constant 'contact' with investment markets to be able to make the best possible investment decisions. The Trustees have also been very aware that their role is in governance of all PIF investment management arrangements and not in funds management per se.

In June 2016, the Trustees were in advanced negotiations to appoint Harbour Asset Management (HAM) to invest the PIF funds on their behalf. HAM is an investment manager with extensive professional investment experience and a proven track record, which manages funds for large government institutions, corporate superannuation funds, charities, KiwiSaver schemes and retail investors. HAM also has strong systems designed to ensure that the funds are only invested in line with the mandate provided by those they contract with.

The Trustees have made this change because they believe using a professional investment manager will improve the return over time. While they do not expect this change to increase the return greatly (given current investment market conditions and as materially higher returns cannot be achieved without taking on more investment risk) they are well aware that even marginal improvements in return are valuable when low returns are so persistent.

Grosvenor Financial Services will continue to manage the parish accounts and investors can continue to access funds over the internet in the same way as always.

The Trustees' role continues to be the oversight of the management of all aspects of the PIF. They will ensure that HAM, and all service providers perform to their satisfaction and in accordance with the contracts in place with them. The Trustees will receive detailed reporting and accounts from all service providers every month and their performance will be proactively monitored.

## **3. Burnett Loans**

The Burnett Trust was established pursuant to the Will of the late Olive May Burnett dated 29 October 1975, to provide assistance by way of financial loans to ministers of the Presbyterian Church of Aotearoa New Zealand.

Loans have been granted to ministers as follows:

| In the year to: | New loans | Amount    | Total borrowers | Total balance outstanding |
|-----------------|-----------|-----------|-----------------|---------------------------|
| 30 June 2015    | 19        | \$128,479 | 42              | \$220,914                 |
| 30 June 2016    | 16        | \$106,052 | 39              | \$206,753                 |

#### 4. Ministers Loans

In September 2012, the Trustees took over the Ministers Loan book from PCANZ, consisting of 108 loans with a value of \$507,876. In order to consolidate the Burnett and Ministers Loan Funds, new loans from September 2012 were made only from the Burnett Loan Fund. Ministers Loan balances and total number of borrowers as at 30 June 2015 and 30 June 2016 were as follows:

| In the year to: | Total borrowers | Total balance outstanding |
|-----------------|-----------------|---------------------------|
| 30 June 2015    | 18              | \$105,170                 |
| 30 June 2016    | 13              | \$75,591                  |

#### 5. McNutt Trust – Glen Innis Station

The Trustees have a beneficial interest in “Glen Innis”, a sheep and beef farm situated near Waipukurau in Hawkes Bay. The farm was left to the Church under the Will of the late James McNutt dated 18 November 1953, with the primary intention being to provide a place of rest and recreation for Ministers of the Church.

The Glen Innis farming operations were severely affected by the extreme drought during the summer of 2013. While returns have started to improve, they are not yet sufficient to allow any distribution of surplus funds in terms of purposes other than the provision of free holiday accommodation for ministers.

Use of the facilities has remained stable. 42 ministers and their families stayed at Glen Innis during the year ended 30 June 2015, and in the year to 30 June 2016, 48 ministers and their families used the facilities. The Trustees continue to encourage the use of the property by ministers.

The Glen Innis farm managers Graeme and Margaret Black retired in June 2015. We greatly appreciate the more than 25 years of sound management and dedicated service they have given to the farm and its objectives. New managers, James and Stephanie Carter have settled in well and are enthusiastic about continuing the long tradition of welcoming both active and retired ministers as guests of Glen Innis.

#### 6. Estate CA Clark – Flaxburn

The Trustees have a beneficial interest in a dairy farm situated in the South Wairarapa, “Flaxburn”, left to the Church by the late Christina Annie Clark.

The continued sound management by share milkers Keith and Jo Dennis, together with excellent growing conditions produced a record result for the 2014 year which was almost equalled for the 2015 year.

The trust is managed for the benefit of the Church. Distributions made to the national church totalled \$175,000 during the 2014/2015 year and \$200,000 for the 2015/2016 year.

## **7. Estate Elsie Steele**

This Trust was established pursuant to a Deed of Settlement dated 15 March 1973, empowering the Parish of St James Presbyterian Church, Auckland, to administer a property the subject of the Trust. The terms of the Trust were subsequently changed to permit the sale of the property and the income derived from the sale proceeds to be used for the benefit of aged, infirm or needy people. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by a management committee appointed by the Parish of St James.

\$9,500 was distributed to two recipients in the 2014/2015 year and a further \$38,025.76 to three recipients in 2015/2016 year.

## **8. Drummond Trust**

The Drummond Trust was established pursuant to the Will of the late Mary Anna Temple Drummond dated 3 December 1940, in memory of her late husband, for the benefit of former students of St Andrew's College Christchurch, and former residents of the Boys Presbyterian Orphanage, Christchurch, to assist in further study. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by the St Andrew's College Old Collegians Association Inc.

One grant of \$3,400 was made from the Drummond Trust during the 2014/2015 year. No grants were made during the 2015/2016 year.

## **9. Thornton-Blair Travelling Scholarship**

The Thornton Blair Trust was established pursuant to the Wills of the late Robert Blair, dated 6 September 1954, and Marion Gilchrist Blair, dated 7 July 1958, to provide scholarships for graduate students ordinarily resident in New Zealand, to enable them to pursue advanced leadership studies in the fields of Christian Education and Social Science. The Presbyterian Church Property Trustees is the Trustee of the trust. The Trustees are assisted by a scholarship fund committee.

No grants were made during the 2014/2015 year. One grant of \$20,000 was made during the 2015/2016 year.

## **10. Social Services Fund**

A number of historic bequests to the Trustees for "general social services" work in the Presbyterian Church, have been amalgamated into a Social Service Fund. Distributions of \$11,001.55 and \$15,806.49 were made to Presbyterian Support during the 2014/2015 and 2015/2016 years respectively.

## **11. Te Whaiti-nui-o-toi Trust**

The Presbyterian Church Property Trustees is the Trustee of the Te Whaiti-nui-o-toi Trust and is responsible for the governance arrangements. The Trust was established pursuant to a Trust Deed dated 26 February 2009, to provide and facilitate funds and support the further education of Maori boys and girls and young Maori men and women within New Zealand.

In consultation with the Trust's Management Committee, scholarship payments of \$42,000 were made to Lindisfarne College for the year ending 30 June 2015. Scholarship payments amounting to \$38,500 were made to Lindisfarne College for the year ending 30 June 2016.

**12. Property Transactions**

|   | <b>2014/2015</b> |              | <b>2015/2016</b> |              |
|---|------------------|--------------|------------------|--------------|
|   | <b>No.</b>       | <b>Value</b> | <b>No.</b>       | <b>Value</b> |
| Sales of property                                   | 7                | \$4,640,000  | 21               | \$8,387,614  |
| Purchases of property                               | 3                | \$4,510,000  | 2                | \$2,350,000  |
| New projects, alterations, upgrades & strengthening | 20               | \$7,851,647  | 30               | \$14,392,319 |
| Mortgages on property                               | 2                | \$1,000,000  | 5                | \$2,526,500  |
| Leases and other property activity                  | 12               | -            | 12               | -            |

The Trustees administer the Mission Enterprise Fund, transferring 10% of the net proceeds from the sale of property, not subject to the specified exclusions, in accordance with the decision of the 2014 General Assembly.

**13. Legacies and Gifts**

The Trustees acknowledge with gratitude the generosity of those who have left a bequest to the Church. During the past two years, bequests were received from the following estates: Herbert Nathaniel Dunn, Hazel Gwendoline Hastings, Beryl Jean Stewart, Barbara Murley Dixon and Wallace Hugh Clark. All bequests have been passed on to the appropriate parties.

**14. Auditors**

Ernst & Young audited the Trustees Operational Accounts for the first time in 2013 and have continued to provide audit services to both the Beneficiary Fund and the Presbyterian Investment Fund during the period under review.

**15. Appreciation**

The continuing contribution of each trustee over the period under review has been greatly valued. We record our appreciation to those who, for various reasons, have been unable to continue to serve the church in the capacity of Trustee. Very Rev Bruce Hansen, Messrs John Kernohan, Brian Milne, and Paul Fenton retired from office during the period under review.

Paul Westbury  
Chairman

## **Church Property Trustees: Appendix 1**

### **Beneficiary Fund Committee**

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The membership of the Committee for the period under review was:

#### **2014 – 2015 year**

Very Rev Bruce Hansen (Church Property Trustees) and Rev Lynn Russell (Co-Convenors), Rev Chris Elliot (Church Property Trustees), Rev Peter MacKenzie, Mrs Fili Solomona, Mr Chris Rosanowski. Associated: Mr Douglas Langford, Mr Ashley Goss (Aon), Mr Kos van Lier (Secretary), Mrs Pat Griffin (Administrative Secretary).

#### **2015 – 2016 year**

Very Rev Ray Coster (Church Property Trustees) and Rev Chris Rosanowski (Co-convenors), Rev Lynn Russell, Rev Chris Elliot (Church Property Trustees), Rev Peter MacKenzie, Mrs Fili Solomona, Rev Dr Jim Cunningham, Mr Warren Potter (Church Property Trustees). Associated: Mr Douglas Langford, Mr Ashley Goss (Aon), Mr Kos van Lier (Secretary), Mrs Pat Griffin (Administrative Secretary).

### **1. Management of the Fund**

The committee has met regularly every second month to deal with management issues that arise and with discretionary grants that are provided for within the Regulations.

Over this period the Fund has been administered by Aon Hewitt on behalf of the committee.

Members of the Fund facing hardship or special need have been assisted by Special Grants as provided for in the Regulations. Special Grants totalling \$49,907.87 were allocated to 23 members during the year to 30 June 2015, and 26 Grants totalling \$118,237.81 were made in the year to 30 June 2016. One grant of \$2,601.20 was also made to a parish to cover Supply Fees during the unavailability of their Minister during 2014/2015 year. The comparative amount for the 2015/2016 year was \$483.14 also to one parish. Since late 2013 the Fund also covers the cost of two-yearly medical check-ups for Fund members who are still involved in active ministry. During the 2014/2015 year 16 Ministers were reimbursed \$1,057.00, while for the 2015/2016 year \$930.80 was paid to 14 Ministers. The Committee expresses its surprise that so few Ministers have taken up this opportunity.

### **2. Administration**

The administration of the Fund is governed by the Trust Deed. Both the Trust Deed and the Fund meet the requirements of the Financial Markets Conduct Act 2013. The Fund provides a convenient KiwiSaver Compliant option for ministers.

The Annual Report to Members provides useful information about the benefits of the Fund in addition to the information that is required to be advised to Members in accordance with statute.

### **3. Appreciation**

The contribution of those who give their time to the administration of the Beneficiary Fund is appreciated.

Very Rev Ray Coster  
Rev Chris Rosanowski  
Co-convenors

## **E12: Presbyterian Support New Zealand**

### **Report**

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Presbyterian Support New Zealand (PSNZ) is a federation of seven longstanding autonomous Presbyterian Support organisations across the country. Collectively, the seven organisations are one of New Zealand's largest social service providers. Each Presbyterian Support organisation has developed and operates a range of services in response to local community need and strengths, making no two Presbyterian Support services look exactly the same. But it is what we have in common that binds the federation, and the shared interest that we strive to address as PSNZ. This is reflected in the collegiality, sharing of resources and regular meetings held at all levels of operation, management and governance across Presbyterian Support.

#### **Family Works New Zealand**

In 2014 the National Council of PSNZ created the Family Works New Zealand Trust (FWNZ) to enhance and further develop expertise and commonality in delivery of social services provided to children, youth, families and whānau through the Family Works services of Presbyterian Support. FWNZ came into being on 1 July 2015. The Trust coordinates policy and services development nationally from the small Thorndon office, sharing administrative resources with PSNZ.

Both PSNZ and FWNZ are managed by the National Executive Group, made up of the seven regional Chief Executives. The governing bodies of each entity currently share the same membership, the Chairperson of each Presbyterian Support organisation, though there is room for each organisation to be represented by different people in the future. Services for Older People under the brand Enliven, other services to people living with disabilities and community development projects continue to be represented nationally through PSNZ.

#### **Social sector update**

The political and financial environments of the social sector have been dynamic over recent years and both Presbyterian Support and Family Works New Zealand have tried to prepare for and adapt to this change. We aspire to be able to respond nationally as well as locally to identified needs and issues and believe we have the structure and relationships to do so. Many of the services we provide are contracted by government through the District Health Boards, Ministry of Social Development, Department of Corrections and Ministry of Justice. Most contracts are only partially funded by government and require additional funding from other sources in order to achieve the best outcomes for the people we work with. All government agencies now focus on an investment approach and look to contract with providers for programmes that are evidence-based in achieving positive results in making a difference to the lives of the most vulnerable in our society. FWNZ has developed a Family Works operations manual agreed by all regions and a Theory of Change model that demonstrates how services are delivered in an effective way with measurable outcomes.

Recent reviews of government processes, such as the 2015 report on More Effective Social Services by the Productivity Commission, the 2015 review of Child, Youth and Family and recommendations of the CYF Modernisation Report and subsequent restructure of Ministry of Social development will impact on the services provided by PSNZ and FWNZ in the future.

