

- (c) New Years Day _____
 - (d) 2 January _____
 - (e) Waitangi Day _____
 - (f) Good Friday _____
 - (g) Easter Monday _____
 - (h) ANZAC Day _____
 - (i) Queen’s Birthday
observation (first Monday in
June) _____
 - (j) Labour Day (4th Monday in
October) _____
 - (k) Provincial anniversary day _____
3. Whenever a minister is required to carry out the duties of office on a public holiday he/she is entitled to another day’s holiday in lieu of the public holiday missed. _____
4. If a minister carries out the duties of office on a Sunday and normally observes a week day such as a Monday as his/her “*day off*”, he/she shall be entitled to an additional or alternative paid leave day whenever a public holiday falls on that *day off*. (Note: this is intended to provide that when for example a Monday is normally a minister’s day off he/she is entitled to paid leave for that Monday and one other day - for example in relation to the Queen’s Birthday, Easter, Labour Day weeks.) _____
2. That the compulsory retirement age for ministers be abolished forthwith. _____
3. That regulation 194 titled ‘Extension or Cessation of Tenure’ clauses 1, 2 and 3 be repealed. They read: _____
- 1. Unless the Assembly determines otherwise the tenure of call or appointment to a charge shall cease from _____

the date the minister retires
which must not be later than
his or her 66th birthday.

2. The Assembly may extend
tenure on the request of a
presbytery where there are
special circumstances.

3. The Council of Assembly may
act as a Commission of
Assembly to extend tenure
under this regulation where
determination by General
Assembly is not possible
without the calling of an
emergency meeting.

(clause 4 to remain)

4. That the Book of Order
Reference Group be requested to
remove from the Book of Order
all references relating to a set or
compulsory retirement age.

5. That the Church Property
Trustees consider the
recommendation that the actual
date of retirement be the date
that a minister becomes entitled
to Beneficiary Fund retirement
benefits and report to the
Council of Assembly the effect of
this recommendation on the
regulations, retirement and
service benefits of the Beneficiary
Fund and make any further
recommendations in regard to the
redefinition of any other benefits.

6. That in the interim no change be
made to the Beneficiary Fund, i.e.
that benefits and contributions
continue to be based on the
assumption of retirement taking
place on the member's 66th
birthday.

Report

1 Introduction

- 1.1 The Leadership Sub-committee began its work early in 2006. Members were conscious of the significant ground covered by the Equipping the Leadership Policy Group. Some of the issues raised by the Policy Group have been followed up by our Committee and many of the resources developed by the Policy Group retain their relevance and can be accessed on the Presbyterian Church web site.
- 1.2 In determining the priorities for our Committee we sought to reach a consensus concerning the context in which Christian leadership and more specifically leadership roles within the PCANZ are being fulfilled. Appendix 1 provides a summary of our analysis and underlies our Committee's sense that this time in the life of our church is a *kairos* moment - a moment of decisiveness, opportunity and urgency which defines who we are and where we are going to be heading. In this regard our Committee sort to encourage the work of the School of Ministry Review Team in their work. Our Committee's hope and prayer is that our Church will find a renewed sense of unity and energy in a vision whose fundamental identity is one of mission.

2 Analysis

- 2.1 Very early in our Committee's discussion we became aware of the lack of the data which would enable us to gain a more objective perspective on details concerning longer term trends and changes in ordained ministry. We also hoped to address some of the more alarmist claims made about matters to do with shortages of ministers and retirements trends.
- 2.2 We are grateful for the work done by office staff in Wellington in providing a significant amount of data which has provided the basis for some tentative conclusions concerning major trends and changes in ordained ministry. Our intention over the coming period is to gain a thorough analysis and skilled interpretation of the information that is now coming available.
- 2.3 Preliminary figures indicate a number of factors which influence the character and nature of ordained ministry. These include:
- Retirement rates of between 10 and 15 ministers per year
 - Around six students per year (on a 10 year average) being trained for national ordained ministry
 - A further three or four ministers per year entering the PCANZ from other denominations or overseas churches
 - A steady increase in the number of parishes unable to fund full-time stipendiary ministry and/or who are supporting different forms of ministry e.g. ministry teams, local ordained ministers and people with specific skills in ministry but who are not national ordained ministers.