### **What we have done**

We are currently collating data and outcomes for 2015/16. In 2014/15, across all Presbyterian Support organisations:

- Presbyterian Support employed 3,545 staff and benefited from 2968 Volunteers
- Enliven services supported 6,980 older people and those living with disabilities in their own homes and had 46,370 day care attendances.
- Enliven services were provided from 102 service centres and 2,021 beds were provided in 38 residential facilities and retirement villages.
- 98% of people felt the Enliven services they received made a positive difference to their lives.
- Family Works had 28,480 active clients using services ranging from counselling to foodbank to out of Prison support.
- Social work support was provided to 11,680 children and their families.
- 8245 Children and young people participated in Family Works development programmes and 3,136 adults participated in parenting programmes.

### **Working together**

The relationships within the Presbyterian Support federation are valued as is the relationship with the Presbyterian Church at local, regional and national levels. We are pleased to have a representative from PCANZ, Diane Gilliam-Weeks, join PSNZ in 2016 as the Presbyterian members of the National Council of Christian Social Services. This joint membership enables us to share information and influence strategy together. Effective Partnership has also been demonstrated in recent years with PSNZ continuing to provide advice to the PCANZ Moderator, Rev. Andrew Norton, in preparation for his participation in Church leader forums and meetings with the Prime Minister and Deputy Prime Minister.

PSNZ National Council welcomed the Moderator's white paper 'It's a matter of faith' in 2015 and the opportunity to feedback. The resulting green paper released in 2016 was also welcomed and the subsequent 'We say yes' call to action is supported by PSNZ.

The PresCare relationship between PCANZ and PSNZ includes FWNZ. This formal relationship has been the vehicle through which PCANZ and Presbyterian Support representatives collectively relate at a national and local level. PresCare has been in existence for five years and a recent informal review of the relationship informed us that it is of value and should be continued, though the awareness and strength of the relationship occurs in pockets rather than consistently across New Zealand. For example, over the last two years Presbyterian Support East Coast has undertaken a programme of representatives visiting all Presbyterian Churches for Sunday service in the region and acknowledging the shared history and mission. This deliberate programme of engagement has reminded all parties of the common intent of PCANZ and Presbyterian Support as well as identifying the different roles they have and how they can relate to each other.

PSNZ is honoured to be the Presbyterian whānau Faith Fund Manager for The Tindall Foundation. We have continued to use the PCANZ communication systems and networks to promote the available philanthropic donations of up to \$15,000 to Presbyterian organisations that provide social and community services in their local area. The applications received each year allow us an insight into the breadth of services and efforts made by Presbyterian Churches to improve the lives and experience of others in their communities. While unfortunately they cannot all be funded they are all to be commended.

*Maitland Manning      Chair of PSNZ National Council and FWNZ Trust*

## **E13: Presbyterian Women of Aotearoa New Zealand**

“Serving God locally and globally with love”

### **Recommendations**

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1. That General Assembly support and actively encourage the Presbyterian Women Aotearoa New Zealand national and international projects and outreach within congregations and Presbyteries.
2. That a PWANZ Special Collection be taken on the Sunday nearest to International Women’s Day each March to support the ongoing advocacy of Presbyterian Women Aotearoa New Zealand locally, regionally, internationally, and at the United Nations.
3. That the PCANZ review all policies, regulations and decisions through a gender equality lens to ensure that the needs, aspirations and welfare of women and girls are taken into account, that the voices of women are encouraged and heard in the courts of the church or other decision making bodies.

### **Report**

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#### **Transformation - Sowing Seeds For The Future**

The PW Transition Team, with support from an Advisory Group, has worked within a restructured Presbyterian Women’s organisation in 2016. New Terms of Reference were recommended to the Annual General Meeting held on 24 September 2016. Presbyterian Women of Aotearoa New Zealand (PWANZ) now operates differently, and communicates directly with branches and individuals throughout the church. PWANZ are members of NZ National Council of Women, the Ministry of Women International Caucus and Ecumenical Women at the United Nations. Like many other organisations, Presbyterian Women have reflected on how best to serve our individual members. The role of Presbyterials has recently diminished as changing church structures occur. More inclusive local and regional gatherings and groups for interested women are now held in many areas.

#### **Mission Partnerships**

PWANZ’s support for national and international projects continues to be strong and actively supported by our members. Special projects partnered with Methodist Women’s Fellowship, in 2015-16 were Young New Zealanders Foundation and CWS in post Typhoon Haiyan areas. The focus for the 2016 -17 special projects are with CWS Nicaragua to address gender based violence and in New Zealand working with FASD-CAN to assist families support their members with Fetal Alcohol Syndrome. Other mission funds have been allocated to the Global Mission Rice Bowl appeal in Myanmar for nurse training, Waitaki Presbyterian Church NOTE project towards providing water storage in Tonga, and Syrian refugee resettlement in Dunedin / Wellington. It is hoped a new post-Turakina scholarship will be available for young Maori women with their education and further general study grants offered for the ongoing education of women.

#### **Communication**

BushFire, the new PWANZ Newsletter, is published electronically and the PCANZ website and Facebook page are updated regularly.

### **Capacity Building**

With the support of Council for World Mission funding, a southern Retreat held in August focused on developing the capacity of women in the Presbyterian Church. A similar gathering was held in the north. Both have provided valuable ideas from current members and a diverse range of younger Presbyterian women. Building communication, including through social media to these younger women unable to attend fellowship style meetings in person, has been actioned. A Women's Assembly is planned for 2017. Our commitment is to uphold the aim of Presbyterian Women – serving God locally and globally in love. Positive feedback received by the Transition Team from groups and individuals on the way forward ensures Presbyterian women will continue to have a valuable voice in church leadership.

### **Advocacy at the United Nations**

For two weeks every March, the UN Commission on the Status of Women (CSW) turns the focus of the United Nations towards women and gender-related issues worldwide. At the same time, civil society is given the opportunity to participate in the NGO CSW Forum, organised by NGO CSW/NY. Independent from the UN, the NGO CSW Forum gives activists from around the world the opportunity to discuss issues pertaining to women and girls, to network, share strategies/good practices, and to lobby governments to implement resolutions and treaties. The NGO CSW Forum includes a Consultation Day, Reception, and Parallel Events, Side Events, Forums, Advocacy, Presentations and Debates,

Presbyterian Women Aotearoa NZ has had Special Consultative Status as a faith based organisation at the Economic and Social Council (ECOSOC) since 1998. This is one of the six principal organs of the United Nations, responsible for coordinating the economic, social and related work of fourteen UN specialised agencies, their functional commissions and five regional commissions.

### **PWANZ Delegations to the United Nations**

Since the last General Assembly two Presbyterian Women delegations have attended the United Nations Commission on the Status of Women in New York. Twenty-two self-funded women and girls have participated. Both years we have formed the strongest NGO delegation from New Zealand. PWANZ as a NZ Non Governmental Organisation has the ability to comment directly on Government policy to the United Nations and write alternative or shadow reports. This year PWANZ have commented on the NZ Government's draft of New Zealand's eighth periodic report on the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and have contributed to decisions and debates through the Ministry of Women International Caucus networks, directly with MFAT in New Zealand and at the New Zealand Mission in New York, and with other Government entities. Our work as women of the PCANZ is known around the world. We are members of United Nations Ecumenical Women based at the United Nations and work actively throughout the year on advocacy submissions.

### **Global Sustainable Development Goals**

On September 25th 2015, UN countries adopted a set of Sustainable Development Goals. Each goal has specific targets to be achieved over the next 15 years. For the goals to be reached, everyone needs to do their part: governments, the private sector, and civil society. The seventeen agreed global goals are: No Poverty, Zero Hunger, Good Health and Wellbeing, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Infrastructure, Industrialisation, Reduced Inequalities, Sustainable Cities and Communities, Responsible Consumption and Production, Climate Action, Life below

Water, Life on Land, Peace, Justice and Strong Institutions, Partnerships for the Goals.

An integrated approach is crucial for progress across the multiple goals.

### **Advocacy in New Zealand**

Presbyterian women and girls who attended CSW59 and CSW60 are speaking out in the wider community to address the huge issues for women in NZ such as active discrimination, intimate partner violence, child abuse, people trafficking / slavery, child poverty, the gender pay gap, rural neglect, underfunding of the voluntary sector, and the unconscious bias against women by decision makers on issues such as finance, leadership and participation in decision making,

### **United Nations Parallel Event**

This year, PWANZ were privileged to be invited by the Presbyterian Church of United States (PCUSA) to be a panelist in a Parallel Event panel which focused on the role of education in breaking cycles of poverty, particularly for women. A panel presentation lifted up ways Presbyterians support education in Kenya, Aotearoa New Zealand, the United States and around the world. A paper was distributed on poverty and violence in NZ and how the church could respond.

### **Conclusion**

Not one country in the world has achieved gender equality. While the world has achieved some progress towards gender equality and women's empowerment, women and girls continue to suffer discrimination and violence in every part of the world. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large.

Rev Carol Grant  
PWANZ United Nations Convenor

Sandra Waldrom  
PWANZ National Administrator



## **E14: Uniting Congregations of Aotearoa New Zealand**

### **Report**

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Uniting Congregations of Aotearoa New Zealand (UCANZ) is a meeting place for our five partner churches and the local churches throughout New Zealand who are Cooperative Ventures (CVs). The Standing Committee has representatives from the Anglican Church, Presbyterian Church, Methodist Church, Christian Churches and the Congregational Union, who sit alongside people elected by local churches through the biennial Forum.

#### **The UCANZ Office**

The Executive officer Rev Peter McKenzie tendered his resignation to Standing Committee at the 2015 Biennial Forum “Big ideas for smaller churches”. He finished his duties on 31 March 2016 and moved on to a one-year appointment as minister to a congregation in the north of Scotland.

Rev Adrian Skelton has been appointed as the new Executive Officer and will take up the role as of the first of October this year. Adrian comes from an extensive ministry background both here and in the United Kingdom involving uniting and ecumenical ventures. He has been working in New Zealand for the last seven years as the minister at St Andrews Presbyterian Church in Hastings plus alongside the Anglicans at Maraekakaho Church. He has recently been involved with organising a conference with Methodist and Anglican representatives. Adrian brings with him experience and passion for teaching and drama, administration and Choral music and theatre. The Executive Officer provides advice to partner churches, regional courts and local churches on any manner of issues that are raised with him. He is available to lead services on a Sunday morning and lead workshops throughout the country if asked to do so. The Executive Officer is also a point of call for issues that, if not addressed early and properly, can turn into a more significant dispute.

Robyn Daniels is the Administrative Assistant and she administers the Partner Support Fund (the payments made for the work of the national churches), Removal Fund (a voluntary scheme to fund ministry movements) and collates statistics and the Co-operative Ventures Directory.

#### **Funding Review Group**

Forum 2015 approved the following motion:

*‘That a working party of all partner churches be established to review policies and processes for local parishes to financially support their partner churches.’*

The review will consider how both national and regional church courts are funded by UCANZ parishes and whether this can be done in a more equitable and simple manner.

The terms of reference for this review have been agreed. A work group of Partner financial representatives and members of Standing Committee has been set up and will have its first meeting on 9 August 2016. David Hall, a CV representative on Standing Committee, is the convener of this meeting.

**The future**

Standing Committee is currently working on updating the Procedures for Cooperative Ventures to allow for more ease of working together in the areas of forming new partnerships including different ethnic congregations. Our vision is of working together across the traditional boundaries that still divide the partner churches and prevent their original vision of developing in the local churches they established, a vision that will meet the needs of New Zealanders today.

UCANZ is committed to witness to the ecumenical dream, that the churches can work together as the one body of Christ. We are committed to the ministry of churches in smaller communities, offering alternative possibilities for ways to be church. We are committed to affirming the work of our five partner churches, and will keep urging them to continue to talk and work with each other and to UCANZ.

Lyn Heine & Stuart Sinclair  
Co-chairpersons  
Standing Committee

# Section F: Proposals

## Proposal 1: National Mission Week

### Recommendations

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- 1 That a National Mission Week be held in the year after the Moderator of the General Assembly assumes office.
- 2 That the Mission Week become the focal point of our national life, and grow to incorporate Connect, Kids Friendly, Global Mission, Presbyterian Women, and other cultural and mission expressions of our Church.
- 3 That the Moderator of the General Assembly be the key leader in organising the theme, workshops and other associated activities during the week.
- 4 That the General Assembly remain as the senior court of the Church, but that its focus be on governance, legislative and judicial matters.
- 5 That the first National Mission Week be held after the 2018 Assembly.

### Proposal:

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- 1 This proposal is brought by Northern Presbytery.
- 2 The innovation of an Assembly Week, first organised for the 2014 Assembly, was a blessing to the Church. The Assembly Week was an evolution of our General Assembly to allow space for workshops, guest speakers and other inspiring events alongside the business meetings of the General Assembly. It was proposed that those who attended would come away from the event inspired for mission in their own parishes. This event joined a range of other national events such as Youth Connect and the various national gatherings of the Pacific Island Churches and other national mission events.
- 3 General Assembly, as the senior court of the Church, has the task through its constitution of dealing with the difficult and contentious issues that confront our Church. It also has the very important task of governance and so must receive and review reports from standing committees and other church bodies. Many people who attend the General Assembly find it divisive and do not find the debates or reports inspiring.
- 4 The two events, the General Assembly and the Assembly Week sessions (outside the Business Sessions) are linked by venue and timing, yet they are two very different events with different aims and expectations. The Assembly is a governance, legislative and judicial event requiring commissioners to listen to and debate those matters. The Assembly Week seminars, workshops and guest speakers are to inspire and

encourage mission and are open to all those engaged in the mission of the church.