3 Retirement

- 3.1 The Presbyterian Church has had a mandatory retirement age for ministers set at 66 by the 1972 General Assembly.
- 3.2 Many things have changed since then. Not only are we acutely aware of the vitality, skills and competency of older church members and that there is little if any theological or Biblical support for such a determination of the retirement age, but the Human Rights Act now prohibits discrimination on a number of grounds including age.
- 3.3 Given these and other circumstances we have recommended that the mandatory age be removed from the Book of Order.
- 3.4 We have consulted with the Church Property Trustees on the impact these changes will have on the Beneficiary Fund. We are informed that Regulations may need to be amended to accommodate these changes.
- 3.5 The Trustees indicate that the Assembly should consider the following alternatives:
- Allow ministers to remain in active stipendiary ministry but delay their entitlement to retirement benefits until they actually retire, notwithstanding that this may be sometime after their 66th birthday
 - Allow ministers to remain in active stipendiary ministry but determine their entitlement benefits as at age 65 and delay payment until they retire from active ministry.
 - Allow ministers to remain in active stipendiary ministry and pay their entitlement benefits at say age 65 years notwithstanding they may elect to delay their retirement from active stipendiary ministry.
 - Determine some other combination.
- 3.6 Our Committee consider that alternative 1 is most consistent with the rationale of eliminating a specific retirement age and so has recommended to the Assembly that any change to the Beneficiary Fund regulations should be based on this alternative. This recommendation is based on the assumption that member contributions would continue up until the time that the retirement benefits were calculated.

4 Ministers' Holidays

- 4.1 Recommendations concerning the change in the way that ministers' holiday entitlements are calculated are based on factors which include:
- Our concerns about the wellbeing of ministers which have been highlighted in research conducted by the Stipends Work Group
 - An apparent high degree of variance in the way that existing holiday regulations have been interpreted by ministers and congregations
 - An awareness of the increasing diversity of the work expectations associated with the carrying out of ministry duties in different contexts

- An awareness also of the diversity of practices of ministers in terms of weekly 'time off'
- Changes in the Holiday Act providing a minimum of four weeks annual leave for all salary and wage earners
- A need to reinforce and clarify a standard of normal work expectation between a minister and congregation.

4.2 A minister who works the equivalent of six days a week, takes a Monday off which several times a year coincides with a public holiday, as well as providing services on Good Friday, Christmas Day, ANZAC Day, often on New Years Day and on other occasions, is receiving significantly fewer holidays than his or her counterpart employed in the secular workforce. When we couple this situation with the fact that many ministers make themselves available to their church and community on an on-call basis 24 hours a day, seven days per week, then we must also consider the serious questions about the time available to ministers to spend with their families, or pursuing other interests and being involved in their wider communities.

4.3 We would encourage congregations to charge an appropriate elder or church member with the special responsibility of providing pastoral care and support for the minister and to ensure that the minister does indeed take the holidays and time off to which he or she is entitled - time which will ultimately benefit both the minister and congregation.

5 Ministry Appraisals

5.1 We encourage positive, open and robust discussion between church leaders and their congregation on matters to do with their role in the fulfilment of a congregation's mission and ministry. We support the development work which continues to be undertaken in relation to ministry appraisals. We believe that such appraisals are an essential tool in providing a framework by which parishes and key ministers and leaders can engage in processes supporting personal development, performance improvement and in clarifying the leader's priorities and focus in the life of a congregation.

5.2 Ministry appraisals continue to be trialled by some congregations and a template for them may be found on the church's web site. The church's Human resource personnel and the National Mission Enabler are working to finalise appraisal processes. We are likely to bring a recommendation about their mandatory use to the 2008 Assembly.