- 5 These two events have different aims and therefore different audiences do not sit well together. One by its nature requires vigorous debate which can be heated, while the other should excite our mission passion and bring unity of purpose to our life as a Church.
- 6 This proposal advocates that a National Mission Week be held in the year after the Moderator of the General Assembly assumes office. It also proposes that the General Assembly focuses on governance, legislative and judicial issues.
- 7 This proposal also advocates that the National Mission Week should grow to encompass Youth Connect, the various Pacific Island national gatherings, and other National Ministries. The Moderator of the General Assembly, freed from the responsibilities of the Assembly, could fully participate and lead the Mission Week. The outcomes from the Mission week would allow the Moderator to plan the second year of their term of office in a positive way in the lead-up to the next Assembly. This event should be open to all members of our church, so that the Mission Week becomes our key national gathering.
- 8 The Mission Week could become in time the event in our National Church life which unites us, is intergenerational and multi-cultural and showcases what is the best of us, and enables our denomination to have a national gathering that we can be proud and which leads us to be better able to do the Mission of God in our country.
9. The proposal will be brought by . . . . .

## **Proposal 2: Timing change for Moderator taking office**

### **Recommendations**

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1. That the incoming Moderator start their term of office on the last day of the General Assembly, and moderate the next General Assembly at the conclusion of their term.
2. That the changeover commence at the General Assembly 2018.

### **Proposal**

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1. This proposal is brought by Northern Presbytery.
2. Currently the Moderator of the General Assembly assumes office at the start of the Assembly week and serves as Moderator till the opening of the following Assembly.
3. The Moderator of the General Assembly has considerable responsibilities regarding the theme of the Assembly, organising the worship, arranging the various speakers and workshops of the Assembly Week. As Moderator Designate they are required to attend various planning meetings in the lead up to the Assembly.
4. These responsibilities all occur in the six-month period leading up to the General Assembly while the Moderator Designate if a minister of a parish has full-time parish responsibilities and if a lay person in employment has various work commitments.
5. These responsibilities are undertaken by the Moderator Designate, yet the church has no provisions to remunerate the Moderator Designate.
6. The Moderator of the General Assembly is a partially funded position. This remuneration is maintained until the next Assembly and because the next Assembly is the responsibility of the Moderator Designate, the current Moderator plays little or no part in its planning, yet remains on the "pay roll" till the installation of the next Moderator.
7. This creates the situation where the person who will be the Moderator engages in a period of almost full-time planning and creative work in preparation for the Assembly they will moderate yet receives little or no recompense or remuneration for this work. If they are a minister they do this while serving full-time in their parish, or if a lay person who is employed they do this while working full-time.
8. This proposal advocates for a change in the timing of the term of the Moderator, so that the period of the greatest activity and work of the Moderator occurs while the Moderator is paid.

9. The Moderator will be able to use the experience of observing the church to design the Assembly Week to best serve the needs of the church. From the experience of being the Moderator they will know where inspiration and encouragement are best needed, and they will have met with those of our church who could offer their skills and passion in leading the workshops of the Assembly Week.
10. This proposal presents a practical advance in the ongoing discussion in the church on the role and purpose of the Moderator. This change will allow the Moderator to combine the nascent role of “National Leader” with the historic role of Moderator of the General Assembly, by moving the emphasis of the role away from a backward-looking role, referring to the theme and activity of the past General Assembly, to a forward-looking role leading up to the General Assembly and Assembly week that they will lead.

## **Proposal 3: Earthquake-prone buildings policy**

### **Recommendations**

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1. That this General Assembly request the Presbyterian Church Property Trustees to examine the requirements of the Building (Earthquake-prone Buildings) Amendment Act 2016 and to align their policy requirements with those in that Act.

### **Proposal**

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1. This proposal is brought to the 2016 Assembly by Northern Presbytery.
2. This proposal asks the General Assembly to request the Presbyterian Church Property Trustees to examine the requirements of the Building (Earthquake-prone Buildings) Amendment Act 2016, which received assent on 13 May 2016, and align their policy requirements with those in the Act. The Act now provides certainty in respect of the actions and time-frames expected of a prudent building owner and occupier.

3. The reasons for the proposal are:

At the 2014 General Assembly, the motion “That, in light of the difficulties and huge costs which would be incurred by local congregations in upgrading their buildings to 67% of new building standard, the Presbyterian Church Property Trustees be requested to allow congregations to upgrade their buildings to the lower percentage of 34% or similar, in line with most local body building requirements” was carried.

The Church Property Trustees subsequently reviewed and updated their earthquake-prone buildings policy and released it in September 2015. The revised policy continued with the view that 67% of NBS is the minimum standard required. However, they did indicate they may permit congregations to upgrade to the lower 34% NBS when the cost of upgrading to 67% is excessive or when the building is not critical and/or has low levels of use.

The September 2015 Trustees’ policy contains “upgrade to 67% NBS (min)” dates varying from June 2017 to June 2022 depending on the level of risk. Since the revised policy was released, the requirements applying to earthquake-prone buildings together with the responsibilities of territorial authorities and building owners, and in particular the period of time for compliance, have been specified in the Amendment Act. The revised Trustees’ policy has much shorter time lines than those contained in the newly assented legislation.

The recent Government legislation has had regard to the low level of risk and gives a number of years for assessment and then strengthening if required, this time significantly varying between regions to reflect the local risk of life

endangering earthquakes – in Auckland 15 years to assess and a further 35 years to strengthen compared with 5 and 10 years respectively for other than high priority buildings in Wellington. Further, unreinforced masonry buildings are not priority buildings for strengthening in areas of low seismic risk.

A significant number of the Presbyterian churches in the Northern Presbytery area do not or would not meet the 67% of NBS specification. Many have not had an assessment undertaken. 16 of those which have had an assessment completed have been found to be well under the 67%. Most churches are only occupied for a small percentage of the week and congregations are facing uncertainty and a large cost if they are to strengthen the buildings they are worshipping in to meet the 67% specification within the time frames specified in the CPTs September 2015 policy statement.

This has deflected the focus of many congregations from mission and pastoral care to the need for fundraising and survival. It is submitted that it is inappropriate for the CPT to be applying requirements which go beyond the requirements of the recently enacted law.

We welcome a recently received response from the Presbyterian Church Property Trustees to a letter from St Aidan's congregation, Northcote, Auckland, indicating a willingness to review the time-frames in the Presbyterian Church Property Trustee's Earthquake Policy both for obtaining reports and for carrying out remedial strengthening, particularly in areas of low earthquake risk.

4. This proposal will be moved by Mr Cunny Atchison.

## **Proposal 4: Widening the field of candidates for ministry and eldership**

### **Recommendation**

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1. That, in order to facilitate a diverse and deserving field of candidates for the ministry and eldership of the PCANZ, Section 9.1.1A be deleted from the Book of Order.

### **Proposal**

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1. This proposal is brought to the 2016 General Assembly by the Parish Council of St Andrew's on The Terrace, Wellington.
2. The proposal is that, in order that ministers and elders in the PCANZ be chosen from a wider field of people than is currently the case, Section 9.1.1A of the Book of Order be deleted.
3. The reasons for the proposal are:
  - (i) In biblical accounts, women and men are frequently called to leadership, even though they may not fit conventional criteria. For example, Rahab, not only a Gentile but also a prostitute, materially assisted the Jewish cause and became a valued member of Jewish society, being named in the genealogy of the Christ. David was chosen for leadership despite expectations his older brother would be more suitable. Moses was called despite his inability to speak. Peter was named as the rock on which the Church would be built despite his often impetuous nature.
  - (ii) Biblical accounts record different styles of family arrangements reflecting contemporary culture. Members of these varied families were still able to carry God's message.
  - (iii) Since section 9.1.1A was adopted in 2006, two forms of legal relationship are now available in New Zealand which include gay couples: Civil Union and Marriage. This means it is now possible that gay men and women applying for ministry are able to be in a legal relationship which was not the case in 2006.
  - (iv) Since 2006, society has changed and developed markedly. Increasingly, a wider variety of families are publicly acknowledged. All families are part of the children of God. They are those whom the Church seeks to include in its mission. Presbyterian ministry being drawn from a diverse range of family configurations and backgrounds would assist PCANZ to better carry out its mission with more people in contemporary NZ culture.
  - (v) Excluding glbt people from ministry and eldership means the Church is missing out on skills, qualifications and experience of a significant percentage of society.
  - (vi) The wider moral values which the Church argues for in relationships and family structures have always gone beyond legal status or orientation. The

Church seeks to promote violence-free relationships. It emphasises good relationships are mutual, respectful and faithful. This does not depend on the sexual orientation of the people concerned.

- . (vii) In selecting candidates for ministry or eldership, it is vital there is still careful assessment of all aspects of faith, personality, skills and character. This change would not alter that. The church has codes of conduct with which all candidates are required to comply. This should be sufficient scrutiny of personal conduct. Suitable candidates should therefore not be barred from Ministry solely on the grounds of sexual orientation.
4. This proposal will be moved by Rev Dr Susan Jones.

## **Proposal 5: National voice for social issues in society**

### **Recommendation**

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1. That the Presbyterian Church of Aotearoa New Zealand establish a Standing Committee or some suitable Networking Body that helps the church bring a Christian vision to current issues of life in Aotearoa New Zealand by:
  - (i) Formulating opinions through consultation and theological reflection that represent the diversity of faith expression found in the PCANZ
  - (ii) Equipping leaders, congregations and other interested parties to engage with current issues of community life
  - (iii) Engaging other groups and churches who share our vision to see the Kingdom of Heaven realised on this earth.

### **Proposal**

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1. This proposal is brought to the 2016 Assembly by Alpine Presbytery.
2. The proposal is to establish a voice for the PCANZ to speak on social / ethical issues in society.
3. The reasons for the proposal are:
  - (i) Concern at the lack of “voice” of the PCANZ on a number of important issues facing NZ society. The Moderator, Right Rev Andrew Norton, referred to this “loss of voice” in his White Paper (2015) and Green Papers (2016).
  - (ii) It is of concern that Christian opinion on some important issues in our society is not always theologically informed and can lack substance and good research. There are already good sources of respected and well-researched evidence that can help us speak into social issues, for example, The Dunedin Birth Cohort Study.
  - (iii) There is an apparent ‘silence’ from our national church on major social issues, for example, homelessness, poverty and abuse, and this can give the appearance of lack of interest and non-engagement in such issues as a church.
  - (iv) While we applaud the partnership projects, for example, the Justice & Action Study in partnership with Presbyterian Support, we believe there is scope for the PCANZ to pursue more issues publically.
  - (v) We value local parish and Presbytery initiatives on issues which affect our society. However, we see value in advancing a national network which could encourage and resource wider involvement in speaking up for the concerns and rights of individuals and groups within our society. Such a network could further enhance the awareness of parish and Presbytery initiatives for all our benefit.

(vi) We do not advocate a return to the former “Public Questions Committee” structure but we envision a much more contemporary and networked group that would help educate the leaders of our church as well as advance public opinions from respected and robust research.

(vii) Accordingly we seek the General Assembly’s support to create a Standing Committee or suitable Networking Body to address these concerns and create a voice for the PCANZ on the issues that impact our society.

4. This proposal will be moved by . . . . .

## **Proposal 6: National Dialogue for Christian Unity membership**

### **Recommendation**

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1. That the Presbyterian Church of Aotearoa New Zealand apply for full membership of the National Dialogue for Christian Unity.

### **Proposal**

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1. This proposal is brought to the 2016 General Assembly by Southern Presbytery.
  2. The proposal is that the PCANZ join the National Dialogue for Christian Unity as a full member.
  3. The reasons for the proposal are:
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- The National Dialogue presently includes the Roman Catholic Church, the Methodist Church and the Anglican Church as full members. The Presbyterian Church and the Salvation Army are observers.
- The National Dialogue was formally inaugurated in February after several years of discussion.
- The Presbyterian Church was invited to be a full member. The Council of Assembly decided to apply for observer status, which was granted.
- It has been suggested that the Council did not apply for full membership for two reasons, firstly, that there was no particular need to do so as ecumenical relations were occurring satisfactorily without such a body and, secondly, that there was not a strong desire for such involvement from the wider Church.
- The Dialogue has a constitution. The statement *Towards a Theology for Christian Unity in Aotearoa New Zealand* provides a theological underpinning of the Dialogue. Each is thoroughly consistent with our Church's theology and polity. There is nothing constitutionally that would prevent us applying for full membership.
- The Presbyterian Church is part of the church catholic, the universal church. It is a church to the extent it reflects and embodies the church catholic in our context. With other churches, we hold to the ecumenical creeds that express the faith of the world's major Christian traditions - Protestant, Roman Catholic and Orthodox. Practically, because of our catholic identity, baptisms conducted in our church are recognised by all the major traditions. It is of our Church's essence to be ecumenical, to recognise ourselves as part of the world-wide church.
- That essence is expressed in various ways, including in our membership of ecumenical bodies including the World Council of Churches, the Christian Conference of Asia, and the Pacific Conference of Churches. Each of those bodies has close relationships with the Roman Catholic Church as does the World Communion of Reformed Churches which has an official dialogue with the

Roman Catholic Church. Each of such bodies of which the Assembly is a member promotes ecumenical co-operation. We have benefitted from their work such as through statements on Baptism Eucharist and Ministry, the Nature of the Church and the Roman-Catholic/Lutheran statement on Justification by Faith. Our living out of membership of those bodies draws us towards the churches that are members of those bodies or with whom those bodies are in dialogue. That includes specifically the churches that are part of the National Dialogue, the Anglican, Methodist and Roman Catholic Churches.

- Presbyterians in New Zealand, and elsewhere, have been at the forefront of ecumenical endeavour. That includes, in our region, in the formation of the Churches of South and North India, the Uniting Church in Australia and the United Church of the Philippines. In the Pacific, it has included involvement in the life of the Pacific Conference of Churches and Pacific Theological College from their earliest years. In New Zealand that ecumenical endeavour has been expressed in previous national ecumenical bodies. While we do not wish to go back to what once was, we do affirm that this endeavour is part of our enduring identity and heritage.
- We are a covenanted partner with churches that are members of The Uniting Congregations of Aotearoa New Zealand. That partnership is embodied in many parts of the country where congregations bear common witness to Jesus Christ in their local communities. There are still many co-operating or union congregations which require partners to work together where possible. We also have shared in the founding of Christian World Service of which we remain members. Our national collaboration mirrors and helps facilitate ecumenical networking in the wider region and globally as we seek to address world issues together.
- The issues we face as a Church are not peculiar to us, and our common witness has significant impact on how our nation perceives Jesus Christ. We can learn much from each other and can, where possible, collaborate in making Jesus Christ known. Our tradition has shown that collaboration itself bears witness to the overriding influence of Jesus Christ who is more than any of our churches and who is more powerful than the cultures and histories that shaped the formation of our churches. This is also important as our churches respond together to the call to justice and peace in a world where there is much injustice and violence.
- We believe involvement in the National Dialogue will greatly assist local collaborative witness to Jesus Christ. We look forward to being part of giving expression to the Dialogue in our context. For example, some churches are already looking forward, in collaboration with the Roman Catholic Church if at all possible, to commemorating the 500<sup>th</sup> anniversary of the Reformation. Local congregations from different traditions join in worship celebrating significant parts of the Christian Year. Churches join in celebrating baptisms and weddings and other faith-events where families have membership in more than one church. There are also local networks where Presbyterians work with people from other denominations in various activities.
- More specifically, we believe there are two particularly compelling reasons for joining the Dialogue. This is the only body which is committed to facilitating bodily unity as sought in the prayer of Jesus Christ for his disciples (John 17). Other bodies facilitate collaboration for various reasons. However, this is the only body which recognises that bodily disunity needs to be overcome and is

committed to doing so. Also, this is a body committed to facilitating collaboration for justice, a dimension that is less prominent in some other ecumenical bodies.

- In relation to the second reason suggested by the Council for declining application for full membership, we cannot assess how widely our view is held. However, we seek to work closely with the existing members of the Dialogue at a local level, in particular, and would want to see national support for and encouragement of local collaboration. We are also among many who wish to be part of such a Dialogue. We believe that such collaboration reflects our Church's commitment to healthy relationships among churches and so we and other congregations in our area are very keen to be part of a National Dialogue. That others may be less keen, if that is the case, does not detract from the resource and will of those who are so committed. We regard this as an important part of our Church's identity and are willing to help make it happen.

4. The proposal will be moved by Mr Stephen Packer.

## **Proposal 7: Short term ministry appointments**

### **Recommendation**

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1. That the provisions for short term ministry appointments be amended to:
  - a. Increase the maximum term for stated supply ministers up to two years from the present one year.
  - b. If the process of reception to the ministerial roll of the PCANZ has begun during a period of stated supply, the presbytery may extend the appointment beyond two years until the conclusion of the reception process.
  - c. If a lay supply appointee is recommended as a candidate for Local Ordained Ministry, the presbytery may extend the appointment for the duration of the Local Ordained Ministry assessment period.

### **Proposal**

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1. This proposal is brought to the General Assembly by Southern Presbytery.
2. The proposal is that the one-year limit on stated supply appointments be increased to two years, with the early conclusion of the stated supply term should the congregation be able to call a minister to their ministry charge.
3. The reasons for the proposal are:
  - a. We have a number of congregations who require ministry, and PCANZ ministers are not choosing to make themselves available for these congregations.
  - b. In response, Ministry Settlement Boards and Church Councils are inviting ministers and pastoral leaders with experience in other denominations to consider filling the gaps often with a view to exploring reception as Nationally or Locally Ordained Ministers of our Church.
  - c. However, the existing regulations limit these short term appointments to 12 months, a period sometimes too short to complete the discernment in relation to the reception process.
  - d. In more general terms, ministerial vacancies are taking longer to fill especially for rural parishes and so the 12-month limitation on stated supply is making the transition period difficult for many parishes.
  - e. In our experience, a number of non-PCANZ ministers have sought reception to the ministerial roll of the PCANZ while filling a stated supply ministry role with our parishes. At present, there is a 12-month limit on these appointments, so the reception process needs to begin very early in the stated supply period. It would be healthier to grant presbyteries the power to extend stated supply beyond the two years recommended. Allowing potential candidates more time to make an informed decision related to reception is good for the individuals involved, the congregations they minister to and the whole church.
4. The proposal will be moved by Rev Alan Judge.

## Section G: Memorial Minutes

### **The Reverend William Ivan Bacon (1920-2015)**

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Ivan was born in St Albans, Christchurch, attended St Albans Primary School and Christchurch Technical College. His family worshipped at Knox Church, Christchurch, where his love of organ music began.

The family moved to Dunedin and Ivan attended the Polytechnical College and later gained a Bachelor of Commerce at University.

When the Second World War broke out, Ivan, as a young man with strong anti-war convictions, decided to register as a non-combatant. He was posted to the medical division, firstly serving in the Pacific Islands then on to Italy.

The Armed Forces Chaplain at the time spoke of how to cope with the grim reality of war. Tough talk, but he presented a solution: he called on the young people present to consider entering ministry. With fear and trembling, Ivan and his friend Trevor Morrison responded to this call.

On demobilisation, Ivan spent three years at Otago University and then a further three years at Knox Theological Hall, 1949-1951.

In 1951, he married Katie. This was the beginning of a 64 year marriage. They both accepted a call to Lower Waitaki Parish, North Otago Presbytery. A highly contentious issue of the time was the so-called waterside lock-out: contentious because others called it a strike. Ivan's pastoral skills were brought into sharp relief when a polio epidemic broke out prior to a vaccine being made available. Ivan enjoyed the rural life: six preaching places, three each Sunday, and a wonderful team of musicians.

In 1961, Ivan accepted a call to Methven Parish, in mid-Canterbury. The Young Farmers Group, as able debaters, challenged his thinking. Frank and candid himself, Ivan was in his element! Over a period of years he trained some of them to become licensed lay preachers.

Ivan's last eight years were served in New Brighton (1977-1985). On his early morning walk to the beach (with Tim the dog) he found an easy way to raise money for needy causes: cash dropped in the car parks. The South Hall rebuild found him going to the fruit auction, buying a bulk lot then selling on to the congregation.

On retirement to Iona Parish (later St George's/Iona) in Christchurch, Ivan's great delight was the second Tuesday stall cum market where his skills as a propagator/gardener raised funds for the parish.

Ivan was a thoughtful theologian, a supportive colleague and a wise and kind man which all who knew him appreciated.

Ministers never really retire, and Ivan was no different - his pastoral skills and gifts were still to the fore during his time living in Fitzgerald House where he ministered to the workers and residents alike.

The life of this good and faithful servant of God was completed on Good Friday 2015. Ivan was later farewelled by his loving family, old friends and colleagues in his beloved

Knox Church, Christchurch.

### **The Reverend John Aubrey Balchin (1929-2016)**

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John Balchin was born on 11<sup>th</sup> October, 1929 in Brentford, London. During World War 2, John was sent to Hazelmere and attended Godalming High School. This was followed by two-years compulsory military service in the RAF, after which he completed his MA at Edinburgh University and his BD at New College. On the 9<sup>th</sup> July, 1955, John married Carol Davidson. This same year, he was appointed Travelling Secretary of IVF, followed by 5 years lecturing at the Glasgow BTI as an Old Testament and Hebrew lecturer. During this time, he began working with the Rev Arthur Gunn at St David's Knightwood, Glasgow.

In 1966, John received a call to First Church, Papakura, South Auckland Presbytery, and he, Carol and their four children moved to New Zealand. Their fifth child was born in New Zealand. For 28 years, John was Senior Minister at First Church, Papakura, which grew to average Sunday attendances of 1,000.

John has been described as an outstanding preacher and teacher, a loving and caring pastor, and a great leader, with a larger than life personality. Although he received many calls to other large churches, and to other positions, John chose to stay in parish ministry in Papakura, where his people loved him. John was in constant demand to speak at camps, conventions and conferences throughout New Zealand and overseas, and he wrote frequently for the Challenge Weekly. He was also on the Board of the Bible College of New Zealand for over 20 years.

When John retired in 1994, he continued to offer part time ministry at St Andrews, Pokeno and then at Papakura East Presbyterian Church, and Hunua. Even in his final years, when he was in ill health, John retained his sunny disposition, and legendary humour. John died on 23<sup>rd</sup> March, 2016, surrounded by his much loved family. He is sorely missed. "Well done good and faithful servant of the Lord".

### **The Reverend Brian Raymond Brandon (1943-2015)**

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Brian Brandon was born in Te Kuiti in 1943. He graduated from Massey University in 1966 with a Horticultural Science degree. He then moved to Hastings, where he worked for with the Department of Agriculture as a Horticultural Officer. During his time in Hastings, Brian married Elaine Isdale.

In 1970, Brian and Elaine moved to Papua-New Guinea, to undertake mission work, and Brian was Horticulturalist at the Christian Leaders Training College.

They returned to New Zealand in 1974, and Brian began his training for ordained ministry at Knox Theological Hall in 1975. Brian's vision was to utilize the different cultures, styles of worship and individual gifts to reach as many people as possible giving them the hope that is Jesus Christ.

After graduating with a Bachelor of Theology in 1977, Brian was ordained and inducted into St David's Parish in Petone, Wellington, in December 1977. Brian served at St David's until he was called to First Church Frankton, Hamilton, in 1983.

First Church Frankton changed its name to Westside Parish Hamilton, with Brian ministering at Westside until 1990. Brian then served as sole minister at St Martin's

Papatoetoe, until his retirement in late 2008. Brian continued to worship and serve as a member of St Martin's after his retirement, until his passing in 2015.

Brian has been described as a "defender of truth". He strongly believed that people needed to know the truth of God's word. That in knowing God's truth, it would bring healing, restoration, deliverance, conviction and wholeness. He was a prolific writer with over 30 booklets with themes from deliverance to prayer and culminating with his autobiography outlining his journey with cancer. Sadly this book was published after Brian's passing.

Brian was also involved in ministries which provided other outlets for expressing his personal giftings, passions and vision, including Presbyterian Affirm, Victorious Ministries through Christ, writing for Daystar, community foodbank and, during his retirement, the Papatoetoe community teaching gardens.

Brian was keenly interested in researching both his and Elaine's family history and was an avid Auckland, Blues and All Blacks rugby fan and loved to potter around in his garden.

Brian will be remembered as a humble man who served God and the people God entrusted to him with compassion, conviction and with unswerving faith.

### **The Reverend Kenneth Gordon Cree (1924 – 2015)**

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The dramatic way in which World War Two ended in the Pacific was a major factor in causing Ken Cree to become a Presbyterian minister. Ken grew up in Christchurch, attending Cashmere Primary School and St Andrew's College, followed by study at Canterbury University College, from which he graduated BSc in 1945. He began as a graduate student at Victoria University College, then was manpowered to work in the Dominion Physical Laboratory in Wellington.

The explosion of atomic bombs in Japan had posed for Ken a dilemma: 'What would be done with *my* work in science?' Exploring the Christian ministry, then recognising it as his calling, in 1948 Ken became a student at the Theological Hall, Knox College. In his exit year, he won the class prize in Systematic Theology. It was a subject which continued to intrigue Ken, from the historical theology he studied in his Hall course to contemporary developments such as those popularised and elucidated by Professor Lloyd Geering. The Hall's professors of Old and New Testament studies of the time, known for their erudition and enthusiasm, shaped in Ken the desire to make the Bible come alive to his congregations. Ken sought to bring not only clarity and relevance in speaking and teaching but also encouragement for others to think for themselves.

Ken served in five parishes: Knox, Cheviot (where he was ordained) 1952-56; Fitzroy, New Plymouth, 1956-64; Ngaio, Wellington, 1964-71; St Columba, Richmond, Christchurch, 1971-1985; and finally Trinity, Akaroa, Banks Peninsula, 1985-1989. As well as undertaking the tasks of parish ministry, Ken would play his part in the wider church with such diverse responsibilities as serving as chaplain to the Very Rev James Baird (Assembly Moderator, 1952); membership of the Wellington Presbyterian Social Service Association Board (during ministry at Fitzroy and then Ngaio) and of the Students' Committee of Christchurch Presbytery in his retirement.

Ken met Margaret Bullock, a teacher, at the 1954 Bible Class Conference; two years later they married. To Ken and Peggy were born six children: Richard, Alison, Andrew,

Alistair, Michael and Gillian. It was a family in which academic endeavour was prized, with all the Cree siblings completing either a graduate or post-graduate degree.

Ken's imposing figure was matched by his sense of humour and fun, a tolerant personality and an enthusiasm for the pursuits and commitments of his family. The Cree dining table was noted for the range of subjects discussed around it: social, scientific, political, ethical and spiritual; vigorous discussion was not only acceptable but expected. Ken and Peggy had a strong and loving marriage, in which mutual respect and acceptance were noteworthy. In Ken's final parish, Banks Peninsula, Peggy was to all intents and purposes, the associate minister; a situation that worked so well that Ken would later comment, 'I recommend the idea to anyone'. Ken enjoyed a long and happy retirement, in which he took up a new hobby, stamp collecting, which brought him considerable satisfaction.