6 National Assessment Work Group

6.1 The National Assessment Work Group continues to ensure that its process for assessing those responding to a sense of call by God to the Ordained ministry are rigorous, fair and sensitive.

6.2 The Church is grateful for the significant work of leadership and the development of high quality assessment processes provided by Conveners the Rev's Vivian Coleman and Reg Weeks, both of whom complete their terms this year.

7 Introduction Work Group

- 7.1 The Introduction Work Group 's task is to enable conversation between final-year national ordained students and Boards of Nomination. Over the last year this role has expanded to include interviews with students in their penultimate year as a way of clarifying students' intentions concerning the ordained ministry.
- 7.2 Convener, the Rev Geoffrey Skilton reports that this year we are faced with a shortage of parish profiles to offer the graduating ordinands. This need is compounded by the restrictions placed on the Work Group by some of the graduating ordinands. Of the four students who graduated from the School of Ministry last year, two remain without a call.

8 Future Directions

- 8.1 Even if we can, at this stage, draw no easy conclusions from the data and other information available to us, what we are reminded of is that the church as an organisation is a dynamic entity without easy control of inputs, processes, outputs and outcomes. The Body of Christ is changing, evolving dying and being born afresh as is in the nature of all things created by God. At our best we can point to new things and ask 'do you not see it ?' at other times we need to embrace a relinquishment, seek forgiveness and pray for redemption as we open ourselves to the creative and moving Spirit of God.

The Presbyterian Church we have loved or love now is not the church of tomorrow nor should we be training its ministers, pastors and servants as if it were. Just as, for instance, all illness has spiritual and physical manifestations so too the Presbyterian Church requires the asking of both theological and organisational questions. A person may stop coming to church not because of disinterest or disagreement but because the car park is full. Our best training and methods of formation are a waste of resource and time if we are training and forming leaders to meet the challenges of the past.

There is no point in doing well what should never be done at all. Therefore, our committee tries to keep in focus the connection between call to ministry and the context of the church's mission. All Christians are called to be part of God's mission in the world. Through the work of the Holy Spirit we each receive gifting for that task, but as an organisation we need to use our resources to support the missiological challenges of our time.

- 8.2 Auckland grows at a rate of 100 people per day and yet church attendances decline. Some great students complete their training and yet few parishes are willing to offer them places nor do we have well developed mechanisms in place for using their considerable skills or recruiting new ministers with the specific skills needed to plant new congregation or faith communities. We still tend to talk about ministry training in generic terms and yet missionary challenges in New Zealand are becoming increasingly culturally and situation specific. We seek the trust, unity, ideas and resources of the Church as we contemplate new ways of addressing these challenges.