Ken Cree enjoyed good health to the end of his life. He died suddenly and unexpectedly watching television on a Sunday morning. The programme was *Praise Be*, the title itself an appropriate response to the death of one who was a friend to many, a dedicated and respected parish minister, and a warm and loving husband and father.

### **The Reverend Scott Dalziel (1933-2016)**

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As a teenager in Bible Class in Waihi, Scott had an interest in ministry in the Presbyterian Church. After leaving school, he worked in a bank for a few years before being accepted for training for the ministry. Scott completed his training at the Theological Hall in 1960, with a BA and a BD. He was one of a group of young ministers concerned about the Presbyterian Church's failure to attract blue collar workers. With one or two others in this group, he lived in the single men's camp and worked on hydro construction in Mangakino in 1961. At the same time, also in Mangakino, Ron Bichan was researching this topic on behalf of the national church. Scott met his wife-to-be, Ann (née Simpson), when she was staying with the Bichans.

Scott was ordained at Te Hapara, Gisborne, in 1962 and moved to Otahuhu in 1968. He resigned from there in 1974 and moved into guidance counselling. He and his family lived in Otara, Picton, New Plymouth and then Lower Hutt. While in Lower Hutt, Scott served three terms as an Eastern ward counsellor in the city council. In keeping with his concerns for justice and fairness, he consistently advocated for people who were socially disadvantaged, eg through opposing the sale of social housing. Scott and his wife were members at Hutt City Uniting Church. Ann died in 2002 after a long illness.

Some time later, Scott and his new partner, Helen Marsh, moved to an ecovillage in Kaiwaka where they built their own house of clay/paper bricks and developed a good garden. They shared a commitment to care for the environment and for people on the margins of society and became leaders in that community. On 11 July 2016, Scott was on his way back from a community meeting to set up a drop-in centre when his car and a truck collided and he was killed. His children and grandchildren and many members of the extended family were joined by members of both ecovillages and Kaiwaka village residents in the celebration of Scott's life.

As was said in a prayer at his funeral "Scott was empowered in his journey of life by the Spirit of faith" and we give thanks for his life and witness.

### **The Reverend Dr Wilson Edwin Daniel (1929-2015)**

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Wilson Edwin Daniel was born on 29 January 1929 in Southland and completed his early education at Riverton and Invercargill. At Otago University he completed an M.A. with Honours and an L.L.M. before practising law in the Southland Area.

In 1964, he returned to Dunedin, with his wife May and their young family, to begin training for ministry. His natural skills and personal confidence meant he became a trusted member of the student body and he confirmed his well-established links with Knox College. After completing his B.D. he was ordained and inducted to the parish of Teviot (Roxburgh) in February 1965.

Wilson's interest in human behaviour and Jungian Psychology led him enrol at Claremont University California (USA) where he completed his Doctorate while continuing his close association with the worshipping community there.

In September 1977, he returned to New Zealand and accepted an appointment as Director of the Cameron Centre, Presbyterian Support Dunedin, where he continued until April 1983, exercising his skills in support of the community.

He made periodic visits to the U.S.A. to spend time with his family who had remained there. He later settled in Napier, where he continued to exercise his counselling skills and attended conferences of the Jungian Society in Australia and New Zealand. He was an active leader within the Hawkes Bay Presbytery. Until 1994, he provided supervision to a number of ministers and further honed his skills in that area.

When his second wife, Vivian, fell ill he became her full-time support, a role he exercised with compassion and grace. Following her death in Napier, he returned to Dunedin in 2002, where he renewed his links with Knox College (he was a life fellow) and the counselling services in the city and the Otago Law Society.

A life member of the Otago Settler's Association, Wilson attended worship at Roslyn and Highgate Parishes, Ross Home and the Sea of Faith. To his life's end he continued to supervise students, both theological and legal and mentor a number of like-minded academics. He had a lifetime interest in music, (he played violin) and enjoyed a significant collection of recorded classics. Wilson died on 8<sup>th</sup> February 2015.

### **The Reverend Peter Norman Davies (1930-2014)**

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Peter Norman Davies was born on 19<sup>th</sup> May 1930. From an early age, he wanted to be a minister and so, after gaining his BA, he was accepted for training at Knox Theological Hall, from 1954-1956.

Peter's first parish was Tokomaru Bay, which was a very large parish stretching up the East Coast, where he lived in corrugated iron cottage. It was there that he started learning the Maori language, something he continued to pursue right up to his death. It was in his retirement that he gained a certificate in Te Reo.

His next parish was in Brooklyn in Wellington, then Bulls, Mangakino, Taumaranui, and finally Foxton. While Peter was in Bulls, he was involved in the work of the Presbytery and was Moderator of Manawatu Presbytery in the 1970's. At that time, he represented the presbytery on the Board of Turakina Maori Girls' College in Marton.

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The College was at a crossroads at that time, facing closure which could be avoided if it could become an integrated school. Peter was involved in negotiations to this end. He held the Maori members of the Board in high regard, and valued the opportunity to work with members of the Maori Synod.

During his time at Foxton, Peter served as convenor of the Assembly Public Questions Committee and was again Moderator of Presbytery. He also convened the Assembly Committee on Ecumenical Affairs.

Peter was a very dignified person who took life seriously but he also had quite a sense of humour. One of the highlights of his life was marrying Marjorie in 1962 in Wellington and she supported Peter in his ministry.

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### **The Reverend Dr Frank Grenfell Glen (1933-2015)**

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Frank Grenfell Glen was born on 20<sup>th</sup> September 1933 at Invercargill. Over the ensuing 81 years of his life, Frank amassed an incredibly rich tapestry of adventures, ones which included much faithful service to the Lord on both sides of the Tasman. Often described as a man's man, Frank was always ready to share the truth of the Gospel without frills, doing so in a way that might transform the hardest of hearts. Always affirming the love of Christ and recognising 'we are more than conquerors through Him who loved us' - Romans 8:37.

From a young age, Frank developed an interest in most things electrical, mechanical and especially those focused towards aviation. He managed to combine his deep love of people (especially those whom he considered marginalised) with his passions for flying, the outdoors, academic study and the authorship of fifteen books.

At age 20, Frank qualified as an electrical fitter training on the state hydro programme at the Waitaki River. Working amongst older men with 'worldly habits', Frank saw first-hand the effects of alcohol abuse and the resulting impact on the families. Even as an electrical fitter, he made it his mission to be a Christ like influence in both the workplace and community. During this time of the early 1950's, Frank was awarded an RNZAF cadet scholarship and, by diligently applying himself, he duly gained his pilot's licence.

Sensing the call of God beyond his electrical tools, at age 22 Frank left Southland and moved to Auckland where he entered the Trinity Methodist Theological Hall. While there he developed a strong interest in Church History; one that would see him write several important historical publications later in life. During this time in Auckland, Frank became the General Secretary of the NZ Missionary Aviation Fellowship, a role he relinquished on his return to Southland after 2 years.

On January 21<sup>st</sup> 1958, Frank married Margret Hamilton and together they lived 57 years in a wonderful and devoted partnership ... (to quote Margret) "climbing every mountain, and in some cases just flying right over them" Newly married, the Glens spent the following 4 years living in Western Southland, with Frank serving as the full time Industrial Chaplain on the Manapouri Hydro Scheme.

Ordained at Invercargill on 2<sup>nd</sup> November 1960, Frank continued to minister in many places across Fiordland. He'd often tramp for a day into dense bush in order to meet up with parties of workmen; offer pastoral care, before camping with them overnight and tramping out again the following day. In 1961, Frank was commissioned into the Royal NZ Army Chaplains Department, thus beginning many years of Military Ministry.

Two years later, the Glens left Western Southland and began a season in Canterbury with a dual appointment. Frank became both a parish minister at Shirley, Christchurch, and a Chaplain in the Royal NZ Infantry Regiment. Frank also became the Consulting Chaplain to the Department of Social Welfare and Chaplain attached to NZ Military Forces serving in Fiji.

In 1966, Frank and Margret made the decision to move to Australia where Frank took up the position of 'flying padre' operating a patrol ministry for the Uniting Church of New South Wales. There he pioneered the use of aircraft in medical, spiritual and Aboriginal work across 92,000 square miles of New South Wales, Queensland and South Australia. Frank's skill as a pilot and compassion as a minister enabled a more effective church mission across large areas of the Australian outback. During this time, Frank also established an association between the Mission Aviation Fellowship and the Uniting Church of New South Wales to ensure there would be ongoing training of clergy to become pilots.

Between 1971-77, Frank served as a Chaplain (and also an unofficial flying instructor) with the Royal Australian Air Force. Holding the rank of Squadron Leader, he spent time at all six of the main air force bases in Australia. This, before going on active service at Vung Tau, South Vietnam, where he was responsible for the return of the bodies of fallen Australian soldiers to their families. For obvious reasons, this wasn't a role he enjoyed; it would often leave him emotionally exhausted for weeks after he had returned to Australia.

In 1978, once back in New Zealand Frank became a Probation Officer, firstly in Gore before relocating to Nelson; all the while keeping up a part time Chaplaincy role with the NZ Police.

In 1985, Frank formally transferred back to the Presbyterian Church of New Zealand and became Chaplain for Presbyterian Support in Hawkes Bay where he served 8 institutions with 600 residents and 350 staff.

Making a final return to parish ministry in 1986, Frank ministered at the Thames Union Parish in the Waikato for 5 years before retiring due to ill health in April 1991.

It was now that Frank gained his 'second wind' and began to devote himself more intently to study, gaining a Doctorate of Philosophy from the University of Waikato. Once completed, his thesis 'A Study of Chaplaincy in the New Zealand Military' was described as a groundbreaking work. Around that time, Frank was admitted as a Fellow of the Australian Institute of History and the Arts and he also became the editor of the NZ Journal of Military History, a position he held for the next five years.

Added to this, Frank was made an honorary life member of the NZ Military History Society, as well as Patron of the NZ Radio DX League. In these later years, he continued to both write and collect books and memorabilia. Frank had several books published including: 'Holy Joe's People', 'Fly High Reach Far' 'Bush in Our Yard' 'Australians at War in New Zealand' and most recently... 'Bowler of Gallipoli', which Frank had been consulting on for an upcoming television documentary, just prior to his death.

As previously mentioned, Frank was an ardent collector of books, and today the Glen Collection is part of the Hewitson Library at Knox College, Dunedin. Its works represent Frank's many and varied interests, and they are a wonderful resource available to all through the library and Presbyterian Achieves.

In his 81 years, the Reverend Doctor Frank Glen was a faithful husband and partner in the Lord's service with Margret. He was a Flying Padre, a Parish Minister, he was a Chaplain to the Manapouri workforce, NZ Army, NZ Police, Social Welfare, Royal Australian Air Force and Presbyterian Support. He was a Probation Officer, a Scholar, an Author, and my friend for too short a time.

Frank died peacefully at his home in Cromwell, on 4th February 2015, with Margret at his side. A man who knew he was more than a conqueror through the Lord Jesus Christ who loved (and still loves) him.

### **The Reverend Gowrie Roderick Grant (1938-2015)**

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Gowrie Grant was born in Alexandra, Central Otago, 4 February 1931, and received his primary and secondary education in Roxburgh. On leaving school, he entered the New Zealand Army. The Army supported his first year of study at Canterbury College, but he decided not to go on with the Army training. Gowrie then supported himself and continued his studies at Canterbury, completing a Masters degree in history.

After graduating, Gowrie took up a trainee position with Mobil Oil. While working in Wellington he met Elizabeth. They married in 1959 and had two children. It was during his time in Wellington that he began to think seriously about entering the ministry. Gowrie was transferred by Mobil to Alexandra for a short time where the minister Thomas Hay facilitated his application to study at the Theological Hall in Dunedin. He was a student at the Hall, 1960 to 1962.

Gowrie was ordained in Kaikohe on 6 December 1962 and served the extensive parish there for five years, experiencing the richness of Northland life and Māori culture in particular. In March 1968, Gowrie moved to Mount Maunganui which was still an independent borough and seaside holiday community. During his ministry there, the parish was consolidated and its church facilities redeveloped.

He moved to Knox Hamilton in March 1976 and encouraged the building up of the congregation which was going through a time of transition after its country churches were joined to Fairfield Parish. In December 1987, Gowrie was inducted at St Andrew's, Birkenhead, Auckland, and became a minister emeritus in February 1994.

Gowrie was intellectually inclined and throughout his ministry was interested in new theological developments, pursuing and preaching truth as he understood it, even if this resulted in some disagreements. Although some of his parishioners differed in their views, they respected and appreciated Gowrie for his strong pastoral ministry. His dedication to his people was wholehearted and he was highly regarded for his faithful, compassionate service; his affirmation of others; his pastoral concern and care for those in need.

Gowrie made his ministerial contribution to the Church at the parish and presbytery level. He did not seek a high profile at the Assembly or in the national church. His commitment to the local and regional church was seen particularly in his willingness to take on the role of interim-moderator in vacant parishes and the long hours this involved him in travel and meetings.

In retirement, Gowrie was a member at the Community of St Luke in Remuera, Auckland, where he was an honorary associate minister. Gowrie died after a long illness on 15 March 2015. We give thanks to God for Gowrie's life and work and express our good wishes to his wife Elizabeth, his children Bruce, Rachel and his much loved grandchildren.

## **The Reverend Tamati (Tom) Hawea (19??-2016)**

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Early March 2016 was a sad time for Te Aka Puaho when hundreds of people from throughout the Bay of Plenty gathered at Tutee marae in Te Teko to pay tribute to Tom Hawea who was termed Te Hepara Pai, the Good Shepherd. As a young student at Te Whaiti nui a Toi Māori Boys training farm, Tom made a commitment to the Lord when he attended a service lead by the Rev Jim Irwin who made an altar call asking if there was anyone present who would like to commit their life to the Lord. Tom and two friends were not shy in coming forward. Within two years of that moment, Tom was training for the ministry at the Wānanga a Rangi ministry training college in Whakatane. While there he met and married fellow student Jean Ngatai who was training as a Deaconess. They went on to have two sons and four daughters. At the completion of his training he was Licensed in Te Whaiti in December 1956 and ordained in Ruatahuna in 1960.

At that stage, the Māori Synod was still largely rural-based and were slowly following their people into large urban areas. Tom was posted to Wellington to assist Wellington Presbytery to extend its mission to include Māori and before long, through ecumenical co-operation, he had established his own congregation for the Māori Synod.

Tribally, Tom was from Nga Maihi of Tuteao marae in Te Teko and Ngati Tuwharetoa in Kawerau and when an opening became available in Kawerau he seized the opportunity to move home to minister amongst his own iwi. Three years later, he was posted to Taupo and then to Whakatane where he became Moderator of the Māori Synod which at that stage was quite an achievement at the age of forty. As Moderator, he was known for his pastoral leadership, visiting Turakina Māori Girls College once a month and organising a monthly roster for ministers of the Māori Synod to visit the school with their pastorates and take services at the school. His influence extended beyond the shores of Aotearoa New Zealand when he visited First Nations people in America and also took part in a survey of Māori in Australia that led to the establishment of the Wairua Tapu church in Sydney run by the Pihopatanga of the Anglican Church. It was during his term as Moderator that the current Wharenuī Te Maungarongo was built at Ohope marae.

When his term as Moderator concluded Tom and Jean moved their family to Hastings before taking up a call to Tuatapere in Southland. This was out of his comfort zone ministering to Pakeha but Tom and Jean rose to the occasion and thoroughly enjoyed every moment of this new experience. Sadly Jean fell ill with cancer and died in Southland but returned home for her tangi and burial. With Jean buried at home, Tom and the family moved back to the North Island where he rejoined the Māori Synod as minister in Whakatane where he remained until his retirement. In his retirement he moved home to Te Teko and became the convener of the Ohope marae committee. It was at a Māori language resource teacher conference at Ohope marae where he met a school teacher friend he had not seen since the 1950s in Te Whaiti. Before long Tom and Hoana were married and fully involved in life in the Te Teko community. Tom had two churches, the Presbyterian Church and a second church that he termed as the Universal Church – golf. Monday was his golf day and he often found many other Presbyterian ministers at the Universal church deep in worship on the fairways and greens and often commented that we should initiate a Presbyterian ministers' golf tournament. A particular highlight of his retirement was attending the World Council of Churches General Assembly in Harare, Africa where he met Nelson Mandela.

Tom was one of the few ministers within the Māori Synod to achieve the milestone of reaching the 50 anniversary of his ordination. He was nominated and awarded a QSM

in this year but in his humble way he declined the honour saying that being a minister of God was the highest honour possible. His legacy is his humble nature and pastoral leadership and for the many lives that he influenced.

Moe mai e Te Heparā Pai – Rest Peacefully Good Shepherd

### **The Reverend Fergus Allan Hume (1912-2015)**

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Fergus Hume was born in Takaka, on 4<sup>th</sup> October 1925, the fifth child of James and Olive Hume, and attended Takaka Primary, Takaka Central and Motueka High School.

On leaving school, Fergus worked for a time in the Takaka Post Office and, during the 1930's Depression, he worked on an uncle's farm. Later, a Dr Bydder employed Fergus to beautify two acres of ground surrounding a private hospital where his aunt Lynda was Matron. Fergus lived and worked there for seven years.

In 1938, Fergus felt a call to the Ministry of the Presbyterian Church. He studied for a BA degree at Otago University and graduated from Knox Theological Hall at the end of 1943.

During vacation periods, Fergus did various jobs such as managing a dairy herd, chairing a survey party, pick and shovel work in the Public Works and washing milk and cream cans in a milk factory and delivering cream in the afternoons to restaurants.

At the end of the second year in the Theological Hall, Fergus did Parish Ministry at Lumsden, Southland, and when he completed his third year at Knox, he was called into full time ministry in the Lumsden Parish, at the beginning of 1944. His seven years ministry there involved a lot of travelling on metal roads.

Fergus had a regular three services each Sunday and a monthly service at Te Anau, fifty miles away. The home mission station at Athol was added and while senior students from the Hall took his regular services, he would head to Kingston, 38 miles away, for his first service, moving then to Garston for a second service and finally to Five Rivers arriving home at 8.30 pm, having been away for 12 hours.

Fergus found the responsiveness of the people so rewarding.

At the end of 1944, Fergus and Anne were married at Knox Church, Dunedin, where Anne had been a choir member, a relieving organist and superintendent of a large Sunday School. Fergus and Anne worked as a team for the rest of their married life. Anne was called home on 31.3.2006.

While at Lumsden, Elizabeth and Julia were added to the family. Moving from Lumsden to the parish of Southbridge-Dunsandel, their son Paul was born. While at Southbridge, Fergus started a regular service at Burnham Military Camp.

After five years at Southbridge, the Humes moved to Opotiki where they had a very rewarding ministry of nine years. While there, Fergus started a monthly service at Te Kaha, fifty miles away, again on a metal road. The family went with him, enjoying a picnic lunch.

St John's Opotiki proved to be a strong parish with most elders, led by Norman Perry, capable of conducting worship, ably assisted by a large youth leadership.

In January 1965, the Humes moved to St Peter's in Tauranga, where Fergus served for thirteen years, retiring at the end of October, 1977.

Fergus and Anne had several trips overseas including India, visiting Catherine Hollister-Jones one of St Peter's missionaries, and also her brother Rev Gwillam Jones in Canada.

In retirement, Fergus conducted regular services in several Tauranga aged peoples' homes, with Anne assisting on the organ. They were both Life Members of the Society for the Protection of the Unborn Child; members of the Drug Arm organisation and also the Society for the Handicapped, where Fergus became Patron, and later a life member.

Fergus died peacefully at Tauranga on 20<sup>th</sup> May 2015, "Full of Years". He is survived by his daughter Julia and son Paul, who played the bagpipes at the conclusion of the funeral service at St Columba, Otumoetai.

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### **Miss Maude Johnston (1928-2014)**

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Maude Johnston had her primary and secondary education in Ashburton. She worked in an office for over eight years. She moved to Dunedin and trained at Deaconess College 1953 to 1955. Early in 1956, she was ordained and inducted as a Deaconess at St Luke's in Remuera, Auckland. At that time, Remuera included state houses and railway houses, as well as the houses belonging to the wealthy. Most of her work at St Luke's was with the children and young people. Among other things, she organized children's holiday programmes in school holidays, Youth club on Friday evenings, Girls' Brigade and Bible Class Camps.

Maude's next appointment, from 1959 –1963, was with the Christian Education Department of the Presbyterian Church. The then Director Rev Alan Goss writes, "Maude was unhurried, steady, open and reliable and easily won the confidence of the children, young people, teachers and leaders she worked with." She traveled widely to many different parishes in New Zealand, usually spending a week in each Parish. This work included training Sunday School teachers and Bible Class leaders and taking after school programmes. In the school holidays, she would conduct children's holiday programmes in such places as Kawerau and Mangakino. Each January she went to Queenstown for a camp with 14-17 year old girls. Bina Taggart commented Maude "ran the camps kindly but firmly and showed a real rapport with those girls."

In 1964, the Rev Jim Irwin convinced Maude that Christian Education in the Maori Synod was the job for her. Maude thought she learned a lot more than she taught. She regarded herself as an ignorant Pakeha; she said she had a lot to learn, for until then Maude had had very little contact with Maori culture. She regarded her attempt at learning the Maori language as not very successful. However, Maude had lots of wonderful memories of her 5 years in the Maori Synod.

Maude then decided the best way to extend her service to young people was to work with teenage girls. She continued her Christian witness and service as a Residential Social worker for the Social Welfare Department. Her first appointment was at Kingslea in Christchurch where she worked with pre-release girls. The girls did much to complete her education! The girls offered her "training" of a different kind e.g. how to shop lift; how to pick locks and such like! Maude found many aspects of her deaconess

training were useful, especially the Group Therapy. Maude wrote those girls were a real challenge. Most had experienced a difficult childhood.

After Kingslea, Maude moved to Auckland and worked in Remand Homes. The situation was different in that most of the girls were there for a short term and so there was not the same opportunity to build up trust before they moved on.

Looking for something different, Maud went to Hamilton to work with younger children. Many of those boys and girls had been abused physically, sexually and mentally. She had to avoid becoming too emotionally involved as they had to move on - to foster homes, family homes, sometimes for adoption and occasionally to return to their own families. The children were able to benefit from much community involvement - they attended local schools and were often able to experience social activities they never knew existed. Many had never been shopping and had no idea how to post a letter or talk on the telephone. Many of the children had never had a birthday cake and she made sure that they had a special birthday cake of their choice while they were in her care.

From Hamilton, Maude moved to a short term Remand Centre in Christchurch. When that Home was closed, she went back to Kingslea - this time to start a Remand Unit there. She also served in Palmerston North and later back to Auckland. Once again, it was to a home for younger children – “the sinned against rather than the sinners” as someone once described them.

In July 1984, Maude went to work in the Weymouth Residential Centre. The work was not easy, and it usually took six weeks to gain trust and respect. Maude’s sense of humor was essential. She was convinced her Deaconess training had been put to good use. Undoubtedly she has influenced many young people, including street kids, abused or abandoned girls and boys.

Maude retired in March 1988. Retirement in Akaroa was very different from her busy working life, yet Maude still used her training, serving as an elder and teaching Sunday school, until earlier this year.

Maude Johnston is honoured for her twenty-five years of service in the Banks Peninsula Parish, and for her Christian witness and service in both the Church and in her Social Welfare work in many places throughout New Zealand.

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### **The Reverend Christina John Loughton (1938-2015)**

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Christina Loughton was someone who found her place in life. She had a deep capacity for love, friendship, acceptance and inclusiveness. She also challenged what many church goers believed to be God-given immutables.

Christina was born in Reefton on August 19, 1938, baptised as Stanley John Loughton on Christmas Day, and grew up in Christchurch. Like her three siblings, she was always known by her second name. She died as Christina John Loughton in Christchurch Public Hospital on New Year’s Eve 2015, having lived as a woman for many years. She herself explained her gender as being “Just Other,” somewhere in the middle between male and female. She had known about her feminine side for most of her life, but had kept it hidden until in her sixties when she decided to come out. She explained that “the essential reason is to be true to myself, to be able to live a fuller and richer life in the later years of life.”

Christina was strongly influenced in her teenage life by the liberal theology she was nurtured in at St Alban's Presbyterian Bible Class in Berwick St, Christchurch, and the caring oversight of Lindsay Crozier, official photographer to the Presbyterian Church. From time to time, when her brother David, aged thirteen, was in distress and dying of cancer of the jaw, Christina had to jump on her bike and fetch Lindsay to console him. Prayer groups for David were set up by the Loughtons' missionary aunt in Madagascar and also in Chester in England, the family seat. David died despite the prayer groups, which left Christina with many questions and a lifelong search for answers. Her call to ministry came in her final year at Christchurch Boys' High School. She was accepted as a student for the ministry in 1957.

Christina graduated from the University of New Zealand with a Master of Arts with Honours in History in 1962, entered Knox Theological College, and gained a Diploma of Theology in 1964. In 1970, she was awarded a Bachelor of Divinity from the University of Otago. She married Patricia Dewar in 1963 during her student years. They had three sons and two daughters and were married for forty years. Ministry in Cheviot, Miramar, and Gisborne followed. The family later spent time in Ngaruawahia where Christina was a superannuation sales consultant/sales manager. She gained many financial, planning and strategising skills during that time and drew on them for the rest of her life.

Christina's array of talents, her compassion, generosity and her life of service to God and the community had been foreshadowed when she became one of New Zealand's first Queen's Scouts. Christina's passion for life was enormous and she was blessed with extraordinary energy and determination which enabled her to work long hours for her dreams of justice and inclusion. Together with Trish, she was a founder shareholder of Habitat for Humanity, took part in builds in Christchurch, Fiji, Dunedin, was manager/caretaker of Aged Concern's Collingwood Centre in New Brighton, drove taxis, and was a member of the Christchurch Presbytery, treasurer for New Brighton and Knox Parishes, in Christchurch, Board of Managers member at St George's/Iona and congregant of Knox, Christchurch.

Christina founded Agender Christchurch in August 2000, a support organisation for transgender and transsexual people and their families, and for advocacy, outreach and education in the community. Agender was initially based at the Collingwood Centre and moved into the Christchurch Community House in 2001. There Christina was accepted and valued for herself, her innovative ideas, her unwavering determination to complete projects she initiated, and her networking skills. In February 2005, she extended Agender's work by founding Rainbow House which provided residential accommodation and support for marginalised trans people. She did all the shopping, cooking, cleaning and administration herself. Later that same year, she was implanted with a mitral valve and defibrillator which gave her 10 extra years of life and she used those bonus years to the full.

After her retirement from Agender in November 2010, Christina poured her energies into advocating for bus users and the NZ Labour Party. She served on the Local Electoral Committee for Wigram and gained an informal award for the most circulars delivered and the most kilometres covered on foot.