Appendix 1 – Summary of Ministry Context

- 1 The Church finds itself ministering in a diverse and changing social environment within Aotearoa New Zealand. The Neilson study and recent papers and insights provided by Kevin Ward's social analyses, are well known. As a Presbyterian Church we acknowledge the impact of economic, social and cultural changes on family life, work and local community, and the beliefs and values of society. We recognise the need to use this analysis to provide the basis for our future plans and decisions and to get beyond the nostalgia trap of the 'golden era' against which we measure the present situation. We recognise that now is the time, a *kairos* moment to act; the core element of which is a missionary leadership.
- 2 In this broader context, we find a church environment characterised by rapid numerical decline, ageing leadership and ageing church membership, increasing cultural diversity and a rapidly reducing number of congregations able or willing to fund conventional parish ministry.
- 3 The committee were unanimous in their commitment to support significant new initiatives to address these most pressing of issues. Almost every statistical indicator and intelligence gleaned from members' experience and the work of other committees suggests that the existing paradigms surrounding the recruitment, training and support of leaders and the dominant models of congregation and regional church structure were failing to address the demands made by Christ's call for transformative and life giving discipleship.
- 4 However, in the midst of these overwhelmingly negative trends every Committee member was mindful of the examples of growth, transformation and new development which were occurring among churches and Christian communities in our midst. On one hand, these experiences and knowledge give us a sense of hope and insight into the kind of leadership and changes the Church needs to urgently undertake, and on the other hand point to a systemic failure to celebrate and utilise the great learning and teaching opportunities that already exist within our midst. Here and there in small and large church and Christian gatherings and the coming together of seekers and doubters – things are happening. As one committee member said, God is *re-forming* us.
- 5 This broad analysis leads our Committee to ask some quite fundamental questions about the rationale and efficacy of training people to become parish ministers. In a changed context for ministry there sits a fundamental question concerning the contemporary and future relevancy of the traditional model of parish ministry. What could or should the profile for such ministry be at this time? What does it mean to lead congregations or to engage in mission and ministry in the increasingly diverse social and cultural context of Aotearoa New Zealand today?
- 6 If we take these and other questions seriously, then there are profound implications for what we consider to be appropriate forms of ordained ministry and broader leadership for the variety of mission contexts. It is our perception that in this *kairos* time we must be bold to respond, not out of the depressive state of decline and retraction, not by continuance of trying to 'maintain' the few congregation that will survive, but by strategically moving forward and risking to respond to the missionary call in the recruitment, equipping,

deployment and ongoing supporting of the breadth of ministries in all their diversity.

- 7 Our perception is that the resources necessary to sustain new forms of ministry has become too thinly spread over too many parishes. The corollary of this is that there are probably too many ministers trained within the dominant, or more or less the singular paradigm, of ordained ministry.
- 8 We therefore have a vision for the need to broaden our understanding of the sorts of ministry we will be requiring. We want to recruit, train and support those who are going to plant new churches, who are going to go into mission fields on our own doorstep and be a uniting presence where the Gospel has been incarnate only in fractured ways. We want to recruit people who are hard working, passionate, smart, resourceful and can see new opportunities. We want the Church to trust those who are working to minister in these new challenges and we want people to see, in the face of the crumbling physical edifices of a past era, the possibilities of investment in a new direction for the future.

The Presbyterian Church – The Big Issues

- 1 Our committee was conscious that the School of Ministry Review Group were meeting and are reporting at the same time as ourselves. Well trained and highly competent people placed in ministry environments which challenge and excite them and where they receive the support that is going to enable them to incarnate the gifts and skills with which they have been blessed with by God is what we want.
- 2 We were surprised by some figures which indicate a complex of issues. For instance, according to our statistical information, about 150 of the approximately 450 ministers under 66 in the church are either “lodged certificate” or “minister in the Bounds” and about 120 of this 450 will reach retirement age within the next 10 years. About 100 of these 120 are currently serving in parish ministry. The figures we have now suggest that over this next 10 years a further 6000 people will no longer be attending church (most will have died) and we suspect that this huge continuing decline will mean a very significant decline in the number of parishes offering ministry positions. At the same time many larger parishes have only one ordained minister and the overall spend on ministry has changed little over the last decade.
- 3 With the decline in ministry placement opportunities there are also fewer opportunities to match the skills of a newly trained ordinands with the specific needs of a community – what is more, despite the very significant resources allocated to the School of Ministry, no one appears to have the job of assessing whether current training is appropriate to, or effective in, the ministry context within which new graduates are placed. In other words, there is no one and no mechanism in place to assess whether all the effort and resource put into training ministers is making a scrap of difference at all in addressing the most pressing needs faced by the Church. There are ‘core competencies’ which have been detailed and there are the skills and observations made by the School of Ministry staff – but these processes do not seem to be connected in with any specific change or development in the life of the Church or congregations.

- 4 A further complication is the lack of any integrated ministry review process. Some parishes have developed these systems but on the whole ministers, presbyteries, the wider church and congregation have no way of participating in the kind of reflection and creative process that will lead to a greater understanding of what are the components of effective ministry. We think this is an important area to do further work on – especially as we are recommending the end of the compulsory retirement age for ministers.