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### **The Reverend Robert Alexander Matthews (1943-2016)**

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Robert Matthews was born in Devonport, Auckland, on 19 October 1943. He attended Belmont Primary School, Howick District High School, and then St Kentigern's College.

After leaving school, he worked as an accountancy clerk, beginning night classes at Auckland Technical College.

Involvement in St David's Khyber Pass Parish, and a call to ministry, led to Robert's studies at the University of Auckland, 1963-66. He entered the Knox Theological Hall in 1967, and was a member of one of the largest classes at the Hall. It was a tumultuous time for the Church, with the trial of the Principal, Professor Geering for doctrinal error in 1967.

Robert married Louise Edgar in December 1967 and they spent two years living in the "Pitt", the old Knox Church manse in Pitt Street which was divided into five flats for married theological students. Friendships with other couples were cemented and lasted a life time.

After finishing at the Theological Hall, Robert and Louise moved to New Plymouth, where Robert was assistant minister at St Andrew's Church. Robert had hoped that his appointment as an assistant would be a kind of apprenticeship so he could learn more of the skills of ministry. It was a very demanding time; the senior minister resigned and Robert was thrust into the role of looking after this large parish for eight months before another senior minister was appointed.

Robert resigned this appointment in December 1971 and, until the following August, he worked as a milk vendor, house painter, gardener and a night shift factory worker. He was then called as the minister to Kelso Parish in West Otago where he was minister for six years. Robert enjoyed ministry in this rural context, taking a full part in the life of the Mataura Presbytery and the local community.

The move to Christchurch in August 1978 to St Martin's Church in Opawa was in contrast to rural Otago. Again, Robert actively participated in the life of the presbytery, convening various committees. He was involved in the local community, serving on the St Martin's School Committee for five years and was a founding member of the Opawa/St Martin's Neighbourhood Committee.

While he was at St Martin's, Robert undertook the first stage in Clinical Pastoral Education training at Sunnyside Hospital. This led to his appointment as chaplain in 1988 at Greenlane / National Women's Hospitals in Auckland. While there, he completed the second stage in Clinical Pastoral Education. He served for five years as the secretary / treasurer of the Auckland Doctor / Clergy Society, and was active in chaplaincy committees. At this time, he became a charter member of the Rotary Club of Epsom.

In 1993, Robert transferred to the Waitemata Health Board where he was based at North Shore Hospital, also serving in the Mental Health Unit at Taharoto, and undertaking some work at Waitakere in the geriatric wards and Mental Health Unit.

A call to Epsom Presbyterian Church, Auckland, led to his induction on the 30 November 1995. Again there were the inevitable presbytery committees, as well as the demands of parish ministry. Robert resigned from Epsom Parish and became a minister emeritus in March 2005.

Robert then took up a position as pastoral care co-ordinator at Mercy Hospice in Auckland where he served for seven and a half years until his retirement in 2013. During this time, he undertook further study in administration and was involved in helping the shift of Mercy Hospice from Mountain Road to its new site in Ponsonby.

Robert was not one to seek the limelight. He was in his right place within the hospital and hospice environment. His pastoral skills, his empathy and compassion for people facing the end of life and their families were greatly appreciated.

Robert died on 19 July 2016. We give thanks to God for Robert's life and ministry and remember Louise, their children John, Anna and Campbell, and their wider family.

### **The Reverend Allan Morgan (1928-2016)**

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Allan Morgan was born in Bucksburn, Aberdeen, Scotland on 5<sup>th</sup> November 1928. After leaving school at the age of 14, he trained as a joiner. In 1950, he emigrated to Dunedin and joined the Musselburgh Church, where he met and later married Nancy. Prompted by an experience at an Easter camp, he offered himself for ministry and after night classes and a degree at Otago, he trained at the Theological Hall from 1955-57.

Allan was ordained in 1958, and served briefly as an Assistant Minister at Dunfermline Abbey in Scotland before serving for seven years at Clutha Valley Parish, fourteen years at St Stephen's Invercargill, and eleven years at St Andrew's in Gore. Allan and Nancy also enjoyed two exchange ministries in USA and Scotland.

Allan was appreciated as an energetic, creative, highly organised, and caring minister who, as a life-long learner and avid reader, offered a thoughtful pulpit ministry. He had the view that people also learned through their associations with the arts and he encouraged people to become involved in small operas, plays and choirs as part of the life of the church.

Allan believed in the church as 'a community or network, which binds people of all kinds of temperament with great diversities of experience and opinion' where people 'go on learning from and through one another and in which they are prevented from supposing that they ever hold a monopoly of the light.'

Allan also offered wise leadership in various roles in presbytery and Assembly committees, and was the Moderator of the Synod of Otago and Southland in 1977.

Allan is survived by Nancy, their four children, and eight grandchildren

### **The Reverend Bruce McNair Patterson (1926-2016)**

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Bruce Patterson was born on 4<sup>th</sup> October 1926. He married Judith Hope in October 1952, and together they raised a family of four. Bruce gained a B.A. and then undertook ministry training at Knox Theological Hall from 1953 to 1955. He was ordained and inducted to the Mangakino Parish, Waikato Presbytery, in December 1955. In this parish, he developed a significant youth work.

The Pattersons moved south to Motueka, Nelson-Malborough Presbytery in 1962, and then back to the North Island four years later, this time to Turangi Joint Parish, Bay of Plenty Presbytery. In Turangi, Bruce developed a close relationship with the local Presbyterian Maori Pastorate.

From Turangi, Bruce and his family moved to Hobson-Parnell Parish, Auckland, in 1971. Besides his pastoral caring, Bruce saw much of his role as the minister showing the love of Christ in the community by reaching out to where the need was, both to

individuals and to the community. While in Parnell, he was instrumental in setting up Odyssey House, and also had a role as an industrial chaplain.

Bruce and Judith moved to their final parish, South Bay of Islands Co-operating Parish, at Kawakawa, Northland Presbytery, in 1983. Here, Bruce continued his focus on community needs by establishing a trust to address issues of unemployment.

Bruce retired in 1987, and remained in the Far North. He had a special affinity for those with mental health issues, and his compassion showed by the work he did with the mentally ill and their families long into his retirement. He is remembered fondly by members of the Bay of Islands Parish, who recall him as someone who preferred to work quietly in the background, leading by example. He is described as ready to reach out to those in need, but often with little time for officials or officialdom. Though he retired from active ministry when he turned 60, he continued to lead a full and purposeful life. He developed considerable artistic skills, and shared these by giving art lessons to the younger generation of refugee families.

Bruce died in April 2016, predeceased by Judith. He is remembered as: *“Quite the gentleman, quiet, talented – we were impressed with his art - and he was always ready to challenge anyone’s thinking, always true to himself, very awake to the currents and tides of contemporary fads, especially if he thought they were just a ‘flash in the pan’ ideas that couldn’t and shouldn’t last. Bruce’s affection for family and friends ran deep, and in return he will be sorely missed for the special person he was.”*

### **The Reverend Douglas McKay Phillips (1932-2014)**

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Doug Phillips was born at Herne Bay, Auckland, on 29<sup>th</sup> April 1932. When he was young, his family took up farming at Weymouth on the Manukau Harbour, near Manurewa. His schooling was at Weymouth Primary School followed by secondary education at Kings College in Auckland. After schooling, he joined his father and began his farming career.

Doug had a variety of interests, rugby (selected for Auckland Colts), Young Farmers and Young Nationals Clubs, rafting and, latterly, painting. But his greatest interest was in serving the Lord, specifically in the Presbyterian Church at Manurewa. This was especially in Bible Class leadership and he became deeply involved in this locally and regionally. He was ordained an elder at a relatively young age. It was through the Bible Class that he met his future wife Cynthia Fullerton. They were married on 1<sup>st</sup> February 1964 and from that marriage came John, Margaret and David.

It was around the age of 40 that Doug began to consider whether God was calling him to ordained ministry. This was initially prompted by the suggestions of caring friends, but slowly became a firm conviction. The personal decision was made. Presbytery confirmed it and the national assessors approved Doug for training at Knox Theological Hall. Then the next big step in faith was taken; the farm was sold and 1974 saw the family settled in Dunedin for the following three years. Doug enjoyed those years of hard study and revelled in discussion and debate. At the end he was awarded the L. Th. qualification.

Doug had two parishes. He was ordained and inducted at Mount Maunganui on 3<sup>rd</sup> February 1977 and after six years moved to Waiuku where he was inducted on 9<sup>th</sup> December 1983. It was from there that he retired in 1993 to live at Plummers Point

on the Tauranga Harbour. He and Cynthia became involved in the life of the nearby Omokoroa Community Church.

Then came bereavement. Cynthia died on 25<sup>th</sup> August 1998. Three lonely years later, on 14<sup>th</sup> July 2001, Doug married Iris Montgomery who was also deeply involved in local church life. They lived together in the Omokoroa Country Estate retirement complex until age and deteriorating health forced first Iris, in 2010 and then Doug in 2014, to reside in a local rest home. Doug died there on 24<sup>th</sup> August 2014.

Doug's faith was strong and his calling clear. He was a passionate man and he served his Lord and his people passionately. He was always ready to share excitedly some new understanding of Scripture or way of presenting the Gospel. He became a minister, but he also never stopped being a farmer in heart and manner. So he was no typical minister and had no time for ecclesiastical niceties. His parishioners came to understand and appreciate him. At his funeral, among the many tributes, was one that stood out. It was about his prayers, always so homespun and real before God. He is remembered for his pastoral care of the people, in their homes and in their workplaces and for his excitement in the pulpit.

He loved the outdoors (he even loved the wind and being out in it!) and had considerable talent in painting. He loved children and taught them the Bible with dramatic flair. He had the ability to convey the faith in the simplest of ways. He published a number of small booklets to hand out at every opportunity. The last of these, written shortly before his death, was entitled "A Basic Belief for Here and Now." It starts so typically with these words: "Hi, how are you my friend? "

We give thanks for the life of Douglas Mackay Phillips, minister, farmer, passionate evangeliser and unforgettable friend.

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### **The Reverend Rehia Rangitauira (19?? – 2016)**

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Rehia came from the Manihera whanau of Ruatahuna that had strong Presbyterian roots. Her elder brother Tiakina, or Jack, was a long serving minister of Te Aka Puaho. Growing up in Waiohau, Ruatahuna and Matahi, Rehia was sent to Turakina Māori Girls College in the 1950s. It was there that she met her future husband Barney Rangitauira. As a young carver, Barney became the lead carver on the Chapel that was being built at the School. Marriage and family were to follow but Rehia remained faithful to her Church worshipping with the Wellington Māori Pastorate.

When Te Kakano o Te Aroha Church Marae was being built Barney became the master carver with Rehia helping with the tukutuku artwork. Rehia applied for the Amorangi ministry and after her studies in 1999 she was licensed, ordained and inducted into the Wellington Māori Pastorate at Te Kakano o Te Aroha Church Marae, the place that she physically helped build. Rehia had a passion for preaching and would concentrate her efforts on preaching with passion. She also enjoyed attending meetings of the Wellington Presbytery and hosted Presbytery at Te Kakano on a number of occasions.

In 2004 she moved to be with whanau in Auckland and was inducted into the Auckland Māori Pastorate. After a brief ministry there ill health caused her to resign from ministry and she moved back to Wellington and re-joined the parish at Te Kakano where she became quite active in the parish ministry supporting new mission initiatives that saw

the parish grow its membership considerably into the largest congregation within Te Aka Puaho.

After a long illness Rehia sadly passed away in September 2016 and her tangi was held at Te Kakano o Te Aroha before she was returned to Waiohau to be buried by her husband.

Moe mai e kuia i roto i ngā ringaringa o to Ariki a Ihu Karaiti.

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### **The Reverend Douglas Milne Riddle (1922 -2016)**

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Douglas Milne Riddle was born in Jagadhri, India, in 1922 and died in Auckland on the 7<sup>th</sup> August 2016 in his 95<sup>th</sup> year.

He was educated at Woodstock Mission Boarding School in India and then Takapuna Grammar, Auckland, before completing a BA at Auckland University.

He attended the Theological Hall between 1946 and 1948. Doug was appointed to the staff of the Punjab Mission, licensed by Auckland Presbytery and then married Marion in December 1948 before he was ordained for overseas mission service on 9 December. They set sail for Kharar and arrived on 3 January 1949.

Doug served at the Punjab Mission Language School from 1949 to 1953 (Punjabi, Hindustani and Urdu) and during that time was appointed as District Superintendent of the Kharar District of the United Church of Northern India. During this time it was recorded:

*“Rev Riddle does evangelistic work among the 250,000 people living in the 600 villages which comprise the Kharar district, and superintends the work in the five sub-districts which are in charge of Indian preachers. Work is divided between teaching village Christians, evangelistic work among non-Christians, and organising conferences, retreats and summer schools for the area. In winter he conducts camping tours among the villages; in summer he makes day trips to villages. The majority are Sikhs, many of them refugees from Pakistan, but also a large group of Hindus. Christians are mainly from (the) depressed classes. Spoken languages are Punjabi and Urdu, but Hindi is now being taught in schools.”*

Doug was then appointed minister of Christ Church, Chandigarh. He also served as Flood Relief Instructor and Organiser for the Government of the Punjab. In addition, he was Secretary and then Moderator (1965) of the Ambala Church Council of the United Church of Northern India. He also served as Secretary of the North West India Christian Council; Secretary of the Missionary Language Board; Superintendent for the Hindustani Course and Secretary of the Inter-Church Committee of the Chandigarh Christian Church.

After Marion's death, Doug went on to marry Desma, in October 1966.

Doug was awarded the Order of the British Empire (OBE) in 1967 and also was awarded CMS Citation for Meritorious Service by the Government of the Punjab.

In 1966, he was appointed minister of Morrison Memorial Church, Dehra Dun and in 1969 he resigned from mission service. Doug was [then](#) called to Hillsborough

Presbyterian Church, Auckland, in October 1969 and served there until his resignation in November 1974.

He was also the President of the Leprosy Mission from 1969 to 1979. Doug was a member of the Overseas Missions Committee from 1969 and Convener from 1974 to 1975. He also served as Chairman of the Joint Interim Board for Mission (Presbyterian/Methodist) between 1975 and 1976.

He was called to Greymouth District Union Parish in 1976, and then served as assistant minister (part-time) at St George's Takapuna, on Auckland's North Shore from 1983. He served as Moderator of North Shore Presbytery in 1987, and was granted the status of minister emeritus in August that same year.

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### **The Reverend Libya Rua (19?? – 2016)**

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Amorangi ministry has a rich history spanning 35 years and when the story of Libya Rua is told it will be that she was a person who took the ministry across international boundaries as she was the first Amorangi minister to serve overseas.

Libya grew up Presbyterian in Waiohau and Murupara. She married James Rua of Waimana who belonged to the Christian Fellowship Church. Libya chose to support her husband and joined his Church when he applied to train as a Pastor. James became the Pastor in Murupara and with her upbringing in Presbyterianism James and Libya forged strong links with Te Aka Puaho often attending events of Te Aka Puaho and sharing ministries. There had a very successful ministry in Murupara and throughout the Eastern Bay of Plenty and with their leadership the Christian Fellowship Church became a respected Church in Māori communities in Murupara, Te Teko, and Waiohau.

When James died Libya returned to her Presbyterian roots and moved to be with her whanau in Melbourne where she built a small congregation working with the Ratana minister in the township of Wadongga. Libya applied for Amorangi ministry and was ordained in 2012 at Painoiho marae in Murupara. Her ordination was supported by Anglican and Christian Fellowship ministers and Pastors. At her ordination Libya was given the added responsibility of establishing a mission for Te Aka Puaho in Melbourne, Australia where she chose to live. In her 4 years in Wadongga, Melbourne she became quite central to the Māori community holding regular services that became a focal point for the Māori community. After 4 years of ministry Libya suddenly died and was return to murupara and Waimana for her tangi where she was buried with her husband.

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### **The Reverend Evan McAra Sherrard (1934-2015)**

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Evan McAra Sherrard was born in Christchurch 28 October 1934, growing up in the suburb of Sumner. (His grandfather, whose surname was Evan's middle name, was the Very Revd William McAra, who ministered in Kaikoura for 41 years.) The Bible Class was an important part of Evan's church life as a teenager, along with Boy Scouts. Evan was part of the New Zealand contingent who went to the seventh world Jamboree in Austria in 1951. The strong bonds developed by the contingent by this overseas journey were strengthened over the years through regular reunions and contact.

When Evan left school he was selected for a government cadetship in agricultural science which brought together practical farming experience and academic study at Lincoln College, culminating in his completion of a Bachelor of Agricultural Science in 1959. The same year he married Isabelle Leeburn. Evan's sense of call to ministry led him in 1960 to becoming a student at the Theological Hall in Dunedin.

After completing his studies in 1962, Evan and Isabelle went to Ireland to enable Evan to gain experience in practical ministry and for them to both explore their Irish family heritage. The New Zealand church required a study component in Evan's time overseas and so somewhat reluctantly Evan joined in a three-month course on pastoral care at the Institute of Religion, at the Medical Center, Houston, Texas. This, however, was to radically change the focus of his ministry and his life. He was accredited in 1965 as a supervisor in Clinical Theological Education, as it was then known, and graduated with an STM in pastoral care from Perkins School of Theology at the Southern Methodist University (SMU) in Dallas.

Evan returned to Dunedin and was ordained as associate minister at First Church on 30 September 1965 where he was part of a creative ministry team led by 'Syd' (Sydney) Smale. He set up the innovative and pioneering counselling service, the Cameron Centre, in 1967. The opportunity for Evan to go to the United States in 1970 for further practical experience and study led to the family's relocation to Ann Arbor in Michigan. While there Evan gained full status as a supervisor in the Association of Clinical Pastoral Education (CPE) and completed a Master's degree from the University of Michigan.

In 1976, Evan took up a position with the Presbyterian Social Service Association in Auckland and was involved in Clinical Pastoral Education, counselling, training counsellors and supervision. He became a much respected pioneer and leader in the New Zealand Transactional Analysis Association and the Auckland TA Training Institute, the Australian and Aotearoa Psychodrama Association, and a highly valued member of the New Zealand Association of Psychotherapists who recognised his contribution making him a life member in 1992. He was a founding member of the Human Development Training Institute. Evan, together with the Revd Joan Dallaway planned and implemented a training course in psychotherapy in Auckland Institute of Technology / Auckland University of Technology where he taught for a number of years.

Evan found a very fulfilling ministry outside the conventional parish structures, that was concerned with the healing and wholeness of people. Underlying his practice as a psychotherapist, there was a strong, evolving faith which was not overt but expressed through his relationships with others. He was a follower in the pathway of Jesus the healer, Jesus the wise man, Jesus the rabbi – the teacher.

Within the Presbytery of Auckland, Evan gave astute counsel over many years through Auckland Presbytery's pastoral care committee. Evan was a man of great insight, who would often ponder a question before offering a wise response. In marking Evan's fiftieth anniversary of ordination, the Rt Rev Andrew Norton, congratulated Evan on behalf of 'the Church that you have served so well'.

Evan found a place of belonging, affirmation, and openness to new ideas in the Community of St Luke in Remuera. Encouraged by the theology of Lloyd Geering and others, Evan pushed out to new frontiers of belief, embracing in recent years Progressive Christianity, enjoying its exploration of the Christian tradition in fresh and compelling ways. He made a significant contribution to St Luke's mid-week communion service. He died on 21 October 2015. His funeral at St Luke's was a great celebration

of his life, his involvement in so many areas and a tribute to the way in which he impacted on so many people. At the centre of his life was his family: Isabelle and their children, Susan and Michael, and their families. We give thanks for Evan's life.

### **Mr David Neil Sinclair (1940-2016)**

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Neil was born and grew up in Dunedin. He received his secondary education at Kings High School. He then attended Otago University where he graduated with a Bachelor of Commerce Degree.

He was employed by a chartered accountant, and while he was working, he studied for and gained the qualifications to become a Chartered Accountant.

He married Jeanette in 1962 and the couple moved to Timaru. Two year later they moved to Ashburton and Neil was employed by Hubbard and Churcher. The firm added another partner who was Ron Gabites. In 1976 the firm was renamed Gabites, Sinclair and Partners.

On their move to Ashburton, Neil and Jeanette settled in Hampstead. After a few years they moved to Allenton and joined the Trinity Presbyterian Church where Neil became involved with the youth group. During this time Trinity and the local Methodist church were sharing a church building but holding separate services. Eventually discussions between the two groups led to the formation of St David's. Neil was very involved in these discussions and was a member of the first Parish Council which was elected in 1976. On the 1<sup>st</sup> March 1976 St David's was dedicated and opened. Neil was Chairman of the Parish Council for 28 years. This involved two separate terms between 1983-2012. Neil retired from the Parish Council at the Annual meeting in 2012.

Neil was for a number of years on the Finance Committee of the Presbyterian Church of New Zealand. His input to this body was greatly appreciated by the National Body. He was also appointed to a committee in 2006 to set up a template for minister's stipends and allowances. This work took a lot of his time and effort. Eventually the General Assembly agreed to the reforms as set out by this committee. Neil was our Presbytery representative in the year 2006, he had difficulty with the way these meetings were organised and run. On retiring from his Accountancy firm he became heavily involved with Advance Ashburton, and for this community this will be his lasting legacy. He was also involved with local Rotary.

Neil was a man of deep and strong faith. He was always willing to do his best and give his time and talents for the Parish of St David's and for the Presbyterian Church of New Zealand.

Well done good and faithful servant, your efforts will always be appreciated by those who knew you.

### **The Reverend Mark Phillip Stephens (1948-2015)**

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Our Church honours the ministry of Rev Mark Stephens and laments his passing. Mark grew up in Kilbirnie, Wellington. His early employment ranged from printing (Wilson and Horton), to the Royal New Zealand Navy Reserve. Mark's many gifts were, over time, drawn together in a Call to Ministry.

In 1981, Mark was ordained and inducted into the Parish of Buller Union, Westport. His work as on-call chaplain to the Buller Hospital was the beginning of his calling to Chaplaincy. He became a victim of M.E. (Tapanui Flu) and in 1985 needed to resign from the parish. This was the beginning of the ill-health which dogged his ministry.

In 1986, he was inducted into St Paul's Fielding. He took responsibilities in the presbytery. He worked in prisoner rehabilitation at Linton and with palliative care in the Aranui Hospice. In 1991 he underwent heart by-pass surgery. He felt he must resign from the parish, which he did in 1995. Over a period of Supply in Auckland, Mark served as a hospital chaplain in Greenlane and National Women's hospitals, Children's Starship Hospital and the Connolly Mental Health Unit.

In 1999, he was appointed Ecumenical and Co-ordinating Hospital Chaplain for Kew Hospital, Invercargill. Under his leadership, chaplaincy developed from two part-time chaplains to five. He offered his ministry to engagement in the community. Among other areas of service, he became Padre to the R.S.A., to the ex J-Force Assoc., to the Royal NZ Naval-Men's Assoc., and to the Royal N.Z Air Force Association.

In 2004, he was Inducted into the parish of Burwood Union and St Kentigern's, Christchurch. Mark's passion for ministry was strong, his pastoral concern for children and older people was deep. He offered his gift of music in worship until he could no longer carry his guitar. He struggled in declining health to keep going. With further heart issues he was forced to resign in 2006.

In 1973, Mark had married Roslyn. They had three children together: Ewen, Hayden and Rebecca. Their marriage did not survive the demands of ministry. In 2005 Mark married Maree, who had been the Youth Group Leader at Burwood St. Kentigern's. Maree has happy memories of Mark in his retirement, enjoying their cottage and delighting in their grandchildren, singing to them, making up songs, inventing games.

We give thanks to God for that warm smile, those bright eyes, the love and the laughter, for all that was Mark Stephens.

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### **The Reverend Wi Patene Te Pairi (19??-2015)**

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Wi Patene was born in the Ruatoki valley and adopted by the Te Pairi Whanau of Waimana. He moved comfortably between both families in the two valleys of the Urewera. Being Tuhoe he had a sound knowledge of Ringatu karakia and was familiar with Anglican liturgy and worship often attending the Anglican Church in Ruatoki. He was also familiar with traditional Māori karakia and was given advice from an elderly uncle who was an acknowledged expert in traditional Māori karakia that all things were possible in Christ and to do all things in Christ.

He developed a musical talent early in life and this lead him to fall out with his Anglican heritage when he attended Sunday service with a guitar and was kindly asked to remove himself from the church with that instrument. He attended a Presbyterian service with the Māori Synod in Rotorua and was warmly welcomed with his guitar and was offered the opportunity to sing and play his guitar and this lead him to becoming a member of the Presbyterian Church. He would often argue that to be relevant to the younger generation we needed to embrace the new technology or run the risk of being dismissed as irrelevant. The guitar at that stage in Church life was still considered new technology and regarded with great suspicion.

Music and Church were his two passions and his musical talents lead him to performing with the Māori showbands of the 1960-1970s. He had a colourful character and often he was colour coded with hair to match, blue shoes, blue shirt, blue hat and blue hair. At the next event he would have red shoes, a red shirt, red hat and red hair. He supported the Quin Tikis, the Volcanics, the Hi Five and various other showbands. He eventually became a roadie with Deane Waretini after his hit single *The Bridge* and one night after a performance he and Deane were sitting at the table and Deane asked him to translate into Māori some words that he had written. The words were translated and became another hit for Deane Waretini titled *E Te Ariki, Oh Lord* that is now sung throughout the country in various churches and often performed by various Christian bands.

In his retirement he became the live-in caretaker at St Columba Church in Rotorua where he was also an ordained elder of the parish. When the Anglican Church opened their Whare Wānanga in Rotorua Wi Patene enrolled to follow his passion for theology. He was a top student of Eru Potaka-Dewes who often commented that Wi Patene had all the skills necessary to become a master in Māori theology. As a musician he had a particular passion for the Psalms and interpreting to give meaning and direction life today. His experiences at the Whare Wānanga lead him to explore a call to ministry and in 2008 he was ordained at St Columba as an Amorangi minister to the Rotorua parish. He often stated that his mission as a minister was to be a shelter for the homeless and a voice for the voiceless which he often exercised diligently.

After five years ministering in Rotorua he retired to Whakatane where he became an active member of the Whakatane Māori Pastorate. Before long he became a valued kaumatua on his home marae in Ruatoki and with no Anglican Priest at the Church where he grew up in Ruatoki where he was asked to leave with his guitar he was invited to assist in their Sunday service as the lead Priest. He accepted this invitation to rebuild his relationship with the Church of his childhood.

Throughout his later life he lived with diabetes which eventually took his life in 2015. Wi Patene will be remembered as a colourful character, musical and for challenging the boundaries of theology, how we do theology and the relevance of theology to its context.

Moe mai e te hoa Minita